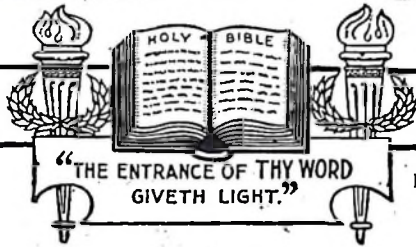


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A Day Fit Only for Men of Faith

A BIRD without wings, a ship without a rudder and a car without a steering wheel are like a man without faith. Without faith a man cannot make progress, even although his life may be one wild rush. A man of faith may not appear to be in a hurry, but every step he makes takes him nearer to his goal. The person lacking faith may rush around as if on a merry-go-round, and get nowhere. Faith sets a man in the direction of doing what is right. He does not just think about doing it; he gets down to his task and works at it. Abram was a man of faith. He is not shown to be a man of bustle. But while others sat thinking and talking, he set out on the mission God gave him to perform. He planned and lived as if the promise God had made was not removed in time by many centuries, but was at hand. Now as we look back over thousands of years, we see Abram's faith was not in vain. His life was lived in the dim light of a day still to dawn. He had faith to believe that the Sun of Righteousness would rise. Every step of his life was guided by that faith, even in the darkness of the age in which he lived. As we study the life of Abram we see his faith. Faith cannot be hid away in a man's heart. Where there is no faithful life full of action and obedience there is no faith. Abram's faith was accepted by God as a good offering. While Abram was not a perfect man and could not please God with complete obedience and a blameless character, nevertheless the faith that set Abram to trust in God's promise was shown in a life full of good works. God was pleased with that life and justified Abram.

One weakness in the life of many who claim to be Christian is this lack of faith. Many of those people would be shocked if they were told that they had little or no faith. They could

claim they read the scriptures, attend church services and hold that the death and resurrection of Jesus are truths to be accepted. Despite this they never adventure for Christ, never witness for him in an earnest, faithful way, never strive to get another to follow Jesus,



never show kindness and tolerance of others, and never reveal the love of God for others in sacrificial deeds. Such people demand the right to live their own life in an easy, comfortable and selfish way. Such faith is dead. To warn against this error Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

However, the word of God makes it clear men cannot save themselves by following laws and regulations. To try and live a good moral life by means of high resolves and ethical codes is doomed

to failure. Men who have attempted to order their ways by following codes of life have failed, and have been tormented by conscience. Perhaps they never became aware of the cause of their depressed spirits, nor of their reason for their failure to live well, but the reason for their defeat is made clear in the Bible. Again and again it is shown that the man who lacks faith is the defeated victim of the world. The man of great faith is the person who can rise up and gain the victory. Stirred by faith, a man's life is full of action. His life is full of good works. Such works are the fruits of a faith that saves. It saves the man from his little self and sets him on a mission for the Lord. It saves a man from the narrow limits of the place in which he lives and opens up the whole world as his parish. It saves the man from the limits of time and unfolds eternity. Faith is the victory that overcomes the world.

Every church needs such men of faith. Every city, town and settlement calls for them. The nation is weak because leaders lack great faith. The world is confused and depressed with fear because of the shortage of men with faith big enough to lead to victory.

Alexander Campbell made an excellent contribution to men's understanding of the gospel when he pointed out that "faith alone" is not real faith. He showed that faith must be expressed in action. Only such virile faith in Christ justifies a man before God and gains the victory that overcomes the world. If this world is to be saved and men and women are to be won for Christ, if the churches are to gain an increase in membership and lead powerfully the communities in which they are placed, the church must have more men and women with virile faith. If there is to be a revival in evangelism there must be a great host of church members who are being burnt up with this zeal of faith in Christ.

WORLD CHURCH AND HUMAN NEEDS

Daniel Thomas

on South Indian Church Union

ON the evening when the United Church of South India was inaugurated on Sept. 27, a public meeting was held at Madras. Mr. Daniel Thomas took the chair. He recalled the names of the pioneers of this union. Bishops Whitehead and Waller, and especially the late Bishop Azariah, of Dornakal, who supported the cause of union to the end of his life, and would have been so happy to see it realised to-day.

"In the church of South India," said Mr. Thomas, "we enter into a richer heritage and a wider fellowship than what we enjoyed in the individual churches." We shall conserve all that is true and valuable in the churches which have joined this union, and also develop them so as to achieve a higher and nobler synthesis. "It was mentioned that we in South India achieved a union which the churches of Europe and America have not thus far achieved but it was in the fitness of things that we, the members of the daughter churches should give a lead in the consummation of the union of the churches. The children have become friends, and have formed themselves into a happy family, and have entered into a bond of unity and fellowship. And I hope and trust that the unity thus achieved will spread out to the parent churches in Europe and America and bring them together into closer co-operation and ultimate unity. I also hope that the unity which we have achieved in South India will lead to a wider unity throughout the country, bringing all the Christian churches of this country into one great fellowship. . . .

"United witness and united service—these should be our goal and objective. The life of the united church depends on the life of the individuals and congregations scattered all over South India. It is, only when we exhibit and show forth to the non-Christian world the power and grace of God's redemption in our own individual lives and in our congregations that our witness will be fruitful."



Dr. Stanley Jones

Crusades For Church Union

A SERIES of popular meetings has been held in thirty cities of the United States in advocacy for a United Church of America, by Dr. Stanley Jones, famous evangelist and missionary. The scheme which Dr. Jones is particularly presenting is a federal union of the churches to form the "Church of Christ in America." Denominations joining the union would become "branches" of the one church and would have local self-government. Over the branches there would be a general assembly, made up of representatives of the participating denominations, which would deal with strategies for evangelism, home and foreign missions, education, relationship of church and State and relationship of branch with branch. The doctrinal basis of the union would be simply a confession that "Jesus is the Christ, the Son of the living God."

"For three years Dr. Jones has been building an organisation, largely of 'laymen,' to support the crusade for church union which he proposed to launch, and whose launching has now been accomplished by his nation-wide speaking tour." The crusade "grew out of a sense of frustration in his evangelistic work due to the sectarianised character of Protestantism." The cause for this he finds "in the general dis-

respect toward the kind of church with which Protestantism sponsors its evangelistic appeal. . . . Christian evangelism is not merely the voice of the evangelist; it is the voice of the Christian church, and its voice is weak and falsetto if the church into which it calls men is felt not to be worthy of their allegiance. . . .

"The distinctive feature of Dr. Jones' crusade for church union is that he directs his message to the 'laity.' By the 'laity' he means the rank and file members of the churches together with the local ministers. The term, as he uses it, is in contrast with theologians and ecclesiastics who, up to now, have had the direction of the ecumenical movement. This movement is too slow, he feels; unnecessarily and perilously slow. Dr. Jones does not disregard the ecclesiastics and the theologians, but he wants to build a fire under them! So he addresses the 'laity' over the heads of these responsible servants of the churches, and asks for a 'mandate from the grass roots'—the membership and local ministers of the churches. . . .

"In the end it will be necessary to win the conscience and intelligence of the 'laity'; there can be no united church without their intelligent and loyal support. Why not, Dr. Jones asks, win them now, and so prepare their thinking and purpose for whatever reorientation will be required when the leaders at the top have reached some practical conclusion? But he seeks more than this. He seeks to arouse in the 'laity' such a sense of the urgent and imperative need of a different kind of church from that through which a limp Protestantism speaks its message to the modern world that the leaders 'at the top' will feel the pressure of a 'mandate' to bring their apparently endless talk to the point of decision and action."



More Houses Demand More Work

THE contribution of new houses by private enterprise and the Housing Commission of Victoria from July, 1944, to June, 1946, has not had any material effect upon the public demand, which may be gauged to some extent by the applications recorded in the Commission's office from persons seeking houses in the metropolitan area only. On June 30, 1945, there were 5161 registered applicants. Hostilities ceased in the Pacific Area in August, 1945, and at that time there were 6650 applications recorded. In the period between cessation of hostilities and June 30, 1946, the number of applicants increased to 17,335. This steep increase can be attributed directly to the demobilisation of the forces.

"The Commission in its 1943 report prophesied the great demand which would be made upon the general resources of the building industry when demobilisation and rehabilitation of Australia's armed forces took place. It then advocated the release of manpower and materials to enable the industry to prepare the housing schemes of peace. The material position to-day is as bad as if not infinitely worse than at that time, with the result that a long list of some hundreds of approved applicants now awaits the completion of homes that have been under construction for periods up to twelve months when normally they should have been occupied about twelve weeks after commencement.

"The experience of most private builders is similar to that of the Commission in this respect—the lack of supply of one item or another causing serious delays in completion of houses.

"There is a popular belief in the community that the Commission enjoys special priorities and privileges in supply of building materials. This is not the case. Actually it has no priority whatever except perhaps goodwill as a customer which it has built up over the years with its suppliers. Generally it must compete in the open market for all kinds of building material with all public departments and contractors building privately.

"Substantial increases in home production in this State cannot be expected until a corresponding increase has been made in the vital elements of building supply."



Britain Celebrates Lyte Centenary

ON Nov. 16 the centenary commemoration of the hymn "Abide with me" was celebrated. That hymn, composed a few weeks before his death by Henry Francis Lyte, has been one of the most beloved hymns for many generations of Christians. It has been translated into a great number of languages.

At Westminster Abbey a memorial tablet was dedicated to the hymn writer, placed beneath the one erected to the Wesleys. As a permanent memorial to Lyte at Torquay, Memorial Eventide Homes for aged ministers of all denominations will be erected.



World Council of Christian Education

A CROWDED meeting and youth rally, organised by the World Council of Christian Education, incorporating the World's Sunday School Association, was held in Wimbledon Town Hall (London), on Oct. 27. Among the speakers were the Rt. Hon. George Tomlinson, Minister of Education; Mr. J. Arthur Rank, prominent Methodist and a leading representative of the British film industry; and Sir Harold Mackintosh, President of the World Council of Christian Education. The meeting was the first of a series to be held in various centres throughout Great Britain to win youth for the Christian faith.



Bibles for Russia

THE American Bible Society has received permission to send to Russia 10,000 Bibles, 5000 New Testaments and 100,000 Gospels in Russian, and 1000 ancient Greek New Testaments. These are a gift to Metropolitan Gregory of Leningrad and Novgorod who is at present in the United States, and will ultimately go to the Moscow Patriarchate.—Items from E.P.S., Geneva.



Hungary, which is occupied by the Russian Army, is suffering great hardship. This is reported by the secretary of the British & Foreign Bible Society in that country. The circulation of scriptures during the past two years has been small. In 1945 there was a distribution of 12,600 copies, and in 1946 the figure was much smaller—7,700.

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Broken Hedges

Allen G. Elliott, M.A., B.Sc., Dip.Ed., of Subiaco, W.A., points to the truth of the law of life expressed in the text, "Whoso breaketh an hedge, a serpent shall bite him."—Ecc. 10: 8.

THE melancholy author of Ecclesiastes temporarily forsakes his vein of cynicism in the 10th chapter and gives us a particularly interesting and refreshing gem of wisdom in the passage quoted above. Though somewhat cryptic at first sight, the message that this verse contains is surely very applicable in these modern days of metaphorical "hedge breaking." As a reaction to the circumspect days of the Victorian era the 20th century has become an age of freedom from convention which has quickly developed into unparalleled lawlessness, particularly in its most recent manifestation in devastating conflict of nations.

The first attempts to break down some of the hedges our forebears had placed around themselves were commendable. Indeed, the sweeping away of ignorance and superstition and the breaking down of the many shackles of prejudice and custom which threatened to enslave the soul of man, seemed very worth while. Unfortunately, however, liberty has extended into licence, and many of the old, sure, abiding hedges of protection, of wisdom, thought, honor, decency, and sanctity, of the things that matter most, the home, the church, God's word, and the Lord's day, have been ruthlessly broken down.

But in our earnest desire to rebuild some of these battered hedges, we do well to take to heart the lessons of this timely word from the writer of Ecclesiastes. In the first place, it is clear that

Sin Brings Its Own Reward

So surely as we deliberately break down the hedge, the serpent, lying in wait, as was often enough the case in eastern lands, glides forth in stealthy pursuit to bite the hand of the vandal. In other words, our very action in pulling down the barriers of protection leaves

us exposed to the treachery of the evil one. Sin brings its own reward. "The wages of sin is death." Both in our national life and in our personal and private experience, it is equally true that "whatsoever a man soweth that shall he also reap." The inevitability of retribution, stark and grim, stalking in our wake, is a warning we simply cannot afford to allow to go unheeded. We cannot unleash the powers of Satan without burning our own fingers. We cannot escape the consequences of our own folly and neglect. With the barriers down we become easy targets for the destroying marksman.

The world to-day groans under a burden of its own making. Whenever a hedge is broken down the lurking serpent is given his opportunity. Men of every age have consistently played the ostrich, hiding from the consequences of evil, shutting their eyes in the presence of disaster, and pretending not to see the doom that lies before them. But their action is proof of their guilt rather than of their innocence. Their very evasion condemns them. The man who jumps over the precipice in defiance of the law of gravity does not abolish that law. On the contrary, by his very action he establishes the truth of the law he tries to defy. Even so, our excuses and procrastinations lay bare our folly.

Again, it is all too apparent that

Sin Requires a Saviour

We cannot rebuild the broken hedge unaided. We need the help of the Master Builder. It should not be forgotten that evil is a personal matter; sin is an individual problem. The sin of the nation is the result of the evil in the hearts of the individuals in the nation. The world to-day has become chaotic largely because individuals have failed to appreciate the

important part each plays in the well-being of the whole. On every side we are confronted with the consequences of sheer neglect, especially in the things that are spiritual and eternal. It appears that we have been so intent on breaking down hedges that we have ignored the serpents and they have bitten us.

But thanks be to God we can turn to One who knows and understands, for we "have an advocate with the Father" even Jesus. When the Israelites were smitten with the fiery serpents in the wilderness, God commanded Moses to raise up a brazen serpent upon a pole that those in affliction might "look and live." Through the eye of faith they were healed. "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth on him should not perish, but have eternal life." He who "was without sin," who "knew no sin," was made sin for us. He bore our sins in his own body on the tree. He who was rich, rich in the wondrous fellowship and love of the Father, for our sakes became poor, poor with the poverty nigh unto desolation; that we through his poverty might be rich—rich in the life that is eternal.

Let us put our trust in this great Master Builder as he builds anew for us the broken hedges of our daily experience.

Unity in Faith

Thomas Hagger.

ONE of the names applied to followers of Christ in the New Testament is "believers" (Acts 5: 14). From this name we may gather that they had some kind of faith or belief. And so they had. They had faith in the Christ of God. It was not faith in a practice, or in doctrines, or in human creeds, or in a system; it was faith in a Person, and that Person the One who was and is the Son of God, who died for man's sins, and rose again for man's justification. Thus we find Paul telling the Philippian jailer to "believe on the Lord Jesus Christ," and he was assured that if he did he would be saved (Acts 16: 29-32). And in writing to the young man Timothy the same apostle said, "I know whom I have believed" (2 Timothy 1: 12). You will observe that he did not say "what I have believed," but "whom."

It has been said that if you ask Christians, "What do you believe?" you will get a chorus of conflicting answers; but if you ask those same Christians, "Whom do you believe?" all would reply, "Christ." And so unity is found in faith in the Lord Jesus but it is not found in faith in things no matter how good, and true, and pure they may be.

Those who believe on the Lord Jesus Christ will, of course, be willing to submit to his authority, and, in consequence, do as he commands. Such is the manifestation of the faith which they have in him.

But outside faith in Christ there must be the utmost liberty. And so the old cry is a good one—"In faith, unity; in opinions and methods of work, liberty; in all things, love."

The idea that many have that men must draw up a creedal basis for unity is quite wrong. Christ, and vital, living, obedient faith in him, is sufficient basis for unity.

Nor must we insist that all shall exactly agree with us; that would be a violation of the principle of liberty in opinion and methods. But faith in Christ the Son of God is the one essential. In him, in our attachment to him, in our loyalty to him, we shall find our unity.

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Unto This Last

"Ye who judge the earth, give diligent love to justice."



JUDGE not, nor coldly turn thy way
And leave to sorrow or to sin
The one the world has judged to-day;
Thou art a Christian, stop to win
This lonely soul.

Thou art a Christian; canst not see
Beneath the sin, the wrong, the shame,
A striving soul akin to thee—
Remember Christ would never blame
A lonely soul.

What if the world held judgment here—
They'll judge you, too, and also Christ,
If now you hesitate or fear
To love and aid as did the Christ
A lonely soul.

But oh, a Christian acts of love
And not because of duteous law,
He needeth not the world's approve
But only that he does it for
A lonely soul.

This one the world has cast aside,
Stoop thou and lift and point the way
To him who for the sinner died,
Thus loving shalt thou win to-day
This lonely soul.



Christian, canst thou not hear clearly
Christ's own words echoing near thee?

"Unto this last as unto thee
Give I the glory that shall be,
Is it not lawful for me to do good
Whatever the evil thy heart understood?
Call I the many, but choose the few,
And what is the difference 'twixt him and
you?" —St. Clair Saunders, Victoria.

AN Austrian Jew had been apparently listening intently to men preaching the gospel in the open air. One of the speakers after the meeting approached this gentleman and enquired what he thought of the message that had been spoken. He replied that if what the speakers said were true there was no hope for him and his people. A brief discussion followed, in the course of which the speaker asked the Jewish friend how he could account for the great change that took place in Saul of Tarsus between the time of his leaving Jerusalem, armed with authority to bring Christians bound to judgment, and his arrival at Damascus, where he commenced to preach the faith he set out to destroy. While he admitted that Saul of Tarsus was an historic character, he confessed that he did not know how the change had been made. In the absence of any other reasonable explanation, the speaker asked his friend to accept the fact of the risen Jesus, the Christ, to whom Saul of Tarsus afterwards gave his life and service.

This was Saul's Great Transition

and he later writes of it as being a deliverance from the "power of darkness" and a translation "into the kingdom of his dear Son" (Col. 1: 13). This, he said, too, of the Christians of Colosse. It is true of all Christians. He writes also in 2 Cor. 5: 17, "Therefore if any man be in Christ he is a new creature: old things are passed away; behold, all things are become new." Not only is the Christian a new creature, but the world around him assumes a new aspect. His relationship to the world becomes different. He is like one quickened from the dead and rising to a new life and a new world (Eph. 2: 1-6).

Three times the great transition of Saul of Tarsus is given in the Book of the Acts of the Apostles: chapters 9, 22, 26. Read these carefully. All do not have this experience. In that same book the experiences of many others are related: Three thousand on the day of Pentecost (Acts 2: 32-37), a cabinet officer (Acts 8: 26-40), a great soldier (Acts 10), a gaoler (Acts 16: 12-40). These stories are very helpful and instructive.

Saul, who after his great transition became Paul the Apostle, mentions in his Epistles at least four experiences which he found to accompany this great change. Jesus had said: "He that heareth my word and believeth him that sent me, hath everlasting life, and shall not come into judgment, but hath passed out of death into life" (John 5: 24).

As we note these four experiences we shall see that they are possible only to those who have a deep conviction both of their need of a Saviour and of the Lord Jesus Christ as that Saviour. We need to be conscious that sin has removed us far from God, and that only the blood of the Lamb of God can make us nigh unto him (Ephes. 2: 13). The renunciation of self and the world is a great venture, but an assured venture when it reckons on the Lord Jesus.

1. Crucified with Christ

Obviously Paul would not mean that physically he was on the cross crucified with Christ. His meaning is made clear when we read Hebrews 13: 12, 13, "Wherefore, Jesus also, that he might sanctify the people through his blood, suffered without the gate. Let us therefore go forth unto him without the camp bearing his reproach."

Crucifixion is a lingering and fearfully painful death. The victim may writhe in consciousness for hours. Yet Paul uses the term with more than figurative meaning when he says: "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by faith of the Son of God, who loved me and gave himself for me" (Gal. 2: 20). We do not die to self and the vain ambitions of this world at once, nor is it ever possible to

The Great Transition

J. Wiltshire, of Victoria, with carefully selected scripture, presents clearly the way of hope and salvation to the sincere seeker of the Lord.



us unless we believe that the Lord Jesus Christ is the Son of God possessed of immortality and eternal life and ready to bestow this gift upon all who obey him.

Of course, this does not mean that we add our death to the death of the Lord Jesus to make the price of our salvation complete. We can add nothing to that. It is, as the Lord declared on the cross, "finished."

It does mean, however, that our old nature must die with its wicked desires and evil deeds. See Romans 6: 6, and think also of Gal. 5: 24, "And they that are Christ's have crucified the flesh with the affections and lusts. It means also that for Christ's sake we shall be willing to be crucified to and by the world. We shall not expect the world's popular favor any more than Jesus received it. Then Paul writes of being

2. Buried With Christ

We read in John's gospel, chap. 19: 41, 42, "Now in the place where he was crucified there was a garden; and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus . . .!"

The burial followed the crucifixion, and there was no long time between.

In Romans 6: 3, 4 the Apostle Paul writes: "Know ye not, that so many of us as were baptised into Jesus Christ were baptised into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Our crucifixion with Christ, then, is followed by our burial with him. Paul refers to this again in Colossians 2: 12. You will notice that true Christian baptism is a burial with Christ into his death. If the action is not with him, it is of no value whatever.

3. Raised with Christ

"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6: 5). Of this the apostle wrote to the church at Ephesus: "But God, who is rich in mercy, for his great love wherewith he loved us, even

when we were dead in sins, hath quickened us together with Christ (by grace ye are saved); and hath raised us up together, and made us sit together in heavenly places in Christ Jesus" (Eph. 2: 4, 5, 6).

In chap. 1: 19-21 of this same epistle Paul prays that those who believe on the Lord Jesus might realise in themselves the great power which raised Jesus from the dead, and raised him above all worldly dominion and satanic power, and that they might be raised above all sinful dominion, and habit, and evil inclination. This power the Holy Spirit imparts and energises. (See Rom. 8: 11.)

There is nothing merely fanciful about all this, but it is practicable, and within the reach, and is the right of every believer on the Lord Jesus Christ. The Lord would have all who have been buried with him share his resurrection. As death has no more dominion over him, he would have us also to be free from the dominion of death and sin (Rom. 6: 10, 11). Now comes the fourth experience:

4. Walk in Newness of Life

This experience is active and continuous, and will not end until the faithful believer enters the glory unto which he has been redeemed. The Christian, then, has

1. A New Life

He is said to be born anew, or from above (John 3: 3, 5). It was a wonderful thing when Naaman washed in the Jordan, for his flesh, which had been leprous, to become again as the "flesh of a little child." But it is a much more wonderful thing for God to create in us a clean heart and to renew a right spirit within us. Yet God does this. This is the fundamental need of our heavenly citizenship. Then

2. This New Life has a New Objective

The apostle asks the question (Rom. 6: 2), "How shall we that are dead to sin, live any longer therein?" As well expect a living, healthy man to stay among and to enjoy the ceremonies of the grave.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead and your life is hid with Christ in God (Col. 3: 1-3). Jesus said it this way: "But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal: for where your treasure is, there will your heart be also" (Matt. 6: 20, 21). Laying up treasure in heaven requires us to engage in the most unselfish and Christly service on earth. The kingdom prepared from the foundation of the world is for those who, in the name of the Lord Jesus, will serve him even to the lowly task of giving a cup of cold water in his name (Matt. 25: 31-46).

3. This New Life is Under a New Master

Jesus invited the laboring and the heavy laden to come unto him and he would give them rest (Matt. 11: 28-30). Then he asks them to take his yoke upon them and to learn of him, and they would find rest unto their souls, because his yoke is easy and his burden is light. The yoke was for service. There is no real rest in the soul of the believer unless he is serving. In serving the Christian shares the burden of the Lord Jesus—the burden of world evangelism, of healing the sick, of helping the weak, of guiding the blind and many etceteras.

4. This Means a New Occupation

"Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof" (Rom. 6: 12).

(Continued on back page)

Congressman Defends Christian Institution

THE new friendship centre is proving its value. Our associate missionary, John Bairagi, tells of recent incidents connected with the centre.

"The fellowship centre is not going to be merely an experiment. The time is now ripe to go beyond the experimental stage and make it a definite piece of mission work. I am sure that the F.C. is a wide and effectual door that has been opened unto us, and there are many adversaries."

"A month after it was opened Satan began to get busy. Once every year the Hindus worship Ganesh, the god of wisdom. This function lasts for a week. During this period lectures are held every day in institutions and public places. Meetings were held in the local High School. One of the speakers was a Hindu Mahasabhaite. In the course of his speech he said much against the Christians and the Christian religion. He said that they had got rid of the Moslems. The next thing to be got rid of was the Christian religion. He no doubt played upon the religious sentiments and prejudices of the Hindu students. His speech was disputative and full of invectives and vituperations. In his opinion the F.C. was nothing but a new method of proselytism. On the following day Dr. Narawne, one of the leading Congressmen of Baramati, was the speaker. He disagreed entirely with the sentiments expressed by the speaker on the previous day, and advised those present to accept what was freely offered and then to go and do likewise."

"In spite of all this seeming opposition, the F.C. is overcrowded and well patronised by all sorts and conditions. It is really meeting a great need. We have started to issue books to be taken home in order to relieve congestion in the reading room. At present we are trying to win the confidence of the people. Most of the converts to Christianity are from the low castes, and for this reason the caste people do not associate with Christians socially. But in the F.C. this barrier is being broken down. This will pave the way for the future when the gospel can be intelligently presented to the rank and file as well as to the literati of Baramati."

"I think the building should be completed, and the library and reading room be properly equipped and supplied with books, magazines and papers of various kinds. In this the mission will be doing a real piece of service to the people. Let the gospel of the grace of God be likened to the tree of life growing on either side of the river bearing twelve manner of fruit. Let the fruits be enjoyed by the churches of Christ, but let the nations have the leaves for their healing."



DHOND HOSPITAL

(a) Nursing Arrangements

A HAPPY arrangement has been reached concerning the nursing arrangements at Dhond. It has usually meant that a nursing sister has been on duty all day and liable to be called any hour of the night. Since the return of Sister Foreman, it has been possible to make adjustments, and now Sisters Foreman and Walker will be able to alternate for day and night shifts assuring both of unbroken sleep.

Miss Foreman says the new arrangement "is certainly good for the doctors and the sister on day duty. They can go to bed knowing they are not likely to be called." That must be a wonderful feeling!

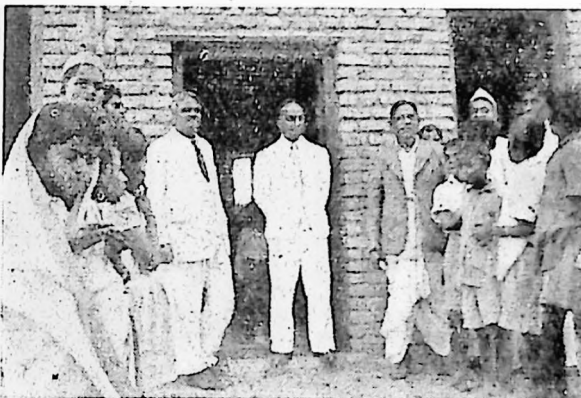
The work at the hospital continues at full pressure, and it looks as though more records will be broken.

(b) Some of Our Patients

"Recently a patient had her eleventh baby, and when we told her we had her ready to

put to bed, she said, 'I'm not staying; I'm going home.' We told her it was an opportunity to have a rest, and she would be ever so much better if she stayed, so she stayed four days and really seemed to enjoy it. Some of these poor women have a busy life. This one was only 25 years old. Yes! 25 and 11 babies. It seems like a fairy tale to anyone but the mother. Her first baby came when she was 12 years old, and then for several years she had one a year. After the eighth she had one every other year. Some Indians seem middle-aged at 25 or 30, and really old at 50. No wonder!

"Our inpatients here have been overflowing on to the verandahs on both sides of the wards



OPENING DAY OF FELLOWSHIP CENTRE



Mr. John Bairagi, B.D., standing in the doorway, is the superintendent of the centre; Dr. Kolhatker in white on left, and Mr. Dongre, one of our oldest preachers, on right. Note men in the white Gandhi caps—always the sign of an ardent nationalist.

lately. At present we have four children and two men outside. In one of our single wards we have had four tiny children. There seem to be more sick children in hospital lately than for some time. We have had as many as 12 at a time. It is difficult to know where to put them when we have no children's ward, and the general wards are full. They sometimes trouble the other patients. At present we have one little girl who is badly burnt. She was brought to us several days after the accident, but in spite of this she is doing fairly well."—L. Foreman.

(c) X-ray Appeal

After balances are cleared at the end of the old year, we will be in a better position to judge how this appeal has progressed. As we write, not more than £200 has been received toward the £500 required.

Actual givers have been too few, for many of the gifts are for substantial sums. We should see to it that the whole amount is subscribed. This could very easily happen if more had a share.

An interested brother in W.A. was seeking to help Dhond to have X-ray and had accumulated some amounts, but knowing of the larger scheme, gladly joined in. Writing about it he says, "It is wonderful that such an offer of pound for pound up to £500 should be received."

Dhond will certainly become a great institution with such large-hearted people willing to support the work. . . . Now, brethren, we need many more large-hearted supporters.



ORPHAN HOMES

WE are caring for more needy children in our homes than at any previous time. It is extremely hard to refuse to take destitute children. The Shrigonda home now has the record number of 105 children—what a family for Miss Cameron and her helpers to look after! Fortunately some of these children are supported by Government, others have part or full support by village Christians who send their children to the mission to be educated,

or it may be co-workers pay part support. After all this has been said, a large percentage of these children have to be supported from mission funds, and the annual support for each child amounts to nearer £12 than the original £6 previously asked for from supporters. The Government allow the mission approximately £16 per year for children sent by them.

Miss Cameron advises that it will be a few months yet before her revised lists can be supplied—and we also await revised lists from Baramati. Meanwhile, we thank supporters for their continued loyalty, and if any changes take place in our lists we will advise them when advice is received. Be assured, whether your original orphan is still in the home or not,

your donation is helping a child in need. In these days of shortages and hardship, it is the children who suffer most. In these lean years our homes are fulfilling the literal injunction of Christ, "Give ye them to eat."

This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-rd., Tranmere, S.A. M.O's should be made payable at Adelaide.



BABY BONUS AND BETTING

MR. TOWNLEY, the president of the Baptist Union of Tasmania, and a member of the House of Assembly in the State Parliament, expressed the hope recently that during the present Parliamentary recess the Government would give consideration to a complete investigation of the liquor trade with a view to proper control.

Mr. Townley said that the Auditor-General's report had revealed an increase in the consumption of liquor which must be regarded very seriously.

Secondly, Mr. Townley referred to the increase in gambling as revealed in the Auditor-General's report. Then Mr. Townley made the following statement:—

"These two matters are of paramount importance to the welfare of the community, especially the welfare of the working class. It is a pity that so much money spent on social services is wasted. Too often the baby bonus is used to back a horse, and the child endowment goes on a greyhound, finishing in the bookies' bags."

Mr. Townley said he was determined that the upward trend on liquor and gambling should be halted, and he would do everything in his power to that end.

We say most appreciatively, "Thank you, Mr. Townley."—The Messenger.

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Here and There

The Nobel Prize for Peace has been awarded to the Friends Service Committee, both in the United States and in England.

K. A. Jones, the newly-appointed organising secretary of the College of the Bible, Glen Iris, was farewelled by brethren of church at Maylands, S.A., on January 21.

Mr. and Mrs. R. Hilford, formerly of Western Australia, have been visiting Victoria. Mr. Hilford has been assisting acceptably in the service of several Melbourne churches.

A. Anderson advises that the progress total for the X-ray fund is now £215. The balance required for £500 is £285. We are still prepared to receive donations for this worthy appeal.

Dr. Hyman Appleman is expected to reach Sydney by March 11. He will commence his interdenominational mission campaign in Victoria on March 14, preaching in the Hawthorn Town Hall.

Owing to the holiday on Monday, Jan. 26, we were compelled to go to press on Friday so as to have paper ready for interstate mails. This will account for late news items being held over until next issue.

The British and Foreign Bible Society's popular report for 1947 has been entitled "The Answer is There." The great work of the society goes forward. During the year five new versions were added, bringing total number of languages and dialects on the society's list to 769.

George Outlaw, church secretary and reporter of the church at Fullarton, S.A., is in Melbourne with his wife and daughter. Meetings at Fullarton have kept up wonderfully well, especially in the mornings, when addresses have been enjoyed from C. Schwab, H. Waghmode and J. E. Webb.

L. H. Goldsworthy, of Milang, S.A., has just resigned his position as secretary of church after a long term of service. He was elected to the position in 1895, and thus has a record of 52 years' service to his credit. He is one of a large family all of whom were faithful workers in the church.

"Simple Handwork Explained and Illustrated" is the title of a book compiled by A. J. Fisher. In 104 pages, profusely illustrated, Mr. Fisher has given the fruits of his long acquaintance with and study of the needs of those who have the teaching of children. We hope later on to give a fuller notice of this book. It may be obtained from The Austral Co.; 2/6, posted, 2/8½.

Graduates of the College of the Bible, Glen Iris, Vic., who are attending Australian universities should apply immediately to the principal, E. L. Williams, M.A., if they desire to participate in the T. E. Rofe fund which provides bursaries for those approved by the college board. Applicants who have already done university work should provide information of their results and progress.

In Spain there is an increased hostility towards Protestantism. It is reported that at Barcelona the Methodist church—which belongs to an English mission—has been completely ransacked by about thirty Phalangists. On the evening of Oct. 11, they entered the church and savagely destroyed the furniture, the pulpit, the organ, benches, doors, windows, harmonium, Bibles and hymn-books. The big Bible on the pulpit was torn up and the fragments scattered on the floor. At Granollers, in Catalonia, a gang of Phalangists broke into the church during the service. They forced the minister to come down from the pulpit and inflicted blows on him and upon the congregation. The police were informed and arrested the Phalangists . . . for a few hours for their unjustifiable behaviour. From Villafranca comes grave news. Hostility to the Protestants is expressed in a general way

by breaking the windows of churches during the services.

The National Woman's Christian Temperance Union propose to award prizes for original temperance poems suitable for use in the elocution and medal contest department, age groups being as follow: Grade 1 (9 years and under), poem not to exceed 20-21 lines; prize, £1/1/- . Grade 2 (10-11-12 years), poem not to exceed 28-30 lines; prize, £1/1/- . Grade 3 (Lower Division), 13-14-15 years, poem not to exceed 38-40 lines; prize, £2/2/- . Grade 3 (Senior Division), 16 years and over, poem not to exceed 48-50 lines; prize, £2/2/- . Conditions may be secured from Mrs. E. C. Savill, 8 Esmonde-st., Lismore, N.S.W.

Recently the church at Wiley Park, N.S.W., enjoyed address by Lloyd Jones, on a visit from N.Z. On Christmas Sunday congregation enjoyed singing from combined church and Endeavor choirs under leadership of C. Nutt and J. Budgett. On last Sunday in the old year E. C. Hinrichsen spoke at both services, bringing with him his three young nieces from Victoria, who sang very beautifully a trio. Members were sorry to say farewell to Mal Leask, who has done an inspiring work for many months. He was presented with a Bible from members of church as a token of love and esteem. Good attendances are maintained at cottage prayer meetings.

At Wagga, N.S.W., all auxiliaries will again be functioning in February after holiday season. Church has been saddened by death of Mr. Wenk, and sympathy is extended to Mrs. Wenk, her daughter and son-in-law (Mr. and Mrs. J. Solomon, of Sydney). Damage estimated at about £100 was done to chapel when a fire broke out at rear of building early in January. An amount of Sunday school furniture and material was ruined, and the piano, which had been presented by ladies of church several years ago, was badly damaged. Services have been continued each Sunday, helpful addresses being given by W. J. Thomson. W. Caspersenn and A. Dow have addressed church helpfully on several occasions. A social evening was held on Jan. 22 to say farewell to Len Smith, who leaves for Sydney, and to Mr. and Mrs. J. Rigg and their two small daughters, who leave for Coff's Harbor. Mr. Rigg has been Bible school superintendent for some years.

STUDENTS' EXAMINATION RESULTS

THE following students of the College of the Bible, Glen Iris, were successful in the Melbourne University Public Examinations:

Leaving English.—Miss T. Bennett, L. Cooke, R. Holmes, M. Keatch, C. Kimber, R. Pritchard, K. Skillicorn, G. Smith.

Leaving Greek and Roman History.—Miss T. Bennett, L. Cooke, J. Holliday, R. Holmes, M. Keatch, C. Kimber, R. Pritchard, K. Skillicorn, G. Smith.

Leaving Economics.—L. Cooke, J. Holliday, R. Holmes, M. Keatch, C. Kimber, K. Skillicorn, G. Smith.

Leaving Modern History.—L. Cooke, M. Keatch, R. Pritchard, K. Skillicorn, G. Smith.

Leaving British History.—L. Cooke, K. Skillicorn, Miss J. Waterman, B. Burn.

Leaving Geography.—Miss T. Bennett, C. Kimber, R. Dixon.

Leaving Physics.—R. Holmes.

Leaving Mathematics.—H. Gross.

Matriculation English Expression.—J. McCormick.

College will open on Wednesday, Feb. 18, at 9.30 a.m.

—E. L. Williams, Principal.

British Churches Campaign Against Social Evils

★ Our correspondent, G. J. Hammond, of Gloucester, England, writes of a serious social drift, location of annual conference, and gives personal news of brethren.

THE Social Questions Committee is vigorously carrying out its policy of making the churches "social minded." The committee's organiser, S. Mason, is addressing conventions in various parts of the country, and is meeting with good response. Recently he was in the North-Eastern Division, together with A. L. Brown, and at Nottingham with G. J. Hammond. The rapid growth of drinking habits and gambling is causing concern to all churches. The taking of gambling on dogs and football pools is meeting with a mixed reception on the part of the churches, but no great movement to oppose the tax has yet been launched.

The Central Council has announced that the annual conference next August is to be held in the historic city of Chester. Only once previously has the conference met in that city, being in 1847. It should prove a popular centre, being near to Merseyside and North Wales, and easily reached from the industrial towns of Lancashire and the Midlands.

A youth conference is to be held in the city at Easter. This will rival the long established young men's Easter convention which for some years past has been held in or near Leicester.

The churches have learned with some concern of the illness of F. Hepworth, of Manchester. He is chairman of the Sunday School and Youth Committee, and of the Central Council. In this latter capacity he has been counsellor and guide of the annual conference for many years past. His knowledge of standing orders and his statesmanlike grasp of difficult questions have steered the conference through many troubled waters. He faces a long period of treatment, during which his public engagements must be severely limited.

The annual social at Dunfermline was addressed by Dr. Kemp, of Australia, who renewed his many friendships in Scotland, and by Dr. W. J. Fiscus, of U.S.A. Choirs from Kirkcaldy and Glasgow contributed a programme of music.

At the moment of writing, Dr. W. Robinson is due to arrive home after a six months' visit to U.S.A. His health is giving anxiety to his friends. His inability to take over the office of Moderator of the Free Church Federal Council is lamented by Free Churches.

In spite of short supplies many churches held Christmas gift services, at which toys and medical comforts were received for despatch to Germany. Miss E. Gainham is still giving great service at Duisburg with a relief team.

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The Australian Christian

News of the Churches

Tasmania

Mole Creek.—On Dec. 28, E. Heard, from Glen Iris college, exhorted in morning. At night H. Steele, youth camp leader, conducted service. An item was rendered by young people from camp held at Mole Creek. On Jan. 18 a young brother from Claremont was immersed.

South Australia

Stirling East.—On Jan. 18 church held 80th anniversary services. Excellent meetings were enjoyed by large gatherings. At morning service Indian student from college, Hariba Wagmode, was speaker. Approximately 50 men were present at a men's tea, when H. G. Norris gave a splendid talk. He also addressed a congregation of approximately 150 at evening service. Mr. Baxter is worshipping with church again after illness. Other speakers recently were J. H. Cain and R. W. Knight. A tennis club has been formed by Young People's Fellowship.

Kilburn.—Mr. and Mrs. Collins are spending a well-earned holiday at Angaston. On Jan. 18 Brian Barrett, of Prospect, exhorted church helpfully. 13 adults and 6 Y.W.L. members were present. Sisters Gleissert (Edwardstown West) and Parker (Maylands) met around the Lord's Table for first time. They, with Miss Gleissert, will be received in by letter on Mr. Collins' return. Thanks are extended to Prospect church for £1/1/- for church seating fund. Work in this area is beginning to feel strain in numbers and finance because restrictions caused by infantile paralysis epidemic.

Mt. Compass.—Forty people met at chapel to see new year in and old year out. A voluntary concert, followed by supper, opened a successful and enjoyable evening. Mr. Manning conducted community singing and a devotional service at midnight. A pleasant meeting was enjoyed by Endeavorers when six church officers were guests of evening. After welcome to meeting by leader of society, officers at request of Endeavorers each made helpful suggestions from which young people could improve work and worship of church. Young people replied with expectations of those older in faith. January closes one year's loyal service from H. P. Manning. Mr. and Mrs. Manning have grown to be friends of many members, and with pleasure and expectation church looks forward to coming year's ministry. Many churches have been represented by visitors during holidays.

Western Australia

Kalgoorlie.—On Jan. 8 Ladies' Mission Band conducted a basket luncheon in Victoria Park, proceeds being to send food parcels to Britain. A flow of parcels has been sent for some time. All services through festive season were well attended considering numbers away on holidays. Church had fellowship again with Don Tonkin, who gave valuable assistance. During his vacation from Woolwich Bible College, N.S.W., Mr. Tonkin conducted gospel service during absence of Mr. Fawcett in camp at Waterman's Bay. Speakers at morning services have been E. C. Smith, Roy Richards (Wembley, W.A.), Don Tonkin (Woolwich, N.S.W.), W. H. Berridge.

Harvey.—Mr. and Mrs. Thurrowgood helped at camp for a time, then enjoyed a week's rest there, while Neville Moore spent some happy week-ends here. He and Mr. Thurrowgood visited Bridgetown and Collie in turn. A car-load visited Bunbury and joined in welcome to Mr. and Mrs. Ryles, who will take over the work there. Many brethren have been holidaying at Turkey Point, and some

are still away, but attendances have been fair. Mrs. Harris, who has been in the East for some time, has been welcomed back, also Mrs. Brown, Mr. and Mrs. Sydney Fryer and family (Bayswater). Mrs. Fryer and Mrs. Ray Stanford favored with solos. Bob Ottrey was welcomed home on holidays from Cue. Miss V. Livingstone has had tonsil operation, and hopes to return to her work in Perth after five months at home.

New South Wales

Bankstown.—During recent weeks church received spiritual uplift from mission under Peter Retchford, assisted by song-leader Mr. Adamson. On Dec. 27 Mr. Moran took over pastorate of church, being inducted by Mr. Morris and Mr. Crossman, of Sydney. Mr. Moran has good wishes of brethren in assuming a charge with great opportunities in a rapidly expanding district. A gratifying number of younger members of church have recently made good confession. Mr. Coxhead has been appointed acting superintendent of Bible school for six months. Renovations to interior of chapel have improved appearance and created a more cheerful atmosphere.

Victoria

Surrey Hills.—S. Prentice concluded a short ministry with church on Jan. 25. Services have been well attended and inspired by his addresses. H. Earle will begin his ministry on Feb. 1.

Ballarat (York-st.).—H. M. Long commenced his ministry with church on Jan. 4. Mr. Wilkie conducted induction service. Mr. Long preached the gospel. Bob Feary responded to invitation. Opportunity was taken at close of evening service to thank Mr. and Mrs. Methven for interim ministry. Sister churches were represented by Mr. Andrews, from Dawson-st., and Mr. Graham, from Peel-st. Bible school made a gift of books and church a cheque. Meetings were well attended on Jan. 11 and 18, Mr. Long preaching at all services.

Berwick.—At annual business meeting all officers were re-elected. Good reports were given from all auxiliaries for year's work. A. R. Lloyd, of Coburg, spoke at all services at Bible school anniversary. Special singing was rendered by children. Women's quarterly prayer meeting in connection with World Day of Prayer was held on Nov. 21. Mrs. Talent presided and Mrs. Manning, of Parkdale, gave a missionary talk. On Dec. 20 Christmas tree and tea for kindergarten and Bible school scholars took place. A Christmas service on Dec. 21 was conducted by D. Hibburt. Christmas hymns were rendered by members of local Torchbearers' Club. Many visitors had fellowship with church during holidays. Students from college who have assisted church during holidays have been K. Dixon, D. Hibburt and R. C. Dixon. Members regret sudden departure of C. L. Smith, and K. Dixon has been appointed to carry on work here.

Red Hill.—On Jan. 11 F. J. Funston spoke in morning, also giving a talk to Y.W.L. At gospel meeting he preached and V. Holmes conducted song service. Y.P.S.C.E. held annual meeting, following being elected: President, Ray Salmon; vice-presidents, S. Prossor and C. Perkins; secretary, Alice Prossor; treasurer, J. Kirby. On Jan. 18, F. E. Buckingham gave an address on social service. Many visitors were present, Mr. Youens (Dandenong) taking part. At gospel meeting Mr. Buckingham was speaker; Mr. McConchie sang two solos, N. Kingston conducted song service. R. Holmes is still in Morningson hospital, but progressing. Mrs. Holland was laid to rest

during month. Ron Holmes (college) and Shirley Johnson (Cottesloe church, W.A.) were married at Cottesloe on Jan. 17. J. Holmes and Mrs. N. Prossor are sick. F. Butler is training Sunday school scholars for anniversary. Monthly food for Britain appeal realised £5/7/7.

Church Government

RUSSIAN ORTHODOX CHURCH FACES PROBLEM

OUR Ecumenical Press Service provides an item that has news value, and also a lesson on the problem of church government. The desire for power by men within the church is an evil which the Apostle John attacked. The same love for authority still exists. Until we learn the principles of New Testament church government, we shall be faced with the sinful love for power. All traditional forms of church government that deny the spirit of the New Testament church must be cast out of church before we see much hope for Christian unity within the world. We leave readers draw their own conclusions from the following:—

The negotiations between the Russian Orthodox Church in America, headed by Metropolitan Theophilus on the one hand and Metropolitan Gregory representative of the Patriarch of Moscow on the other hand, concerning the problem of uniting the Russian Church in America with the Patriarchate in the U.S.S.R. have not met with success.

In the Cleveland Resolution of November, 1946, the Russian Orthodox Church in America had expressed its willingness—by recognising Patriarch Alexis as its spiritual head and at the same time preserving complete autonomy—to place itself under the jurisdiction of the church in Russia, from which it has been separated since the Revolution. Patriarch Alexis examined this suggestion, and in July this year sent Metropolitan Gregory to New York to undertake negotiations, who is, however, now on his way back to Russia without anything having been accomplished.

The negotiations broke down owing to the contradictory interpretation of the conception of "autonomy" on both sides. The representatives of Metropolitan Theophilus, who had himself stayed away from the negotiations, insisted that the autonomy of their church included the right to hold a sobor (Church Council) in the U.S.A., without having to ask permission from the Patriarch. Metropolitan Gregory rejected this request on the grounds that it overstepped the rights of an autonomous (i.e., self-governing) church, because the convening of the Councils was the privilege of an "autocephalous" church. His counter-proposal was to grant an autonomy which permits the church of Metropolitan Theophilus to appoint its own bishops, whose appointment would then have to be confirmed by the Patriarch. In this way the Patriarch, as the highest authority in questions of church administration, would receive the recognition due to him. The representatives of Metropolitan Theophilus, however, insisted in their demand that the appointment of bishops should be independent of the Patriarch, and also that the Episcopal Council should be regarded as the highest ecclesiastical legal authority. This demand was rejected by Metropolitan Gregory as being contrary to the canonical laws of the Russian Orthodox Church.

At this point the negotiations broke off—temporarily, because the final decision concerning the Orthodox Church in America is to be taken by the next Church Council which meets every three years, i.e., not until 1949.

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Not Ours But His

ON the Lord's day the early disciples met together to worship. The centre of that worship was not the reading of scripture, nor the preaching of a sermon, but the Lord's Supper. Alexander Campbell, in "The Christian System," urged that the words—the Lord's Supper—are applicable "to the breaking of the loaf for which disciples gave thanks in honor of the Lord." This supper does not belong to the church. Its origin goes back to the days prior to the beginnings of the church. The church has no power to change or modify this spiritual feast of worship. The church has the responsibility of making sure that its worship makes central this great act of remembrance. The pride of man tends to push out the Lord from his own spiritual house. Efforts are made often by vain men to order the service of the church around their own persons, instead of making Christ central. The meeting of the church is the occasion when God must speak through the Bible and the Lord's Supper to sinful men. When we thus meet in humility we learn again of the great victory Christ has gained for us.

In this Lord's Supper the great truths of our salvation are made clear in two acts.

(a) *The Breaking of the Loaf.*—The bread or loaf, when set in the worship of the church, is the Lord's. Holding the bread the Master said, "This is my body." At this sacred moment we see again the Lord's body offered on Calvary, and given a sacrifice on our behalf. In this Lord's Supper we handle the Lord's loaf and see in it a re-presentation of the Lord's body.

(b) *The Drinking of the Cup.*—This cup, holding the fruit of the vine, is also the Lord's. It reminds us that Jesus took the cup and said, "This is my blood." The Lord's blood is brought to mind in this service. By means of that shed blood we have been redeemed from sin. In the Lord's Supper we have both the Lord's bread and the Lord's cup, bringing clearly before us the Lord's body bruised for our iniquities and the Lord's blood shed for our redemption.

FOOD PARCELS

AS secretary of Mile End, I would like to inform all church members that our brethren in Britain do appreciate immensely the food parcels that are sent overseas. Monthly we take an offering, and with the proceeds purchase parcels and forward to church members in Britain. I've received quite a large number of beautiful and appreciative letters of thanks. One lady who had received one of our parcels also received another. Not being able to decipher the sender's name, she wrote to me, saying, "All I can see is something about church of Christ, Mildura, Vic., Aus., on the covers; as I have your name and address I am writing to say thank you ever so much." I suggest all parcels should have the name and address inserted in the parcel as well as on the covers. No doubt the Mildura church will accept this appreciation of the parcel sent to Mrs. Gladys Burke, 7 Atliss-terr., Kirkwhite-st., Nottingham.—Earle S. Caldicott, South Aus.

WANTED

Married ex-Service couple, one infant child, urgently require house or S.C. flat, eastern suburb preferred. References.—H. A. Still, 2 Rangeview-gve., North Balwyn.

Work wanted by widow (anything), with school-age child. Near a school.—Apply Austral Co.

Melbourne business lady wants board in Christian home.—Ring WA2356.

Any group of girls interested in forming a team or replaying in Baptist and Church of Christ basketball competition, contact Miss B. Lynch, FU7562 for particulars. Attend general meeting Feb. 20.

Wanted for the Boys' Home, Pendle Hill, N.S.W., a pensioner. To be a member of the churches of Christ. To look after the grounds and gardens at the home. A light, easy job. Board and residence free, and a small weekly salary. Apply to secretary by letter, Geo. Morton, sec., 17 Maxim-st., West Ryde, N.S.W.

TO LET

Furnished rooms vacant from Feb. 14.—F. E. Jackel, sen., Box 83, Lakes Entrance, Vic.

DEATH

WENK.—On Sunday, Jan. 18, at his home, 107 Best-st., Wagga Wagga, N.S.W., William Frederick Wenk, dearly beloved husband of Minnie, and loved father of Mavis, and son-in-law of Geoff. (Mr. and Mrs. Solomon, Sydney), Gladys (dec.), Doris (dec.), and uncle of John Rhodes. "For ever with the Lord."

IN MEMORIAM

LEE.—In loving memory of our dear son and brother, Kenneth Victor, 2/6 A.I.F., died of wounds New Guinea, Jan. 30, 1943; loved brother of Aub., A.I.F. (dec.) and Merv., R.A.A.F. (dec.).

The midnight stars are shining

On a grave far, far away;

Where they laid our darling son and brother
Just five years ago to-day.

—Inserted by his loving mother, father and brothers Ray and Rod.

LEE (on Active Service).—In loving memory of our dear nephew Ken (returned M.E.), died of wounds N.G., Jan. 30, 1943.

A heart as true as ever beat has passed away from earth;

His memory dwells within the hearts of those who knew his worth.

—Inserted by Auntie Beck, Sylvie, Uncle Tom and Eli.

COMING EVENTS

FEBRUARY 1 and 2.—The church at Milang, S.A., will celebrate 90th anniversary on Sunday, Feb. 1, and Monday, Feb. 2. K. Dixon will be speaker at Sunday services and Mr. Dixon and Mr. Durdin on Monday evening. We are looking forward to a time of spiritual uplift.—S. H. Goldsworthy.

BACK TO MALVERN-CAULFIELD CHURCH OF CHRIST,

Cor. Dandenong and Alma Roads.

Past and present members are invited to share in

THE HOME-COMING CELEBRATIONS

to be held on

SUNDAY, FEBRUARY 8.

Temple Day Offering by Present Members will be received.

Services—

11 a.m., the Family at Worship.
Speaker, Mr. J. Holloway (conf. president).

3 p.m., Pleasant Sunday Afternoon.
Speaker, Mr. T. D. Oldham, M.L.A. (Attorney-Gen. for Victoria).

7 p.m., Service of Witness.
Speaker, Mr. Charles Cole.

Luncheon and tea will be provided for all who desire to remain.

Please COME! Stay all day!

Make this a day to be remembered for
Re-union—Fellowship—Stewardship.

ADDRESSES

H. M. Long (preacher York-st., Ballarat, Vic., church).—93 York-st., Ballarat E.

C. G. Taylor, B.A. (preacher Brighton church, Vic.).—86 Halifax-st., Brighton, S.5.

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Will. H. Clay, 241 Flinders-lane, Melb., C.1, Vic.

Gordon Forbes, 21 Belair-rd., Torrens Park, South Aust.

S. Chalmers, "Bangalow," Larwill-ave., Northgate, Qld.

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"Father, Forgive Them!"

Hymn.—C. of C. Hymnal 46, "O Love of God."

Prayer—

Gracious and eternal God, humble us under thy mighty hand. Lead us to realise our indebtedness to thee for the gift of Jesus Christ. We give thee thanks for thy patience and love, mercy and forgiveness; for reconciliation and restored harmony with thee our Father in heaven.

As our Saviour and Master forgave even his enemies, so strengthen us to follow in his steps, and always be ready so to pardon. As thou didst give thy only Son as a sacrifice for the world, for us, so help us to give our lives a "living sacrifice" in obedience, love and service that thou shalt be glorified and Christ exalted among the nations. Amen.

Scripture Reading.—Luke 23: 34.

Meditation.—"Father, forgive them" was the prayer offered by our Lord for those who were guilty of putting him to death. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us."

The love of God revealed in the Son as the Redeemer of mankind is all-embracing. "God is no respecter of persons"—"all have sinned and come short of the glory of God."

The Lamb of God came to offer his life a sacrifice. No sin of any individual of any nation is beyond the realm of forgiveness, because "the middle wall of partition has been broken down," not by the blood of bulls and goats, but by the "precious blood of Jesus Christ." Thus we are reminded again of what has been accomplished: "God hath made of one blood all nations," and the promise to Abraham is reaffirmed: "In thee and in thy seed shall all the nations of the earth be blessed."

Our Lord could give no more to make reconciliation to the Father possible; the Father can offer no more than full and free forgiveness to all who come unto him by the Son. Christ offered his life not for his friends alone, but for his enemies also. "Love your enemies" was his commandment, and he has left us an example that we shall not only hear his words but follow in his steps—"Father, forgive them."

To-day the temptation is to fall in line with the majority; to judge, to make distinction, to foster divisions; slow in being over-generous in our thinking, in understanding and in forgiveness without readiness to give the benefit of the doubt, not only among the nations but even among our brethren.

How easy it is to love, serve and forgive those who do the same for us! Is not the test when we are called upon to forgive our enemies? True, but how we need to remind each other, not by our words only, but like the Master, by taking the lead in so living. How easy indeed to be caught up in the general and popular standards of life to-day! Few there are who would take the responsibility of setting the ideal standard as exemplified in Christ; there is a tendency sometimes for the lone voice of the few to become less than a whisper.

Can we give more to make reconciliation between man and man a reality? Is ours a lone but powerful voice because Christ has been invited to abide within; the example we set thereby coming into line with his example because in truth he has been crowned King of our lives?

Are we ready to pray for our enemies that God would pardon them and give them better

minds? Have we considered the power and excellence of the Christian religion? No other religion teaches men to pray for the forgiveness of enemies; no other disposes them to do it. Men of the world seek for revenge; the Christian bears reproaches and persecutions and continually strives to follow in his steps: "Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously."

What was the prayer of our Master ere he returned to the Father? "That they all may be one . . . that the world may believe." One world, one family, one church.

Hymn.—C. of C. Hymnal 344, "These things shall be!"

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"When he was reviled he reviled not again."
1 Peter 2: 23.

Hymn.—C. of C. Hymnal 364, "May we thy precepts, Lord, fulfil."

Benediction.

Heavenly Father, keep us true to thee,
More about Jesus lead us to know,
More of his grace to others show,
More of his saving fulness see,
More of his love, who died for me.



EXECUTIVE NOTES

Victoria

At last meeting for year held on Dec. 5, Mrs. Washfold presided and Mrs. Davey led devotions. Miss D. Willis spoke on work of United Nations' Association. We were pleased to have fellowship with Miss Ball, who was welcomed by the president and later responded, telling us of work among aborigine children at Norseman mission. Mrs. Washfold reported on her visits to Ballarat, Hamilton, Warrnambool and Drumcondra, and brought greetings from these churches. Reports from various committees were received, including Chaplaincy Committee, whose work has now been finalised. President extended season's greetings to all present, and Mrs. Oliver suitably responded and reciprocated.

Western Australia

Monthly meeting of Women's Auxilliary was held in Lake-st. hall on Dec. 2. Northam sisters and the Wooroloo committee had charge of devotions. Mrs. Curtis led this section of meeting. Mrs. Beard read Psalm 50. Mrs. Thickins, (Northam) sent a helpful paper, read by Mrs. Curtis. Fifty-four sisters answered roll call. Mrs. Pollard was welcomed home, and brought greetings from sisters in New South Wales. Financial statement showed

balance of £610/15/1. It was resolved to have conference programmes printed with short reports from each department, and plan of future work. President submitted recommendation from executive regarding budgeting of finances. Scale for each church will be printed in conference programme. Reports from various departments were encouraging. Mrs. Tilbee thanked all who had made annual home mission rally a success. Kindly thoughts were expressed to Mrs. Hilford (who was unfortunately absent) as she journeyed to take up new work with her husband in Eastern States.



"THE WORLD AT PRAYER"

FRIDAY, FEBRUARY 13, 1948

THERE is opportunity for every Christian woman to join in the world-wide Day of Prayer on February 13. In the cities and country towns there will be combined services; in more isolated districts several women may be able to gather together for prayer; but even if such fellowship is denied, it may be that in solitude our praise and petitions will join with those of others around the world, thinking on the theme, "The Lord's Prayer."

This story is told of the last World Day of Prayer. The Presbyterian women of America invited several women of other countries to a missionary conference. Representatives came from Lebanon, the Philippines, South America, India, China and Japan. "The wonder of a closely knit world fellowship still glows in the hearts of those who attended."

The Japanese delegate who attended was Mrs. Tamaki Emeura, a Japanese preacher. She was the first Japanese civilian to leave Japan after the second world war. The news spread among the Japanese Christians that Mrs. Emeura was invited to America. It gave a wonderful lift to the Christian community. Many of the women helped her pack her bags, and brought and gave her their best clothing and accessories that she might be fittingly dressed for the great meetings she would attend. The Japanese began to ask why she was invited. Even the imperial household was curious. A Christian lady-in-waiting to the Empress helped greatly. Mrs. Emeura was invited to the palace. The Empress asked, "Why are you invited to America?" Mrs. Emeura replied that a group of Christian women had invited her, because they firmly believed that Christian fellowship was so genuine and real that war and bitterness between nations could neither break nor harm it. The Empress was so impressed she left the room and when she returned brought with her a small gold lacquer jewel casket and gave it to Mrs. Emeura asking that it be given to those women with such high ideals.

During the conference much thought was given as to a suitable gift to send the Empress in return for her gift to them. Finally they felt there could be no better gift than a Bible. A most beautiful copy of God's Word, bound in a purple leather binding and in case fittingly inscribed, was procured. At a World Day of Prayer service last year this gift was entrusted to Mrs. Emeura to take to the Empress of Japan.

Throughout the years women of the world have sent thousands of copies of the Bible and other Christian literature as a result of their offerings on the Day of Prayer to countries where God is so little known.

This year in many places the offering will be devoted to the famine relief work of the World Council of Churches.

The Australian Christian

January 27, 1948

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Obituary

William Charles Harding

W. C. HARDING died on Jan. 10 last at Richmond, Vic., at the age of 70 years, after an illness extending over a period of four years. Throughout the whole of his life he was associated with the Bible school and church as scholar, teacher, member and deacon. Baptised at the age of 12 at the church at Collingwood, he immediately became active in service. Both he, and she who was to become his wife, were members of the choir at Richmond. His father was choir-leader at Collingwood before he was born. Moving to New Zealand he was married at the church at Mt. Roskill, Auckland. Twenty years later they returned to Melbourne and attended for some time the church at Glenferrie and later returned to Richmond and resumed membership at Coppin-st. Mr. Harding was a good man who let his light shine to the glory of his God. Mrs. Harding, a son and daughter are left to mourn the loss of a good husband and father, but the "certain hope" is their sweet consolation. The tired body was laid to rest at Kew on Jan. 12. Many will join with the church at Richmond in loving sympathy with the bereaved.—Will. H. Clay.

Mrs. Nellie McCleod

MORE than twenty years ago Mrs. McCleod was baptised into Christ by H. B. Robbins and joined the congregation at Camberwell, Vic. She remained a member there until her death after a brief and sudden illness. Mrs. McCleod was a quiet and faithful mother in Israel. She proved throughout her life to be a faithful and devoted wife and mother. She always maintained a deep interest in the work of the Women's Mission Band. In recent years her receding strength prevented her from attending the services of the church, but her faith was constant to the end. There is comfort for those who sorrow in the confidence that she has entered into her rest.—W.F.N.

Mrs. Eva Williams

THE church at Camberwell, Vic., has lost one of its earlier members in the passing of Mrs. Eva Williams, who was baptised by the late T. H. Scambler at Hawthorn over 25 years ago. Mrs. Williams was not only interested in the various activities of the church, including the Women's Mission Band, but was well known throughout the churches for her wonderful ministry in gospel singing. Being blessed with a good voice, she willingly used it to the glory of God. Her assistance both in solo singing and in the choir was greatly valued and appreciated by the church. The large attendance at the funeral services and the beautiful floral display revealed the esteem of a wide circle of friends. The sympathy of the church has been extended to her family to whom she had proved to be a devoted wife and mother.—W.F.N.

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The Australian Christian

Open Forum

FOR "CHRISTIAN" READERS

(Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.)



WORLD CONFERENCE

THE World Conference to be held in Melbourne in 1950 is an event to which all Australian Christians will look forward with great eagerness and expectation. But have we any concrete ideas of what we are going to do with this great opportunity? Is it simply to be a place of refreshment, where we relax in the sunshine of world fellowship, or is it to be a planned occasion of growth and progress?

We are in the habit of thinking of the church and the world as two separate compartments of life, but we must remember that the church's work is always in the world. The moral standard, general conditions and the problems of the world around her determine largely the church's manner of preaching and witness and her line of action against social evils, and so we would do well to ask ourselves, "What sort of world will it be in 1950?"

This should not be hard to forecast, because the stream of life does not change noticeably over short periods of time. And since the direction during the past 100 years has been largely towards a materialistic conception of life, resulting in the worship of physical force with a reliance upon and submission to man-made centralised power, we can safely say that the next stage will be an effort to set up a single, central power to rule the whole world. That stage will involve war between the two great powers of to-day, America and Russia, and inevitably other nations will be drawn into the conflict. These two powers are already arming. By 1950 our conference will assemble under a growing cloud of fear and anxiety of war.

How will this world atmosphere affect the conference? It will spur our leaders to hold forth the gospel of Christ to the world as the only way to peace, and it will drive us all to renewed prayer. What the results will be we cannot tell, for we have no control at all over the power of the gospel we preach, nor over the power of evil we preach against. The results are entirely in the hands of God. Our responsibility towards this problem does not end with our prayers and preaching. We have full control of the part we as individuals and as churches shall play in the prosecution of war. The choice is ours and our responsibility is to God alone. The nature of our choice will be of tremendous consequence both to the church and the State. Therefore I suggest that, in preparation for the conference, we make it a matter of serious study and prayer to find out what is the true scriptural attitude to war. It is of the utmost importance that we tackle this problem while we are still free to do so. Its solution is the church's first contribution towards world peace.—S. H. Wattleworth, Exton, Tasmania.



BAPTISM AND LORD'S SUPPER

AS the church of Christ pleads for unity on essentials and a liberty of thought on non-essentials, where do the churches stand on the partaking of the Lord's Supper with unbaptised believers? Should we fellowship with those who deliberately disobey Christ's command to be baptised, or withdraw from them? The question necessarily arises,

Is baptism essential to salvation, or otherwise? Jesus himself linked both faith and baptism together for salvation. If faith is essential, then it also implies baptism is necessary. The Holy Ghost, speaking through Peter on the day of Pentecost, linked repentance with baptism for the remission of sins, or salvation. If then repentance is essential for the remission of sin, so also baptism must be essential. In partaking of the Lord's Supper the Apostle Paul said, "Let a man examine himself," so if he has not obeyed that which Christ commanded of him, he is a disobedient believer, so must he eating and drinking damnation unto his own soul, for God's Word said, "He that knoweth to do good and doeth it not, to him it is sin, so his sin remaineth." Are we not told to withdraw from such?

So many, and quite sincere people, too, take their way of salvation from the other side of the cross, such as John 3: 16, and the thief on the cross; but we must face the fact that Jesus had power in the days of his flesh to forgive sins, just as he had power to heal; but we must also remember he only came unto his own then, not to the Gentiles, and again he had not paid the price of sin until he had shed his blood; also the church had not yet opened, for he said, "I will build my church," and to Peter he said, "I will give you the keys (not key) of the kingdom." So not until after the resurrection he said, "All power and all authority has been given unto me in heaven and on earth," were the terms of pardon given to the whole world, "Go ye," etc.; "he that believeth and is baptised shall be saved." So the kingdom to both Jew and Gentile was opened. Again, all the epistles were written only to baptised believers who met together for the Lord's Supper.

As one called into question, I would like to know from some authority if this important matter is left to one's own discretion.—F. J. Daniel, Launceston, Tas.



DRINK TRAFFIC IN NEW HEBRIDES

WE are seeking sincere prayer for the church of God in the New Hebrides. The powers of evil are rampant, and Satan is making a strong bid to destroy the holiness of God's saints.

Firstly the war left its damning influence.

Secondly, the possession of larger sums of money as a result of higher prices for copra has been dangerous in many ways.

Thirdly, the drink traffic is, commencing to wage war on the church. This is the most disgusting affair of all, and many are likely to be caught in its strangling grasp if the Spirit of the Eternal does not prevail over the forces of evil.

There is a terrific amount of "grog" being imported, far beyond the white drinkers' requirements, and we see the results . . . a downright flouting of the law of the land, which prohibits the sale of drink to the natives. Whilst the war was on it was sold at tremendous profit to the American forces; now the war is over another market must be found, and sly-grog dealers are using the natives, many of whom are always ready to buy. Those of weak faith are being tempted on plantations, and most being young in years, are not able to overcome. Many plantation owners are using it as a means of getting labor to work copra. We have definite proof that it is being distributed far and wide, so it means little if some try to deny the facts.

How anyone can stand up and defend this traffic in strong drink is beyond comprehension. One thing that amazes us here is that the stuff is produced in the British Isles and shipped here for consumption. It is apparent that nations are not concerned with what is exported, nor where it goes, so long as it brings revenue to that nation. It matters

little whether it is good or bad so long as the price is good.

So the war is on between evil and righteousness. The fight won't be easy. Some say we have seen nothing yet, for the sly-grog dealers are making every bid to obtain copra for presents and sales of strong drink.

Our plea is that the Spirit of God will prevail and right may triumph. Your prayers are definitely needed, for no stronghold of Satan was yet destroyed without prayer. We have determined to fight this evil, and the leaders of the church at Nduindui are determined to do something. We must be victorious if God be for us, and we seek your help in prayer for the church here that the holiness of Christ may be manifest in his church.—H. J. Finger.

Young People's Camp

NORTH-EASTERN AND RIVERINA DISTRICT CONFERENCE

UNDER the auspices of the North-Eastern and Riverina District Conference of churches of Christ, a most successful young people's camp was held from Boxing Day to Jan. 2 at Cheshunt, Victoria.

The setting for the camp was delightful, being in the rich King River Valley, near the source of that refreshing stream. Canvas accommodation for nearly 40 campers was set between two towering hills, with the celebrated Power's Look-out overlooking the camp.

The campers arrived at Wangaratta from Wagga, Yarrawonga, Mooropna, Shepparton and Albury, and were then joined by the Wangaratta young people. They were transported to the camp site, where they were immediately treated to an excellent meal which was prepared by the camp cooks, Aubrey Jackel and Eric Payne, of Wangaratta, who were also the camp conveners and who proved their ability in planning the camp.

The camp director, J. W. Lewis, of Albury, was assisted by W. Wakefield, of Wangaratta, and Wilkie Thomson, of Wagga, with Mrs. Lewis acting as camp mother.

The theme of the studies was "Enjoying God." This theme was carried through the devotional periods which were conducted at 7.30 a.m. and at 9 p.m. daily. W. J. Thomson conducted a helpful study on the plea of churches of Christ in relation to ourselves and the home.

The Lord's day services were full of rich spiritual blessing. New Year's Eve was the occasion of much rejoicing when the campers were joined by local residents. As the hour of midnight approached, an opportunity for decision and reconsecration was given, and at midnight one of the young men of the camp made his confession of faith.

New Year's Day was visitors' day. A party of 50 came out from Wangaratta, bringing with them a cricket team which challenged the campers to an all-day match; the campers were victorious, winning by nine runs.

Special mention should be made of the excellent planning by the conveners and the co-operation which was shown by many other members of the Wangaratta church.

This first camp arranged by the conference was conducted without the slightest hitch or unpleasant incident, and with the happiest spirit of goodwill. Credit is due to conveners, leaders, cooks, musicians, soloists and a host of silent helpers.

The Australian Christian

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THE GREAT TRANSITION

(Continued from page 29)

of. Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6: 12, 13).

5. The New Life Needs a New Companionship

The Holy Spirit is the abiding Companion of the Christian (John 14: 16). All who obey the word of the gospel may claim this Companion. (See Acts 2: 38, 39.) The following passages will tell some of the many things the Holy Spirit is to and does for the Christian: John 14: 16, 17; John 16: 7-11; Romans 8: 5-17; Galatians 5: 5, 16, 18, 22, 23, 25; Ephesians 1: 13, 14. Since we have become the children of God through faith in Christ Jesus, God has sent forth the Spirit of his Son into our hearts (Galatians 4: 6).

We have a new companionship also in the society of fellow-Christians. It is interesting to notice the conduct of the first Christians as recorded in Acts 2: 41-47. This was the early church. The Lord Jesus meant his people to enjoy this companionship. We do ourselves and our Lord an injustice if we do not enter the society of the Lord's called-out people—the church. This companionship is at its best when we meet at the Lord's Table to commune. Value this privilege highly. "As often as ye eat of this bread, and drink of this cup, ye do show the Lord's death till he come." Read carefully 1 Cor. 11: 23-32.

6. The New Life Enjoys a New Hope

In Col. 1: 27 it is said that Christ is in the believer the "hope of glory." In Ephesians 4: 4 we read of the "one hope" of our calling. In Rom. 5: 2 Paul writes of our rejoicing in "hope of the glory of God." In Titus 2: 11-14 he writes of "that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." John says that everyone that has this hope purifieth himself even as the Lord is pure, 1 John 3: 1-3. This hope is more fully defined in 1 Thess. 4: 13-18.

This hope, then, is the resurrection unto eternal life, and the sharing in the glorious appearing of our great God and Saviour Jesus Christ.

How great, then, is the transition from the old life of sin to the life in Christ! Yet nothing less is promised by God to the faithful believer. All this and more is for the reader to claim. And it may be claimed now. If we turn from it we shall wander in ways of sorrow and disappointment which lead to endless night. What folly that would be! Rather we shall turn to this glorious heritage vouchsafed to us by our Lord Jesus Christ.

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