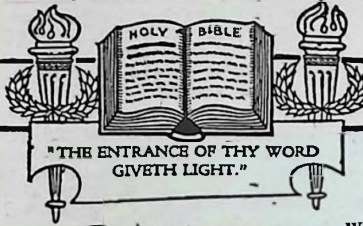


# The AUSTRALIAN CHRISTIAN

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## A New Era for Aborigines

ON JANUARY 26, 1788, Captain Phillip took formal possession of Australia for His Majesty's Government of Great Britain.

At that time about 300,000 aborigines inhabited the vast island continent of 2,974,581 square miles. Being a nomadic people in an inhospitable country, these aboriginal people needed to apply mental power and patient industry to secure even the bare necessities from nature's poor larder in eucalyptus forests and sandy deserts.

By ingenious insight the native shaped the boomerang and perfected the secret of its flight. Sharp eyes, quickened by necessity, have enabled him to trace his quarry over ground that presents no signs to our eyes of an animal having passed that way. He has also cultivated the art of finding water in a burning wilderness. In his own environment the dark man of Australia is clever and wise. Only when we take him out of his place and set him in the midst of Western civilisation does he appear backward and primitive. Do we stop to consider how foolish a white man must appear in the eyes of the aborigine, when he sees the white man wandering thirsty and hungry in a wilderness that, for the dark man, shows signs of food and water?

When we compare the black man and the white man, we forget that it is not a comparison of man against man, but culture against culture. The aborigine's culture is primitive: he was cut off from the main stream of progress by breeding and distance. Nevertheless, born a nomad and armed with a primitive culture, he has had sufficient intelligence to develop a protective, social system and to secure a living in a very inhospitable land. Only by the importation of Western science and culture has the white man made this island-continent a rich abode for seven millions of people.

When we study the aborigine as a man, we find he is intelligent in the use of his culture. We must learn to appreciate this intelligence, and not despise him blindly. We must learn that, even in a natural

state, the aborigine is gentle, full of love and good humored. In God's sight they are men and women. He who created all nations of one blood made them. God loves them as he loves us.

### II.

THE ABORIGINES are so related to the soil that, if their hunting grounds are taken from them, they find it hard to survive. Thus, with the passing of years and with the encroachment of Western civilisation on their domain, the population has diminished to 51,557. Dr. Donald Thomson declared, in 1936, that the Northern Territory is likely to be completely depopulated of aborigines, like Tasmania, "unless steps of a positive character are taken without delay."

We believe that the tribal aborigines, living in a natural environment and untainted by curses of a white man's civilisation, need special missionary attention. Only missionaries who know the native language and customs should be sent as preachers of the kingdom, so that whatever is good in aboriginal culture may be preserved. To save these aborigines we must save them in their tribes. To do this we must Christianise the tribe.

A serious problem arises when the aborigines depart from the tribe and leave behind the moral restrictions that the tribal laws impose. Associating with white men they learn the crude aspects of life. Drink and gambling degrade them. When immorality is added to other vices, a serious half-caste problem rises. It was estimated in 1939 that there were 25,712 half-castes in Australia. By reason of their inter-marriage, the number is increasing rapidly.

These people have the outlook of white men. Many are clever. Parents are ambitious to secure a good education for their children. Even in appearance and training some of the boys and girls might pass as white children. Yet they live in dreadful hovels. The half-caste communities are considered by authorities to be well behaved and orderly. The payment of the dole, however, has degraded

many, robbing them of the incentive to work.

Where Christian training has been given with an opportunity to work, self-respect has developed. Many of them are now well qualified to become citizens of the Commonwealth.

### III.

THE HALF-CASTE and the native need our help. How may we help? When Minister for Home Affairs and Territories, the late Senator Pearce summed up where the responsibilities of government and church lie.

"The thing that is needed is that these people should be dealt with as individual souls. No government can do this. It is only possible by organised bodies of Christians. The church alone can do the work; it remains with the government to supply facilities and to provide financial assistance."

Individual members of churches of Christ in several States have been helping to bring the needs of these people before the churches. But it was felt that a united effort ought to be made. At the recent Federal Conference a resolution was passed to form a Federal committee to care for the needs of Christian work among the natives and half-castes. Representative men were appointed to this committee, which has been set up in Western Australia. It is hoped that at appropriate times State committees will be appointed to co-operate with the Federal committee to help heal Australia's sore, which the whole world has seen, and of it many have spoken, to our shame.

The National Missionary Council of Australia and the Federal Committee have asked churches to observe the first Sunday after Australia Day (Feb. 1, 1942) as a time when the needs and claims of our dark brethren may be considered. Churches able to contribute to the funds of the Federal committee are requested to send contributions to R. Raymond.

The religion of love is the highest form of religion; and, the more ardent and comprehensive his affection, the more truly religious is the man. A disposition of universal benevolence marks the truly religious man.—John A. Wilson.

P21 Mayfield (J. Gibson)

# Evangelising Our Aborigines

## THE DIFFERENCE

C. R. Burdeu, Federal President

I WAS recently discussing aborigines with a missionary. She told me of her first aboriginal convert. Years ago she was appointed a missionary to the kanakas in Queensland. One day early in her experience, she passed a native woman holding a baby on her hip and digging in a dried up swamp for grubs with which to feed her baby, for there was no milk. As the missionary passed, the native

The past cannot be redeemed, nor can its sad blot be removed from Australian history, but that we might not be partakers of the evil of those who went before, our attitude towards our colored citizens must be one of definite Christian interest.

The scientist can occupy himself finding out where the Australian came from, and governments may satisfy themselves with a little present care, but we are most assuredly called to be the custodians of the future of these people, here and hereafter. Nothing but the



### ABORIGINES' MISSION BOARD

Back:

T. A. Marsden.  
A. C. Olds (treas.).  
J. Gordon.

Front:

A. Bell.  
J. Wiltshire (pres.).  
R. Raymond (sec.).  
A. G. Elliott, M.A.,  
Dip.Ed. (asst. sec.).

realising they, too, must do their part if the deliverance they long for is to come. Therefore we need to change their outlook; and what can do this better than the gospel message which teaches us to begin with a change of heart, that it is righteousness that exalts, and that if a man labor not, neither should he eat.

Then what of the women and girls who await deliverance from their old native law that gives the women or girls no say in the matter of whom they shall marry, or when? These matters are decided by men, who give the women or girls to whom they choose. In fact, the decision is often made when the girl is only a very tiny baby; then when a girl is twelve or fourteen years of age she becomes the wife of an old man who, without Christ, is often cruel, hence follows a life of misery and disappointment. About one quarter of the aborigines are under the sound of the gospel; the other three-quarters are still waiting.

## OUR OBLIGATIONS AND OPPORTUNITIES

Albany Bell,

Vice-President, Aborigines' Mission Board.

NO church in the group organisation of churches of Christ can escape the full implications of "Go ye . . ." But have we noted the special effort Christ made to bring our aborigines under our notice as our special obligation? We have been drilled in the order—"Jerusalem, Judea, uttermost parts of the earth." But why did he mention Samaria? Was it not because it was the last place to which an orthodox Jew would go? "The Jews have no dealings with the Samaritans." Christ did not share that view, and deliberately took the unorthodox route to Galilee through Samaria that he might meet these despised folk, and through a disreputable woman of their tribe he gave to us some of the beautiful truths of the gospel. His making a Samaritan "good" was a bitter pill for the Jewish lawyer. When they wanted to call him the hardest names they retorted, "Said we not well that thou art a Samaritan and hast a devil?"

Our natives are in a similar position to Australian Christians, living as the half-castes are amongst them but not of them. "If you are going to convert them, for heaven's sake do it with a forty foot pole, they are so disgusting." That was not our Lord's attitude. Because they were so despised "he must needs go through Samaria." Our natives have been downtrodden and neglected so long that from a spiritual aspect they will be a tough proposition, but "where sin abounds, grace doth much more abound." We have many proofs of that grace. Thousands of their kind without God and without hope in the world clamor at our doors for compassion—the kind of compassion that stretches out a hand to heal. The measure of our compassion will be shown on Aborigines' Sunday, February 1.

rose and addressing her said, "You preach to other black man, what for you no preach to me? White feller God him no love me?"

What a difference the love of Christ brings into their lives! Only a few weeks ago I visited a number of these folk, and they each one beamed with joy and wanted to testify to the keeping grace of God. Many of these people are emotional, and perhaps this is one fault we charge them with. Some of us are emotional, but we could radiate for Christ more than we do.

But what is the real difference between these folk whom I love, and I know God loves too, and the rest of us? It is that you and I have had every chance: our parents have given us a great heritage by birth and upbringing. The State has given us protection, education, status and opportunity. The native has lost everything—country, real protection, education, status and opportunity.

It seems, however, that some recognition is coming to the native, now, and I feel confident that he will respond accordingly. He needs Jesus to lift him, and I am happy that our Federal Conference has decided to share in the great mission. This can be as big as we care to make it. Some churches and others are doing a remarkably fine work. I am confident that our people will support this splendid Federal project—when we have the opportunity to give on Sunday, Feb. 1.

## APPEAL OF FEDERAL ABORIGINES' BOARD

J. Wiltshire, President

THE brethren of the West are deeply sensible of the responsible honor received from the recent Federal Conference, when from them the personnel of the Federal Aborigines' Mission Board was chosen.

As the Board makes this their first appeal to the Australian brotherhood, they are encouraged to hope for a hearty response by the fact that everywhere among us there has been a simmering desire to do something to help our dark friends. Not that we underestimate the splendid work which is being done by a number of our brethren and sisters associated with the missions already in the field, and that of Bro. Payne and Sisters Eadie and Bentley.

Christian evangel, with all its implications, will meet their need.

We shall have to do very much careful planning, and we shall look to the brethren to support us continually by their prayers and by the manifold grace of God of which they are the stewards. Our policy will be one of waiting upon God, and we shall look to him to vindicate our planning by moving the hearts of our brethren to provide the men and the material to carry the plans out. We shall proceed as far as the funds entrusted to us will permit, but beyond that it will not be our policy at any time to go.

A manual consistent with this policy for the direction of would-be missionaries is in process of thought. Possible fields of commencement are under review.

We would plead with every member of the Australian brotherhood to have the honor of taking part in this, the first Federal gift to God for the evangelisation of the aboriginal Australian and half-caste people.

*Please give us not less than one thousand pounds.*

## AWAITING A DELIVERER

Miss M. D. Eadie,

Churches of Christ Mission, Norseman, W.A.

MANY years ago the Jewish people were eagerly waiting for someone who would come and deliver them from the power of Rome. To-day, in this sunny land, there are dark-skinned people with much the same attitude. Ever watching, waiting, hoping that some day, somehow, from somewhere, will come a person who will deliver them from oppression and give them equal rights with their white-skinned brethren.

Someone visits their camp, perhaps an anthropologist, or a well wisher who would like to do much but has little power to carry out his good desire. Nevertheless any suggestion made to these people about helping them to get their proper rights is eagerly grasped at, and for a time they are full of expectation that at last something is going to be done for them. Month after month goes past and nothing happens, so again their hopes are in vain.

Unfortunately, these people hope for deliverance from some outside source without



Margaret Stanley, full-blooded aborigine, aged 14 years, gained 94 1/2 per cent. in Div. IV., 1941 W.A. Churches of Christ Scripture Examinations (Norseman Mission).

# The Aborigine at Home

Kathleen Grimmer

The aborigines as a people are akin to the Caucasian race, who originally dwelt in parts of India. Owing to the immigration of stronger tribes, this branch of the race was swept eastward, and then in small crafts crossed to Australia.

THE country of Australia has been described as "one of the most inhospitable countries in the world." It is devoid of indigenous plants and animals. You cannot harness kangaroos and get them to plough a field; it is also an impossibility to induce the banksia to produce fruit or vegetables. Everything necessary for pastoral, mining, agricultural and building pursuits had to be imported.

To live in such a country taxed man's resources to the uttermost, and yet these members of the Caucasian race were equal to the task. They struck a balance with nature; they overcame material difficulties by spiritual means. They practised *temperance*—not to kill more game than was absolutely necessary; *generosity*—to share with other tribes who had been unsuccessful in the day's hunting; *respect for boundaries*—not to trespass on the property of other tribes or kill animals living on neighboring territories.

Their entire spiritual, social and economic life has been built up on land ownership. On land ownership rests the title to hunt for a living. On land ownership is built up the intricate marriage laws, and the right to perform certain religious ceremonies for the increase of animals, fish and birds.

The native alone knows how much he is dependent on nature's bounty, and so the land has become his spiritual home. Each tree and rock, each bush and animal on his territory speaks to him of another world. The spirits of those who have departed return to their old country and shepherd the tribe in its excursions for food, or shield it from defeat in battle. The spirits of generations yet unborn whisper to them in the rustle of the wind in the trees, urging them to hand on their traditions so that they, when visiting the tribe in a physical form, may carry them on.

Can we understand and appreciate to its fullest extent the mysticism and secret life of this race?

Their secrets are closely guarded from all uninitiated people. It is quite possible for missionaries to live in close contact with these nomads for years and yet know nothing of the significance of their inner life, so closely is it guarded by the older custodians of the tribe.

Without land the native perishes. The land beyond the confines of his tribal territory is full of magic and evil spirits.

To-day we have taken his land, or the most fertile part of it, and have driven him into the "unknown." We have destroyed his spirit life, with the result that his economic and social order has collapsed. We have ruthlessly turned him adrift, a ship without a rudder, to be tossed hither and thither until only the sympathetic touch of death's hand can transfer him to the spirit world of his ancestors.

Can we imagine the extent of the aborigine's terror as we drag him to the city to be tried for a crime he did not commit, or to be punished for an act which our law condemns, but which native law upholds? In order to get to that city he is compelled to travel through "unknown" country, with all its fears and evil magic; he stands before a British Court of Justice, the members of which have little interest in the aborigine, and beholds strange magic from a world which is entirely foreign to him. Can we stand where he stands and remain unmoved by his silent plea for a fair chance?

This love for the land is something which we in the city cannot understand, but to him it has deep significance. Christ, himself, received his greatest inspiration from nature. The shades of eventide often enveloped a silent figure on some lonely plain, or the sun cast its first rays on a form silhouetted against a mountain peak. It was in a garden where he fought his greatest moral battle while the moon shimmered through the trees and the wind whispered words of sympathy in the leaves. His greatest truths and parables were about the lilies of the field; the mustard seed and the birds of the air. Who knows but what the aborigine, with his highly sensitive spiritual nature, may be nearer to the heart of his Creator than many people of this materialistic age.

The mind of the native would be receptive to the teaching of Christ, if taught in a manner appealing to him. Christ's great love for nature would quickly entwine itself around his heart.

These people cry out, "Come over to Macedonia and help us." Paul heard that cry, caught that vision, and went to Europe. "Macedonia" still calls for our assistance, but this "Macedonia" is not in some far-off country, it is to be found within the confines of this beautiful island continent of Australia.—"The Australian Christian World."

## Our Philippines Field in the War Zone

A. G. Saunders, B.A.

THE latest war developments in the Philippines have brought to world attention an out-of-the-way section of that country. In the newspapers it is referred to as northern and north-western Luzon; in the Philippines it is known as the Ilocano country, and in itself as the Calocoan (Cah-eel-o-kwahn), the place of the Ilocos people or the Ilocanos. This is the district in which our American brethren have located a major mission. The mission itself, by reason of the liberalism and disloyalty of the United Christian Missionary Society and its representatives, has largely gone. Nevertheless we have brethren and churches there still.

The newspapers will have rendered place names I use familiar. Take Aparri (A-pah-ree). This town stands at the mouth of the grand Cagayan (Cah-gye-yan) River, largest water way in the Philippines. It flows into the China Sea lying north of Luzon. In my day, Aparri had about 14,000 people, about the same size as Lismore, N.S.W. It now has approximately twice that population. When I was stationed at Vigan (Vee-gahn, if you are a pedant; Vee-dan, if you don't bother much), in charge of our training college for preachers, I had as my evangelistic field the Cagayan Valley. It was a comparatively small evangelistic field as far as numbers go, but a vast and amazingly interesting territory in miles and topography.

At times I have entered Aparri from the south by water, after a long day in a row boat, coming from a district up a narrow, winding tributary, called Zinundungan. The river, a mile or more wide, lay flat like a sheet of polished mirror. The only noise was the delicate splash of the oars and our mur-

muring voices. High in the heavens hung the easter moon. Ahead, above the silent town, swung the Great Bear, the North Star; over my shoulder near the southern horizon my tired eyes delighted in the Southern Cross. There was enough light for me to see the pale blue of mountains far to the east and a little nearer to the west. A missionary has compensating joys for any hardships his work imposes.

The Aparri church has always been strong and vigorous. The U.C.M.S. wanted to turn the whole work over to the Methodists, including everything else we have in the Cagayan. The brethren unanimously refused to be made denominationalists. Only recently, by process of law and threat of imprisonment, have our brethren been forced off of the property their sacrifices have helped to buy and build. But a new property was secured immediately, an act of faith. Methodists paid 290 pesos (at par a peso is about 2/1, or half a dollar, U.S.A. currency—not Australian slang!) The U.C.M.S. has paid over as a gift of grace 1000 pesos. Sympathisers have provided other funds. Thus the brethren have prospects of needed buildings for church and training school.

The outstanding, heroic figure in this work has been Faustino Peneyro. He was an evangelist trained at the Vigan College under Don. McCallum. He also learned printing in the mission press. For eighteen years he has supported himself as a printer at Aparri and supervised the work of the mission. He has a large family. The emergency of the years has made him a man of splendid moral and spiritual stature. Since the eviction above alluded to, the work at Aparri has won greater support than ever before from the populace.

There are 600,000 people in the Ilocano country. Around on the western coast, still northern Luzon, are the towns of Laoag and Vigan, provincial capitals. In both places we have had a thriving work. At Laoag (La-wog) there was an especially strong church. Other vigorous congregations existed in many smaller towns and villages. We also had a pair of fine little hospitals, one at Laoag, the other at Vigan. Laoag, with 40,000 people, is 55 miles north of Vigan. The latter place, although having only about 27,000 of a population, is much richer than Laoag. It stands near the mouth (or tail, as the people call it) of the Abra River. That stream pours through a vast cleft in the coastal mountain wall before entering the sea about four kilometres away. (Eight kilometres make a mile.) As it would take another Sydney bridge to bring an uninterrupted road across that great gap, all traffic must go by bamboo raft. This is one of the spots where the Japanese are said to have come ashore.

In that town I spent some four years, living in a beautiful reinforced concrete house built by Don. C. McCallum, who also spent some years there. We had a great work, spread throughout the hinterland, and up into the inland mountain country.

One wonders what fate will overtake our people and their churches in view of the Japanese invasion. A letter from Leslie Wolfe, which must have been written, unconscious of the invasion impending, immediately before the Japanese made their treacherous swoop, reveals anxiety amid the gathering war clouds. Mr. Wolfe has been at Manila since 1907, and has saved our work from extinction, remaining independently, after the U.C.M.S. withdrawal, and through all the ups and downs. Messrs. Allison and Hales, with their wives, are now associated with Mr. and Mrs. Wolfe. The Allisons are in the United States just now (Mrs. Allison was the Wolfes' eldest daughter). But the other two couples are in the midst of the terrors at Manila. If ever there was a prayer need it is here, in behalf of these devoted missionaries and our Filipino brethren and their churches. God guard them and keep them safe!

## Notes on Current Topics

### On God's Side

TO many readers, who are sure that we and our allies are on the side of right and fighting for the cause of freedom, it must appear an astounding thing that Hitler in his appeal to the German people should represent God as on his side in the present struggle. He recently expressed gratitude that he had been "chosen by the Creator to decide the history of the world for the next 1000 years"; and in his New Year message the Führer is reported as saying: "We pray to God to grant the German people and soldiers the strength and support necessary to safeguard liberty and the future." Even if we deem Hitler's words as outrageous, we may profitably reflect on how easy it is to use the name of God and assume that he must be on our side. The important thing for us all is to seek and learn to do the will of God, so that we shall be on his side and therefore with a true confidence rest on his promises and expect his blessing.

If evidence were forthcoming that our people as a whole were turning in humble penitence to God at this New Year season, with hearts resolved to do his will in national and individual life, we should regard that as a great step towards a sure victory. But God seems to be excluded from the thoughts of hosts of our people. Days of prayer have little appeal for the masses. If they have not consciously renounced God (as did the bombastic doctor who wrote in his autobiography, "I decided to dispense with God"), thousands of our people live as if he has no claim upon them, and no right to control their lives. No man or nation can "dispense with God." We shall yet give account to him.

### Free Church Union

IN Great Britain in recent months an appeal for Free Church Union has met with impressive and widespread support. Many minis-

ters representing Methodist, Presbyterian, Congregational and Baptist churches have signed the appeal. The signatories accept the Madras Conference view of the "scandalous effects of disunion," and say that they believe that union "would do much to secure the great evangelical truths and experiences which are the sacred heritage of all the Free Churches, and would strengthen our witness to the vital importance of their preservation in the development of any wider reunion between the Christian churches."

We welcome every evidence of a desire to unite followers of Christ, though we regret the frequent omission to regard the New Testament as having any determining influence on the kind of union to be achieved. The Free Church proposal has met with much enthusiastic support, but there has been some dissent. I have been interested to note the stand taken by students of some Baptist Colleges. "We are convinced," the Manchester College students said, "that the best contribution we can make to the larger Christian fellowship of which we feel ourselves part, and to the kingdom of God, is to hold fast the trust committed to us." Rawdon College students, while fully agreeing with the principles of unity and co-operation, wrote: "As Baptists, we deplore the fact that many prominent ministers of our denomination have put their names to your appeal. We feel that the Baptist Church has a distinctive witness which must on no account be endangered, and which we ourselves do not intend to renounce." Churches of Christ have often, in their steadfast plea for unity, stressed the fact that Christian union will not be advanced but hindered by the surrender of the faith and order of the apostolic church.

*A. R. Mann*

## "Keep Your Chin Up"

H. J. Patterson, M.A.

Text.—"Look unto me and be ye saved, all the ends of the earth: for I am God and there is none else beside."—Isaiah 45: 22.

FOR such a time as this surely there could be no better text. We have already begun our new year, but with what forebodings! The outlook is not good. Nations at war, and even Australia does not now seem outside the possible theatre of war. Some are fearful, and hastily make preparations of a material kind to avert disaster. Many are worried about the future.

Isaiah had a message for his people, and this same word is needed to-day. Shout it aloud so that the people may hear. The nations are at death-grips, and 1942 may sound the death-knell of some. "Look unto me and be ye saved." This is the world's hope, and it is our only hope. "Some trust in chariots and some in horses: but we will remember the name of the Lord our God" (Psa. 20: 7).

"Look unto me"—"Keep your chin up." Of all the people in the world, the Christian should be the bright example of courage. He should be optimistic. We should like to see a peace before the end of 1942, but whether that be so or not, we must be courageously optimistic.

But do not drug your mind. That may spell disaster. It is quite an easy thing to say, "It will work out all right in the end." Too often have we Christians said that and done nothing. Looking unto God involves something more. Your Christian religion is

not a mere escapism from the realities of life. It is far more than saying Christ will come in 1942, and therefore I need do nothing. He will set all things right. Do not treat your religion as a drug. It is not the opiate of the people if it be Christian. Looking unto God is for the Christian a way of life, and therefore no escape from life. But it is a courageous, optimistic faith. Difficulties are there to be overcome. If the Christian cannot face up to these, who can? If he can't and others can, then there is something lacking in his philosophy of life—in short the Christian, of all people, must show the way to live victoriously. There is little point in saying, "I believe in God" and then proceed to deny the common rights of humanity to our neighbors. It is a denying of the faith to affirm that you are looking to God and then excuse your dishonesty, and meanness, and covetousness, and lies by saying "a man has to live." To look unto God is to look to Christ, the revelation of God to men, and to walk in his steps.

We Christians are being challenged to-day as never before, but with faith in God you can afford to be optimistic. It was in a time of snow, when few people ventured to church, that young C. H. Spurgeon heard our text and was converted. In a time of trouble and disaster we hear it to-day, and who knows that, if we look up, if we keep our chins up and accept the challenge in a Christian way, we, too, shall win the battle of life and thousands to Christ. Be brave, be Christian!

## The Home Circle

J. C. F. Pittman

### SING A SONG

WHEN life is hard, then sing a song  
To ease and cheer the way along—  
And sing it loud, and clear, and strong.  
When life is easy, sing again,  
Like birds that follow after rain;  
Sing for the rest from care and pain.  
When life is bitter, sing a song,  
'Twill sweeten all the way along,  
And help the right, and baffle wrong.  
When life is sweet, oh, sing and sing  
The songs of gladness pleasuring,  
While in light hearts the joy-bells ring.  
If life be fair, or life be drear,  
Sing still a song of right good cheer,  
For merry hearts we all need here.

### HE CARES FOR YOU

"Casting all your anxiety upon him, because he careth for you.—1 Pet. 5: 7.

UPON reaching the age of ninety, though unable to do much reading, Florence Nightingale loved to listen to familiar hymns. Her biographer wrote, "A favorite, if one may judge by the frequency with which verses from it appear in her latest written meditations, was—

"O Lord, how happy should we be,  
If we could cast our care on thee,  
If we from self could rest."

### NO LAST, NO FIRST

A STONEMASON was trying to break a large stone with what seemed a very small hammer. After hundreds of knocks there came a slight crack; a few more, and the great stone fell apart. The mason asked a man who was watching him which one of those blows it was which broke the stone. "The last one, to be sure." "There is where you are wrong, sir; it was the first one and the last one and all the middle ones." This is an illustration of how duty is made up of apparently unimportant items.

"All service is the same with God—  
With God, there is no last nor first."

### WHAT HE WAS

"Are you a philanthropist, sir?" asked an old gentleman of a young man who was distributing butter-scotch to some children. "Am I a what?" said the young man. "A philanthropist? No, sir, I am a dentist!"

## The Family Altar

### TOPIC.—THE TEMPTATION OF JESUS

- Jan. 12—1 Corinthians 10: 6-13.
- " 13—1 Timothy 6: 3-10.
- " 14—Hebrews 2: 14-18.
- " 15—Hebrews 4: 14-16.
- " 16—James 1: 12-15.
- " 17—Revelation 3: 7-13
- " 18—Deut. 8: 1-10; Matthew 4.

IT cannot be proved, as some claim from their own experience, that God singles out some man as a target for extraordinary temptation, for he permits all to be tempted. The sin consists, not in being tempted, but in yielding. Here, again, Jesus is our Exemplar. J. H. Jowett well expressed it thus: "Whatever else my Lord shall be to me, he shall not be a counterfeited man . . . a man played upon by harmless sheet-lightning, and never moving amid the dreaded bolts and forked flame. His shall not be the sham fight, and mine the actual struggle, or he can be no leader for me."

# Our Young People

W. R. Hibbert

## TRAIN-FOR-LEADERSHIP CAMP

UPWARDS of 80 registrations were received for the camp under the auspices of the Victorian Young People's Department at War-ragul from December 26 to January 1. War conditions and regulations necessitated many cancellations. Full-time and part-time campers numbered 60.

### Peak Periods

The peak inspirational periods were the Sunday communion and gospel services, camp broadcast from station 3UL, candlelight pageantry and New Year eve consecration service. A visit from the conference president, Mr. J. E. Allan, was appreciated and elevated camp into a brotherhood project.

### Lighter and Brighter

The playfulness of camp was organised into sports periods, tennis tournaments, concerts and a hike to the home of Mr. and Mrs. Waters. The young women entertained the young men, who later returned the honors. The debate, "That men are greater slaves to fashion than women," resulted in a keen contest, and accounted for friendly and spirited gibes throughout the remainder of camp period. Early morning camp inspection of rooms and beds found the camp tidy and established the discipline of the day.

### Study Sessions

Campers proved ready and willing to work hard during the morning study sessions. The Bible studies were in the nature of research work concerning the *things that matter most*. These were conducted by the camp padre, C. J. Robinson, who traced the salient features of an adequate Christian experience. The religious education sessions were concerned with: The God who matters most, the Jesus who matters most, the Leadership that matters most. The lecturers gave a deliberate treatise, and then the campers reviewed the statement with relation to the special inquiry—"What matters most to Kinders, Juniors and Adolescents?"

A booklet prepared by the camp director gave the background to the discussion group theme, "Shaping the Larger Liberties." The pressure of camp life encroached on this period, and consequently this work was not as intensive and thorough as intended.

### Leaders

The responsibilities of the camp were undertaken by Mrs. W. Waterman (mother), Mr. C. J. Robinson (padre), Mr. W. R. Hibbert (director) and Mr. A. A. Hughes, Mr. G. J. Andrews and Mr. Colin Thomas as lecturers. Mr. E. Mott and Miss Ruby Triplett, with leaders, constituted the camp council. Miss E. Luke acted as pianist, Mr. A. Turnham camp steward, Mr. E. Mott activity convener, and Mr. David Hibbert book steward.

TEMPTATIONS, when we meet them at first, are as the lion that roared upon Samson; but if we overcome them, the next time we see them we shall find a nest of honey within them.—John Bunyan.

## NEXT CAMP FIXTURE

for Victoria—

HALL'S GAP, FEB. 25-MAR. 4

## WORLD OF BOOKS

# A Creed True to Life

On to Orthodoxy, by D. R. Davies.

THE author uses no degrees, and gives no information about his status. He is content with the simple lustre of his own name. He had been a preacher of the Liberal Christian type, and then became a spiritual wanderer, seeking relief from the disillusionment which overcame him because of the failure of his creed, which brought him to a bleak and distressing period of despair. He became in turn Humanist, Pacifist, Psycho-analyst and Marxist, in his search for a defence against his sense of loss. He came to realise that the view of man as fundamentally good and rational, and destined to attain perfection, was essentially false. "I believe that man is radically evil," he now declared. Nicholas Berdyaev is quoted: "That Humanism has not strengthened man, but weakened him, is the paradoxical denouement of modern history. In the very act of affirming himself he has lost himself. European man strode into history full of confidence in himself and his creative powers; in this dawn all seemed to depend on his own powers of making, to which he put neither frontiers nor limits; to-day he leaves it to pass into an unknown epoch, discouraged, his faith in shreds—that faith which he had in his own powers and the strength of his own skill—threatened with the loss forever of personality."

The philosophy of Humanism, as a matter of fact, is hollow and futile, and comes to its full flower in Nazism, like a poisonous plant in the tropics. "The conception of history as a contraption which feeds itself with amoeba at one end and turns itself out at the other end in the form of angels had one serious defect—the angels don't come out. The amoeba gets stuck in the mess half way, and then comes out in the form of beasts." We are best acquainted with the effects of Liberalism in Germany. No country did so much to de-supernaturalise Christianity. Now it is trying

to abolish it. Nazism, with its will to power, is the end of the degenerative process of human endeavor without God. Man is powerless to alter his own nature. The testimony of history is evidence enough of that. The idea that man, as he rises in the scale of civilisation, roots out the injustices of his predecessors, is an illusion. He may destroy the forms of injustice, but repeats the substance in new forms. The author here gives interesting information concerning industrial relationships under chattel slavery, and feudalism, and capitalism. While capitalism has in some ways greatly improved human nature, the worker is still a slave, though a different kind of slave. The monstrous iniquities in China and on the Congo are reason sufficient for the exclamation, "Oh, but modern man is vile!"

No argument is needed to show that Liberal Christianity is completely and utterly bankrupt. It still persists, however, because it is thought that the acceptance of orthodoxy means the rejection of well-attested historic facts and accepted scientific facts. "The acceptance and preservation of the basic ideas of orthodoxy seems to demand the very crudest kind of Fundamentalism. . . . It would indeed be a most tragic alternative if one had to choose between Christian Liberalism and a crude Fundamentalism. If one had to choose between these two, I for one would choose Fundamentalism. A creed which is true to the facts of life, but false to their intellectual formulation, is preferable to a creed that is false to the facts, but scientific in their presentation. Fortunately, however, such a dilemma is artificial and unnecessary."

The author returned to New Testament traditional Christianity, and found life took on a new aspect and deeper meaning.

(A Hodder and Stoughton publication, 200 pp., 7/6. Only odd copies available; main supply from London failed to arrive.)

—T. H. Scambler.

## Some Good Advice

"Don't look for flaws as you go through life,  
And, even when you find them,  
It is wise and kind to be somewhat blind,  
And look for the virtues behind them.  
For the cloudiest night has a hint of the light  
Somewhere in its shadow hiding;

It is better far to look for a star  
Than the spots on the sun abiding.  
The world will never adjust itself  
To suit your whim to the letter;  
Some things must go wrong your whole life long,  
And the sooner you know it the better."

# A Great Poet's Great Hymns

A HYMN FOR JANUARY—No. 24 (JAN. 25)

SEVERAL great poets have added to our stock of English hymns—Tennyson, Milton and Longfellow, to name only three; many notable hymn-writers have contributed freely as minor poets. Only one, however, is in the front rank as both poet and hymn-writer—namely, William Cowper.

Not only in his work as a hymn-writer is he inseparably associated with John Newton, but his life also drew much from Newton. What a prayer-meeting there was in Newton's parish of Olney in Buckinghamshire! Cowper lived at Olney with his friends, the Unwins, and was a trusted helper of Newton's. The prayer-meeting, unlike most of ours, grew so much that a new hall had to be built for its accommodation—our hymns 192, 198 and 203 were written for the change to the new prayer-house. Tuesday by Tuesday, a new hymn was introduced, some by Newton and some by

Cowper, until the Olney collection of 348 had been produced—many of them not "ordinary hymns," but such treasures as "Glorious things of thee are spoken," "Kindred in Christ," "How sweet the name" (three of Newton's) and "There is a fountain," "Sometimes a light surprises," "O for a closer walk" (three of Cowper's).

Cowper's life was one of singular sadness, but simple faith and dauntless trust show out in many of his verses. His "God moves in a mysterious way" was written when the dark clouds of mental breakdown were at their worst. Only if we know this can we understand the clouds which, "big with mercy, shall break in blessings," the smiling face behind the frowning Providence, or the bitter bud and the sweet flower! Cowper has a lesson for us in these dark days!

## Our New Care

A. P. A. Burdeu

AS a people we stand committed to a new care—we are to engage in a work for the uplift of some of the neediest people in the world—our aborigines. We have not been slack in the past—that is by comparison with others—though we, and they, have been woefully slack by the measure of our responsibility to God. As a people, we have not previously had a mission to our natives, but many of our members have been real factors in aboriginal uplift. We have members of our church who, for years, have given splendid service in undenominational missions and, for that matter, in denominational missions too. We never had one mission that we could call our own till now, but we are to get one, for which we can specially work, one for which we can specially pray, and, shall we say it, one for which we can sacrifice. Our work will not be merely another contribution to native uplift. It can be our richest experience—we will find our soul.

Other people's children, if they are well behaved, and perhaps, pretty, are charming, but our own children are beloved. The faults we see in others' children are not just the same in our own. We have been interested in other missions; our prayer has been for the workers and the people, and we have contributed—just how well might surprise us if we knew; but our own work—it's just different. At any rate, it should be.

### What Does Our Mission Mean to Us?

It means much. It means much in the way of planning; much more in the way of selection of workers. It may mean more still from the point of view of maintenance, though it will not, if we properly sense our responsibility. It will entail loyalty to the managing committee, which can only do what we make possible. It means loyalty to the workers, who must know that they are only ambassadors, and that behind them are all the resources of a sacrificing, praying brotherhood; it means loyalty to our God. Having heard the Master say "all the world . . . every

creature," we must say, "Yea, woe is me if I preach not the gospel."

It means that we must know our task, the utter depravity of so many of our people, yet all potentially "sons and daughters of the Lord God Almighty." It means that we must recognise that the task will be great, difficult, discouraging, with all the forces of hell fully arrayed against us. We must know that the aboriginal problem in Australia is heading for disaster. We may not know the full story, but we must know that with God all things are possible—if we live up to our responsibility. We must expect to be disappointed in the already adult and older adolescents, now too set in their ways to be corrected, but we must do our best for them while we concentrate on the children. Our work must have a long vision, and we must be patient and success will come.

The older natives will tell us, as others have done, "You can't do much with us—we are too old, but you can with our children." This is true, for "as the twig is bent, so is the tree inclined." The story of the first generation from unbelievable degradation is surprising, and is a definite argument of the power of environment over heredity. It is our great encouragement. The story of Mount Margaret mission can be repeated in our new work. When Mr. Schenk went to West Australia to initiate his new work, and asked where he might commence, he was told "the Mount Margaret natives are the worst in the State." In such a field that epic work has been done, and we can do it too, but it will be a work that must look particularly to the youth and child. What an inspiration for our youth. They must come in behind it fully.

The task we have accepted is as big as our capacity to do it; but we—and God, or God and we—are sufficient for it.

We must pray while we work and sacrifice all the time, because "ye have not passed this way heretofore," "and who knowest whether thou art come to the kingdom for such a time as this?"

## A Soldier's Visit to Jerusalem

Pte. W. W. McDowell

THE bells of the Russian Church called the worshippers to morning service as we stepped from the leave 'bus in Jerusalem. It was one of the few Lord's days on which I have neither listened to a sermon nor preached one, yet never has there been a day more worshipful, and never have my feelings been so stirred.

Beyond the city wall and over the Kedron Valley the taxi sped to the sacred Garden of Gethsemane. Several olive trees are pointed out as being reputedly old enough to have seen the sufferings of Christ. The "Rock of Agony," which is the central feature of the Church of All Nations, is supposed to have been where he knelt to pray. Be that as it may, there seemed to come to my ears in that sacred place the voice of One crying: "Nevertheless not my will but thine be done." In silent prayer I learned again the hard lesson of a submission that will yield all personal feeling, and comfort, and ambition to the supreme wisdom of the Father.

Then the taxi whisked us away to the summit of the Mount of Olives—the highest point in Jerusalem. In front lay a grand panorama of the city built on the four hills. Behind lay Bethany and Jericho. Underneath was the traditional spot from which Jesus ascended, leaving a bewildered band of brethren to the consolation of the angel's message: "This same

Jesus shall so come in like manner as ye have seen him go into heaven."

In this profound hope we too returned the sabbath day's journey to Jerusalem before going to Bethlehem and the grotto of the Nativity. It seemed a far cry from the wealthy grandeur of this place to the lowly manger in which Mary laid the babe Jesus. Yet while our well-spoken Arab guide babbled on about the "actual spot" where he was born and the "actual spot" where the manger stood, it was not impossible to realise that somewhere in the vicinity "the Word became flesh." What scenes flooded our memories—the wondering shepherds glorifying God, the wise men with their worship, Mary and Joseph tenderly watching their firstborn—all seemed to congregate in that grotto, and Jesus came "nearer to me than breathing, closer than hands or feet."

The guide collected his fees and vanished, leaving us to our own devices for the remainder of the day. He had tangled our Lord's life a little, taking us to Gethsemane, then the Mount of Ascension, then Bethlehem and back to Calvary. But it was a memorable Lord's day, and served to strengthen our faith immeasurably. Army life is not the easiest for a Christian. There is so much impurity, intemperance and blasphemy that one can only cling to the divine promises and the consolations

of prayer. But I thank God for an enlarged vision of the task to be done. Church work will never be the same. A new light has been thrown on it, and the leave at Jerusalem has been responsible for an experience that will mean much in future service.

## Facts to Face

### The Kindness of the Native

AMONG these simple folk, I was shown by them how to thatch a hut with proper bark to keep out the monsoon rains. When it was necessary to cross creeks and rivers where crocodiles abounded, blacks swam on both sides of me. When my rations were exhausted, and I faced the bleak prospect of living on what my rifle could get me in swampy country, I was supplied with geese, eggs, roots, yams, wild honey and fish. I made it a practice to exchange tobacco, tea and sugar for these foods, so building my relations with the tribes on a firm basis of reciprocity. When I made long, exploratory treks with natives into parts of their tribal territories, which had to be mapped and photographed, my gear was carried, twigs which might have scratched or blinded me were always broken to one side. I was helped over the stony ranges in which a booted white man walks clumsily, and grass and leaves were cut for me to lie on at night. All this, often without the asking. I found in the blackfellow much to admire and something to like.—Dr. W. E. A. Stanner, formerly lecturer in anthropology at the University of Sydney, who spent some two years among the Australian aborigines.

### The Passing of Indifference

A. R. Main, M.A., Principal of the Bible College, N.S.W., in "The Shane Quarterly," 1940, writing on "The Problem of the Aborigine in Australia," says, "The age of indifference is passing, and people and government seem to be awakening to a sense of responsibility. Christian people are greatly concerned, and will see that apathy and neglect are not allowed to continue. The fact that Foundation Day was this year celebrated by an 'Aboriginal Sunday,' in which, throughout the Commonwealth, the needs of the aborigines and our social and religious obligations to them was stressed, is a happy augury of a brighter day."

### The Fundamental Need

"The men of science in these recent days have shown an interest in the native race," David Uniapon, a full-blooded representative of the race, said, "and have by their expeditions secured some valuable data for recording purposes. But they appear to have no practical programme for the betterment of the aborigines. All they advise is that the natives be left alone—a policy of negation which leads nowhere. Speaking as a representative of the aborigines, I feel that the only hope for the improvement of my race lies along the line of properly conducted missionary enterprise, which goes down to the fundamental needs of the aborigines, and gives them the inner power to reconstruct their lives which have become shattered by contact with white civilisation."

### WHO WOULD WELCOME HIM?

If Jesus should tramp the streets to-night,

Storm-beaten and hungry for bread,

Seeking a room and candlelight

And a clean, though humble bed,

Who would welcome the Workman in,

Though he come with panting breath,

His hands all bruised and his garments thin—

This Workman from Nazareth?

—Edwin Markham

## Here and There

Contributions for work among aborigines may be forwarded to the secretary of the Aborigines' Mission Board, R. Raymond, 260 Bagot-rd., Subiaco, W.A.

A. Hutson concluded his ministry at Port Pirie, S.A., on Sunday, Jan. 11. After a brief rest at the beach, he will take up work with the Balaklava church, S.A., on Feb. 1.

Jas. E. Thomas will leave with Mrs. Thomas on Friday to help the church at Margaret-st., Launceston, for one month. Colin Thomas will help the church at Williamstown, Vic., during that period.

Chaplain C. J. Robinson, of Preston, Vic., will go into camp at Bendigo on Jan. 20. In accordance with a new army rule he will serve for the duration of the war. This rule will apply to all chaplains who go into camp in future.

The Victorian Young People's Department, with a view to efficiency, is steadily building up an equipment-service which is at the disposal of youth-units and leaders. A picture screen has failed to return; the department would appreciate its return or knowledge of the same.

W. B. Payne, of Echuca, Vic., writes: "I wish to thank all who assisted through the year 1941 in the aboriginal mission work at Cumeroungunga. It was a good year of service. Petrol shortage makes work difficult now. Will those interested please note that, owing to prevalence of work, clothing will not be required until further notice."

Christian Fraternal Clubs' sports, which were to have been held at King's School Oval, Paramatta, N.S.W., on Monday, Jan. 26, have been postponed. Churches of Christ young people have made this event the largest of their sports rallies for the past 18 years; but it was felt that, with so many young men away, the meeting should be allowed to lapse this year.

The Alliance of Honor aims at developing personal purity and clean citizenship in all communities throughout the world. Efforts have been made to promote the observance of "Purity Sunday" by all churches; this is the last Sunday in each January. It is hoped that preachers will make some reference to the needs of moral purity in the world, in services held on Jan. 25.

W. H. Benson, treasurer of the church at Dawson-st., Ballarat, Vic., writes: "The Dawson-st. contributory fund for October-December quarter, 1941, totalled £72/7/10, which allots £28/19/2 to 1942 F.M., £14/9/7 to 1941 H.M., £3/12/5 to 1942 College, £3/12/5 to 1942 Youth, 14/6 to Church Extension Departments, and £20/19/9 to local building debts. The four quarterly remittances to H.M. totalled £54/13/7, which, with monies received from those not in scheme, makes H.M. offering for 1941, £66/1/7, against £46/4/6, 1940, and £45/1/-, 1939. Interest in this way of responding to brotherhood responsibilities is winning support from more of the members."

With the threat of war against industrial centres becoming more serious because of events in the Pacific, the government is wisely urging the public to make preparations to preserve life and property. The appeal for A.R.P. workers for civil defence will be readily responded to by many in the churches. Attention must be given to church property, as church buildings seem to have been marked out, in some centres, as targets by the enemy. Efforts ought to be made to make church buildings safe and fit places for worship during the "blackout" period. We cannot afford to abandon any vital service of worship, so we should comply with regulations that will make it possible for us to carry on all the essential meetings of the church.

We plan to publish from the pen of Frank J. Funston, of North Essendon, Vic., a brief note on an outstanding hymn of each month, the hymn being chosen from those suggested on the churches of Christ almanac, published by the Austral Co. The first article appears in this issue.

The Australian Red Cross Society appeals to next-of-kin of prisoners of war to follow carefully all instructions issued by the society when sending their three-monthly next-of-kin parcels. Failure to follow these instructions causes delay in despatch, and also wastes a considerable amount of the voluntary workers'

### A Pertinent Question

"In nothing be anxious."—Phil. 4: 6.

WHY should a Christian anxious be,  
In sadness why repine,  
When o'er him shines with steadfast ray  
The sun of love divine?  
Though cherished earth-born hopes depart  
No power should him dismay,  
A prospect fair glad faith commands  
That cannot fade away.

Why should a Christian anxious be,  
Though trials he must bear?  
His destiny is fixed beyond  
The world's grief or care.  
Though round his path the shadows fall,  
He moves to regions blest,  
The joyful home, the sinless shore  
Of everlasting rest.

O let us hear the Master's voice,  
He bids us persevere,  
Trust in his providence and grace,  
And banish every fear.  
Upheld by him, our strength and song,  
As we his worth survey,  
Rejoicing, let us sound his fame,  
And own his heavenly sway.

They have no cause for gloomy thought,  
Who in his service move,  
His goodness rests on them unsought,  
His watchful care they prove;  
High is their aim, above the range  
Of time's vain fleeting show;  
To them the world, its ceaseless change,  
Can work no lasting woe.

—J. I. Wright  
in "Christian Advocate."

time at the Red Cross packing centre, from which as many as 400 parcels are despatched each week. Next-of-kin are asked to conform carefully to the rules set out by the Red Cross in its blue leaflet. The list of permissible and prohibited articles has been carefully considered, and has been laid down by international agreement between warring powers.

Wm. Robinson, Principal of Overdale College, England, has written an interesting article for the "Christian Evangelist," entitled "Britain Carries On." The following reference to church movements will interest readers: "Since the war started the two free church bodies, the National Council of Evangelical Free Churches and the Federal Council, have joined forces, and this has removed an anomaly from our free church life. Two weeks ago the Free Church Federal Council came into being, and John S. Whale is to be its first moderator. Our own churches, at their recent conference, voted to join the council, and we have been unanimously received. The Federal Council now comprises Congregationalists, Baptists, Methodists, Presbyterians, Independent Methodists, Moravians, and Churches of Christ."

Alan W. Garland, on service with forces overseas, writes of a communion service he arranged for Christmas day. "The service was presided over by Pte. A. Freeman, a Methodist home missionary, while Cpl. Gordon Herkes, a former organist at Malvern-Caulfield, provided the music. It was a strange service, for all were equipped with tin hats and respirators, while some Engineers, who came some distance to attend, had to bring their rifles. Also as visitors were some members of the R.A.F., who are camped nearby. Quite a few officers were present. The hearty singing created an excellent atmosphere for the short address which I gave. The communion service which followed the parade was rather a pleasant surprise. I had prepared for twenty, being, I thought, an optimist, but thirty men, including the commanding officer, a major, and two captains, remained, and for the first time the set donated by the C.E. Committee proved inadequate for our needs."

### "The Vision Glorious"

W. H. Rainey, B.A., F.R.G.S.,  
Commonwealth Secretary of the British and Foreign Bible Society

THE report of the Commonwealth Council of the British and Foreign Bible Society for 1941 will shortly be out of the press, and can be obtained by writing to the Commonwealth secretary, Bible House, 95 Bathurst-st., Sydney. It is appropriately entitled "The Vision Glorious," for it gives us a vision of the new era for which we are all working, and shows us how to bring it into being. Time and again in history, idealists who have caught a glimpse of the "Vision Glorious" have striven to introduce a new and better order of society. Too frequently, alas, their aspirations have proved to be straws on the avalanche of human greed.

The "Vision Glorious" is that contained in the Holy Scriptures, and no plan of spiritual reconstruction is complete without it. Failure of man-made efforts at reconstruction convinces us that there is no possibility of success apart from God. His character and purpose are revealed to us in the Bible. The teaching of the Word of God forms the only sure basis for a new world order. We can render no greater service to humanity than making the message of the Bible universally known. This is the business of the church of Christ, of which the Bible Society is proud to be the handmaiden. If we stand by the Bible Society we stand by the church and the universal interests of the kingdom of God.

During the year under review, the Bible Society circulated 49,997 Bibles, 105,656 Testaments and 71,233 portions, a total of 226,886 books in Australia. Its total income was about £(A)30,000. We heartily thank all our friends who by their generosity have made this work possible throughout another year.

### RICHERS AND WEALTH

WHY should we not begin each day with a song in our hearts—a song as rich and full and free as the birds sing in the earliest dawning of the sun's light—a song so attuned with infinite life and hope and love that it must be sung? After all, no matter how poor we may feel, in reality we have plenty and to spare—and that is all the richest of us can use.

So let us mount our souls unto the highest reaches of living thoughts and generous deeds, that we may give to others of the good that has come to us. Unfettered by unholy greed, we can feel the unity of universal brotherhood, and we can be just and true, honest and helpful in all our dealings with men.—Henrietta G. Moore in "Friendly Chat."

# News of the Churches

## QUEENSLAND

**South Brisbane Circuit.**—T. W. Kirkwood was preacher at Moorooka on morning of Jan. 4. At gospel meeting at Sunnybank Mr. Kirkwood was preacher; the chapel was crowded, and the address greatly appreciated. Two were baptised. Mr. Kirkwood's ministry in the circuit is proving a wonderful success.

**Brisbane (Ann-st.)**—In the chapel on Jan. 10 J. E. Gager, a church deacon, was married to Miss Mabel Cardell. Allen Brooke officiated. Services on Jan. 11 were helpful and well attended; 176 broke bread. Mr. Dunning, of Mile End, S.A., was a visitor. Miss Linda Elliott was evening soloist. Several men in uniform were present.

**Maryborough.**—Attendances during Christmas holidays were encouraging. On Jan. 4, 56 broke bread. V. S. Dallinger conducts a devotional service every seventh Sunday at show-grounds military camp. A number of brethren from camp attend the services. Christian Endeavorers held an enjoyable picnic on New Year's day. At C.E. meeting on Dec. 19 Sister Dallinger used her projector to show Bible pictures.

**West Moreton Circuit.**—Many strangers were interested in Christmas and New Year services of circuit churches. Mrs. J. Pratt and Valma Pratt, of Albury, N.S.W.; E. C. and A. Hinrichsen, of Sydney; and Mr. and Mrs. V. Boettcher and family were visitors to the circuit churches Dec. 28 and Jan. 4. A. Hinrichsen preached at Rosevale and E. C. Hinrichsen at Mt. Walker and Rosevale on Jan. 4. There were three confessions.

**Nanango.**—The church received a severe loss by the home-call of Mrs. W. Willis. She was present at the united service at 10.30 a.m. on Christmas Day in the chapel, and passed away on Dec. 31. On New Year's day, after a service at the chapel, her body was laid to rest in Memerambi cemetery. Services at chapel and graveside were conducted by Mr. Mason. Sympathy and love are extended to W. Willis and two sons (Gordon and Colin), and to all who have been bereaved.

**Mackay.**—One has been baptised. Mr. and Mrs. Harmer have been transferred to Toowoomba. On morning of Jan. 4 F. P. Alcorn spoke; at night L. G. Crisp preached. Mr. Crisp will soon depart for Melbourne and will commence his ministry at Burnley on Jan. 18. He will enter the College of the Bible in February. At prayer meeting on Jan. 8, the church made a presentation to Mr. and Mrs. Crisp. Miss Eva Anderson has been called up for service with W.A.A.F.

**Charters Towers.**—A young lady was baptised on Dec. 21 and received into fellowship the following week. A united Christmas service with the Baptists was held in the chapel on Christmas night, Mr. Frewin (Baptist) being speaker. A Mutual Help Society has been formed, and tennis has re-commenced. A united watch-night service was held in the Baptist chapel; Mr. Miller was speaker. Gospel meetings have increased in numbers; 62 present on Jan. 4, 57 breaking bread for day.

## SOUTH AUSTRALIA

**Whyalla.**—Attendances at all services continue to be good. During the holidays fellowship was enjoyed with visitors, including Mr. Brock, who was speaker on Jan. 4.

**Strathalbyn.**—Bible school had a picnic, and on Dec. 19 the Christmas tree. An offering was taken for Y.M.C.A. work with the troops. G. Filmer has given much help to the church in thoughtful addresses. Mr. Riches' messages are much appreciated. At morning meeting on Jan. 11, he presented a New Testament to E. Cross, who is leaving for military service. United prayer meeting continues to meet on Tuesday night.

**Hindmarsh.**—On Jan. 4 W. L. Ewers spoke morning and evening. Mr. Ewers has commenced his vacation, and speaker on morning of Jan. 11 was F. G. Phelps, of Hindmarsh Place Christian Church, whose message was appreciated. At gospel service W. J. Taylor, of Mallala, gave a good address.

**Prospect.**—Midweek services resumed with good attendance to study the book of John. Services on Jan. 11 were well attended, C. Schwab speaking. Mr. and Mrs. Phillips were welcomed by letter from Owen. The officers have re-engaged Mr. Schwab for a further term of three years. P.B.P. and K.S.P. clubs have resumed after recess.

**Adelaide (Grote-st.)**—Mr. Hurren is on annual holidays. On morning of Jan. 4 Gordon Ellis acceptably exhorted the church. At night A. Anderson delivered the gospel message, which was broadcast; Mrs. Crowe was soloist. On Jan. 11 Ross Manning, conference president, gave an appreciated message to the church; at night A. Anderson gave an inspiring gospel address.

**Dulwich.**—Splendid singing by choir marked Christmas gospel service. Mr. Collins delivered New Year messages. Two daughters and sons-in-law of Mrs. Pegler have been visitors from Ballarat, Vic., while Mr. and Mrs. Collins have been visited by their daughter, Elfreda, from Sydney. Church has agreed that preacher shall give pastoral supervision to Beulah-rd. cause, and conduct two Lord's day services monthly.

**Fullarton.**—Services during December were well maintained. C. Butler, T. Edwards and W. Beiler gave splendid messages. H. R. Taylor has taken charge of services since the passing of A. C. Rankine, and has rendered good service. The church has invited W. Beiler to be part-time preacher for 12 months. On Dec. 17, under leadership of Mrs. M. Johns, a very successful Christmas tree function was held. Miss Thompson, who has had a serious illness, is recovering.

**Henley Beach.**—On Jan. 11 a large gathering witnessed a baptismal service. Meetings have been enlarged by holiday visitors. D. Hammer was speaker at gospel meeting on Dec. 14 and A. O. S. Bakér (Long Plains) on Dec. 28. C. Stafford and K. Lawrie, R.A.N., have recently returned from England. Mrs. T. B. Fischer fell and broke her leg, and is now progressing in Magill Convalescent Home. Mr. Caldwell has also been ill. Enjoyable Christmas parties were held by Bible school on Dec. 18 and J.C.E. on Dec. 20. J.C.E. has presented another six hymnbooks for the church. Vernon Moore has been welcomed from Claremont, W.A. A. R. Jones commenced his fifth year with the church on Jan. 4.

## VICTORIA

**Stawell.**—On Dec. 21 and 28 Mr. Burt spoke morning and evening. On Jan. 4 Mr. Randall was speaker. Mr. Cunningham is having a long illness.

**Melbourne (Swanston-st.)**—On Jan. 11 Mr. Hughes, after returning from vacation, preached at both services. Some visitors present both morning and evening.

**Essendon.**—Meetings were well attended on Jan. 11. A. E. Illingworth was speaker. Mr. and Mrs. Neal Cheal, from Devonport, Tas., and other visitors were welcomed.

**West Preston.**—Services on Jan. 11 were back to normal, with good congregations. Mr. Wigney was speaker. In morning Miss Fay Hamilton was received by transfer from Red Cliffs. Mr. Wigney expressed appreciation of the help of Messrs. F. V. Brown, Allison and H. B. Turnham, who filled speaking appointments of church in his absence with the young people's camp. Auxiliaries all commence their new year of work this week.

**Coburg.**—Attendances on Jan. 11 were very good. T. H. Scambler gave the address at morning meeting. A young lad from the Sunday school was baptised at evening service. At Christmas the Ladies' Guild presented the officers with £45.

**Ormond.**—On Jan. 4 C. L. Lang gave good messages. There were good meetings on Jan. 11, including some visitors, and good addresses by Mr. Lang. Sympathy goes out to Mr. and Mrs. R. Booth in the passing of Mr. Booth's mother during the week.

**Geelong.**—A number of visiting members have been present at services on recent Sundays. K. A. Macnaughtan spoke at both services on Jan. 11. T. Pope rendered a solo at evening meeting. Miss Doreen Cashmore and Mr. Allen Reid were united in marriage on Jan. 10.

**Colac.**—Visitors were welcomed at morning service on Jan. 11. After gospel service a young lady was baptised. Members then assisted Baptist brethren in "Sankey's Around the Organ" from 3 C.G. Mr. and Mrs. Parr and daughter have taken up residence in Colac and are applying for transfer.

**Kaniva.**—Mrs. Donnelly passed away on Jan. 5 after 52 years of devoted fellowship with the district churches. The assistance of R. Goldsworthy, F. Langford and E. L. Williams in preaching during holiday period is much appreciated. Two young people made the confession at Yearinga on Jan. 11.

**North Williamstown.**—Attendances are heartening, some strangers being noticed at gospel services. The church has been pleased to receive Mr. and Mrs. Dupruy, Wedderburn; Mr. and Mrs. Lee, Gardiner; and Mr. Campbell, a former member, into fellowship. Betty Tovey was immersed at gospel service on Jan. 11.

**Reservoir.**—J. Plummer completed his series of meetings on Jan. 4, when gospel service took the form of a hymn night. Mr. Grainger commenced service with the church on Jan. 11, speaking morning and evening. Both meetings were well attended. Mr. and Mrs. Grainger were received into fellowship at morning service.

**Lower Heytesbury.**—J. Methven journeyed from Warrnambool on Dec. 19 and conducted service, after which a married couple and a young lad were baptised at Curdies. In the afternoon annual business meeting was held, showing accounts paid and credit balance in bank. On Dec. 21 Mr. Methven brought a fine Christmas message.

**Camberwell.**—On Jan. 11 there were 100 communicants. Canteen orders have been sent to men of the church overseas, £4/10/- was sent to social service for Christmas appeal. Mrs. Thompson has been transferred to Yarrowonga and Miss Nash is isolated at Belgrave. Moving pictures were shown to combined S.S. on Dec. 28 and Jan. 4.

**Ballarat (York-st.)**—There have been many visitors, including members of Mr. and Mrs. Edwards' family, over holiday period. Congregations have been good and inspiring addresses delivered by H. Edwards. Choir carried out usual carol visitation, and received donations totalling £5/10/-, which have been forwarded Mr. Anderson.

**Red Hill.**—Les. Johnson, who succeeded Mr. Steele, has been preaching each Lord's day. Attendance of visitors was much smaller last holidays than usual. Military calls have reduced our own numbers. Soldiers in district sometimes attend meetings. A. Salmon is leading community singing one night a week for them in church hall.

**Caulfield (Bambra-rd.)**—Christmas services were well attended; two decisions. At choir social at home of Mr. Murray, presentations were made to Mr. M. Min (conductor) and Miss Verity (organist). Ladies held a successful picnic. Christmas cheer was sent to Cumerogunga. Miss D. West and Mr. G. Nash were married on Jan. 10, and Miss G. Miller on Dec. 20.

**Warrnambool.**—Many visitors have been at services over holiday season. On Dec. 28 Mr. Morfiew, of Preston, addressed the church. On Jan. 6 a social was tendered to Miss Pearl Shields, who was married to Mr. Les. Binner on Jan. 10.

**Horsham.**—On Jan. 11, 132 attended at Lord's table. Appropriate services were held Christmas day and New Year's eve. On Jan. 4, at close of gospel service, a young lady made the good confession, and was baptised on Jan. 11. Home mission offering was £35.

**Preston.**—At a special business meeting of the church the resignation of C. J. Robinson, after two and a half years' faithful service as preacher, was received with regret. He is to take up the duties of chaplain to the military forces, and will enter camp almost immediately. He carries with him the very best wishes of the church in his future work.

**Carlton (Lygon-st.).**—All services were well attended during holidays, with many interstate and country visitors. Soloists on Sunday evenings were Miss W. Lee, Miss Chipperfield and Miss F. Haines. Women's Mission Band, assisted by individual members, carpeted and beautified preacher's study. Mr. Ted Thompson and Miss Dot Flanders were married in the chapel on Jan. 10.

**Frankston.**—Services have been very well attended during holiday period, fellowship with many visitors being enjoyed. The young lady previously baptised was received into fellowship. A young man confessed Christ, and was baptised on the eve of entering camp. J. Bentley has also entered camp. Bible school attendance is increasing. Mr. Bond has given helpful addresses at all services.

**Emerald.**—W. Gale and J. E. Allan, of H.M. Committee, on Jan. 11 addressed members and discussed plans for future work, to take advantage of record increase of 57 enrolled in Bible school. Mrs. Berry, of Tottenham Baptist church, has been received by transfer. Many visitors have been welcomed during holidays. H. Jackel continues to conduct the preaching service of the church.

**St. Kilda.**—Recent activities included a Christmas tree for kindergarten. A feature of Christmas services was a recorded rendering of "The Messiah" in place of usual evening address. Mr. W. H. McCallum has left for Sydney for vacation. He has accepted the church's invitation for a full-time ministry, to begin on Feb. 1. His work is highly appreciated. To make the new arrangement possible a budgeting system of finance has been adopted.

**Parkdale.**—A happy interim ministry of five weeks with Colin G. V. Thomas concluded on Jan. 11. On Dec. 10 members W.M.B. and ladies' "snowball" guild combined and enjoyed a message from Mrs. Colin Thomas. On Dec. 28 Mr. and Mrs. W. J. Smith were received into fellowship from Cheltenham. During 1941 "one-penny-per-week" fund paid £19/15/- off church building account. On Jan. 8 Bible class resumed meetings. There is much sickness among members.

### NEW SOUTH WALES

**Loftus Park.**—There were excellent attendances Jan. 4. The building was far too small to accommodate the crowd who attended welcome service to the new preacher, Lloyd Jones, on Jan. 10. Extra seating was necessary on evening of 11th. After Mr. Jones' powerful address four decided for Christ.

**Wagga.**—Splendid meetings greeted E. C. Hinrichsen and V. Morris on their return visit over New Year's week-end for dedication of enlarged church building. The building both morning and evening was crowded to capacity, and there were eight decisions for Christ. On Jan. 4 there were good attendances, and Mr. Stow was preacher. At night there was one confession and four were baptised. On Jan. 11 Mr. Stow spoke both morning and evening. Three were baptised and one decided for Christ.

**Greystanes.**—One young man was baptised as result of Hinrichsen and Morris mission at Guildford. Good attendance of young worshippers on P. J. Pond's visit Lord's day morning. J. H. Adams preached at night.

**Wollongong.**—Four believers coming forward for baptism made a happy close to the first gospel service of new year. Last service of old year was also most impressive, a man and his wife being baptised. Well attended services were held on Christmas morning and New Year's Day; at the latter of these A. R. Main spoke.

**Granville.**—Good average attendances, Jan. 4. P. J. Pond, B.A., spoke at both services, Messrs. Roberts, Hibbard, Adams and Wilson speaking at meetings elsewhere. John Hibbard and others in national call-up make further reduction in ranks of workers. Mrs. Parsons, an old and faithful member, passed to higher life on Jan. 2, after long illness.

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### OVER 600 BAPTISMS

**Marrickville.**—A new departure, started by the young people and growing in popularity, is a song service held in the church grounds before evening service. B. Eager, on vacation from Glen Iris college, has given an appreciated address to the church. Girls' Club Christmas fete was enjoyable; proceeds, £35, will be devoted to renovations in kindergarten room. £21/10/- has been donated for women's annual home mission appeal.

**Bankstown.**—Meetings have been well attended, and a fine spirit prevails. A number of members are sick. A special service was held Christmas day; Mr. Thomson spoke to a good congregation. A watch-night service was held. There have been visits from a number of young men and women from R.A.A.F. training school at Bankstown, amongst them Miss Rowe, North Richmond, and Miss Lillburn, Gardiner. The outside of the building enlargement is completed, and plans are in hand for lining.

**Burwood.**—Bible school picnic was held at Parramatta Park. Ladies' Christmas gift for building fund totalled £23. Christmas day and watchnight services were well attended. R. L. Arnold addressed both meetings on Jan. 4. Other recent visitors were J. Hill, of Fremantle, Mrs. C. Garland, of W.A., and Mr. Schneider, of Brisbane. Mr. and Mrs. Neary and Mrs. Boon were received into fellowship, transferred from Hornsby. Mrs. Haskew and Mrs. Forbes are in hospital.

**Lismore.**—The church is still without a regular preacher, but E. J. Walker, A. Brown and E. C. Savill are giving faithful service. On Dec. 21 the C.E. Society conducted Christmas letter-box. At evening service the good confession was made by Russell Brown, who was later baptised, and received into fellowship on Jan. 4. On Dec. 22 the church was represented by Sister E. C. Savill at annual Christmas treat given to aborigines at Tuncester Reserve by churches and other organisations of Lismore. The sisters closed their year's work with a social afternoon at home of Sister Newton, and a presentation was made to the guild president, Sister Acland, on Dec. 10.

### WESTERN AUSTRALIA

**Perth.**—On morning of Jan. 4 J. Wiltshire gave a helpful exhortation. At gospel service he preached, and afterwards delivered a broadcast address.

**Kalgoorlie.**—Both addresses on Jan. 4 were given by H. R. Fitch. R. E. Beard rendered a solo. On New Year's eve a nice service was held in the hall, and the new year was welcomed in with a season of prayer. Mr. Fitch gave a short talk.

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### COMING EVENTS

**JANUARY 18 (Sunday, 7 p.m.)**—C. J. Robinson will conclude his ministry at High-st., Preston, prior to taking up military duties as chaplain to the brotherhood. Special gospel service arranged, including anthems by choir. Social gathering at close. All former members and friends invited to be present.

**JANUARY 21.**—Victorian General Dorcas will hold annual picnic outing at Botanic Gardens on Wednesday, Jan. 21. All friends invited to meet near kiosk about 11 a.m. Basket lunch.

### BIRTH

**JENKIN** (nee Florence Hand).—On Jan. 11, at "Vaucluse" private hospital, to Mr. and Mrs. L. H. B. Jenkin—a son. Both well.

### IN MEMORIAM

**CRISWICK.**—In affectionate remembrance of my dearly loved sister Muriel, who was called away to higher service on Jan. 17, 1938, to be forever with the Lord. "Until the day break, and the shadows flee away."

"Peace, perfect peace! with loved ones far away?"

In Jesus' keeping we are safe, and they.

Peace! perfect peace! death shadowing us and ours?

Jesus has vanquished death and all its powers.

It is enough: earth's struggles soon shall cease,

And Jesus call to heaven's perfect peace."

—Ever remembered by her loving and devoted sister, Dorothy L. Giles.

**GOLDSWORTHY.**—In loving memory of Reg. Goldsworthy, who passed away on Jan. 12, 1940.

Shadows deep have crossed our pathway;

We have trembled in the storm;

Clouds have gathered round so darkly

That we could not see thy form:

Yet thy love hath never left us,

In our griefs alone to be,

And the help each gave the other

Was the strength that came from thee.

—Inserted by his loving wife and family.

### THANKS

Mr. D. F. Morgan and family hereby tender their thanks and appreciation to their friends for expression of condolence and floral tributes tendered in their recent bereavement.—D. Morgan.

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## Overseas Endowment Fund

THE brotherhood have shown their approval of the endowment fund by their contributions during the past few years. The total amount standing under endowment has reached £7190. This total includes £450 invested in name of Western Australian committee and £258 invested in the name of Victorian committee. During December the amount added to the fund shows £162/10/-.

Mrs. Robert Burns (Unley, S.A.), £100 in memory of her beloved sister, Rosa Tonkin. Mr. and Mrs. Burns were members of the South Australian Foreign Mission Committee when Rosa Tonkin was sent to Shanghai in 1901, and that interest has increased with the passing years. From Victoria, £50 from the estate of the late John Tully. He was a staunch supporter of overseas work during all the years our work has been in operation. His name will thus be honored in a permanent endowment. From the estate of the late John Lavall (Swanston-st.) comes an additional amount, bringing the total to date from this estate to £137/10/-.

The board deeply appreciate all these gifts, and would be glad to supply information concerning endowment scheme. Money may be given during the lifetime of the donor or may be willed to the board. By endowment the name of dear ones can be remembered throughout the years. This idea has been shown in the most recent endowments. The daughters of the late G. T. Walden, in memory of their parents (£100), and Mrs. Robert Burns in memory of her sister Rosa. A further such gift from a family is anticipated in the near future.

Remember, too, that endowment is a form of security for the future of our work.

### DR. KOLHATKER (India)

DR. KOLHATKER has sent an open letter to the brotherhood through the chairman of the board, A. L. Read. Dr. Kolhatker was at one time associated with Dr. Oldfield at Dhond, but now carries out an extensive medical work in the Baramati area. He is a respected elder of the Baramati church, and with his wife renders valuable service to the church.

Dear Brothers and Sisters in Jesus Christ,—

We all Indian Christians wish you a happy Christmas and the bright New Year 1942, for the glory of God and our Saviour Jesus Christ. We had a very good and happy time during the whole year in our church activities and preaching the gospel of our Lord. Recently in the month of October we had three spiritual events at Baramati. On Oct. 15 we had our annual meeting of the Baramati church. Divine service was conducted for half an hour, and then an annual report of the church was read by the secretary and then a report of the church treasurer and Sunday school and also from the Women's Band, Christian Endeavorers' fine account of their work was read. All those who were present were glad to see such good work done by the branches of this church. After this, officers for the period of three years were elected: Church elders, H. R. Coventry, missionary; J. R. Sathe, preacher; C. D. Dongre, preacher; Dr. K. L. Kolhatker. Eight deacons were also elected. On the 19th all the elders and deacons were installed, and a spiritual message to the officers and to the members of the church was given by H. R. Coventry. Thus they have been allowed to do their duties from the date of installation. On the 20th to the 22nd, there were good meetings of the conference of our four churches, and it was a great help for next year's work.

From the 22nd evening to the 26th mid-night, we had a most spiritual mela (spiritual gathering). People had come from different towns and villages numbering 175, and local people 325; thus more than 500 people were present at each meeting, including some non-

Christians. Every day three meetings were held. Ten hours were thus spent, and the people got much spiritual food from the invited three speakers. Mr. Paffer, missionary from Yeotmahal, R. P. Deshpandé, pastor of Poona church, and Bhaktasingh Chabra, a man called by Christ similar to Paul, were the three speakers. Each gave Bible messages turn by turn, and thus several Christians were turned from their previous thoughts, and became more humble in the service of our Lord Jesus Christ. Dr. G. H. Oldfield was president of this mela, and Dr. K. L. Kolhatker vice-president. All those who had attended were spiritually blessed, and were pleased to say that they would like to come next year too. God is blessing all the Christian work Ellis acceptably exhorted the church. At night A. Anderson delivered the gospel message, which was broadcast; Mrs. Crowe was soloist. On Jan. 11 Ross Manning, conference president, gave an appreciated message to the church; at night A. Anderson gave an inspiring gospel address.

Dulwich.—Splendid singing by choir marked NEVER was there more need for the church to bear its witness; never was there more need for the Christian minister faithfully to proclaim the gospel than now. This is no time for slackened effort. It is a time for larger zeal and deepened loyalty. When in a certain battle an officer, whose men were being hard pressed, sent a messenger to Warwick the Kingmaker, who was in command, asking permission to withdraw, the answer Warwick sent back to him was this: "No retreat, but a closer battle." That must be our answer to the challenge of these difficult days. But the church that has the power to endure—that is the church that will save itself and save the world.—From the pamphlet, "The Power to Endure," by J. D. Jones.

This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-st., Tramere, South Australia.

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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.]

### THE PRESIDING BROTHER

IT is indeed an honorable thing to be planned to preside at the Lord's table, and some brethren do it beautifully. It certainly should not be delegated to a brother, however worthy or interested in the church or a supporter of it he may be, unless he be qualified in heart, mind and ability to perform that sacred task. He should be able to sense the fitness of things with well-chosen, suitable expressions (not discussions on war, sport, economics, social affairs, etc.), briefly to lead the thoughts of the worshippers to Christ and the cross. The brother who, realising his own limitations, when thrust into the presidential chair, said he could do no better than read Mark's record of the introduction of the Supper (especially as Mark's record is not so often used), I think acted wisely and well. It helped me and probably others too. Why do some of our presiding brethren think they have to preach a sermon when the church expects one to follow later? Why do they?—Will Beiler.

## Obituary

### Mrs. Alma J. Nelson

IN the passing of Mrs. A. J. Nelson on Oct. 31, 1941, the church at Margaret-st., Launceston, Tas., sustained the loss of one who was a splendid testimony to Christ during her long life of active Christian service, and whose courageous faith during a long illness was a source of inspiration to all who knew her. Mrs. Nelson was for many years associated with the Baptist church at Perth (Tasmania), and on removal to Launceston in 1928 she became a member of the Margaret-st. church of Christ. During her 13 years in Launceston, our sister was a regular attendant at services and took active part in many phases of the work, showing a keen interest in the young people's departments. Her faithful witness and kindly and hospitable manner were a delight to the many whom she entertained. Mrs. Nelson was predeceased by her husband and a daughter, Freda, and is survived by a daughter, Lotna,

and a son and daughter-in-law, Mr. and Mrs. Gordon Nelson. F. T. Morgan conducted a service at the home and at the graveside at Perth Cemetery.—G.J.F.

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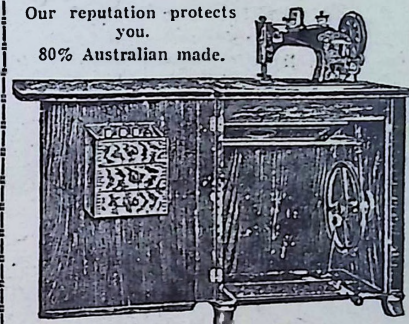
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The Enmore Choir, N.S.W.

On Christmas morning, 1941, the Enmore choir visited Royal Prince Alfred Hospital, Sydney. It has served similarly on 34 successive occasions. At the first visit, and on every other, W. D. Rankine has served as organiser. Last Christmas morning almost 600 specially printed cards were presented to patients and staff of the hospital. At the request of the medical superintendent, Dr. Lilley, the choir also visited, for the first time, the new King George Memorial Hospital opposite. The first round of carols usually begins at 7 a.m., and the company disperses at about 1 p.m. To mark the unusual service of Mr. Rankine (who is in the centre of the three males in the middle row), a photograph of those attending the latest visit has been presented to him.—Ernest A. Bardsley, president of choir.

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## Discipline

(Heb. 12: 11)

WHEN Moses considered the circumstance in  
which his people's selfish designs and  
familiar complacences were thwarted or broken  
up, he was reminded of the ways in which a  
mother eagle will mask the nest and subject  
her young birds to discipline so that they  
can use their wings. Moses realised that midst  
their rigorous wilderness years God had dis-  
covered to the people his own Sovereign on-  
ness, the moral qualities of life and the true  
path of human destiny.

We are beginning to see some interesting  
facts emerging from the rigors of the past  
year. Certain sour, secluded creatures since  
being bombed out into common shelters are  
said to have become persons of fellowship.  
Many have been taken clean above the old  
obsessions with property and profits into  
the real life of sacrifice and service. Old  
hypotheses have been dealt a blow, for in-  
stance those regarding Russia. Moreover the  
delusive cry of "Peace" where there is no  
peace has been well discredited.

The writer to the Hebrews had sure hopes  
of discipline when he said: "Now, at the time,  
discipline seems to be a matter not for joy  
but for grief; yet it afterwards yields to those  
who have passed through its training, a result  
full of peace—namely, righteousness" (Wey-  
mouth).—G. J. Andrews.

## THOUGHT.

*Temperance is love keeping itself  
pure and uncorrupt for God.*

—Augustine.

## PREACHERS' PROVIDENT FUND.

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1st. To assist financially Aged and Infirm and  
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2nd. To control and manage an Endowment Fund  
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