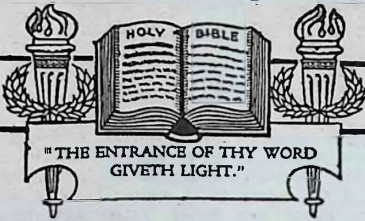


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The Price of Freedom

Even if eternal vigilance is the price of freedom, it can only be purchased by those who retain the wealth of truth in the Scriptures

LORD MACAULAY has written an excellent essay on the life and work of John Milton. Apart from the pleasure derived from the reading of the delightful prose in which the story of Milton's life is written, there is much profit to be gained from Macaulay's discussion of a very vital problem. The problem is one which concerned John Milton and one that is very much with us to-day.

I.

Milton lived in the days when men were being enlightened by their studies of the Scriptures. Direct contact with the truth revealed the dignity and rights of individuals. Furthermore, it encouraged them to question the despotism of tyrannical kings. Those days were exciting, for they were days when the men of Britain began to demand political freedom.

Macaulay points out that there were two groups of individuals struggling for personal liberty. One was large, the other small.

The large body consisted chiefly of Puritans. These devout people shunned worldly pleasures, wore distinctive dress, assumed a religious and sombre air and expressed themselves in the dignified language of the Bible. While despising the cultural teachings of the world, they did not despise learning altogether, for they acquired a profound knowledge of the experiences of generations of men who had lived with God. They were not familiar with the ethics of Plato, but they knew the whole of the sermon on the mount. Held up to ridicule by the ignorant and vulgar, they maintained a meek and gentle demeanour. They manifested an outward serenity, because they had become inwardly conscious, through their study of the Scriptures, of the power of God in Christ Jesus. When they came to believe that a course of action was just and right, neither the rude jests of the mob nor the threats of a cruel despot could turn them from their way. Having perceived, by the light of the Scriptures, that

all men are equal before God, they set their heart upon securing the political freedom which the divine revelation declared they were entitled to.

Thus this fight for political freedom was inspired and carried on by men who had become enlightened by a knowledge of the Scriptures.

II.

The second group was, as we pointed out, small. The men in it were some of those who had gained a broad outlook on life through their study of the ancient classics. Knowledge of the political theories of Plato encouraged a respect for the rights of men. But since the privileges of political freedom were limited to the free men in Athens (women and slaves being excluded), we may assume that the men of this second group were not as liberal in their interpretation of freedom as the Puritans. It may be claimed, with justice, that their liberal education also included some knowledge of the Bible, and on that account they would not be ignorant of scriptural claims made on behalf of the individual. Biblical truth, perhaps, also played a part in forming the political views of this smaller group.

While, therefore, ancient Greek teachings helped to mould the spirit of political freedom in Britain, it was chiefly the teachings and ideals which the pious Puritans found in the Bible that created the institutions which permitted the individual to express his will in the affairs of the nation. Thus it cannot be really denied that political freedom, as we know it in the British Empire, is based upon the religious principles of Holy Writ.

III.

Lord Macaulay shows, however, that a liberal, classical education is not incompatible with a devout, religious life. In John Milton we find that the two are united. So, while he delighted to strive with the Puritans for political freedom, he, in addition, because of his spiritual and cultural outlook, sought to establish

freedom of thought and freedom of expression for the individual and for the press. Political freedom and freedom of expression are fruits of pure religion. If people desire to enjoy them continuously they must, like the Puritans and their friends, cultivate and maintain a communion with the divine principles of the Bible. Only a people inspired by deep religious truths can hope to secure and hold freedom's fragile flower: they alone are likely to champion its cause throughout dark and troublesome days.

IV.

There are critics who, pointing at some abuses within the political institution which respects an individual's liberty, preach against it and seek to suppress freedom of thought and freedom of expression. There is no doubt that, at times, liberty appears in obnoxious forms, but to deny freedom to all individuals because of this, is dangerous.

Macaulay tells, and comments on, a pretty story of a fairy, "who, by some mysterious law of her nature, was condemned to appear at certain seasons in the form of a foul and poisonous snake. Those who injured her during the period of her disguise were for ever excluded from participation in the blessings which she bestowed. But to those who, in spite of her loathsome aspect, pitied and protected her, she afterwards revealed herself in the beautiful and celestial form which was natural to her, accompanied their steps, granted all their wishes, filled their houses with wealth, made them happy in love and victorious in war. Such a spirit is liberty. At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But woe to those who, in disgust, shall venture to crush her! and happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory."

Let no man despair of himself. We may be sepulchres full of dead powers; but Christ is the resurrection and the life, to make us shrines full of living, seeing, soaring, rejoicing thoughts and passions.
—Dr. W. L. Watkinson.

Passing Under a Cloud

Mr. R. L. Williams, B.A., B.D., discusses in this article some interesting aspects of the story of the transfiguration of Jesus (Luke 9: 33-36) and points to many helpful lessons.

"When they were parting from him, Peter said to Jesus, 'Master, it is a good thing we are here; let us put up three tents, one for you, one for Moses, and one for Elijah' (not knowing what he was saying). As he spoke a cloud came and overshadowed them. They were awestruck as they passed into the cloud, but a voice came from the cloud, 'This is my Son, my Chosen one; listen to him.' When the voice ceased, they found themselves alone with Jesus." (Moffatt.)

THESE words contain a parable of the intense situation which confronts our people in common with most people throughout the world. At one of the sessions of the Armistice conference following the last war, the late Clemenceau, who was a conspicuous influence, is stated to have said, "Let us forget about Christian nonsense and lay the foundations of a lasting peace." Since then acres of dragons' teeth have been sown, and the world is in the midst of reaping the abundant harvest which has matured. We have all witnessed an eclipse of the sun and know something of the eeriness, which amounts almost to awe, as the things about us pass under the shadow. For some years now we have seen other peoples and nations passing under an ominous shadow. Up to the present we have been more or less spectators, but recently we awakened one morning to discover that the total eclipse had arrived and that our seemingly isolated people are embraced in the shadow of a great world disaster. The realism of this fratricidal struggle has suddenly "become alive" to all Australians, which for the moment has carried them away from their more balanced judgments. The thing to try to do is to get this thing into its right perspective and to bring it into its true relationship with the sovereignty of God. Is there a transcendent purpose in this world disaster, and has it any wider meaning than just a temporal calamity? Is there anything of substantial value left to which we may fix our lives, and that will stand up to the demands of our anxious hearts? There is.

Passing Under a Cloud

The transfiguration story speaks to us of the negative experiences of uncertainty and fear as the cloud overshadows. "They were awestruck as they passed into the cloud." It was only natural on their part, and the experience was one that they had not counted on. They rather desired to remain where the light was grand and the going was easy. "Master, it is a good thing we are here; let us put up three tents." But as Peter spoke a cloud came and overshadowed them. They little expected to receive anything of value from a cloud, and the least expected experience was to hear a voice. It was beyond them to anticipate that a wonderful revelation would come from the shadows. But it was necessary for Jesus' followers to pass into the cloud to hear the voice of God and get their bearings. For ever after they were the better men for this unusual and unwanted experience.

The Positive Value of a Cloud

There is no need for people wholly to despair of a cloud which may disclose profound possibilities and unexpected results. It may be true that we need to pass into the shadows as a people to hear the voice of God. Prosperity, ease, comfort, lives sated with an abundance of sunshine and plenty, offer small chance for people to get their true bearings and still less chance to hear the voice of God. Per-

petual sunshine breeds the germs of indifference, apathy and selfishness, and people become diseased with moral and spiritual lassitude. As we pass into the deeper darkness, we are forced to take stock of ourselves. Prophetic voices have warned us for a long time about our social trends and religious anæmia, but little attention has been paid to them. Our wonderful privileges have become the marks of licence and careless living. Disintegrating forces have for years been at work undermining the best Christian traditions of our people, and there is an apathetic lack of value upon the rich and free heritages which have been made over to us by our gracious God. Our democratic institutions have become a caricature of the genuine article. Indifference towards these evils in our midst is more damaging than the evils themselves. In his Moorehouse lectures last year, Bishop Moyes gave some stinging rebukes that are mirrors in which, to the discomfort of some, Australians see themselves as they really are. One striking sentence is obviously true: "We have opportunities, but we will have to be stirred up if we are going to make the most of them."

The Purpose of the Cloud

May it not be that the cloud which has overshadowed us is within the scope of God's providence? Already it has goaded people into a more serious view of life and privilege. These things we have so lightly accepted are more precious to-day than ever before. We are being galvanised into a unity, and already petty quarrels are sunk in the interests of a people in danger of losing the inheritance. In this present crisis God is speaking to us in the voice of commonsense.

THE WORLD OF BOOKS

Fellowship with Christ

At the Table of the Lord, by A. R. Main, M.A.

Churches of Christ are making a valuable contribution to the life of the universal church by insisting upon the need of reviving the worship of the New Testament church. There can be no real worship in the Christian church unless the Lord's Supper is given a central place in the main church service. Christian worship is bound up with the death and resurrection of Christ, and in the communion service the great facts of the gospel are given prominence.

The manner in which the worship service is conducted is of vital importance to the spiritual life of members. Those responsible for the conducting of the service ought to be made aware of this importance and be instructed in the way of leading it effectively.

A. R. Main, M.A., principal of the Bible College, N.S.W., has made a valuable contribution to the literature dealing with the worship service, in his book "At the Table of the Lord." Mr. Main has provided presidents with fifty-two presidential talks upon which to model suitable messages for the communion service. Each talk develops a vital theme related to the Lord's Supper, and is built around a text from the scriptures. Out of a wide knowledge of divine truth Mr. Main has developed a series of excellent studies.

The Lord's Supper is more than a memorial feast, and Mr. Main clearly shows that at "the

Let not this new-found unity be just a temporary measure for the purpose of surviving an immediate danger, but for future generations let it be preserved for the purpose of making a land and its people worthy of their heritage. It would be a tragedy if this country were to be ravaged by an aggressor; but we also need to keep in mind the tragedy it will be if, at the end of the conflict, we slump back to the abuse of our freedom and privileges as we have in past years. The cloud into which we have passed is giving rise to negative expectations, but in the providence of God there may be wonderful things ahead and most unexpected results. Passing under a cloud did not mean that God had withdrawn his presence from the disciples; it gave them an added opportunity to hear his voice. There are some things God has been urgently trying to say to Australia, with, it appears, little success, and now maybe is his opportunity. For people draw nearer to him and are usually more ready to listen when the clouds gather.

"This is My Son, My Chosen One; Listen to Him"

Above everything else that matters, it is imperative that we should hear the voice of God. He can speak no more specifically. If only people would leave untouched the theosophies, astrologies, pyramid texts, books of the dead, which are as dead as Pharaoh, and listen to the voice of God in his Son! The new and better world will be built, if according to God's will and revelation in Christ men and women set to work. Jesus reduced the commandments of the Old Testament to two and set them down as the pillars of a new Christian order: "Thou shalt love the Lord thy God, and thy neighbor as thyself."

The alternative to an acceptance of the sovereignty of God and his will expressed in Christ are clouds of conflict which have and will become successively blacker and larger. The approximate dates of the outbreaks of major wars during the last century and a half give an ominous succession—1793, 1870, 1899, 1914, 1939. And who knows the future if we

table we have blessed communion with Christ and our fellow believers." We hope that readers of the book will learn to appreciate the truth of this doctrine concerning fellowship with Christ. If church members could be made to perceive this fact they would find greater blessings in the worship service. Because the communion service is so important, every care ought to be taken in its conduct. We are, therefore, delighted with the introductory pages in which direction is given to all who are expected to take part in the service. It is hoped that every preacher, elder and deacon will read and study the valuable advice given.

The Victorian Literature Committee had planned to prepare such a book; but when Mr. Main intimated his intention of writing a similar work, it was realised that the project was in capable hands. The committee heartily recommends the book to members of all churches.

A. R. Main's style is simple, clear and free, thus making the book a pleasure to read. We thank him for his careful and excellent treatment of a theme so intimately related to Christian worship.

The book has been printed and prepared by the Austral Printing and Publishing Co. It is made up of 104 pages in an appropriate paper cover; price 2/-, posted 2/11. Order from Austral Co.

persist in trying to live independently of the sovereignty of God?

They Found Themselves Alone with Jesus

By force of harsh and naked circumstance Christ and his programme stand out in the boldest relief against the dark background of our present world. Our own empire's growing recognition of him as the Way is surely a milestone in the upward climb of human progress. It can hardly be imagined that at the next peace conference any statesman will dare to suggest that the world should dis-

pense with Christian nonsense. The alternative is too terrible.

The cross of the world is causing the sons of men to groan under unutterable torture. Whither will it lead them? Who can tell? But the cross of Christ pledges the grace and love of God to lead men to their redemption. This we know.

Be certain that, out of the cloud which has so completely engulfed the human race, God is speaking in the tenderest accents.

"This is my Son, my Chosen one; listen to him."

Mesopotamia, for fragments of earlier codes have been found. The chief interest for the Bible student is, of course, to compare the laws of Hammurabi with those of Moses. Suffice it to say here that there are certain resemblances, but many differences. The laws of Moses are more humane than those of Hammurabi, and they are based on more equitable principles. But there is another point of contact with the Bible which makes the discovery of the code a matter of importance. Some rather puzzling actions of Abraham and his contemporaries, especially in such matters as domestic relations and oaths, are seen to be quite normal, according to the legal codes in vogue.

The Hittites

In the scripture narrative, ranging from the times of Abraham till after the days of David, there are numerous references to a people called the Hittites. There was a time when the very existence of such a people was questioned, but the work of Professor Sayce and others during the latter part of last century proved beyond question not only that they existed, but that they were a very powerful empire, with their own religion and art, trade and industry. A great discovery was made in Boghaz-keui, in Asia Minor, as the result of excavations commenced in 1906. Over twenty thousand tablets, written in cuneiform characters, were unearthed. Some were in the Babylonian language, others in the Hittite. After much painstaking work many of the texts have been translated, but there is still much to be done before all are deciphered. The Hittite empire was extensive, with its greatest centres in the region now occupied by Turkey. "All the evidence," says Sir Frederick Kenyon, "goes to show that there may indeed have been settlements of Hittites and of Amorites and of other peoples in Palestine, in and before the time of Abraham, and lasting until after the conquest by Joshua."

In the Days of Abraham

R. T. Pittman, B.A., Dip.Ed.

Recent archaeological discoveries have revealed that Abraham lived at a time when civilisation was at a higher level than the critics of fifty years ago were ready to acknowledge. Readers will be interested in this helpful study by Mr. Pittman.

IN the scripture narrative there are indications of a far higher degree of civilisation in the times of Abraham than was once thought. Reading the story of the patriarch chiefly with the object of deriving lessons for Sunday school classes, many pictured Abraham as a wandering pastoralist in company with a few of his own kindred, moving about from one lonely spot to another. Those who looked closer into the text became aware of contacts with ancient towns, races and individual rulers, implying legal codes, trade routes, city and even court life. What has recent discovery to say about these contacts?

The Birthplace of Abraham

First let us return to Ur of the Chaldees. It will be recalled that in this place have been found evidences of a very early and highly advanced civilisation. By Abraham's day the city had passed the zenith of its splendor, but much of its glory remained. The citizens lived in houses built of brick, covered with plaster. Some houses had two stories, the upper rooms being approached by a staircase leading from a central paved court. They contained kitchens, reception rooms, servants' hall, bedrooms and family chapels. Drain pipes took away waste material, and other features were well in advance of European conditions a century or more ago. Clay tablets indicated that education was not neglected in Ur. Books of history, religion and mathematics are indicated. Even the process of extracting square and cube roots was grappled with by students. Abraham therefore grew up in an environment which prepared him for the many important duties which awaited him. What is astonishing is that, though his fathers served other gods, he held firmly to his belief in the true God. Perhaps on his mother's side the true faith was preserved.

Trade Routes and Migrations

When Abraham journeyed from Ur to Haran and thence to Canaan and Egypt, he was not doing anything unique as far as the fact of travel or the route taken. It was his migration at the call of God, his faith and obedience, which distinguished his action. In his day merchants of Babylonia traded with men of Arabia, India, Persia, Egypt and other parts. The old trade route passed from Babylonia to Damascus, then turned south through Transjordan to Arabia, Egypt or further east. A branch route crossed the Jordan and went through Canaan, making contact with many towns whose names are familiar to readers of the Old Testament. There is evidence of great migrations of Semites about this period, such as the shepherd kings known as the Hyksos.

The Code of Hammurabi

In 1901 some workmen, digging under the direction of a French archaeologist, Jacques de Morgan, unearthed at Susa in Persia three pieces of black diorite stone which, when placed together, made a slab a little more than seven feet high and six feet wide. At the top could be seen the representation of a Babylonian king, while below there were columns of cuneiform writing. This writing proved to be a code of laws promulgated by Hammurabi in the time when Abraham lived. Some scholars have identified Hammurabi with the Amraphel of Gen. 14, but this identification is not accepted by all. It is stated that the laws were not the first to be current in

Christ at the Centre

H. J. Patterson, M.A.

Text.—"We would see Jesus."—John 12: 21.

WE need such a text to-day. Faith needs reinforcing, for world happenings serve to destroy faith. We tend to lose faith in men, and then it is an easy step to loss of faith in God. The war cloud is very dark and looms large in the thought of people. It is not easy to see things in their right perspective in the gloom, and there may appear horrid shapes and sights unholy. My text ought to be your text. Let us put Christ at the centre, and the gloom will vanish and the darkness will become light.

Christ Central

The early Christian lived in a day of uncertainty and persecution. He was never sure what an hour might call forth. Any day he might hear the cry, "To the lions with the Christians," and that might mean him in particular. But he kept his faith. No, it was not faith in the empire—he wasn't much concerned with that—it was the emperor that destroyed them. Neither was it faith in the church, for there were some failures and some backsliders in the church. His faith was in a living person, Christ, the Son of God. He could never fail, for he was the representative of the eternal love of God, the thing the world needed and still needs. If only they could get men to see that were the teaching of Christ applied in practical fashion a world would be saved! Here was afforded them all the thrill and adventure they needed. But Christ had to become first and central ere they were ready to act. See Jesus and you'll do a great ser-

vice to the world of to-day. You say you can't see Jesus for the war; you can't see him because of the complexity of issues; you can't put him first and belong to the social set or continue in the kind of business you are in now. I say it is Christ or nothing; Christ or the world. You can't afford to live in this world to-day without Christ, for its sorrow and suffering, its awful tragedy is too great. "Sir, we would see Jesus."

But How?

That's the question many are asking. We've got a boy in Malaya or New Guinea, and the only thing we can see is the danger. Jesus sees the danger too, as he saw Calvary. He was tempted in all points like we are, yet without sin. He prayed. Can you still pray? Let Christ into the inner room of the heart, and look at him and tell him all the anxiety and the pain. He understands, and if you give him charge of the controls of life he will bring you safely through. "Pray, always pray, when things go wrong"; and when they don't go wrong still pray. But if you get away from Christ and lose sight of him you will become eccentric. Perhaps that other centre is self, though you don't realise it. Yes, you said it was your boy or girl, but all the time it was you. It was your own misfortune and loss. You suffered. That's a bad centre. Think of the needs of others, and of how much service you can render them. That will help. But others will come into the line of vision only as you keep Christ at the centre. You see them through him, and him through them. Let us ask to see him to-day.

Notes on Current Topics

Preachers Promoted

TWO faithful preachers of churches of Christ in Australia have recently been called home. It is only three months since I left Victoria, and in that short time two of our best-known and loved preachers have passed away. Both of these brethren—A. C. Rankine and A. W. Connor—rendered outstanding service to the churches in different States. They were valiant men, powerful preachers of the word, able and ready to instruct believers in the things of God, possessed of a strong faith in Christ and the Scriptures, and men who in character and daily life commended the Gospel which they so faithfully preached. They were of a type which we shall sadly miss. We should hold such in grateful remembrance, and emulate their faith and devotion. There have been many losses in our preaching ranks in recent years, and other gaps must ere long be made. To maintain the work unimpaired, we need a constant succession of young men of ability, faith and consecration who will offer themselves for training and for subsequent service where the need is greatest.

Our Voluntary Workers

THE excellent services of a group of interested church members on Australia Day prompts this note. About eighteen enthusiastic brethren and sisters spent a busy day at our N.S.W. College at Woolwich cleaning rooms and making alterations and repairs. These and all other visitors have been impressed with the beauty of the location and with the excellence of the college property. The building, massively built of stone, is worth several times the price paid for it, and the river views are delightful. The voluntary workers have made a notable contribution to the col-

lege. I am led to reflect on the cause for gratitude which we have in possessing in all the States many kind and liberal supporters of the different branches of church work—brethren and sisters, young and old, who are willing to give their services freely, for love of Christ and the desire to extend his kingdom.

Water Saving

THE blessings of life, as is often remarked, are taken for granted and arouse little response of gratitude and thankfulness. When they are withheld, we become anxious or repine. Many parts of Australia have been suffering for lack of rain. The effect should be to make us realise our dependence on God for our supplies of food and drink. Good rains have recently fallen in some places threatened with serious drought. In Sydney there is a great shortage of water, and drastic restrictions in its use have had to be made. Many inspectors have been appointed to detect waste, and many offenders have been fined for illegal use. New regulations and further restrictions are pending. There has been considerable criticism of the continued use—or waste—of water in breweries while better industries are suffering. The "Daily Mirror" recently had a trenchant article on this subject. Mr. Mair, leader of the N.S.W. Opposition, urged that the Government take over the work of the Water Board. He said that immediate action should be taken to curtail substantially the amount of water available to breweries, and the like, so that more would be available to industries engaged in essential defence work.

A. R. Mair

The Home Circle

J. C. F. Pittman

BRITAIN

HUGGED in the clinging billows' clasp,
From seaweed fringe to mountain heather;
The British oak, with rooted grasp,
Her slender handful holds together;
With cliffs of white and bowers of green,
And Ocean narrowing to caress her,
And hills and threaded streams between—
Our little Mother-Isle. God bless her.
—Oliver Wendell Holmes.

OPPORTUNITY MISSED

DURING a heavy storm of rain in Scotland, a lady knocked at a cottage door and asked for the loan of an umbrella. The old cottage woman said, "I will not give you my best umbrella in case you do not return it, but you can have my old one." The lady took it and went on her way. In the evening a footman in livery knocked at the door of the cottage and said, when the old woman opened it, "The Queen has returned your umbrella with many thanks. Here it is." "Do you mean to say that it was the Queen?" cried the Scotch woman. "Why, I have lost the greatest opportunity of my life; I gave her my old umbrella, when I might have given her my best." So it is with us. If we do not give our best to God and his work, we are losing the biggest opportunity of our lives.

The absent-minded man arrived home late and entered the bedroom in the dark. Suddenly he stopped and stiffened. "Who's under that bed?" he asked. "Nobody," replied the burglar thoughtlessly. "Funny," muttered the man, "I could have sworn I heard a noise."

"BUT I SAY"

THIS expression, used twelve times in "The Sermon on the Mount," calls attention to the superiority of Christ's teaching. The doctrine of the law or human philosophy, as contrasted with that of grace, is shown to be utterly inadequate. Christ's teaching alone meets the soul's needs. The reason for this is not only because the doctrine is incomparable, but chiefly because the Christian system is based upon the person of its Founder, who is the perfect embodiment of the highest and the best for which Christians crave. Therefore, Jesus Christ, and he alone, can fittingly say, when contrasting his doctrine with all other teaching, "But I say."

Five minutes spent in the companionship of Christ every morning—aye, two minutes, if it is face to face and heart to heart—will change the whole day and make every thought and feeling different.—Drummond.

Our Young People

C.E. Interests and Activities

W. W. Saunders

"Endeavor Day," 1942

C.E. completed 61 years of progressive and useful existence on Feb. 2, 1942. One of the great days of the C.E. calendar, the birthday is usually fittingly celebrated by Endeavorers the world over. From their official organs we gathered that the State unions mentioned planned to celebrate the occasion as follows:—

West Australia.—An open-air meeting and anniversary rally in Perth on Saturday, Jan. 31. **Queensland.**—State president's "at home" on January 31; Y.P. rally on Monday, February 2, and junior rally on Saturday, February 7. **South Australia.**—On January 31 a field day at Hazelwood Park, followed by an open-air witness service after tea. On February 2 a combined rally in Adelaide. **Victoria.**—In place of a central rally, simultaneous rallies in suburbs north, south, east and west of Melbourne on February 2.

"The Exigencies of War"

OWING to many conditions and circumstances which can be included under the above heading, the S.A. Union found it necessary to cancel the annual C.E. camp at Mt. Barker. For similar reasons the Victorian Union considers it possible that the field day and junior sports must be dispensed with, and that it may be impracticable to hold the annual convention. Beside the financial deficit of £250 which the State union must face, there will be a great loss of "spiritual impetus" to Endeavorers if the convention be not held. To counteract this, the union has issued a challenge to Endeavorers to "buy up every opportunity of getting together in C.E. work; building strongly local societies and district unions"; and exercising faithfulness to the pledge.

World President on British C.E.

DR. DANIEL POLING, writing of his recent visit to England, speaks of British C.E. as having "a programme no bombs can destroy and a marching spirit no fire can quench." He goes on to say, "C.E. in Britain has been tempered as steel in a furnace and is ready for its mighty task. There will be no curtailment, no retrenchment of vital activities. There will be a new and sacrificial ministry throughout the United Kingdom. . . . Christian Endeavor is girding for the yet larger things of these hours of tragic world emergency which, under God and for Christ and the church, shall become an ever-increasing opportunity. In Britain I heard not one word of defeatism. I sensed not a single mood of despair. I did hear Dr. Hughes, general secretary of the Federal Council of Free Churches, say that in his growing conviction the church has never found a substitute for C.E. and needs C.E. now as never before."

Studies for the Syllabus

AN exhortation in a general letter from the Victorian C.E. Union to societies suggests many subjects which might profitably be included for discussion in the 1942 syllabus. Endeavorers are urged to a "more careful and systematic study of the teaching of Jesus in regard to human life and relationship. Face up to the problems of the day—our own personal relationship with Christ and the Holy Spirit, evangelism, the unchurched masses, drink, gambling, unemployment, slums, trade, war, race, prejudice, money, marriage and family life, etc. Determine what we can do to help. Support movements which we believe represent the will of God and give promise of improving conditions of human society."

A Faithful Servant of the Lord

With the passing of Andrew W. Connor, churches of Christ in Australia have lost a wise counsellor, a fine preacher, and a gracious teacher.

ANDREW WALKER CONNOR was born Jan. 19, 1871, at Chapelhall, Airdrie, Scotland. He went with his relatives to New Zealand in 1883, and then came to Victoria during 1891. He was baptised at Cheltenham Nov. 1, 1891. As a young man he became interested in the active side of church work. Showing ability in speaking, he was given opportunities to speak at the prayer meetings during 1892-3. On March 11, 1894, at a morning service in his home church, he delivered his first address. Being an acceptable speaker he was invited to help at Dandenong, and there he preached his first gospel address, March 25, 1894. The



A. W. Connor

church was delighted with the ministry of the young man. As Andrew Connor became better known he was invited to preach for churches around the city. Among other places he assisted at St. Kilda, South Yarra, Brighton and Swanston-st., Melbourne.

When the members of the Home Mission Committee sought the services of a preacher for Kaniva, their attention was directed to this young man, A. W. Connor. He was now invited to become a home mission preacher. Andrew Walker Connor began a ministry in 1897 at Kaniva that had important consequences for the Restoration Movement in Victoria. For 14 years he served the Home Mission Committee with much success. After leaving Kaniva he proceeded to Horsham in May, 1899; then to Castlemaine, May, 1902; to Colingwood, April, 1907; and to Colac, March, 1909, where he served until 1911.

After a ministry of three years with the church at Bendigo he journeyed to Western Australia, where he served the church at Subiaco. While in the Western State he preached the conference sermon (1915) and was appointed conference president (1917). Returning to Victoria in September, 1918, he began a successful term of work at Ballarat. For eight years he led the work in that fine inland city. Although our brother had preached the conference sermon at the Victorian conference in 1906, he was invited to deliver the address for the 1922 conference.

Taking up work with the historic church at Prahran, June, 1926, Andrew Connor now became more closely identified with conference committees. He was appointed conference president in 1927. Doncaster called Mr. Connor in 1933, and during that year he was entrusted with the responsibilities of the high office of Federal president of churches of Christ in Australia. In a gracious and able manner he led the great conference gatherings at Mel-

bourne in 1936. When Andrew W. Connor closed his ministry with the church at Doncaster, June 1, 1941, he had completed 44 years of active and faithful service in the ministry of the church and the kingdom of God. Our brother had recently begun a happy ministry with the church at South Yarra. It was while in the midst of this work that he was called from his labors. While selecting hymns for the Sunday school he collapsed and within an hour or so, passed away, Sunday, January 24, 1942, at the age of 71 years.

In addition to the numerous duties of preacher, A. W. Connor found time to write. He had been identified with "The Australian Christian" for many years. The last article from his pen appeared in the paper, Jan. 7, 1942. Many of his articles were so well received that a series in book form was published in 1920 under the title "The Lord of Glory." This was followed in 1926 by "Scenes and Voices from the Upper Room."

At a well-attended public service held Tuesday, Jan. 27, in the South Yarra chapel and conducted by J. E. Allan, conference president, many phases of the work were represented—W. Gale, Home Mission Committee; J. McG. Abercrombie, Advisory Board; G. Andrews, Preachers' Association; and A. W. Stephenson, "The Australian Christian." Then several who had been in close fellowship with him for many years assisted in the service at Spring Vale crematorium.

Those who had been close to him in Christian fellowship found him to be a wise teacher, a Christian gentleman and a faithful minister of the Lord. The record of his achievement is a more eloquent tribute of his worth than mere words of praise.

Deepest sympathy is extended to Mrs. Connor, to his daughters, Mrs. Annie M. Paull and Mrs. Lorna B. J. Tully, to his son Andrew K. Connor, and to other relatives and friends.

THE homegoing of A. W. Connor removes a personality inseparably linked with the development of the Victorian brotherhood for the past 45 years, his ministries—except one—being in this State. He possessed the rare combination, harmoniously blended, of all essential qualifications for the ministry, being equally successful as an evangelist, teacher, pastor and leader. His inspiring life of loyalty to Christ and his church; his ardent and vivid expositions of God's Word; his unflinching tact and graciousness of speech, combine to rank A. W. Connor as one of our great preachers and to make his life an imperishable contribution to the brotherhood, whilst his literary work extended his influence throughout the Australasian fellowship and beyond. We shall remember our brother beloved as one of God's rich gifts to the kingdom of God. A grateful and appreciative brotherhood mourns the loss of a devoted preacher, a trusted leader and a Christian gentleman, one of the best.—J. Ernest Allan, President Victorian Conference.

PROBABLY the writer is the only surviving member of the Victorian Home Missionary Committee, serving on that body in 1897, who was associated with the call of A. W. Connor to the ministry of the gospel, and to take up the early work at Kaniva and surrounding districts. A preacher was badly needed at the time for this part of the H.M. work. The late G. B. Moysey was a member of that committee in 1927, and said there was a young man at Cheltenham in the Mutual Improvement Society who would, in his opinion, make a good preacher. This recommendation was promptly accepted by the committee, and Mr. Connor left quickly after for a field of ser-

vice in which he did outstanding work. Those were the days when all travelling had to be done on horseback or with horse and buggy. The unmade roads in winter time made his travel arduous and difficult. At the Easter conferences Mr. Connor's account of his work was an outstanding feature for eloquence and interest. I have watched his career ever since, and can bear testimony to his wonderful ability and resource as a preacher during his acceptable ministry with the various churches in our Commonwealth. His friendship and fellowship have been a delight to many.—Robert Lyall.

Rabbi in N.S.W.

CALLS FOR NATIONAL UNITY

SOME sane and courageous things have been said, from time to time, by the preacher of the Jewish Liberal congregation at Woolahra, Rabbi Max Schenk. In a recent address he said that the time and day required men of initiative, courage and faith. In the industrial sphere employees and employers must bury the hatchet to face the common enemy. Faith in God and in the right is the real source of a nation's courage. That latter statement is refreshing when so often from many of our leaders we hear the appeal for the exercise of courage on the ground of our preparedness, of the strength of our arms, and the heroism and courage of our fighting men. We recall that Paul in the face of terrific danger said, "Wherefore, sirs, be of good cheer; I believe in God."

Work and Sport

Hitting us in the eye in bold type in our press the other day was the announcement of the Anniversary Day plans. Many sporting fixtures associated with Australia Day, we were told, would be held on Monday, but armies of workers would be at their benches and desks throughout the country. Anniversary Day regatta would be postponed, but races at Randwick and greyhound racing at Harold Park would be held as usual.

It has been decided that our great National Exhibition is not to be held this year, and one of the reasons given for not holding the Show was that there would be danger in such crowds gathering. Yet on race days crowds running into tens of thousands are allowed to assemble. Have we lost our sense of proportion, have we reversed our basis of values, or are we acting on the principle that the devil looks after his own?

Our Homes

Matron S. Chapple, who has acted in that capacity since the opening of the Aged Women's Home, resigned that position on the eve of her marriage. She made a great contribution to the Home as its first matron. The Committee of Management has been fortunate in finding a successor in the person of Nurse N. G. Maiden. A member of the church at Kingsford, Miss Maiden comes with the highest recommendations. She is a sister of our preacher, T. D. Maiden, of West Australia. Commencing her duties at the beginning of February, she will have the confidence and best wishes of all the churches in this State.

Changes have been made at the Boys' Home. Some time elapsed after the resignation of Matron Moncur before a successor was secured. The Home is now under the superintendency of Mr. K. J. Flatters, with his sister, Miss E. Flatters, as matron. These good folk are members of the Baptist church, and because of their former experience should do a very efficient work. On February 1 the first annual offering for the Home was taken. The writer has been appointed chaplain to the Home.

N.S.W. College

The finishing touches are being put to the renovations of the property, and in a few weeks the furnishings will be in place. Everything will then be in readiness for the opening on March 7.—Ethelbert Davis.

Here and There

From Far and Near

On Monday we received the following telegram from Sydney:—"Had delightful meeting Ashfield last night; five confessions.—Hinrichsen."

The Southern District Conference of the churches in South Australia, usually held in February at Strathalbyn, will not be held this year. The abandonment has been necessitated by the difficulties of transport.

British papers indicate that Dr. Rushbrooke has signed the Baptist declaration referred to last week, counselling against Baptists joining in the move for the organic union of the free churches. He has signed in his own right and not as committing the Baptist World Alliance.

W. Gale writes: "Conference arrangements are causing the Executive Committee much concern owing to blackout conditions, uncertainty respecting holidays and war-time regulations. It is quite possible that the programme of conference will be changed considerably from that of recent years."

Women's World Day of Prayer is to be held February 20. United services are being planned for many centres, and it is hoped that the women of the churches will avail themselves of the opportunity of joining with women in all parts of the world to pray for the coming of peace and righteousness upon earth.

Four Victorian Bible schools, Brunswick, East Kew, North Essendon and Surrey Hills, are supplying the School of the Air programme each Sunday evening during February at 5 p.m. from station 3DB. Miss Thora Louey and Messrs. A. E. White, W. H. McCallum and G. J. Andrews are responsible for the lesson.

The Victorian Young People's Department has its plans complete for evacuation eventualities. 6000 special cards were issued to schools in the evacuation areas. The scheme will be outlined in our young people's column in next issue. Meantime those interested should confer with their State departments as the secretary, W. R. Hibbert, advises that he is sending specimen copies to the various Bible School and Young People's Departments.

It has been reported from London that the Archbishops of Canterbury and of York, Cardinal Hinsley, and leaders of the Free Churches have agreed to observe Sunday, Feb. 8, as a day of prayer. The Victorian Regional Committee of the World Faith and Order Movement requests churches in Australia to unite with the British churches and make Sunday a day of prayer here. Churches of Christ will again co-operate and seek to show the people the way of repentance and lead them in prayer to God.

The Victorian Social Service Department reports that the Victorian drink bill for the year ended 30/6/41 was £11,906,630; a per capita rate of £6/5/2, an increase of £1/3/4 over the previous year. The New South Wales bill was £18,230,000—a per capita rate of £6/11/6. The Australian bill is estimated at approximately 40 millions. Victoria's drinking people consumed 26,364,500 gallons of beer, or nearly 14 gallons per head of the population. Hundreds of thousands of men, women and children did not take a drop.

F. T. Saunders advises that the offering for the College of the Bible, Glen Iris, Vic., at Jan. 31 reached £1130/11/7. Contributions from States are as follows:—Victoria, £634/3/9; S.A., £245/4/4; Queensland, £91; W.A., £69/16/5; N.S.W., £67/15/6; Tas., £22/11/7. Victoria shows a gain over 1940 of £109, and S.A. £46. N.S.W. is less by £124. Several more churches have yet to report, but it is gratifying that the total is well in advance of the final amount for £1940, £1111/15/7. Church treasurers who still hold money for this offering will help by forwarding promptly. The previous best offering from Victoria was in 1927, £587/16/9.

The W. H. Edgar scripture essay competitions will be held May, 1942. The competitions are open to scholars attending State schools in Victoria. In the junior section competitors must be under 12 years of age on Jan. 1, 1942; the subject being, "The Great Entry of Jesus into Jerusalem," Mark 11: 1-11. The essays are to consist of not more than 250 words. A handsomely bound Bible will be awarded to each of the writers of the best four essays. Competitors in the intermediate section must be under 14 years of age on Jan. 1, 1942. The subject is, "Paul's Journey to Rome," Acts 27 and 28: 1-16. Essays are to consist of not more than 350 words. The prize awards are the same as in junior section.

A Poet and His Translators

A HYMN FOR FEBRUARY—No. 253 (FEB. 15)

AT least three hymns in our book come from a common source away back in a Latin original of the middle ages. To produce them has required in each case not only ability as translator and as poet, but some degree of spiritual kinship with the original writer. It is a tribute to the vigor and charm of the work of Bernard of Clairvaux, to whom the original is usually ascribed, that in the nineteenth century three men—Anglican, Roman Catholic and Congregationalist respectively—each produced a beautiful hymn from his Jesu Dulcis Memoria. These appear as our Nos. 94, 95 and 253, and so heavy are the demands of metre and rhyme, they are not readily recognisable as from a common original.

Bernard was described, even by Martin Luther, as "a God-fearing and a holy monk"; under the styles of "the mellifluous doctor" or "the honey-tongued," his writings are still in repute among theologians. As a spiritual leader in his own day, he was a giant. To him, as to a very mouthpiece of God, came for advice rulers of France, Germany and England, a succession of the Popes of Rome and virtually the whole nobility, clergy and monastic life of France. As One before him, he was a light shining in darkness!

To Ray Palmer, New Englander and Congregational minister, goes the credit of conserving to us this pearl of the middle ages in the form "Jesus, thou joy of loving hearts." As communion hymn, as meditation on the Word made flesh, as expression of our trust, as prayer for light in darkness—let us be thankful to Bernard and to Ray Palmer!—F.J.F.

It is with deep regret that we learn of the death of H. V. Stevens, of Margaret-st., Launceston. F. T. Morgan writes:—"Mr. Stevens was secretary of the Executive and Home Missions Committee for the current year. He has several times been conference president in Tasmania and more than once has filled the secretary's office. His work in the local church was always extensive and well done. Many hours went to the making of his work as superintendent of the Sunday school, a model to all who saw it. He sang in the choir, having a fine baritone voice. In many ways, in public and private, he served the Lord whom he loved. He will be missed, too, in the city of Launceston, where he was well known for his fine Christian witness and sterling character. After a long and painful sickness he went home on Tuesday evening about 10 o'clock. Though but a young man, he was only 44, he had lived a full life."

Drugs as Weapons

THE Treasury Department of U.S.A. quotes an official booklet for the Japanese soldiers which says: "The use of narcotics is unworthy in the superior Japanese race, but inferior races, like the Europeans, Chinese and East Indians, may be addicted. Therefore they are destined to become Japan's servants and eventually to disappear."

The Treasury Department's report adds that the illicit opium traffic was an instrument of the Japanese policy for ten years, and had the object of corrupting the Western nations and weakening and enslaving the invaded countries and countries earmarked for invasion. ("Herald," Jan. 27, 1942.)

Christianity in Russia

Sir Stafford Cripps, who recently returned to London from Russia, made some interesting statements concerning Russia.

Referring to religion, he said the Orthodox church had always been free to continue religious performances, but the general Russian political line had been that religion was not a good thing for the people, and therefore it had been discouraged. But if anyone had sufficient devotion and determination to carry on his religion there was nothing to stop him. ("Argus," Jan. 26, 1942.)

Broadcasting of Church Services

Speaking before the Parliamentary committee on broadcasting, Canon Stillwell, of Perth, said, "I think the commission alienates happy and harmonious relations by its Hitleristic attitude. The A.B.C. never asks to broadcast church services. It tells us of its intention."

The Day of Pentecost

Thomas Hagger

PENTECOST was one of the feasts of the Jewish religion. It was observed fifty days after the Passover, and fell upon the first day of the week (Lev. 23: 15, 16). The day of Pentecost, of which we read in Acts 2, was a day of very great importance to the Christian church and to the world.

On that day Jesus was heard from for the first time after his ascension. On that day the Holy Spirit came upon the waiting disciples according to the promise of our Lord. On that day the church of Christ was first established among men. On that day the kingdom of heaven came, and men were translated into it. On that day the gospel was preached in fact for the first time. On that day the Messiah's terms of pardon were first publicly announced. On that day 3000 people threw down their arms of rebellion and became converts to the Lord Jesus Christ.

What a glorious day it was! And what a wonderful beginning was then made to the work of world-wide evangelisation!

"Then they that gladly received his word were baptised: and the same day there were added unto them about three thousand souls. And they continued stedfastly" (Acts 2: 41, 42). Praise the Lord!

It is for us to preach the same effective message, teach the same definite terms of pardon, and lead the converts made to be stedfast in their adherence to the apostles' teaching, in their observance of the Lord's Supper, in their praying, and in their fellowship with all the redeemed of the Lord. Only by so doing can we expect anything approaching apostolic results.

News of the Churches

TASMANIA

Launceston.—J. E. Thomas has conducted splendid services in last few weeks. On Feb. 1, at gospel service, 160 were present and two confessions were made. 134 broke bread during day. A fine gathering in the morning paid tribute to the memory of the late Harold V. Stevens, who passed away on Jan. 27.

WESTERN AUSTRALIA

Perth.—At church meeting on Jan. 21, Ada Alexander and J. Wiltshire gave helpful talks. On morning of Jan. 25 an inspiring exhortation was given by A. G. Elliott. At gospel service V. Conigrave rendered a solo. J. Wiltshire delivered a heart-stirring message, and afterwards gave a broadcast address.

QUEENSLAND

Brisbane (Ann-st.).—There were 156 communicants on Feb. 1. Mr. Stowe, of Burwood, N.S.W., returning from Papua, was a visitor. Leigh Hinrichsen publicly confessed faith in Christ.

South Brisbane Circuit.—On Jan. 24 T. M. Kirkwood arranged a "Convention for Revival" in Moorooka chapel. This was an outstanding success. The three sessions were well attended. The building was packed to capacity for evening meeting. The theme of the convention was "Revival," and the speakers were T. M. Kirkwood; Mr. Westwood, of C.I.M.; and E. F. Heather (Baptist). A tea was held at which 60 were present. Young people visited the unemployed camp and distributed tracts. On Jan. 25 Mr. Kirkwood was morning speaker at Sunnybank. At night he preached at Moorooka to a fine congregation. Two young people reconsecrated their lives. On Feb. 1 Mr. Kirkwood spoke at Moorooka in morning. Gordon Clare took service at Sunnybank. Mr. Smith preached at Moorooka at night in absence of Mr. Kirkwood at Sunnybank. A successful social evening was held in the home of Mr. and Mrs. Dellow, in aid of C.E. piano fund. Miss Mabel Kirkwood, a sister of the preacher, is visiting Brisbane from Ashfield, N.S.W.

SOUTH AUSTRALIA

Pt. Noarlunga.—Members were pleased to have Mr. and Mrs. Wesley Smith (Baptists) with them on Feb. 1, meeting at W. E. Grosvenor's home, Gray-st.

Winkie.—Mr. Patching addressed the church on Jan. 25. Evening service was combined with that of Berri church, and Mr. Patching preached. Fortnightly meeting of C.E. Society was held on Jan. 27. Mr. Patching gave an interesting talk. At morning service on Feb. 1, W. A. Hunt was speaker. Mr. Patching preached at night.

Queenstown.—The young people's meeting at 10 a.m. on Sundays is continued by Mr. Purdie. On Jan. 18 Mr. Brooker exhorted the church and preached at night. On Jan. 25 A. Foote addressed the church. In the evening Mr. Brooker preached. Intermediate Christian Endeavor reassembled on Jan. 21 for first time after the holidays.

Balaklava.—Services during recent weeks have been taken by G. Whiting, W. Pearl, W. Anders, P. F. Warhurst and D. Hammer. After evening service on Jan. 25 Mr. Hammer gave a lantern lecture on his work in New Hebrides. A. Hutson commenced his ministry with church on Feb. 1. Margaret McPharlin was baptised at close of evening service.

Cowandilla.—W. Beller spoke at both services on Jan. 11. R. L. Arnold and family, from Brisbane, were at evening service on Jan. 11, and Mr. Arnold gave a greeting. During Mr. Hollam's absence on holiday services have been taken by Messrs. W. Beiler, T. Edwards, H. R. Taylor and Dunkerton. Church work generally continues in good heart. Bible school attendance is fair.

Victor Harbour.—The conference president, E. Ross Manning, gave messages at Port Elliot, Goolwa, Mt. Compass and Victor Harbour on Jan. 25. At evening service at Victor Harbour three airmen from Mt. Breckan gave very fine testimonies. On Feb. 1 three married ladies came forward at the close of Mr. Manning's evening address—Mrs. Wundersitz, Mrs. Hyde, and Mrs. McFarlane, of Strathalbyn. The chapel building was almost comfortably filled.

Nailsworth.—Morning and evening meetings have been well maintained. Auxiliaries are functioning normally again after Christmas break. The church regrets the death of Sister McNichol. A kitchen evening was tendered to Miss Valma Shipway prior to her marriage with Mr. Len Thomas in the chapel on Jan. 31. Gifts were presented from Endeavor societies, Sunday school and choir. The church had fellowship with visitors from Melbourne on Feb. 1. A number of members have recently been called up for military service.

Hindmarsh.—W. L. Ewers has returned from holidays at Pt. Elliott, where he helped in the services, also at Goolwa. At Hindmarsh he spoke at both services on Jan. 25. At gospel service the choir helped with an anthem and Sister Miss Outlaw sang a solo. Feb. 1 was observed as Aborigines' Sunday. At morning service Mr. Ewers gave a stirring message on behalf of the aborigines. An offering was received for the Federal Aborigines' Mission. At gospel service Mr. Ewers preached, the choir rendered an anthem and J. Holden sang a solo. A. Jackson has enlisted in R.A.A.F.

Adelaide (Grote-st.).—On Jan. 18 E. Peet addressed the church. At night Gordon Ellis delivered an appreciated gospel message. On Jan. 25 A. Hurren resumed after vacation, and spoke morning and evening. The church has appreciated the help of speakers during his absence, and of local brethren who conducted midweek prayer meetings. A set of hearing aids is being installed in the chapel. The church extends sympathy to Sister Matthews in the death of her uncle, and to Miss Eileen Sutcliffe in the loss of her mother. Mr. and Mrs. H. Easton, of Footscray, Vic., were amongst visitors on Jan. 25.

Prospect.—Services on Jan. 25 were conducted by C. Schwab. A solo was rendered by Mrs. Ness at night. Newton Fuss, on furlough from W.A., was welcomed. Reports from G. Bonney from overseas state that he is doing well. Morning and afternoon services on Feb. 1 were taken by Mr. Derbyshire, of B. and F. Bible Society, a stirring account of the work done by the society being given. Evening service was conducted by C. Schwab. A quartette sang. A collection was taken for B. and F. Bible Society amounting to £2/9/3. A lantern lecture was given on Wednesday evening by Mr. Derbyshire. C.E. members attended field day on Saturday; a great spirit prevailed.

Fullarton.—On Jan. 18 F. Collins conducted a memorial service to the late A. C. Rankine, when a brother confessed Christ. On Jan. 25 Mr. Jessop gave the church a helpful message. At night H. R. Taylor preached, and conducted a baptismal service. Sympathy is extended to friends and relatives of late Mrs. A. C. Rankine. On Feb. 1 W. Beiler commenced his ministry with the church. Over 60 broke bread in morning. Mr. Summer was received by faith and obedience. At gospel meeting over 70 were present. Farewell was said to Mr. and Mrs. Story prior to their departure to Victoria. Their devotion and fidelity to the church for many years was recognised. Bible school and J.C.E. commenced the new year with good meetings on Feb. 1. Mrs. Thompson has recovered and is able to have fellowship again. The church is grateful to all who assisted during the time it was without a regular preacher, and especially thanks the H.M. Committee and its organiser, H. R. Taylor.

VICTORIA

Springvale.—The work progresses. Attendances on Feb. 1 were splendid. Three young people have made the good confession.

Warragul.—On Feb. 1 the church enjoyed fellowship with Mr. Cartmell, who gave interesting messages. Attendances are fair. Sunday school is practising for anniversary.

Newmarket.—On Jan. 25 Mr. Peet, of Grote-st., Adelaide, presided at morning service. Mr. Robb addressed both meetings. All auxiliaries have resumed after holidays. Mr. Robb addressed both meetings on Feb. 1.

Warrnambool.—On Jan. 22 the ladies had a successful gift afternoon at Botanic Gardens. There were splendid attendances on Jan. 25. Mr. Hargreaves, of Hamilton, was evening speaker. J. Methven spoke at both services on Feb. 1.

Stawell.—On Jan. 18 Mr. Randall was speaker. On Jan. 25 Mr. Crossett, of Baptist church, and Mr. Hill, Methodist, were speakers. Endeavorers joined with fellowship convention brethren on Jan. 20. Sympathy is extended to Mr. and Mrs. King and Gwen in their bereavement.

Ormond.—C. L. Lang continues to give good messages at midweek prayer meetings. On Jan. 25 he spoke at both meetings. There were some visitors. Mrs. Stewart's daughter was home after being in Fairfield Hospital for some months. On Feb. 1 C. L. Lang gave good messages.

West Preston.—Services have been well maintained. On Feb. 1 Endeavor Day was celebrated. F. V. Brown was morning speaker. In the evening the combined Endeavor societies took charge of gospel service under leadership of Mr. Batty. Miss Elsie Casson ably delivered the gospel address.

Caulfield (Bambra-rd.).—All services are well attended; 166 broke bread Feb. 1. Endeavorers took part in gospel service. There was one confession on Jan. 25. Bible school has commenced anniversary practice under leadership of C. Smith. Mr. Story gave an interesting lantern lecture to boys' club on Jan. 30.

East Kew.—J. E. Webb, from Hartwell, spoke to I.C.E. (10 a.m.) and to the church on Feb. 1. At gospel service young people of C.E. Society took part, and a senior scholar of the Bible school was baptised. Sympathy is felt for Mrs. Harding, who lost her sister, Mrs. Fitzgerald, and with those who will miss wife and mother so much.

North Essendon.—J. Alves and W. Jame have been added to list of presiding brethren. During E. T. Hart's absence on vacation, addresses have been given by W. Pietzsch (Footscray), H. H. Jeffs (N. Carlton Baptist), G. R. Thompson and F. J. Funston. Mr. Hart resumed on Feb. 1, two being received by transfer from Ascot Vale on that date.

Hampton.—On Jan. 29 W. Carnaby and Miss Hutchins were married in the chapel, A. W. Stephenson, M.A., officiating. An offering for work among aborigines was made on Feb. 1, when C. G. Taylor spoke at both services. A junior Bible class, recently formed, now meets in rooms of a near-by private school. J. Clark and C. G. Taylor are leaders.

Preston.—Dr. Killmier, Thornbury, presided at morning service on Jan. 31. J. Shaw spoke at this service, and conducted gospel service at night. Prayer meeting on Jan. 29 was conducted by Mr. Searle. At close of Bible school session Miss Rose Box was presented with a token of esteem on behalf of the teachers in view of her approaching marriage.

Carlton (Lyon-st.).—Good meetings were held on Feb. 1, with many visitors, including Miss Clarke, from Glenelg, S.A. 80 attended a splendid opening session of New Century Bible Class for 1942. Mrs. Gove was soloist. Combined open-air services with Lygon-st. Methodist recommenced on Sunday evening with a good gathering. There has been an addition to the Sunday school through preaching in the open air. The choir commenced for new year, rendering a very nice anthem. Offerings for aborigines amounted to nearly £8.

Northcote.—On Jan. 25 Mr. Atkin was speaker at both services. On morning of Feb. 1, he spoke to the church. At night Doug. Nicholls spoke at a very well attended meeting. "Aboriginal Sunday" was observed, the offering for that purpose amounting to about £5/15/-. Attendance at St. John's Ambulance course organised by the church is about 100.

Geelong.—On Jan. 25 J. E. Allan, conference president, spoke at morning service. Mr. Gale spoke at Belmont church. On Feb. 1 Mr. Macnaughtan was speaker at both services. A large attendance at night included a good number of visitors. A solo was rendered by Mrs. E. Spencer. Special meetings of the church were held to compose and adopt constitution.

Middle Park.—At conclusion of Mr. Stewart's gospel address on Jan. 25, a young lady from his Bible class made the good confession. On Jan. 26 Bible school and friends held an enjoyable picnic at Greensborough. Mr. Stewart left for Tasmania on Jan. 28, where he will use his vacation in conducting two short missions. On Feb. 2 appreciated addresses were given by W. Clay and Mr. Lawrence.

Reservoir.—Attendances are splendidly maintained at all meetings, Mr. Grainger bringing excellent messages. R. Bethune on morning of Feb. 1 gave a thought inspiring address. Mr. and Mrs. Dudley, from Oakleigh, and Mr. and Mrs. McElhinney, from Gardiner, were received into fellowship. A. H. Thodey has handed in his resignation as an officer of the church, he having joined the A.I.F.

Dandenong.—The half-yearly meeting of the church was held on Jan. 29, when everything balanced well financially. Mr. Marshall has accepted re-engagement as preacher for ensuing year; his services are greatly appreciated. Mr. Marshall addressed both meetings on Feb. 1. Bible school began practice for anniversary under baton of H. Brown. Attendance reached the 100 mark again.

Bayswater.—Attendances during January were moderate; good fellowship evident throughout all departments. Mr. Burns spoke at all services over past few weeks. Several young people are showing marked interest in gospel message. Boys' club celebrated first year of service with an enjoyable social evening. C.E. society has re-formed after a period of inactivity, and Mr. Charles has taken over the leadership of same.

Essendon.—A. E. Illingworth gave thoughtful addresses on Jan. 25 and Feb. 1. Several visitors have been present. At communion service on Feb. 1, Neal Cheal, recently returned from Devonport, Tasmania, presided. A special offering was taken for aborigines. Mr. Illingworth intimated to the church that he is concluding his ministry here on Feb. 22. The Sunday school is practising for anniversary. A. W. Stevens has again consented to conduct.

North Fitzroy.—Attendances at morning services are well maintained. On Jan. 25 Dr. Hinrichsen exhorted the church and W. Wigney spoke on Feb. 1. Both were much appreciated. Gospel services are increasing in numbers, with fine addresses by H. Swain, whose continued help is appreciated by members and friends. J. W. Baker is slightly improved in health, although still confined to his home. P. Foster is training with R.A.A.F. in Sydney.

Gardiner.—Attendances are getting back to normal after holidays. T. Hagger resumed on Jan. 25 after his holiday, and spoke at both services. At night a young woman (Miss Peterson) confessed Christ, and was baptised by Mr. Hagger at gospel service on Feb. 1. J. E. Owen, of local Presbyterian church, was speaker at first midweek prayer meeting for the year on Jan. 28. Cottage prayer meetings are being held in addition to usual midweek meeting at chapel.

Black Rock.—Meetings during January were well attended, many visitors being present. Messages from W. White and Mr. Gray were appreciated. Mr. Mathieson delivered powerful messages at gospel meetings. A young

lady made the good confession on Jan. 18. Sunday school picnic on Australia Day at Cheltenham Park proved a great success. On Feb. 1 a bright service of song was held on the beach at 4.30 p.m. and a message given. It is planned to continue this effort.

St. Arnaud.—Fellowship with A. Hurren and his daughter Dorothy, of Adelaide, was enjoyed on Jan. 11. Mr. Hurren gave a splendid word of exhortation. In absence of A. Cremin, R. T. Hall and Mr. Richardson, of Baptist church, took charge of services on Jan. 18. Miss Una Cremin, of Belmore, N.S.W., sister of the preacher, is worshipping with the church at present. Mr. and Mrs. I. Vallance have moved to Melbourne after years of faithful service. Attendances remain at favorable standard considering general conditions.

South Richmond.—Mr. Cole delivers heart-searching addresses. Bible school was affected by holidays. A pleasant picnic was held at Coburg lake on Foundation Day. Women's Sunshine Circle recommenced meetings with encouraging attendances. Young People's Club has recommenced after Christmas recess. The church has commenced open-air meetings after evening services, and the members are helping very well. Mr. Nicholls is assisting the church in the absence of the song-leader in camp. Among recent visitors, Mrs. Banks rendered messages in song.

Thornbury.—The work is moving along nicely after holidays. J. Shaw was speaker during Mr. Searle's vacation. Final figures for 1939 building fund appeal were £109/15/8. Five members have been received by transfer, and others are pending. Kitchen teas have recently been tendered to Misses Betty Stone and Lesma Meek, both kindergarten workers for many years. A Loyalty Campaign commenced on Feb. 1, when Mr. Searle was speaker. Considering the number of young men on national service, attendances in recent weeks have been very encouraging.

North Richmond.—A vacation school has been conducted during past fortnight. Eighty-one children were enrolled, and large numbers attended all sessions. A. A. Hughes and W. R. Hibbert assisted the preacher, Mr. McIlhagger, in conducting certain sessions, while other assistance was given by church members. A family service was held in chapel on Feb. 1 as an introduction to the community centre work commencing Feb. 2. A large attendance was recorded. Junior Endeavor Society has raised £2/10/- for mission work among the aborigines, and is continuing with this effort.

Bendigo.—The church rejoices in having fellowship with additional members—Mrs. Walsh and daughter, from Echuca; Mr. and Mrs. Vafiopulous, from Hartwell; also Reg. Vafiopulous, on leave, and visiting Bendigo for week-end. Mrs. Trabinger has had the interior of the chapel renovated in memory of her late husband. Mr. and Mrs. Combridge are back after annual holiday. Will Symes, who has been transferred to Geelong to manage the Singer Sewing Machine Coy., is ill with pneumonia. Sympathy is with him in this and in the passing away of his mother at the age of 92.

Cheltenham.—Owing to the absence of J. E. Allan on conference duties on Jan. 25, W. Clay addressed morning meeting and also the Bible school. Gospel service took the form of a youth meeting. Mr. White, secretary of Bible school, delivered the address, and senior scholars attended. On Feb. 1 Mr. Allan referred to the passing of A. W. Connor, who was baptised at Cheltenham fifty years ago. Home mission offering amounted to £46/10/-. A successful Bible school picnic was held in Cheltenham Park on Australia Day. Mrs. Hattam and F. E. J. Smith are progressing satisfactorily after operations.

Yarrowonga.—An aged brother, Phil Smith, passed away on Jan. 3 after long weakness. His wife, who is removing to Camberwell, will be greatly missed in the church. She was presented with a handbag after morning ser-

vice on Jan. 18. Stan Chappell, home on leave, addressed church on Feb. 1. After service Mr. Pittman, on behalf of the church, presented him with a token of appreciation for services rendered, before his departure for Parkes, N.S.W. Annual meeting was held on Feb. 1, when reports showed work to be in a healthy condition. All officers were re-elected. Mr. Pittman gave a fine message at night.

NEW SOUTH WALES

Wollongong.—Services on Jan. 25 were well attended, 113 breaking bread for the day. Fellowship was again enjoyed with the Wright family, from Bowral. An effort is being made to provide a school hall, and £65 has been given or promised to date.

Rockdale.—During Mr. Hinrichsen's absence on holidays, services have been conducted by F. Hunting and Ron. Wilson. Prayer meetings have been taken by Mr. McMillan, Mr. Greenhalgh and local brethren. On Jan. 25 Mr. Cust addressed church. At night Mr. Morton preached. Feb. 1 Mr. Hinrichsen returned from holidays and spoke morning and evening. The church extends sympathy to Mrs. Beckinsale on the sudden home-call of her mother, Mrs. Hampton.

Influence

TO every thoughtful mind the consideration that we cannot live to ourselves, but that we are continually influencing those around us for good or for evil, must give dignity to the humblest duty of life, and enormity of its careless wrong. How studious we should be in reference to our actions, since they may have their imitators to the end of time. How thoughtfully should we weigh our words since

Their echoes roll from soul to soul,
And live for ever and for ever.

The utterance softly spoken on one side of the Whispering Gallery of St. Paul's Cathedral swells into a shout when heard on the other. So the whisper of our slightest words and deeds will be as thunder in the rebound of their echoes from the circle of eternity. Yes, they touch and influence eternity, and once gone forth they are beyond recall. While we sleep they act, and go sounding on their dim and perilous way when the long grass waves above our grave. Thieves may restore the money they have stolen, but if we have robbed others of innocence, and purity, and peace, where is the power that should recall these treasures? What would such writers as Voltaire and Byron now give if they could rise in spectral awfulness from the all-devouring sepulchre, and blot out from their works those passages which have been and which still are a curse to thousands. But if all the waters of the rough, rude sea were at their command, they could not blot them out, for they are inscribed not on perishable paper merely, but on human spirits which abide for ever. Hence the wretched fallacy of the teaching that it is only natural that a young man should sow his wild oats, and that the prodigal who returns from the far country of profligacy and wild riot is more to be admired than the brother who remains in innocence at home. To sin is not merely to sow wild oats; it is to scatter firebrands, it is to move through life cursed by a leprosy which infects others with its hideous taint; and for this reason every noble youth should warn all baseness off, and resolve to wear as a decoration, richer than all the stars of rank and royalty, "the white flower of a blameless life." He who commits himself to a course of persistence in evil plunges others into ruin by his fatal influence. He sets stones rolling in the moral world, the destructive force of which before they reach the bottom no mightiest angel can predicate. His example comes to human souls just trembling in the balance between good and evil, and decides the downward tendency of the beam. He places others on the

wrong track, lessening for ever the sum of human perfection and happiness. O men, O men, sons of God and brothers of your race, beware of the influence of your example. Beware how you face another's passions to pluck from the flame a base and unhallowed pleasure. Beware how you minister to a depraved imagination in order to amuse. Beware how you attempt to remove an obstacle by unsettling a principle, or warp the living truth for a little selfish gain. Life is not a gay holiday or a transient dream:

Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul.
Walk with care 'mid human spirits,
Walk for blessing, not for ban;
'Twere better never to have lived
Than lived to curse a deathless man.
—Selected.

The College of the Bible

HONORS LIST—FINAL TERM, 1941

Memo.—This list has been delayed owing to the absence of the secretary on vacation.

Apologetics.—D. H. Pike, 88; H. E. R. Steele, 86; E. W. Roffey and C. H. J. Wright, equal, 82. One other passed.

Church History II.—D. H. Pike, 95; H. E. R. Steele, 85; C. H. J. Wright, 84. Two others passed.

Hermeneutics and Exegesis.—D. H. Pike, 90; H. E. R. Steele, 86; E. W. Roffey and C. H. J. Wright, equal, 80. One other passed.

Logic.—H. E. R. Steele, 95; C. H. J. Wright, 85; D. H. Pike, 80. Two others passed.

Homiletics III.—C. H. J. Wright, 87; D. H. Pike, 86; B. V. Coventry, 84; H. E. R. Steele and E. W. Roffey, equal, 83.

Church History I.—A. R. Pigdon, 91; R. C. Goldsworthy, 84; A. A. McRoberts, 80. Five others passed.

Homiletics II.—A. R. Pigdon, 88; H. J. Finger and R. C. Goldsworthy, equal, 83; L. G. Johnson, 82. Two others passed.

Elocution II.—R. C. Goldsworthy, 86; A. A. McRoberts and A. R. Pigdon, equal, 85; G. T. Ellis, 80. Two others passed.

Christian Doctrine.—A. R. Pigdon, 87; Miss L. J. McDiarmid and R. C. Goldsworthy, equal, 80. Five others passed.

New Testament Greek II.—A. R. Pigdon, 90; L. G. Johnson, 86; H. J. Finger, 85; R. C. Goldsworthy, 84; A. A. McRoberts, 80. One other passed.

Missions and Comparative Religion.—P. R. Thickins, 97; A. R. Pigdon, 96; H. J. Finger, 88; A. A. McRoberts and G. H. Eager, equal, 80. Nine others passed.

New Testament Greek I.—P. R. Thickins, 99; Miss B. J. Saunders, 94. Three others passed.

Old Testament.—P. R. Thickins, 92; A. R. Pigdon, 90; H. J. Finger and K. N. Roberts, equal, 82; Miss B. J. Saunders, R. C. Goldsworthy, L. G. Johnson and A. A. McRoberts, equal, 80. Six others passed.

New Testament.—P. R. Thickins, 96; A. R. Pigdon, 93; E. T. Hart, 91; Miss B. J. Saunders and L. G. Johnson, equal, 81; Miss L. J. McDiarmid, H. J. Finger, R. C. Goldsworthy and A. A. McRoberts, equal, 80. Five others passed.

Homiletics I.—P. R. Thickins, 95; E. T. Hart, 87; Miss B. J. Saunders and G. H. Eager, equal, 80. Two others passed.

Elocution I.—P. R. Thickins, 96; E. T. Hart, 92; Miss B. J. Saunders, 88; S. G. Prentice, 82. Two others passed.

Ancient Civil History.—C. N. Burn, 85. Nine others passed.

Intermediate French.—One passed.

Leaving French.—C. B. Cartmel, 85. Five others passed.

Leaving Geography.—Ten passed.

Leaving English.—Twelve passed.

—Fred. T. Saunders, Secretary.

ADDRESSES

W. L. Caspersonn (secretary Canterbury-Earlwood church, N.S.W.).—19 Winston-ave., Earlwood.

B. V. Coventry (preacher Ascot Vale church, Vic.).—C/o S. Fordham, 49 Thistle-st., Brunswick, N.10.

A. Hutson (preacher Balaklava church, S.A.).—The Manse, Humphrey-st., Balaklava.

T. M. Kirkwood (preacher South Brisbane circuit, Qld.).—14 Waverley-st., Annerley, S.3, Brisbane.

J. J. Lowe (secretary Penshurst church, N.S.W.).—103 Cambridge-st., Penshurst.

V10386 Chaplain J. K. Martin.—Camp address, 15th Battalion, Drysdale, Vic.; private address, "Esta," 119 Lexton-st., Ballarat North.

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COMING EVENTS.

FEBRUARY 22.—Newmarket Church of Christ 59th anniversary, 11 a.m. and 7 p.m. All old members and friends welcome.

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Sun, Feb. 15, 11 a.m., "Before the World Was," W. J. Embury.

7 p.m., "Becoming Flesh,"

Thomas Hagger.

Mon., Feb. 16, "Doing Good," W. R. Hibbert.

Tues., Feb. 17, "Teaching with Authority," Eric Evans.

Wed., Feb. 18, "Dying for Our Sins," W. A. Wigney.

Thurs., Feb. 19, "Rising for Our Justification," Walter L. Pike.

Fri., Feb. 20, "Received Up Into Glory," S. R. Baker.

Sat., Feb. 21, "Coming Again," Adam Clarke.

Sun., Feb. 22, 11 a.m., "He is Lord of All," J. C. Cunningham.

7 p.m., "The Gospel of His Grace," Thomas Hagger.

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MARRIAGE

OSBORNE-BRADLEY.—The marriage of Miss Margaret Reynolds Osborne, elder daughter of Mrs. Osborne and the late W. A. Osborne, 3 Johnson-st., Footscray, to Mr. Leslie Ernest Bradley, elder son of Mrs. Bradley and the late A. Bradley, "Fernleigh," Wallace-st., Maidstone, was celebrated at "St. Andrews," Footscray, on Dec. 27, 1941.

BIRTH

FARMER (nee Joyce Saunders).—On Wednesday, January 14, to Mr. and Mrs. H. D. Farmer—twin sons (Keith William and Neville John). All well.

DEATH

BATTERSBY.—On Jan. 14, at Adelaide, result of accident, John Alfred, beloved husband of Myrtle, of 49 Thomas-st., Croydon; loving father of Ray, Max and Mervyn; son of Elizabeth and the late David Battersby; brother of Lucy, Florence and Dorothy; aged 52. "Peace, perfect peace."

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Camping Experiences in India

WE have just returned from fifteen days' camping in the eastern side of our large district. We arrived at Nimbgaon Ketki on Saturday morning, Nov. 15, with three preachers and two Bible-women, Mrs. Coventry and several helpers. We had a party of twelve in all. We stayed at the irrigation bungalow just outside the town. All were enthusiastic evangelists; and after lunch and a little rest, we all went into the weekly bazaar, Saturday being market day, probably a thousand people gather in this little town for their weekly marketing. People immediately crowded around both parties so much that we had difficulty in moving to a comfortable position. The gospel was preached faithfully in two places simultaneously for over two hours, and fifty-two Gospels were sold that afternoon. On Sunday we had a meeting for the breaking of bread, and we were happy to have one of our recent converts who works in this village join us.

During the ensuing days, men's and women's bands worked all through this area and had very many happy and encouraging experiences. We all felt that more work is needed in this area; so many seem near to the kingdom. Several have happy remembrances of the fellowship with Mr. and Mrs. Colin Thomas earlier in the year. Vitthoba, a young man of the Mali caste, is very interested and seems anxious to be with us the whole time. He is ready to let us build a house for an Indian worker on part of his land if we wish. The Mahars of Nimbgaon are quite interested, and we feel that several are near the kingdom. The Malis and others who live out in the hamlets are also interested, and we feel very encouraged about them all.

After six days of intensive work which included a lantern lecture every night, we struck camp and went back ten miles to Haturne, which is just south of Bori, where the Baramati church is supporting a preacher and where the hereditary patil of the village is now Hari, who is attending Wilson College, Bombay, training to become an evangelist. Then to the south of Haturne is Kalamb, with its large sugar factory, of which I have recently written. Here there are a number of Christians from Baramati and other places, and we were able to have a meeting with them on Sunday.

To the west lies the village of Lasurne, only two miles away, where there is a large group of interested Mahars. Both men and women in parties had most interesting times with these people. Shelgaon, a village to the east, was visited one morning, and I have never seen a more keenly attentive group of Mangs, outcaste rope-makers, anywhere; they and the Mahars of that place were most attentive and bought scriptures. On the Saturday we went back to Nimbgaon bazaar and sold forty-six more Gospels. During the intervening days we had also sold quite a number of Gospels. On the following Tuesday, we again moved camp, this time sixteen miles east to Indapur. In the evening we all went into the town to renew acquaintances and to give the message. We were able to go into the caste section of the town, and crowds listened attentively. In one place, although some of the old women said, "Don't listen," even the Brahmin women came out to listen to the women's message, and some peeped through the windows and doors and some went up on the roofs. The men made many useful contacts in the outcaste quarter as well as among the leather workers and other groups. When we were leaving we found that we had sold every gospel portion brought and could have sold a few more. In all, we sold one hundred and forty portions of the Scriptures during the fortnight.

Each evening the magic lantern was used and pictures of life of Christ shown. At Gal-

landwadi, three miles from Indapur, many gathered to see and hear, and the leaders afterwards invited the party to drink tea. As we sat talking, one old man said, "We are Christians mentally but not bodily." Another said, "Our village is called 'Christi Wadi.'" We said we wished it were really true. We do pray that ere long there will be a break and we will have a great ingathering of souls from this part of God's vineyard. While there I inspected the buildings, and had the compound wall of the wada or workers' houses repaired. There are some more repairs needed, which we will do next time we go down. Our need there is for some Indian workers to continue the witness right in Indapur.

At our Baramati anniversary services Saturday and yesterday, mention was made of the fact that twelve years ago, at our 25th anniversary, we reported five churches, of which Indapur was one. To-day we only have four churches, with no church at Indapur. There are two Christians at least living there, but their light is dim among such a mass of heathenism. We must send them a shepherd for the sheep, and someone to guide those seekers into the light.—H. R. Coventry.

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

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Social Service

Notes and Comments

Will. H. Clay

The New Year

GOOD resolutions which were made by both corporate bodies and individuals to mark the entry into another year, we take it, were mostly related to behaviour. Everybody proposed to be a little kinder, more generous, more loving, and less selfish, less self-indulgent, and so on. The war was on, and some things which did not contribute to the war effort, or interfered with it, such as drinking and gambling, would be strictly limited, and if possible, sacrificed. If there has been any change in the behaviour of the people, it has been for the worse. The time is overdue for a protest from the more self-respecting citizens of our nation to our leaders on a scale never before contemplated. The present rotten state of society in general must not go unchallenged. Attempts to move the churches to action meet with "What's the use?"—"nothing can be done." Something can be done, and something must be done.

The Holiday

By the consent of both State and Federal governments, horse and dog racing accompanied with the usual orgy of gambling was allowed. Our Prime Minister and his deputy very solemnly reminded us of the gravity of the situation—"the enemy was thundering at our gates." One minister was bold enough to say that racing and sport should be drastically curtailed, if not entirely suspended, for the duration of the war. These are times when holidays are welcome and in order, but this is not the time to dissipate our strength and waste our substance.

Evacuation of Our Children to Safe Areas

All will agree as to the advisability and desirability of, as far as possible, drafting our children from the danger-zones to safe areas. Victorian churches have been requested to mutually assist to this end. Roman Catholic churches have already moved to save their own children, and as many Protestant children as they can lay hold of. Let us be wise in this matter. Members are advised to request on the form provided that their children be placed, as far as possible, in church of Christ homes.

Christian Guest Home

Mrs. Ross, matron of the home, has just returned from a brief holiday. For the past three months the staff has been severely tested owing to sickness amongst the guests—as many as 10 were ill at the same time. We are fortunate in having such a faithful band of workers. A vacancy for a male person for light duties still exists—a married couple would be considered. A proposal to build a pair of semi-detached cottages for special cases is being considered. Difficulties owing to bank war-time measures and permits of local authority are yet to be overcome. Dear old Granny Symes passed away on Jan. 29, aged 93 years.

Christmas Benevolence

Some splendid expressions of generosity from both churches and individuals were recorded by the Victorian committee during the Christmas and New Year season. Not only amongst the matured of the churches, but some of our younger brethren and sisters gave wonderfully, and children of our Bible schools did remarkably well. Will all accept the thanks of our committee?

The Social Order and National Reconstruction

Some very fine contributions are being made toward the "new order" which is regarded as inevitable after the war; but unless a greater degree of unanimity can be found with regard to the essentials of this order, any change from the present system must come from our politicians. We fervently pray that we shall be saved from such a calamity. Perhaps, after

all, it is not a "new order" that is wanted, but rather the old order, the principles of which were laid down by Jesus Christ himself. Shall we not with greater earnestness pray "Thy kingdom come; thy will be done on earth as it is in heaven"?

Personal

The friends of L. O. Collyer and his son Max and their wives will join in wishing them every success and blessing in their farming venture. All are very happily settled at Fumina South. Mr. Collyer, sen., was a vice-president of the Victorian committee and was very highly esteemed.

League of Friendship

After a period of nearly 18 months, the Victorian committee has very reluctantly been compelled to suspend operations for the duration of the war. Not only stringent rationing of petrol, but labor shortage, particularly motor-truck drivers, has made it impossible to carry on. The decision was made only after every prospect had been exhausted. The war is taking a heavy toll of business activities, and worse is in store.

Obituary

Mrs. D. F. Morgan

THE church at South Melbourne, Vic., has lost a greatly beloved sister in the person of Mrs. Morgan. Our sister received the home-call and was released from suffering on Dec. 20, 1941. She was baptised at Castle-maine in her early teens, and was received into membership at South Melbourne on Nov. 6, 1921. The Bible school, P.B.P. club and Women's Mission Band have been the chief spheres in which our sister faithfully served Christ. Her quiet, consistent witness to the Lord will continue to be an inspiration to all, whilst her gracious manner and her kindness to all will remain a cherished memory. The church extends to her family its heartfelt Christian sympathy.—J.C.C.

Randall F. Wallace

ON Oct. 26, 1930, a lad named Randall F. Wallace was received into the membership of Gardiner church, Vic., by faith and baptism. That was during the ministry of the late Ralph Gebbie. For a long time he took an interest and a part in the K.S.P. club, and for several years was a teacher in the Burwood Boys' Home Sunday school. Soon after the war started Randall enlisted, and he became a driver in the 9th Petrol Co. His letters from overseas were full of interest and very bright. In December he was in Palestine, and wrote his parents that he was looking forward to a visit to Jerusalem. Whether the visit to "the city of the Great King" was paid we do not know, but on Jan. 22 word was received that he had been wounded in action, and two days later word came that he had died of wounds on Jan. 9. Thus he paid part of the great price of war. And we mourn his going at the early age of 25 years. We commend his loved ones to the God of all comfort.—T.H.

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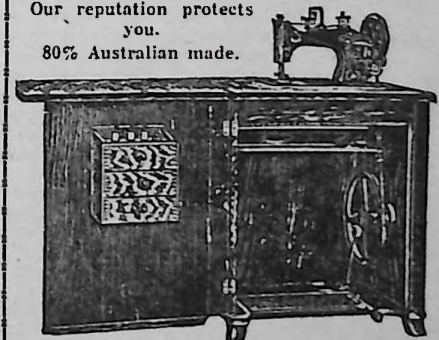
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Help! Help! Help!

(Acts 16: 9)

HARRY and Merle on honeymoon among the
mountains were enjoying a hike along an
old bush track. "Did you hear that?" asked
Merle. "Listen!" said Harry. From a distance
came the cry of "Help! Help! Help!" A
timber-getter's horse had bolted, leaving him
in a lonely spot, pinned beneath heavy logs.
He was saved from serious injury by timely
assistance.

In the evening Merle said, "Rather a thrill
answering that cry for help, wasn't it?" "Re-
minded me of Paul and Silas and the Macedo-
nian call. Let's read that," said Harry, open-
ing the Moffatt New Testament, a present from
his bride. "Paul and Silas were a great pair
of helpers," remarked Harry. "They helped
God answer a good woman's prayers, and they
helped God liberate a young girl from Satan's
spell," said Merle. "And they helped God save
a man whose life had got near the breaking
point," added Harry.

"You know," said Merle, as if viewing the
future, "I like to think that to-day's adventure
is to tell us that our life of love is going to
be all the sweeter because we are truly partners
in our one desire to be faithful helpers in the
name of the Lord Jesus." "Bless you, my
dear," said Harry. "I share your assurance."

—G. J. Andrews.

THOUGHT

*What happiness is, the Bible alone
shows clearly and certainly, and
points out the way that leads to the
attainment of it. —Coleridge.*

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