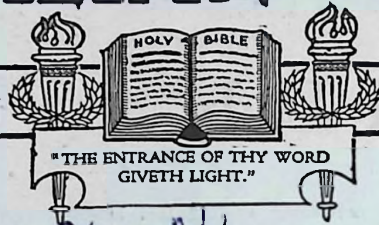


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We Must Have a Body

A CYNIC has said that a man is only worth four shillings and ninepence. The chemical elements making up the human body may be purchased for a few shillings, but man is more than the sum of the constituent chemical parts of his body. A rose participates in something more than physical elements: symmetry, color and beauty are associated with material parts to make up the charm of the rose.

I.

The marvel is that the human body, with its amazing organic mechanism, has been formed from such cheap and common elements. Thus the cynic's jibe helps to remind us of a scriptural truth, namely, that "God formed man of the dust of the ground."

What has been overlooked, however, is that man is more than dust, for God breathed into him the breath of life and he "became a living soul." Each individual making up the masses of humanity is, as Thomas Carlyle said, "a miraculous man" "with a spark of the Divinity (what thou callest an immortal soul) in him."

Since God formed the human body, it should not be considered an evil thing nor the source of evil; nor should we look upon a body as a thing that can be dispensed with and from which we ought to escape.

We have inherited from Greek philosophy a notion that the soul, or spirit, of a man can live apart from a body. Plato recorded in "The Phaedo" Socrates' teaching that the body was an evil thing and was an hindrance to the life of the spirit.

II.

Christian teaching has wisely maintained there is a need for the spirit to be clothed with a body, and that the body is not, in itself, evil. It is essential for the spirit to possess a body as its instrument. What must be avoided, however, is its use for evil ends. It must not become an instrument of unrighteousness (Romans 6: 13). The body must be kept clean so that it can become the dwelling place of the Spirit of God (1 Cor. 6: 19).

When we stray into the errors of the philosophies of the ancient Greeks and look upon the body as evil, and think that a spirit can be disembodied, we are likely to drift into the errors of modern spiritualism and kindred cults.

Modern medical treatment and psychotherapy point to the close tie of body and spirit. There is, it seems, an intimate interaction of body and mind, i.e., spirit. Some medical men find that people's mental attitudes concerning life affect the health of the body. Some attitudes encourage physical ailments, others promote health. But on the other hand, physical weakness may affect the spiritual outlook of some. A cripple may allow his affliction to sour his whole bearing toward life.

Thus the principal trend of New Testament teaching concerning the body is, like other scriptural truths, being supported by many findings of modern science.

III.

Contrary to the popular conception of the conditions governing our eternal existence, the Christian teaching maintains that we must be clothed with a body. Paul makes it clear it is not a body of flesh and blood (1 Corinthians 15: 50), but a spiritual body which the Lord will provide (1 Cor. 15: 38). Just as it is necessary for a grain of wheat to die so that its life may be clothed in the new green stalk, so the first man, Adam, with his mortal flesh, must perish, before the glory of the spiritual body can envelope him. If we look upon the human body as a seed, we shall see that it is sown at death as a mortal, weak and corruptible seed, but it will rise with a glorious, immortal, spiritual body.

To those who may ask, "How do the dead rise; what kind of a body have they when they come?" (1 Corinthians 15: 35, Moffatt), Paul's answer is that God is not limited to one type of body. The Lord has created different bodies for various creatures. The body of man differs from that of an animal. The flesh of an animal differs from that of a bird or fish. Bodies are on different levels. There are bodies with only earthly glory,

but others have heavenly glory. God has created bodies of the order of earth and also of the order of heaven. Surely it is within the range of divine power to raise into glory a person sown at death with a physical body and give him a body of a higher order; the order which is spiritual and immortal!

It is clear, then, that Christian thought considers our immortal future in relation to a body, for if we are without a body we shall be found naked (2 Corinthians 5: 3). Our future will be determined, in part, by a body which is of a higher order than the one we now possess.

IV.

By ignoring the Christian teaching concerning the body and by laying stress upon the "spiritual" side of man, we have tended to ignore the importance of the body in religious acts.

The body and the spirit are related. The health of the body contributes to the spiritual well-being of a man. The whole man is affected by the mind or spirit; we know it is as a man "thinketh" in his heart, so he is" (Proverbs 23: 7). The deeds of the body reflect the light or darkness of the spirit. Spiritual acts can only be expressed, on this plane, in physical deeds. Our spiritual life, to be real, must come down to the level of deeds performed through and by the body. A man ought to be considered spiritually minded only when he performs practical deeds of kindness and when he worships God in action. If religion is made a mere abstraction, then it becomes a curse and a breeder of hypocrisy. We must bring our religion down to the level of the body and reveal the spiritual life in deeds. Deeds may be spiritual or material. Nicolas Berdyaev said, "To provide bread to feed oneself is a material act, but to provide it for another may be a spiritual act."

V.

If we spiritualise (or paganise) our religion, we shall tend to ignore the practical side of Christian teaching. Our grasp upon the physical aspect of worship will relax also, and we shall drift from the church. When the spiritual aspect of the Lord's Supper and Christian baptism has been emphasised at the expense of the mode of their physical expression, the

ordinances themselves have often been neglected, and as a consequence, church worship and fellowship have suffered.

The church is the body of Christ, and it is the physical expression of the Lord in

the world. Acts of worship in the church are not unimportant because they involve the physical action of the body; in fact, it is only when the whole man is exercised reverently that God can be worshipped "in spirit and in truth."

Little Old Lady

"A Reader"

IT sometimes takes only a small and fleeting incident to drive home, with force and significance, the truth of the things we may have heard preached again and again.

I don't think I shall ever forget that Sunday morning in September. We were just coming into spring, and the weather was uncertain. The sun did not know whether to shine or not. For a while it would cast its warm rays down, then suddenly disappear behind the clouds, leaving the world cold and grey. Somehow it seemed to coincide with my mood.

As I walked to church my thoughts were chaotic. I found myself thinking of the war—the men who were dying on the battlefields of Europe—the men who were suffering untold agony from wounds, with no loving hands to ease their pain—the men languishing in enemy prison camps, and the men still fighting. Then in swift flight my thoughts winged across the seas—to home, to the mothers, the sweethearts, the wives, and the children left fatherless. The misery oppressed me, and I said to myself, "Why does God allow these things? Can I have faith in a God who permits such suffering in his people?"

The organ was playing softly as I entered the church. I took my seat, and then, as I always did, gazed around me, mentally noting that Miss — was wearing a new and frivolous hat, that young Mrs. — was at church with her new baby, and other similar unimportant details. My gaze wandered idly along the forms. I was thinking that there was a fair attendance, when suddenly I noticed—the empty seat on the left aisle, second from the front.

It was not exactly empty, though, for on it lay the little brown cushion—the little cushion on which the little lady had sat, morning and evening, each Sunday for so many years. I wondered where she could be. It was so unlike her to be absent. And as I wondered, a strange premonition swept over me, but I fought it back. I did not want to think such things. But when, a moment later, the minister rose, cleared his throat, and looked over his congregation, I knew what he was going to say.

"It is with deep grief I have to announce that one who has met with us for many years has passed away—one who . . ."

His voice flowed on, but I was not listening. I knew it was my little old lady. In the hushed atmosphere, my thoughts flew back over the years. I could not remember when I had first seen her. She had always been there. She was as much part of the church as the forms or the flower pedestal.

I remembered how, when I was a little girl, she used to intrigue me. She seemed ageless. She was not one of those dainty lavender ladies one reads about. She was old. Her skin was browned, and her face wrinkled. I remembered how she was always dressed—always the same: black boots buttoned up the side over black cotton stockings, a black dress, sometimes covered with an old brown coat, and a black hat which she wore all the year around.

I could feel a lump coming in my throat, and the hymnbook became blurred. I could

not remember when I had attended church and she was not there, sitting on her little brown cushion, on the second seat in the left aisle. What an example she was to anyone! Whether blazing summer mornings or bleak wintry days, it made no difference. She was always first there, always with a smile and a cheery word.

And the thought came to me, There must be something in her God to inspire such loyalty. He had not blessed her with worldly treasures; she was poor. He had not surrounded her with love and comfort in her old age. True, she had a large family, but they neglected her, and possibly brought more pain to her heart than pleasure. In her life she must have suffered greatly, must often have been hurt. Yet her trust had never wavered. There must be something lacking in my own faith, I told myself, for surely she could not love her God in this way unless he was good.

And I felt ashamed of my own miserable faith—of the way I blamed God for this world's failures. I suddenly realised that this war with its suffering was not God's fault or will; that it was not until all people put their faith in him that conflict would cease.

WORLD OF BOOKS

New Homes for Old

WE do not usually expect to find a story of romance among government reports, but we have discovered one.

Some years ago F. Oswald Barnett made investigations into the dwelling conditions of people living in and around Melbourne. To the astonishment of those who enjoyed the sunshine of the outer suburbs, it was revealed that vile slums actually existed in the much-admired capital city of Victoria.

After publicity had been given to the results of the investigations of Mr. Barnett and others, public interest was aroused and a housing commission established in March, 1938.

Unlike some commissions, this one functioned with vision and speed in spite of difficulties. In its third report, covering the period July 1, 1940, to June 30, 1941, the commission has presented an excellent list of achievements. During the period under review "2253 declarations of unfitness for habitation of houses were made." Of these, 1318 were brought under regulations that demand extensive repairs to be carried out and baths, sinks and laundry equipment be provided.

An indirect result of the commission's work has been the improvement of property likely to be condemned. Many owners, anxious to avoid the stigma of possessing a house declared unfit, have effected extensive repairs. Because orders have been carried out strictly, many hovels that were a menace, not only to the health of the occupiers, but of the community in general, have been removed. To provide accommodation for the tenants of condemned houses, the commission has arranged for the building of new houses in

The words of the minister, in a voice eloquent with emotion, reached my ears as from afar off: "And now she has passed to her reward of everlasting joy and peace with her Maker." Though my eyes were dim, I felt curiously happy, as though a burden had been lifted. The sun, shining through the window, cast its ray on the little brown cushion, and as I looked at it, I knew that I could face the future with hope and trust.

Yes, little old lady in your little black frock, you have left us, and only an empty seat remains to remind us of you. Little old lady, your task is done, and you have passed on. But though you are gone, we have yet more than the empty seat, for your spirit of love and faith shall live on, undying and inspiring. Little old lady, we thank you!

LIFE'S TIDAL FLOW

FATHER, beneath thy sheltering wing
In sweet security we rest,
And fear no evil earth can bring,
In life, in death, supremely blest.

For life is good, whose tidal flow
The motions of thy will obeys:
And death is good, that makes us know
The life divine that all things sways.

And good it is to bear the cross,
And so thy perfect peace to win;
And naught is ill, nor brings us loss,
Nor works us harm, save only sin.

Redeemed from this, we ask no more,
But trust the love that saves to guide—
The grace that yields so rich a store,
Will grant us all we need beside.

—W. H. Burleigh.

suitable centres. Since the work began and up to June 30, 1941, in various parts of Victoria, 1137 houses have been erected and 624 families rehoused. Of these, 57 were families of seven or more children. The total number of children brought under the new conditions is 1697.

"The most gratifying feature of rehousing has been the marked improvement in the health of these children. Housing officers are advised that money previously spent in medicines and hospital expenses under former sub-standard housing conditions is now devoted to extra food for the children whose appetites have been stimulated by their new conditions."

We understand that the people have responded well to their new environment. Women take an interest in the house and the men in the garden. As is to be expected, some families do not measure up, and are causing concern.

Considering the government's fine work, we are now wondering if the church has followed up with the hope of saving the children for the kingdom of God. We should like to read a report on any such work.

We congratulate the commission upon what it has accomplished and trust that greater advances will be made in the near future. We hope to see all the slums abolished and better conditions established for poor families.

Our copy of the report came from F. O. Barnett, M.Com. It contains 24 pages and is well illustrated. The title is, "Third Annual Report of the Housing Commission of Victoria, July 1, 1940, to June 30, 1941."

Dispensations

A. G. Saunders, B.A., discusses an interesting subject from an original viewpoint. It is hoped that the article will encourage "independent thinking" "upon the pure Scriptures."

MOST of us have been familiar with the word *dispensations* all our lives. The word, in the singular or the plural, is in common use. How this has come to pass seems strange at first sight, because, strictly speaking, it is not a Biblical term. In the sense in which it is commonly employed, it is not a Biblical term at all. To say this will surprise many and will provoke others. The fact stands, however, and *ought* to be stated by someone. It needs to be known by all lovers of God's Word.

I.
It is not a question, let it be noted, of modernism or fundamentalism; although the use of the term in the way which has grown familiar is modernistic in the extreme. But it is not a matter of one school of thought against another. It is a question of *fact*. Only on that basis is it stated here and dealt with.

To begin with, however astonishing it may be to the reader, the word never appears in any shape or form in the Old Testament. Get your concordance and see. The word just is not there. It is not given in Hastings' Bible Dictionary, for example. You will read of covenants in the Old Testament. But a covenant is not a dispensation, and is never made synonymous with a dispensation anywhere in the Bible. It is possible that this fact has been overlooked, so that, in our careless way, we have spoken of "dispensations" when we meant covenants. The fact remains that the word dispensation is not in the Old Testament.

In the case of the New Testament, however, my assertion may appear incorrect. The word appears in the New Testament four times! Even so, I still hold to my affirmation.

The International Standard Bible Encyclopedia (a conservative work), Vol. II, page 855, disposes of the entire subject of dispensations in one short paragraph:—

"The Greek word (*oikonomia*) so translated, signifies primarily, a stewardship, the management or disposition of affairs intrusted to one. Thus 1 Cor. 9: 17, 'A dispensation of the gospel is committed unto me,' R.V., 'I have a stewardship intrusted to me.' The idea is similar in Eph. 3: 2, Col. 1: 25 (Revised Version Margin, 'stewardship'). In Eph. 1: 10 God's own working is spoken of as a 'dispensation.'"

II.

According to the Authorised Version the four occurrences of the word are as follow:—

"For if I do this thing willingly, I have a reward; but if against my will, a dispensation of the gospel is committed unto me."—1 Cor. 9: 17.

"That in the dispensation of the fulness of times he might gather together in one all things in Christ. . . ."—Eph. 1: 10.

"If ye have heard of the dispensation of the grace of God which is given me to youward."—Eph. 3: 2.

"Whereof I am made a minister, according to the dispensation of God which is given to me for you. . . ."—Col. 1: 25.

Any who take the trouble to check my quotations will find that the meaning is in no case affected by omissions.

In the Revised Version there is no change in three of these examples, viz., Eph. 1: 10,

3: 2, and Col. 1: 25. But note that in each of the two latter passages an alternative translation is suggested in the margin, viz., stewardship. In 1 Cor. 9: 17, the R.V. drops dispensation and replaces it with stewardship. Dispensation, therefore, remains securely in only one New Testament passage. Which, in the light of what I have said above, means that the word occurs only once in the entire Bible.

In my opening paragraph I stated that in the sense in which it is commonly employed, dispensation is not a Biblical term at all. At this point I wish to repeat that, and to add that the Bible never uses the word dispensation to mean a period of time. Take 1 Cor. 9: 17, the one verse where the word holds its ground. Paul only says that the gospel has been intrusted to him for him to dispense it.

The quotation above from the I.S.B. Encyclopedia gives the Greek word involved: *Oikonomia*. This word occurs in the New Testament more than the four times already dealt with. It is found three times in Luke 16: 2-4, in each case translated as stewardship. Its cognate, *oikonomos*, is given as chamberlain in Acts 12: 20 and Rom. 16: 23; as governor in Gal. 4: 2; and as steward in eight verses: Luke 12: 42; 16: 1, 3, 8; 1 Cor. 4: 1f; Titus 1: 7; 1 Pet. 4: 10. All these references are in the Authorised Version.

Young's Concordance defines *oikonomia* as "law or arrangement of a house." According to Green's Handbook, it is the "management of family affairs, stewardship, Luke 16: 2-4; dispensation, 1 Cor. 9: 17." (Green says 1 Cor. 10: 17, an obvious error.) I have already shown that the R.V. gives us stewardship in this verse. Liddell and Scott's definition is "the management of a household or family; generally, administration, government of a state." In English we have derived the word economy from the Greek word we are dealing with.

III.

It is evident, surely, that to translate this Greek word as dispensation, and then to make dispensation stand for a period of time, is unscriptural, strained and unfortunate. Most of us will be familiar with the name of Philip Mauro. His Biblical studies are always conservative and unquestionably loyal to Scripture. His consistently conservative attitude, together with his legal training and his logic, has forced him constructively to change his views concerning millenarianism and dispensationalism. To explain his *volte face*, he wrote a book which he entitled, "The Gospel of the Kingdom, with an Examination of Modern Dispensationalism." This is how he begins his introduction:—

"Through an incident of recent occurrence, I was made aware of the extent—far greater than I had imagined—to which the modern system of *dispensationalism* has found acceptance amongst orthodox Christians; and also to the extent—correspondingly great—to which the recently published 'Scofield Bible' (which is the main vehicle of the new system of doctrine referred to) has usurped the place of authority that belongs to God's Bible alone."

Mauro expresses his regret at having to name names. But he finds it unavoidable, as the said publication claimed through its publishers to outline the Scriptures from the standpoint of "dispensational truth" (properly, *error*), and that this is the only way to un-

derstand the Word of God. The teaching is modernistic, never having been heard of before the time of people still living. "It is more recent than Darwinism." This pernicious modernism had to have a Bible of its own; and it has it under the name of the man already mentioned herein.

In his note on the heading he has supplied to Gen. 1: 28-2: 13, Scofield says: "A dispensation is a period of time during which man is tested. . . . Seven such dispensations are distinguished in Scripture." This assertion is altogether incorrect, and is utterly incapable of proof from the Scriptures themselves. For example, the second "dispensation" is said to be that of "Conscience." It is preposterous to assert such a thing concerning any one period or position presented by Scripture; conscience applies to *all* there is in the divine revelation, unvaryingly, unescapably, necessarily.

IV.

One disastrous result of this dispensational error is that "this gospel era," according to Mauro's quotation, "was not in the view of the prophets at all." This is insisted on against such passages as Acts 3: 24 and 1 Peter 1: 9-12, et al., which declare that the Old Testament prophecies did refer to gospel things. Who of our own brethren doubts that this is so? None but those who have given their minds and ears to spiritually alien voices. This modernistic dispensationalism has abolished the kingdom of God as a present reality and postponed it in toto to some imaginary "dispensation" which is yet to appear. Nothing could more terribly violate and rupture scriptural truth. Dispensationalism "is a humanly contrived system that has been imposed upon the Bible, and not a scheme of doctrine derived from it."

There is more to be said, more than I feel *ought* to be said. But at this point we must leave the subject for the present. It is dreadfully easy for us to be echoes, spiritual parrots perched in pulpits, whether we be modernists or fundamentalists, or neither one nor the other. The fault is conspicuous in both camps. Some of us are reading all manner of trash; and doing no independent thinking, with our hearts and minds resting wholly upon the pure Scripture. We need to take God's Word alone, forgetting everybody's "notes." Let no man's name or work become a fetish to us. We need no "notes" cleverly designed to insinuate warped interpretations into our minds. What we need is the Book. The Book itself needs no support. Let it speak its own message to our hearts. The sooner and the more completely we reject the rest, the better it will be for the kingdom of God and the saints in that kingdom who are now serving God in Christ Jesus.

A PREACHER'S PRAYER

I DO not ask

That crowds may throng the temple,
That standing room be at a price.
I only ask that as I voice the message
They may see Christ.

I do not ask

For churchly pomp or pageant,
Or music such as wealth alone can buy.
I only ask that as I voice the message
He may be nigh.

I do not ask

For earthly place or laurel,
Or of this world's distinction any part.
I only ask, when I have voiced the message,
My Saviour's heart.

I do not ask

That men may sound my praises,
Or headlines spread my name abroad.
I only ask that as I voice the message
Hearts may find God.

—"The Jewish Era."

Notes on Current Topics

"The Treasures of Darkness"

IN one of his books Canon Peter Green tells of the conversation of a friend with whom, soon after the world war began, he made his way home after a winter's evening service. "One thing this blackout business has done," said his companion, "it has given us back the stars. I," he continued, "used to be keen on studying the stars, and learning the names of the different constellations, when I was a boy. But since I went to work my holidays have always been in the summer when nights are too light for the stars to show well. And here in Salford I don't think I've seen the stars for five and twenty years. I suppose the glare of the city lights prevents our seeing them."

It is interesting to find how many people are appreciating and commenting upon this good by-product of a dreadful war. I have been greatly interested also in the popularity of a text which until recently was practically unnoticed, if not unknown. It now appears as if it might lead the new fashion in sermonic texts, "I sat where they sat" and other recent favorites having to give way to a new claimant for first honors. The text to which I refer is Isaiah 45: 3, "I will give thee the treasures of darkness."

Racing and War

IN numerous ways the authorities are trying to induce Australians to realise the gravity of our position and the need of united effort if the country is to be saved from invasion and its dreadful consequences. The Leader of the Federal Opposition (Mr. Fadden) a few days ago was reported as saying: "I am appalled that a large section of our people are carrying on a certain mode of life—with the country on the brink of war within its own boundaries. Surely it is the duty of the government, Commonwealth or State, whichever is directly concerned, to

suspend all racing, both horses and dogs, while the present critical stage of emergency exists."

Other forms of gambling might well be curtailed. One of Sydney's newspaper sellers yesterday indicated his sense of order and news values by crying out, "Lottery results! Great war news!" The poster of the paper read: "25,000 Japs dead in Macassar battle. Lottery 826." We have frequently been revolted by the lottery announcements having space with our gravest war news.

We are glad to note the ban imposed by the Victorian railways on the transport of racehorses by train. Mr. Fadden's suggestion, quoted above, may yet be acted upon.

It Does Not Pay

READERS of "The Religious Digest" recently were told of ten things which do not pay. May I suggest that it would be well if we were each to check up and see if we are holding on to unprofitable practices? Here is the "Digest" list:

To "have a good time" at the expense of an uneasy conscience the next morning.

To lose our temper at the expense of losing a friend.

To cheat a corporation at the expense of robbing our souls.

To go to church in the morning, if we are planning to go to the devil in the evening.

To have an enemy if we can have a friend.

To sow wild oats if we have to buy our own crop.

To spend the last half of life in remorse or regret for the first half.

To be discourteous, irreverent, cynical, cruel or vulgar.

To give God the husks instead of the heart.

To live at all unless we live for all.

A. R. Mann

Vespers

David Plummer

THE last hymn pealed to a faith-full end, a moment's pause, and the preacher's voice was heard in the great prayer for the threefold blessing of grace, mercy, and peace, from the Three Persons of the Godhead. It was a time calculated to summarise the service in the feelings of each one in the congregation.

But after this moment of climax, and in no way adding to it, came the musical setting of a short verse, which was sung in a subdued manner by those so fortunate as to know the words. A complete anti-climax.

With what care do we build our services: hymns to stimulate feelings of praise, thoughtful and expressive prayers, other hymns to mould mood, the presentation of the message, a final unity of praise as towering peak. But then, because it is so done somewhere else, or because it is a useful piece of machinery, we sing a vesper.

It will be agreed that the end of a service and the height of solemnity and impressiveness should coincide. In idea, suggestion, diction, expression, this time should rise above all that has gone before; should, in fact, sum up the prayers and aspirations expressed in the service. If there is no form of speech that will do this, a moment of silence will be more fitting than any stock expression.

How many vespers are there which are not trivial in substance and weak in expression? Most of them consist of no more than a prayer

for safe-keeping through the night. Sometimes, of course, a meeting finishes in a long decrescendo, at the end of which a softly sung prayer, in just such mood as most vespers, will be fitting. But how often does a meeting end in a blaze of joyous faith—must this be dampened down by a childish expression of need through hours of darkness, or perhaps some scrap of "verse" sung sotto voce?

Two suggestions may be made. A number of vespers might be marked in the hymnbook, one chosen at the end of the service to fit the appropriate mood, and announced, just as the hymns are announced. But better, could we not remember (and the suggestion is now brought forward by a musician) that at times

"A sacred reverence checks our songs
And praise sits silent on our tongues."

THERE IS NO FEAR IN LOVE

THERE is no fear in love,
In it we have all things—
Peace and security,
A soul that's free and sings.

Its law is unity
That shuts the whole world in
With that abiding-peace,
Which only love can win.

—Laura Emily Mau.

The Home Circle

J. C. F. Pittman

"ALL that glitters is not gold,"
But here's the truth, though bitter:
Lots of people that we know,
Are satisfied with glitter.

AN AMUSING DISTORTION

IT was an amusing distortion of a good hymn, but there was not a little sound philosophy in it when the old negro preacher sang:

"Judge not the Lord by feeble saints."

And yet this is precisely what the great majority of unconverted men are doing all the time. They will not go to the Bible and give heed to what God himself says. They have no ear for his voice of mercy that offers them salvation for the taking. They do not pay any attention to the solemn warnings that the scriptures utter. They judge the Lord by "feeble saints." They attempt to feed their starving souls on the imperfections of Christians—poor food enough they find it! Christians can not claim exemption from criticism. They do not expect it. They know that the eyes of the world are upon them. But they say to believers, "If you would know the truth, go to the Word; go to him who is the Truth; judge not the Lord by feeble saints."—Selected.

THE BEST PROOF

WE recall Spurgeon's story of the old woman and the agnostic. "What are you reading?" he asked her. "Why," she said, "the Word of God." "The Word of God—who told you it was?" "He told me himself." "Told you so? How?" Looking skyward, she said, "Can you prove there's a sun in the sky?" "Why, of course," replied the agnostic. "The best proof is that it warms me, and I can see its light." "That's just it," said the old woman, "and the best proof that this Book is the Word of God is that it warms and lights my soul!"

Jacky, to long-bearded sailor: "When does the tide come in?"

Sea-salt: "Five fifty-five, I've told you a dozen times, me lad."

Jacky: "I know, but I like to see your whiskers waggie when you say it."

The Family Altar

TOPIC.—"AFTER THIS MANNER
PRAY YE"

- Feb. 9—Luke 11: 1-4.
" 10—Luke 18: 9-14.
" 11—Luke 20: 45-47.
" 12—Acts 2: 1-4, 42-47
" 13—Colossians 4: 4-6.
" 14—Matthew 6: 1-8.
" 15—Deuteronomy 24: 14-22; Matthew 6: 9-15.

"AFTER THIS MANNER PRAY YE"

SO that evidently our Lord did not intend, when giving to his disciples a model prayer, that the same phraseology should always be used. Yet it must always be remembered that this prayer is a model in regard both to the matter and expression of prayers. Although so brief, this prayer is so comprehensive that nothing vital appears to have been omitted. It contains invocations for God's glory and petitions for man's well-being. Yet it must never be forgotten that ascription of praise comes first; then prayer for the advance of God's kingdom; and lastly, petitions for ourselves. This order should always be observed.

Loyal to Christ

H. J. Patterson, M.A.

Text.—“And at that time there was a great persecution against the church which was at Jerusalem. . . . They that were scattered abroad went everywhere preaching the word.”—Acts 8: 1, 4.

THESE were troublous days, but folk who were Christian were loyal to Jesus.

Why be Loyal?

“Ye know that ye were not redeemed with corruptible things such as silver and gold, . . . but with the precious blood of Christ.” The cross and all it stands for calls for loyalty in all ages.

But there is also this, that there is no other programme save his which will meet the world's need to-day. As the first Christians realised that, so must we. They had the remedy, so have we, The superficial humanism of past decades has failed. We are witnessing one of the world's worst tragedies because humanism of itself is insufficient. Men had trusted that scientific knowledge and control of things would usher in the new, the more comfortable and pleasant world. But the scientific view has broken down, and it is realised that more is needed than control of things, for this may be prostituted to inhuman and worse than beastly ends. We begin to think, rightly so, that the trouble is in ourselves. If the Christian does not become alive to the working out of Christ's programme, he will find the world more strangely and

terribly confused in the clash of competing philosophies of life. Capitalism, national socialism and communism are all bidding for control in a bleeding world. Our loyalty to Christ, with the consequent of changed hearts, is the only solution.

Christ and His Programme

The same Christ and the same programme as for the first Christians is ours to-day. Matthew 28: 19, 20, the divine commission, however, is a much bigger thing than we have sometimes imagined. Let us take it all. We must do the preaching which is a means to salvation, but we must also do the teaching concerning the way of life which we find outlined in the teaching of Jesus our Lord. We must teach them “all things.” We must pray more, “Thy kingdom come, thy will be done on earth.” But that can't be till we have learned the secret for ourselves. Have we learned of Christ how to overcome fear? Do we know how to treat our enemies? Can we in the face of danger and distress keep calm and go on with the programme? They went everywhere scattered by the heavy blows of a persecuting foe, but they went preaching the new way of life.

Right here is a call for loyalty to-day. Did you, my young Christian, remain loyal to Christ yesterday in the office when others spoke disparagingly of the church, the body of Christ? Young men and young women,

you are facing the crisis. The world is changing overnight. Whether it will be saved depends upon you, and whether you will be equal to the task depends on your loyalty to Jesus Christ and his way of life. Pray the Lord to give you all, young and old, grace to live to-day in such a way as to honor him. Loyalty to Christ is the supreme need of the world to-day. Don't fail him. Keep cool, keep calm, but preach, teach and live Jesus Christ.

A Moderator's Frank Speech in Tasmania

THE Moderator of the Presbyterian Church of Victoria, Dr. C. N. Button, has been in Tasmania. While here he called forth some comment by his frank speech concerning the condition of the life of many churches. At Chalmers church in Launceston he spoke of the appalling and widespread slackness of church members in all sections of the church. “The church,” he said, “has the one word people need to hear, but thousands of church people neither realise the opportunity nor help the church to seize it.” He described the attitude of some people who had told him they had not enough petrol to attend church services when he knew they had enough to go to the races as “humbug.” While we know very little of this kind of humbug from actual experience, none of us will question the need for avoiding slackness of any kind in church life.

Hotel Hours

Since the closing time of shops has been fixed at 6 p.m., there has arisen in Tasmania an outcry against the freedom allowed to hotels which still remain open till 10. The outcry has not all come from church groups, nor from temperance organisations. The Trades Hall has been vociferous and the Women's Non-party League has taken up the cry. “This,” they say, “is not a temperance question but one of equality of sacrifice.” The Premier, Mr. Cosgrove, said that the closing hours of shops had been fixed by the Federal Government, and that therefore the charge against the State Government of preferential treatment for hotels was inaccurate. “The hours of hotels had been fixed by Parliament,” he said, “to enable them to be available for the use of the public during hours of recreation.” Unfortunately, this attitude of thinly disguised favor to the liquor interests is not a surprise to many people in this State. A public meeting in Hobart decided to seek State-wide support for a petition to the Prime Minister, asking for uniformity in closing hours of shops, liquor bars and other trading concerns.

Influx of Preachers

The preaching personnel of Tasmania is usually small in contrast with larger States, and had fallen recently to the number of three, one of whom is doing chaplaincy work. With the presence of J. E. Thomas at Margaret-st., Launceston, the arrival of R. L. Arnold to take up the work there, the visit of D. D. Stewart to conduct volunteer missions at Invermay and Dover, and the short ministry of C. Smith at Sandhill, there is a considerable even if temporary increase.—Folliott T. Morgan.

Our Young People

W. R. Hibburt

AN EVACUATION PROVISION

THE military and educational authorities have evacuation plans complete. “Be ye also ready” is the challenge to Bible schools. Extraordinary events justify extraordinary action.

Six thousand cards have been issued by the Victorian Bible School and Young People's Department to schools in areas to be evacuated. The cards are distributed direct to scholars or by the teacher's visitation to homes. Parents are urged to put the card in a place where it will not be omitted from the evacuation kit. It is important before distribution for teachers to put their address on the back of post-card section.

This simplified plan of action is designed to:

- (1) Safeguard the spiritual life of the child.
- (2) Indicate to guardian the keen desire of the parent and teacher that normal Sunday school life should be continued.
- (3) Acquaint the teacher in quick time of scholar's whereabouts, so that a weekly letter may be forwarded.
- (4) Enable the notification to our rural school of scholars in their district.
- (5) Prepare the way for lessons by correspondence if necessary.

In the event of evacuation, all teachers are urged to attend school with senior departments, but use class time in corresponding with evacuated scholars.

IN BRIEF REVIEW

New Zealand.—G. R. Stirling, the new Dominion youth leader, is visiting the churches in the South Island.

New South Wales.—Youth Week is being observed from February 22-March 1.

South Australia.—The current department quarterly bulletin reports 31 decisions for Christ among Bible school scholars.

Western Australia.—The State conducted three successful camps: (1) Boys' camp, under direction of T. Bamford. (2) A young people's camp directed by E. Sherman. (3) A country girls' camp arranged by Mrs. Digwood.

Victoria.—North Richmond enterprised a vacation school during January, and is now inaugurating a seven-day week community programme. A reunion of 70 Christmas campers on January 29 manifested the sustained afterglow of the venture. Upwards of 2000 “Youth's Own Diary” are now in use. Copies are still available at sixpence each at address below. Registration for Hall's Gap camp should be sent immediately to the department office, Room 321, 3rd Floor, T. & G. Buildings, Collins-st., Melbourne.



Make the soul
at home with
holy things

I confess that I do not see why the very existence of an invisible world may not in part depend on the personal response which any one of us may make to the religious appeal. God himself, in short, may draw vital strength and increase of very being from our fidelity. For my own part I do not know what the sweat and blood and tragedy of this life mean, if they mean anything short of this.—William James.

Here and There

We received the following telegram from Sydney on Monday: "Committee decided mission work must continue despite difficulties; commenced Hornsby yesterday, encouraging start.—Hinrichsen."

In view of the strict censorship of news items, it is not possible to report news likely to indicate the movement of troops or ships. We desire our reporters to help us and refrain from mentioning anything that may suggest military movements or plans.

The "Christian Standard" honors P. H. Welshimer, of Canton, U.S.A., in a special issue of the paper. Mr. Welshimer has just completed a ministry of forty years with the church at Canton. He has led the congregation from a membership of about 300, in 1902, to 5807 today. Mr. Welshimer, who is a great preacher of the fundamental truths of the gospel, has shown that the gospel is always new and effective when presented with zeal and power.

R. H. Miller, the newly appointed editor of "The Christian Evangelist," appeals to the churches of the Restoration Movement in America to encourage the spirit of national unity by coming together in a closer fellowship. He urges that a united national convention be held to demonstrate that unity. Churches pleading for Christian unity ought to give a lead in such a direction. We hope that the plea will not be made in vain.

Recently a South African soldier wrote to a friend: "I don't know whether I have told you, but I have broken out with desert sores on my hands and arms. They say it is due to the sand, but I think it is the lack of vegetables and fruit. . . . They tell us that the reason for the scarcity of vegetables and fruit is due to the lack of shipping. Well, I would like to know how they get the 6,000,000 bottles of beer up every month. It makes one think, doesn't it?"

Churches throughout Australia observed Sunday as a day for special intercession on behalf of the nation. In doing so they joined with churches in Great Britain and other parts of the empire. While many gathered in humility before the Lord, vast numbers of citizens ignored the request and made the Lord's day another holiday, instead of a holy day. Our national failures ought to create a deeper realisation of our need of God's help. Each Lord's day ought to become a day of prayer for all.

Prof. Emil Brunner told this of himself, and perhaps for many who would hear or read it: "I was walking in Piccadilly Circus when I saw a—what you call him?—a sandwich-board man, and on back and front of the—sandwich?—there was a dinner advertised. It was a sumptuous repast, and yet it was inexpensive. But when I looked at the man who was carrying it, I saw that he was thin, poorly clad, and badly nourished. Suddenly it all came home to me. . . . Emil Brunner. . . . I say, you are like that man. You are advertising a great feast. . . . the greatest feast. . . . you are inviting all to come and eat, but you are not partaking of it yourself."

On Thursday, Feb. 5, a large gathering met at Margaret-st. Launceston, chapel to welcome Mr. and Mrs. Roy L. Arnold and Relma. G. J. Foot was chairman. Musical items were rendered. Representatives of Launceston Council of Churches and Ministers' Fraternal, Sandhill and Invermay churches, State committees and the church's auxiliaries expressed words of welcome. J. E. Thomas gave a short address, and Mr. Arnold later responded. Ladies of the church served supper in the school hall, when an opportunity was given of meeting Mr. and Mrs. Arnold and Relma. After waiting so long for a preacher, members rejoice in the coming of our brother and his wife.

We are always anxious to receive news of church events. News that is up to date is wanted. It is not possible to announce coming events under heading of "News of Churches." We ask for co-operation of all in this regard. If we oblige some, we find it difficult to refuse others.

Dr. T. Z. Koo, at a meeting of the National Missionary Council, on July 29, 1941, said: "The war has taught the churches that Christianity is not just a group of ideas about God. A living faith is wanted; a religion that will stand the shock of any situation. The churches now realise that they have to lead people to Christ, not just implant ideas about God, and a much finer type of Christian is developing. The immediate future will be a supreme testing time for practical religion."

Here is a story from Guy L. Morrill's book, "More Stewardship Stories": A little girl lays 25 cents in nickels and coppers on the drug-gist's counter saying, "I want a miracle," explaining to the wondering clerk: "My little brother is very sick, and I just heard the doctor tell my mother that unless she could get Dr. Lorenz that only a miracle could save him. Mother didn't think we could get Dr. Lorenz, so I opened my penny bank and got out this 25 cents to buy a miracle." A gentleman who overheard said, "Will you take me to your house? I am Dr. Lorenz."

The third year of the correspondence course of the College of the Bible is due to begin in the first week in March. Intending students should now enrol. The fees are one guinea per year, or 6/- per subject per term. The subjects for the first term this year are—(1) The Life of Christ, and (2) Sermon building. The tutors will be G. J. Andrews and T. H. Scambler. Books required for the first term are "Jesus Christ," by Anthony Deane, and "How to Prepare an Expository Sermon," by H. E. Knott. Students who have completed the first two years, and who continue through this year, will qualify for the correspondence course certificate. Send enrolment fees to Principal T. H. Scambler, College of the Bible, Glen Iris, S.E.6, Victoria.

Mr. Eddie Cantor was recently caught in a wind-storm in Los Angeles. He took cover in the doorway of a church. That, he declared in a broadcast, set him thinking. "The world to-day is going through something far more threatening than a windstorm. Every single one of us needs refuge of one kind or another. And I know of no better place to go for it than a church. The church must be a very strong and righteous thing, for it has survived every enemy it ever had! And the Book which embodies the principles of the church, the Bible, is still at the top of the best-seller list. We are extremely fortunate to live in a country where we can worship as we please, when we please. Let's make the most of that blessing. Go to church! The greatest calamity that can befall a people is the loss of religion."

The annual report of the Joint Council for Religious Instruction in State Schools has just been published, and it is satisfactory to note that in spite of great difficulties, owing to enlistments and petrol rationing, the work has been well maintained. Regular religious instruction is being given to 168,182 scholars in 2220 State schools. This work is being undertaken by 1755 voluntary instructors, who are rendering very valuable services. Some visit as many as ten schools. The council is, however, concerned that there are 319 grades in the metropolitan area without instruction. It is a very serious matter, and it is a challenge to the Christian community. An appeal is made to those who are willing to undertake this important task to advise the secretary at an early date as the work of religious instruction begins in the first week in March.

Open Forum FOR "CHRISTIAN" READERS

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

RELIGION IN RUSSIA

AFTER reading a paragraph in the "Christian," 4/2/42, about "Christianity in Russia," I would like Sir Stafford Cripps and others to read "With Christ in Soviet Russia," written by a Russian, and Edwin Orr's account of his experience there. I also saw some lantern slides shown by Colonel Miles, and their anti-God propaganda was nothing short of insulting and blasphemous. Anyone seeing these must only be shocked at such daring. If, because we are allied to Russia, we give up condemning their wicked movement, what will God think of us? It is more important to have God's approval than Russia's. Let those who now find it convenient, turn about in their views, but let Christians condemn what is definitely responsible for the deaths of thousands of their brothers and sisters in Christ. Sir Stafford Cripps says in very mild and soothing words that religion was not considered "good" for the people and had been merely "discouraged." It has been put down with an iron hand, and those most devoted and determined suffered most. Until recently this was openly admitted by our leading men.—E. Graham, Toorak.

Victorian Women's Executive

THERE was an attendance of 112 on Feb. 6. Mrs. H. C. Bischoff, president, in the chair. Devotions were led by Mrs. C. R. Brough. Prayer was offered for the bereaved and those anxious over loved ones. Miss M. Jones, W.C.T.U., gave an interesting address on "Forces of Evil in Our Midst and the Power of Prayer." Miss Hurren (S.A.) was welcomed. Sympathy was expressed with Mrs. J. E. Allan, Mrs. G. J. Andrews and Mrs. A. W. Connor.

A resolution to be forwarded to Mr. Bailey, Chief Secretary, Parliament House, reads thus: "That this executive appeals to the Premier, the Hon. Mr. Dunstan, to do his utmost to prevent the employment of women in place of men to serve liquor in licensed premises."

General Dorcas Committee received several acceptable parcels, £12 from Margaret Goudie Fund, a cash donation from a young man for Christmas cheer for some poor children. 162 articles were despatched to Hospital Committee, Convalescent Home, Eye and Ear Hospital, City Mission, Queen Victoria Hospital. 11 homes were cheered with cash. Goods forwarded to chaplains were received from Balwyn, Fairfield, Essendon, Surrey Hills, General Dorcas; Boronia, 12/6; Phi Beta Pi, £1/2/-.

Hospital Visitation.—103 visits were paid to institutions; many letters written for patients. We thank all for gifts which have been distributed to the sick in various public hospitals, also for cash donations.

Social Service.—From interested friends we have received 40 parcels. We have been able to send out 25 parcels of clothing, toys and groceries. We have been able to assist some mothers in preparing their children for evacuation if necessary.

Prayer committee paid a visit to the church at Dandenong. The meeting was a happy one, and our visit appreciated.

Isolated Sisters.—Letters written, 129; replies, 18.

Next meeting of executive, March 6. Mrs. Crellin leads devotions, speaker from British and Foreign Bible Society.—L.R.

News of the Churches

TASMANIA

West Hobart.—Bible school picnic was held at Long Beach on Jan. 31. J. Woolley was speaker at morning meetings and J. Park at gospel services of Feb. 1 and 8. Offering was taken for aborigines Feb. 8. Several brethren were away helping country churches. Mr. Tease is still in camp as chaplain.

Launceston.—R. L. Arnold conducted the first services of his ministry on Feb. 8. Both worship and gospel meetings were well attended, 143 breaking bread during the day and 156 being at evening meeting. At 11 a.m. J. E. Thomas welcomed Mr. and Mrs. Arnold; two others were received into fellowship and two received by transfer from Invermay. After evening service the congregation said farewell to Ken Barton and Max Kane, who are entering the College of the Bible, and J. E. Thomas made a presentation of books, farewell gifts from the church. Offering for aboriginal mission is to date over £9.

WESTERN AUSTRALIA

Perth.—At church meeting on Jan. 28, a helpful talk was given by A. B. Povey. On morning of Feb. 1, an offering was taken for Aborigines' Mission, and J. Wiltshire exhorted. At gospel service Mrs. H. Smith rendered a solo. Mr. Wiltshire gave a stirring message, and afterwards delivered a broadcast address.

Kalgoorlie.—Morning message on Jan. 25 was given by Maston Bell, from Perth. Mrs. E. C. Smith and Mrs. F. Stephenson sang a duet at night, when H. R. Fitch was preacher. Mr. Fitch also spoke on Feb. 1. The special offering for aboriginal work was taken up. Dorice Polkinghorne rendered a solo at night. After this meeting the brethren gathered in the hall to bid farewell to Ben Turner, leaving to work in Perth.

Subiaco.—The church has been greatly encouraged by the arrival of Mr. Roffey as associate preacher with R. Raymond in Subiaco-Nedlands district. An induction service and welcome social took place on Jan. 29, when all branches of both churches expressed their joy and also great hopes for the future. Sympathy is with Mr. Snaith and family at the sudden calling home of a very faithful member, Mrs. Snaith. H. Pollard and D. Curnow are congratulated on attaining their B.Sc. degrees.

Narebeen-Bruce Rock.—The churches concerned regret to report the termination of the ministry of C. H. Hunt, who has accepted a call to serve the church at Fremantle. Farewell evenings have been held in several places throughout the wide circuit in which Mr. and Mrs. Hunt have been laboring for past five years. The Home Missionary Committee seeks a successor to carry on the wheatbelt work. Mrs. Hunt has made good progress after an accident which left her with a broken leg. She is now able to get about again.

VICTORIA

Portland.—On Jan. 25 A. Pocklington, secretary of Upwey Extension Movement, preached a splendid sermon. Mr. Davey addressed the church on Feb. 1.

Melbourne (Swanston-st.).—On Feb. 8 A. A. Hughes preached at both services. Members are returning from holidays. Offering for aborigines' Sunday so far amounts to £10.

Carlton (Lygon-st.).—National day of prayer was observed at all services on Feb. 8. Miss Joyce Gullidge was received by transfer from Launceston. All auxiliaries are again holding regular meetings after holidays.

Echuca.—Lord's day meetings are fairly well maintained. Mrs. E. Lawry (Strathfield), a foundation member, was welcomed at worship on Feb. 8. A social evening was tendered I. Hillier ere his departure for W.A.

St. Kilda.—During Mr. McCallum's vacation A. L. Finger, L. Braden and A. M. Norton conducted services. Mr. McCallum returned to a full-time work on Feb. 1. All departments have settled down to work following new year's break.

Doncaster.—On Feb. 1 Mr. Banks and Mr. Bischoff exchanged pulpits. Mr. Banks was speaker on Feb. 8. A complimentary social was tendered to Don Cameron on occasion of his marriage. A presentation was made on behalf of church.

Ormond.—At midweek prayer meeting C. L. Lang gave a good message. C.E. Society has started meetings for the year with good attendance. Women's Mission Band had a very good meeting and fine attendance. On Feb. 8 C. L. Lang gave good messages.

Hampton.—Speakers on Feb. 8 were R. T. Pittman and C. G. Taylor. Sympathy of church is with Mrs. McLaren in the death of her father, Mrs. Chilvers in the loss of a son. C. McKenzie is reported missing. Offering for aborigines' work reached £5/3/9.

Springvale.—Good meetings and splendid spirit prevail. Mr. Anderson's messages are appreciated. There have been three more confessions. Preparations are being made for first baptismal service on Feb. 15. Interest and prayers of sister churches are solicited.

Reservoir.—J. E. Searle at morning service on Feb. 8 gave a helpful and inspiring message. Gospel service was well attended, several visitors present. Good Companions resumed on Feb. 4 and Boys' Club on 2nd Both were well attended, young people showing great interest.

Bet Bet.—Average attendances at morning and evening services are well maintained. Mr. Eager spoke on morning of Feb. 8, and at close of his evening address, Miss Peg Bryant confessed Christ. Reg. Fremantle has enlisted in R.A.A.F., and expects to be called up for training soon.

Bentleigh.—On Feb. 1 J. D. Lang, from Brighton, addressed morning meeting and C. B. Nance-Kivell the gospel service. On Feb. 8 C. B. Nance-Kivell gave the church an impressive address. Mr. Wallington, of Brighton, conducted evening service. Attendances have improved of late.

Ascot Vale.—On Feb. 8 a very impressive induction service was conducted by Principal T. H. Scambler to mark commencement of full-time ministry of B. V. Coventry. Mr. Scambler presided, Mr. Coventry gave the address. Evening meetings are very bright. Most auxiliaries have started new year's work. An intermediate Endeavor Society has been commenced by Mr. Coventry.

Balwyn.—There was a splendid morning attendance on Feb. 8, and 143 broke bread for the day. Mrs. Elliott, of Drumcondra church, has come to reside in the district. R. J. Smith has returned from holiday to take up the superintendent's office again in Bible school. In the evening there was one decision for Christ, a young man. Mrs. Sindry's son has been reported missing in Malaya.

Frankston.—At annual business meeting encouraging reports were received from all departments. Members rejoice in the widening ministry of the church. Many local residents are attending morning and evening services. About £252 was contributed by members and friends for furnishings, etc., for chapel. On Feb. 1 two young people were baptised. Feb. 8, the day of prayer was observed. An elderly lady was baptised, and a senior girl from Bible school confessed Christ. Mr. Bond spoke to large congregations at both services. Visitors were present. Women's Mission Band held first meeting for year on Feb. 4; Mr. Bond was speaker.

Hamilton.—Sunday morning attendances are very good. Messrs. Mountjoy and Robb gave helpful messages during Mr. Hargreaves' absence on holiday. Mr. Baker, of Baptist church, took midweek meeting on Jan. 28. Miss Val. Spillman is out of hospital after operation. Mr. and Mrs. E. Gamble, of Mt. Gambier, S.A., were visitors on Jan. 25. Sunday school attendance has passed previous record.

Preston.—At close of week-night prayer service on Feb. 5, C. J. Robinson was presented on behalf of the church with a wristlet watch as a token of appreciation of his ministry. W. R. Hibburt was speaker on Feb. 8. He delivered morning address, spoke to all departments of Bible school, and conducted gospel service, at which a solo by Mrs. Hibburt was enjoyed. On Feb. 7 Rose Box was married to Ray Fisher, W. Gale officiating.

Oakleigh.—160 children and adults journeyed by train to Edithvale for Bible school picnic on Australia Day. At Bible school on Feb. 8, film projector was used to illustrate mission work among aborigines. At evening service offering for work of Aborigines' Mission Board was received. At close of Mr. Neighbour's address, two young ladies made the good confession. There is increasing interest in Sunday services and in midweek prayer meetings.

Camberwell.—114 broke bread on Feb. 8. Bible school and J.C.E. are particularly active. A. Sindry has been reported missing in Malaya. Bibles were presented on Feb. 8 to Mr. and Mrs. Davis, Lieut. and Mrs. D. Murray, Mr. and Mrs. K. Harding, Mr. and Mrs. Muller, jun., all of whom have recently been married. Mr. Beattie, a fine Christian and a friend at Camberwell, passed away on Feb. 6. Mrs. and Miss Candy have been received in from Middle Park.

Mildura.—Attendances were excellent on Feb. 8. Services were appropriate to national day of prayer. J. Lewis was speaker. At business meeting on Jan. 28, officers were re-elected. J. Lewis has accepted a further two years' engagement. Boys' club collected a large quantity of aluminium from district, and are now making camouflage nets. They had an enjoyable tea on Feb. 6. Sunday school picnic held at Sandalong Park on Jan. 26 was a great success. A Girls' Fellowship has been formed. Ladies' Guild resumed activities on Feb. 5. Midweek prayer meetings have re-commenced with fresh enthusiasm.

South Yarra.—The sudden passing of A. W. Connor terminated a very happy association with all members and auxiliaries during his ministry. Both he and Mrs. Connor quickly won the affections of both young and old and joined in all of the church's activities. Jack Pitts has been transferred from Flinders Naval Depot to Sydney. Edgar Wilson has been appointed superintendent of Bible school, and Fred Linton is now secretary following Mr. Walters, who has been secretary for about 12 years. Service on the platform has been given by Messrs. Brown, Dr. Hinrichsen, R. W. Payne and J. Mackay, to all of whom the church is grateful.

Ballarat (Dawson-st.).—Speakers at Dawson-st. recently have been: mornings, Mr. Feary, of York-st., Robertson McCue, of L.O.A., and T. Comer; evenings, H. Edwards, of York-st., and W. W. Saunders, who gave special message on aborigines on Feb. 1, and conducted special intercession service Feb. 8. At Dove-ton-st. speakers have been: morning, W. Batch, T. Comer, W. W. Saunders; evening, A. Graham and W. Reid. At Mt. Clear, T. Comer, M. Bailey and Mr. Feary. A young woman from Mt. Clear was immersed and received into fellowship on Feb. 1. At close of Mr. Saunders' address on Feb. 8 a woman confessed Christ. Miss Florence Horbury was married Jan. 31. Teachers held quarterly meeting Feb. 7. Prayer meetings have resumed at Dawson and Dove-ton-sts. with increased attendances. Sympathy is tendered to Miss Selovitch in her recent bereavement.

Fitzroy (Gore-st.).—Fair meetings have been held past few Sundays. Mr. Whiting has given helpful messages. Bible school picnic was held at National Park. An aged man (husband of Mrs. Evans) made his stand for Christ on Feb. 1, was baptised on Feb. 4, and received into fellowship on Feb. 8. Over £20 has been paid into a "prisoner of war fund." A card was received by Mr. Shephard from Pte. W. Brochie, who is a prisoner in Germany. He was quite well.

Gardenvale.—The church has enjoyed delightful messages of Messrs. T. R. Morris, Hartvigsen, Williams, W. Clay, Wallington, R. P. Morris, Nance-Kivell and J. B. White, children's evangelist. Mr. Nance-Kivell is leading the church in a very practical and spiritual service. At a recent church meeting a decision of importance for the advancement of the cause of Christ was reached. A building fund was inaugurated. Sisters' Mission Band re-commenced meetings. Bible school had best attendance for a long while. J.C.E. held an enjoyable picnic at Sandringham. Aborigine offering was £1/10/-.

West Preston.—At annual meeting of the church on Feb. 3, it was decided to ask Mr. Wigney to continue for a further two years. Tribute was paid to the splendid manner in which he had served the church over last four years. Election of officers: Elder, A. E. Wood; secretary, F. V. Brown; treasurer, Mr. Mortyn; deacons, Messrs. Green, Ferris, Ferguson, Seal, Anderson, Notman. Mr. Turnham (chairman) made reference to the work of Mr. and Mrs. Grainger over last few years, and on behalf of the church made a presentation, wishing them God's blessing as they undertake supervision of work at Reservoir.

SOUTH AUSTRALIA

Lenswood.—Bible school and gospel meetings are held at Forest Range. A lad who recently made the confession was baptised at Maylands and has been welcomed into fellowship.

Edwardstown West.—On Feb. 1 Mr. Pike gave a fine exhortation, and at night Gordon Ellis took gospel service. A very successful Bible school picnic, in which Col. Light Gardens joined, was held on Feb. 7, over 200 being present. Mr. Bowden gave a good message on morning of Feb. 8, and Mr. Pike's gospel message was appreciated. The church has adopted the use of duplex envelopes.

Whyalla.—On Feb. 1 Mr. Ryles and Mr. Cox spoke morning and evening respectively. At a business meeting held on Feb. 4, Messrs. Brougham, Cox, Greenfield, Stevenson and Tregloan were elected deacons to comprise first office board for the church, and Mr. Tregloan as secretary and Mr. Ryles as treasurer. Mid-week prayer meetings continue to be well attended. Miss Lorna Cox was received into fellowship from Queenstown on Jan. 25.

Hindmarsh.—At morning worship on Feb. 8 Wm. L. Ewers gave a splendid exhortation. Attendances are suffering, mainly from petrol restrictions. Some members living at a distance have had to transfer membership. Mr. and Mrs. Weeks and family, Mr. and Mrs. P. W. Brooker and Miss Daisy Brooker, and Mr. and Mrs. Jack Brooker have had to take their letters to Semaphore. At gospel service Mr. Ewers preached. The choir helped with an anthem.

Moonta.—F. G. Banks, who has ministered to the church for over three years, conducted farewell services on Jan. 25. A farewell social was tendered him on Jan. 27. He was the recipient of a fountain-pen from the church, and Mrs. Banks, who was absent, was given a piece of pottery-ware by the Ladies' Guild. Mr. Banks commenced his ministry at Croydon on Feb. 1. Local brethren are carrying on the work. A. Doley and D. J. Lawrie spoke at services on Feb. 1 and again on Feb. 8. Half-yearly business meeting of church was held on Feb. 5. Active membership is small, but the church is determined to continue her witness for her Lord. R. S. Carter is again an inmate of Wallaroo Hospital.

Forestville.—A young woman confessed Christ on Feb. 1. She and her brother were baptised on Feb. 8, when a special gospel meeting was held at which a large number of Bible school scholars was present. Choir and scholars joined in singing well-known Bible school hymns. In place of annual picnic, a tea party was provided for scholars on Feb. 7.

Gawler.—The church is deeply indebted to Mr. Edwards for the splendid way in which he helped after Mr. Fitch left for Kalgoorlie. Members were pleased when Mr. Bartlett arrived to take over the work. Recently junior and senior Endeavor societies have re-commenced. S. Edmunds and G. Lee gave helpful messages on Feb. 8. E. J. Corbell, who has spent the last five years in the Northern Territory, where he has been unable to attend any church service, was welcomed back.

Prospect.—Morning and afternoon services on Feb. 8 were conducted by D. Hammer, who outlined the work of the mission in New Hebrides. He also addressed C.E. and Sunday school. C. Schwab gave a stirring message at evening service. P.B.P. and K.S.P. clubs held a prayer vigil prior to their church parade. A young lady, Miss M. Brittan, was welcomed into fellowship, having acknowledged Christ at Victor Harbour. The church expresses sympathy with Sisters Burns, Plunkett and Trenoweth in the loss of loved ones.

Cottonville.—Mr. and Mrs. Manning, returned from annual holidays, were greeted by fine attendances at all meetings. Sunday morning gatherings are inspiring; gospel meetings have improved a little. The elders, in a letter to members, have appealed for co-operation in the year just begun. Auxiliaries continue, despite many military call-ups among the young men. Sunday school is practising for anniversary. The Endeavorers conducted a letter writing night, letters being written to all the church's representatives in fighting forces, overseas and in militia.

QUEENSLAND

Monkland.—L. Larsen conducted services during A. J. Fisher's holidays. There were excellent attendances. J.C.E. has supplied a concrete path in front of chapel, and kinder teachers have improved classroom with pictures. E. Trudgian preached on Feb. 1. Bible school and J.C.E. have both made a good start for 1942. Aged Mrs. Turner passed home on Jan. 19.

Brisbane (Ann-st.).—Leigh Hinrichsen was immersed on Feb. 3. Good services were held on Feb. 8. There were 171 communicants. Hugh Nicholls, Oxford Group leader, and Miss Ivy Roberts were welcomed to membership. Visitors included Mrs. Chas. Pratt. Mrs. W. Keeble was evening soloist. Some members are evacuating to inland and southern centres. Mr. Brooke now conducts a weekly lunch-hour intercessory service in the chapel on Thursdays.

Albion.—Services kept up splendidly throughout January. R. L. Williams' leadership and teaching are greatly valued. Prayer fellowship attendances on Wednesdays exceed 30. Annual business meeting on Jan. 28 and Feb. 4 well attended, and reports indicate considerable activity and success. On Jan. 25 J. W. Bleakley, late Chief Protector for Aborigines, addressed church. Offering for aborigines, £11/15/- first Sunday. Mr. and Mrs. Ray Burdeu returned; Ray has enlisted in A.I.F.

Maryborough.—Miss Jessie Smith and Mervyn Newhall were married on Jan. 17, V. S. Dalling officiating. At Sunday afternoon service at Urraween on Jan. 18, two young girls confessed Christ; they were baptised and received into fellowship on Feb. 1. Urraween brethren journeyed to Maryborough to attend services. The church extends its sympathy to the relatives of P. Larsen, who passed away on Jan. 31, after a long illness. The services at chapel and graveside on Sunday were conducted by Mr. Dalling.

Gympie.—During A. J. Fisher's holiday Messrs. Larsen, Trudgian and Fittell conducted services with good attendances. On Jan. 25 a soldier from local camp was baptised by Mr. Larsen. Bible school and C.E. are now meeting again. On Feb. 1, morning service was broadcast by courtesy 4GY, this being the first church service on the air from this station. At night a youth service was conducted for world's C.E. day. An offering for Red Cross was received. At Tewantin, on Jan. 25, several Gympie members met at Methodist church for a united communion service.

NEW SOUTH WALES

Paddington.—The morning service on Feb. 8 was well attended. Mr. Stimson, conference president, spoke. C.E. had a visit from Mr. Armstrong, who gave an interesting talk on the Boys' Home. The Sisters' Memory Guild opened the year with a good meeting.

Mortdale.—There have been increasing attendances at Sunday school the last few weeks; over 40 now enrolled. Mr. Bagley, Bexley North, is training scholars for anniversary. Last two Sunday evenings A. Surtees delivered appreciated messages. A start has been made to erect new ceiling.

Bankstown.—On Feb. 7 the Sunday school children were given a treat in the church grounds. Tea was served, and an entertainment followed until 8.30. This replaced the annual picnic. On Feb. 8 F. C. Hunting, youth director, spoke to the teachers at a tea table conference, and at gospel service at night. A happy and profitable time was spent.

Chatswood.—At morning service Feb. 8, S. Stevens, of Enmore, brought a message to the church. In the evening Mr. Youens spoke. The passing of Mrs. S. Lawring is regretted, and sympathy is extended to relatives. Women's Mission Band held inaugural meeting for 1942 on Feb. 3, when Mrs. A. R. Main brought the message, and there was an attendance of 50.

Auburn.—The work is proceeding very happily. The preacher, Ethelbert Davis, has been particularly busy the last few months. Recently the Sunday evening service was conducted by Mr. Brainwood, of Dubbo Baptist church, who was assisted by Miss A. Lawson and Mr. Archie Dawkins. Reg. Smith, choir leader, and many other of the young men have been called up for military service.

Canley Vale.—E. C. Hinrichsen on Feb. 1 gave an encouraging message at morning service. S. H. Wilson conducted gospel meeting; there was one decision. A baptismal service followed, when three young men were immersed. On Jan. 31 a social evening was held in honor of Miss Mary Charles, who is about to enter the College of the Bible, Glen Iris. Mr. Wilson made a presentation to Miss Charles on behalf of S.S. teachers and church members.

Bexley North.—With wiping off of building debt, the church faces the new year free of debt. Messages by Messrs. Corlett, Weir and C. Byrnes have been appreciated. Cottage prayer meetings have commenced in place of midweek services owing to blackout restrictions. Several new scholars have been enrolled in Bible school, where class competitions have been instituted. T. Weir has conducted all gospel services this year but one, when sickness prevented. E. Baker and J. Saville filled in at short notice.

Hurstville.—Morning services continue to be well attended. On a recent Sunday Mr. Alcorn addressed the church on "Giving" and appealed for more general use of both sides of the duplex envelopes. The response has resulted in their wider use and increased giving for others. Four recently baptised were received into fellowship on Feb. 8, when there was a good meeting, and Mr. French, superintendent of Bible school, spoke. Mr. Alcorn preached at night. The church regrets the passing away of aged Sister Bonded.

Marrickville.—Sickness amongst members has somewhat lessened attendances, but general interest is well maintained. At close of a fine address by Mr. Thomas on Jan. 25, two adults made the good confession and two were baptised. One of those baptised was a convert of the mission held at Georgetown by Mr. Thomas last March, the other a contact of the Hinrichsen-Morris mission at Wagga. Y.P.S.C.E. and Bible class visited Collaroy home for crippled children on Jan. 24.

Georgetown.—On morning of Feb. 1 Mr. Amos gave the address. The birth of Christian Endeavor was celebrated in evening, when members of the three societies took part. Mr. Amos gave the message. A young lady confessed Christ, and a young lady was baptised. Christian Endeavorers of district met in Georgetown chapel on Feb. 7 for a social at which a collection was taken towards A.I.F. ambulance, and the second year of Mr. Amos's ministry was recognised. On Feb. 8 Mr. Verco gave morning address. Mr. Amos preached at night.

Albury.—Meetings were well maintained during January. All auxiliaries have commenced work for year. Young people's work is healthy and progressing in spite of loss of young men who have entered camp. On Jan. 18 Mrs. Wells was baptised. On Jan. 25 Mrs. Brennan made the good confession and was baptised on Feb. 1. They received the right hand of fellowship on Feb. 8. Mr. W. Combridge addressed the church at Western Hill on Feb. 8. The church is happy to have the fellowship of many young men from sister churches, at present in camp at Bonegilla.

Grafton.—Mrs. Newell was much loved here, and news of her passing was received with keen regret. Sympathy goes out to relatives and friends of Gran. Johnson. Mr. Wylie conducted service at chapel and graveside. Bible school and week night meetings have resumed. Mr. Wylie recently completed twelve months here. A review of the work at annual business meeting showed encouraging features. While membership had decreased through removal and death, reports from departments showed increase in Bible school, C.E. and prayer meeting. Finances well maintained. Church building debt has been reduced by £50. Every appeal in the State and for overseas has been responded to. An anonymous gift of £29/19/6 has been received for necessary work on church premises.

Lismore.—On Feb. 1 A. Baker, of Kingsford, gave appreciated addresses. Ronald Brown confessed Christ. Sympathy is extended to relatives of Mrs. Fred. Murray, called home Jan. 28 after several weeks in hospital. She was a faithful member of many years. On Jan. 24 the church farewelled Mr. and Mrs. Laurie Hancock, leaving to reside in Newcastle. Mr. Hancock gave 15 years' service as treasurer, and was a deacon for a longer period. They were presented with a clock from the congregation and a vase from Bible school. Visitors have included Sisters J. R. Furlonger and H. Hermann, Brisbane. Sister H. J. Keevers, of Bangalow, has been restored after injuries in a motor accident. Mr. Taber, sen., is still in hospital. C.E. society held consecration meeting on Feb. 3 at home of Mr. and Mrs. E. C. Savill.

ADDRESSES

J. E. Brooke (preacher Broken Hill church, N.S.W.)—248 Wolfram-st., Broken Hill.

H. Edwards (preacher Ballarat East church, Vic.)—114 Eureka-st., Ballarat East.

C. H. Hunt (preacher Fremantle church, W.A.)—24 Duke-st., East Fremantle.

H. E. R. Steele (preacher Cottesloe church, W.A.)—31 Salvado-st., Cottesloe.

H. I. Walmsley (preacher Albury church, N.S.W.)—The Manse, 590 Schubach-st., East Albury.

Protestant Truth Literature

Out of Romanism. An Autobiography by E. D. Dando. 2/3.

Britain, the Pope and the War. An open letter to the Prime Minister of Britain by J. A. Kensit. 4d.

The Menace of Rome. A Call and a Warning by W. Dunbar McConnell. 10d.

The Price of Priestcraft. Howard Evans. 1/9. Why I Left the Church of Rome. Father Chiniquy. 4d. (Postage extra.)

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Bible school secretaries please note. Carey Bonar Sunday School Hymnaries wanted, new or secondhand in good condition; state prices and reply to secretary, Carnegie church of Christ Bible school, A. H. Galletly, 1 Hooper-st., S.E.9, Vic.

In the event of child evacuation, lady would like furnished room or board for self and grandchild aged two years, farm Boronia preferred; can pay board and help light duties; church member. Davies, 9 Leas-st., Dennis, N.16.

BIRTH

JACKEL.—On Jan. 5, at the Korong Bush Nursing Hospital, Wedderburn, to Mr. and Mrs. B. A. Jackel—a daughter (Ruth Lilian).

DEATH

SYMES.—On Jan. 29, 1942, at private hospital, Preston, Margaret, beloved wife of the late W. Symes, and loving mother of Margaret (Mrs. H. Edwards), mother-in-law of Hubert, and grandmother of Shirley and Thelma. Aged 92. Convert of the late Stephen Check. In God's care peacefully sleeping.

IN MEMORIAM

Sweet memories of our dear Nellie, who was called home on Feb. 13, 1941.

—Inserted by H. B. and A. G. Robbins.

BURNS.—A tribute of loving remembrance of our dearly beloved mother (Frances Marian), late of Williamstown, who passed away Feb. 13, 1941, at 31 Wordsworth-st., Moonee Ponds.

The passing years can never change

Our thoughts of one so dear;

Fond memories linger every day,

Remembrance keeps you near.

—Inserted by her ever loving son and daughter, Blanche and Jim.

LONG.—In loving memory of my dear wife Elizabeth and our dear mother, who passed away suddenly at South Yarra, Feb. 17, 1939 (late of Bendigo).

"We have you in our memory,

God has you in his care."

—Inserted by her loving husband and family.

WARD.—In memory of our beloved brother in Christ, evangelist and trustee, William Ward, who fell asleep in Jesus, Feb. 12, 1941.

Best be the tie that binds

Our hearts in Christian love.

—Inserted by officers and members of the Northcote East church.

BEREAVEMENT NOTICE

Mr. Reginald Rankine, son, and other relatives of the late Mr. and Mrs. Andrew Rankine, of Adelaide, wish to express their sincere thanks to kind friends everywhere, for their many expressions of sympathy. Especially would they thank Mr. F. Collins, of Dulwich, for his unstinted help given in the hour of deepest need. All are asked please to accept this as personal acknowledgment of sincere gratitude.

COMING EVENTS

(16 words, 6d.; additional 12 words, 6d. Displayed, 2/- inch.)

FEBRUARY 18.—The members of the Victorian General Dorcas will meet in the Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters interested in this work are invited to attend.

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

FEBRUARY 22.—South Yarra annual home-coming services, at 11 a.m. and 7 p.m. Visiting speakers at both services. Soloist, Miss A. M. Scarce. Past members and friends will be very welcome. Hospitality will be provided.

"THE LORD OF GLORY"

A series of addresses on the above subject will be given in the

GARDINER CHAPEL

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(Camberwell tram passes the door).

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

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.

Week night meetings at 8 o'clock.

All are invited to participate in these special meetings.

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Christmas Season in New Hebrides

Christmas, Nduindui

CHRISTMAS here was such a sad one. We had no less than four funerals Christmas week. One, a teacher from "up top," and then, on Christmas eve, the wife of our Nduindui teacher, Abel Barney, passed away. We had Mr. Spooner for dinner that evening, and as it was while we were dining that the news came, I left Sister Wakely to look after our guest and went down to see if I could help. We had a "blow" Christmas eve, and it was raining, had been for days, and it was a wild night. We held a short prayer service in the home, and as I watched those reverent kneeling figures—such a contrast to the heathen ritual of not so long ago—my heart was filled with praise and thanksgiving that the Babe of Bethlehem had power to work such a change in the lives of men.

Baptismal Service

This was a most impressive service. The earth with its rich green carpet, the sea and sky still troubled, the huge showers of spray from the waves dashing in against the dark rugged rocks, and the huge tree under whose branches we sheltered, all united to form a magnificent background for the service of praise. Eight people were baptised.—M. L. Clipstone.

New Year

We have just had a visit from the carol singers. These came attired in their best whites, each carrying flowers and branches of hibiscus. The company grouped itself around the front of the mission house, and sang many carols to us. The singing was beautiful. We were each presented with a posy and three Australian cheers were given for us and Mr. and Mrs. Hammer and children in Australia. Before they left they decorated the front of the house with the flowers and hibiscus branches. Quite gay and gala. It is a beautiful moonlit night, at least morning—the sea as I can see it from here is a shimmering sheet of silver. I really enjoyed New Year's eve and morning.—Violet L. Wakely.

Our nurses write saying that the work is in splendid heart, and that they are enjoying good health. They are conscious of our prayers, and ask for their continuance. Miss Clipstone concludes: "We are ever mindful of the gift of peace and quietness, and of the fact that nothing here interferes with our worship and that we can go about our work in peace and quietness."

A BRAHMIN WOMAN SEEKING HAPPINESS

ONE night it was reported that a Brahmin (high caste) woman was lying on the office verandah. After evening prayers on the compound, I got a couple of the Bible-women to come with me while I investigated, as this was indeed an exceptional thing for such a high caste to even come on to a Christian compound. Sure enough, there she was lying. At first she appeared very strange, and I was afraid lest she may have been poisoned. She later took a little more interest in life, and told us her sad story of being the mother of eight children, but now her husband had turned her out and taken another woman. She had walked miles and miles to many of the sacred places seeking help and salvation, and was just worn out. She would every little while go off in a swoon. We reminded her that she was on a Christian compound, but she did not seem to mind, and even asked for food. We told her of the true Saviour, then she began to cry and said, "Don't tell me that, it makes me frightened." She pleaded that we would not touch her as she would become defiled, but just allow her to stay on that verandah for the night.

We felt very sorry for the poor creature, but we had to compel her to leave as we were afraid she may have been poisoned or interfered with in some way and directed to our compound, to complicate us. It was a most exceptional thing to have a Brahmin woman come on to our compound. Just a little thing it probably appears to you, but one of the many things that have to be dealt with carefully.—E. E. Coventry.

MORE BAPTISMS, INDIA

FOLLOWING our report on January 21, of 20 baptisms, we praise God for the report of three more from Dhond. This makes a total of thirty-one (including New Hebrides) since Federal Conference. God is blessing the work on all fields and more results are expected in the near future.

WORLD MISSIONARY STATISTICS

EUROPEAN Protestant missionaries at work in the whole world, 27,577; number of indigenous workers, 97,044, of whom 14,045 are women; indigenous workers in educational work of missions and of the church, 100,886; baptised indigenous Christians, 10,971,066; elementary schools, 53,158; pupils in these schools, 2,925,134; high schools, 1,218; hospitals, 1,092; indigenous doctors, 1,354; total income of Protestant missions, £9,281,535; revenue from other sources, £8,621,637. In 1928, at the Jerusalem conference, there were eight million Protestant Christians in the younger churches. In 1938, at the time of the Tambaram conference, the number had grown to thirteen million, an increase of 68 per cent. in ten years. The percentage increase in China was 40; in India and Japan, 50; 100 in Africa.

PRAYER

O LORD JESUS CHRIST, who hast taught us that the gates of hell shall not prevail against the church which thou dost build, we thank thee that at this tragic hour thy church is planted in every land, and does indeed transcend all barriers of nationality and race. Strengthen and enrich this universal fellowship, we beseech thee, and hasten the day when all shall know thee and rejoice within the shining bounds of thy kingdom, to thy everlasting glory. Amen.

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

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WHEN THE SUN SHINES

— WINTER SEEMS FAR AWAY.

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Obituary

Mark Chivell

ON Nov. 15 Mark Chivell was suddenly called home while staying with relatives in Ballarat. For more than half a century he had been associated with the churches of Christ. As a young man he was converted during a mission conducted in Mallala, S.A. All his life his favorite hymn of invitation was, "Are you coming home, ye wanderers, whom Jesus died to win?"—the hymn that was sung the night he made his decision. When the family removed to Victoria he entered into fellowship with the church at Brim. For many of the succeeding years he was in isolation, but he never failed to maintain his convictions. While he worshipped with the Presbyterians, Anglicans and Baptists, he could often be heard contending for New Testament faith and practice. He was regarded as a man of sterling Christian character by all who knew him. He is still gratefully remembered in the Mallee for his neighborly deeds, and for the Sunday nights spent in his home around the organ. Retiring in Warracknabeal, he became a member of the office board of the church there, and did much practical work in a quiet way. His car was always at the disposal of the preacher. Later he moved to Ararat, and was actively associated with that church. The last few years were spent in Portland. He was one of the foundation members there, and largely responsible for the commencement of the work. Health failed during the last few months, necessitating visits to Ballarat. It was during one of these visits that he suddenly passed away. It came as a shock to the family, but they rest upon the sure and certain hope of the gospel. He had the joy of seeing all his children baptised, and one enter into the ministry of the Word. They rise up and call him blessed. His body was laid to rest in the Old Ballarat Cemetery, W. Saunders officiating. "He sleeps, but lives."—I.J.C.

Miss E. Messent

OUR South Australian brotherhood has lost another faithful member in the passing of Miss Emily Messent. Our departed sister was baptised by the late T. J. Gore at Grote-st., Adelaide, over 60 years ago. Being one of those who received the inspiration of Mr. and Mrs. Wharton's visit from India, she was actively interested in the Women's Mission Band. For more than 40 years Miss Messent held membership at Unley, and attended services there until a few days before her passing. All who met her were impressed by her deep devotion to her home and loved ones, to the church and Christian ideals. The loving sympathy of the church is extended to her family.—W.F.N.

Mrs. Linda Effie Newell

MRS. NEWELL's passing to the Lord at the age of 35 years came as a shock to all her loved ones and friends. On Friday, Dec. 19, she attended the Christmas tree at Ungarra. She was in good health, but at 2 a.m. on Saturday morning, Dec. 20, she took ill, and on Christmas morning collapsed and was taken to Tumby Bay hospital. On Jan. 17 she gave up the spirit to God. H. G. Norris conducted the service at Tumby Bay cemetery. All her life she was a worker for the Master, from early years in J.C.E. and Sunday school teaching, with interest in girls' clubs, until she married Gordon H. Newell on Jan. 12, 1931. Their ministry in the Lord's service since that time has been spent at Inverell and Grafton (N.S.W.), and the last three years at Ungarra, S.A. She was the mother of Joyce (9), Gwenda (7) and Stanley (4). She learned to live "to fear the grave as little as her bed."—Eric T. Jones.

Mrs. Jane Gwen Opie

AS Miss Redman, it was about 36 years ago that Mrs. Opie gave herself to Christ at

Norwood, S.A., under the preaching of A. C. Rankine. Subsequently she moved to Victoria with her husband, and was in fellowship with churches at Northcote, Essendon, Fairfield and Balwyn, where she was a very faithful member at the time of her home-call. Our sister was one of those very practical folk who are able to crowd life with service. In whatever church she happened to be she took a keen interest in young folk. At Fairfield and latterly at Balwyn, she was the most efficient and consecrated chaplain in Phi Beta Pi club work. She was for years also a splendid Sunday school teacher. In addition to local church work she found time for work in connection with the aborigines, the Nepalese Mission, and at the time of her death was secretary of a local branch of Red Cross work. She was a lovely and consecrated daughter of the King, a good friend to many, a Christian mother and true wife. The church at Balwyn will sadly miss her, for her place will be hard to fill. We express our sincerest sympathy to our brother Opie and his son Don and daughter June. The call came suddenly, but they have sacred and hallowed memories of a true and dear mother.—H.J.P.

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(Matt. 4: 19)

THE boys like action. So Mr. Stanbury
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the school hall. A chalk line marked the river,
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rods, lines and hooks were provided. Com-
petitions in teams came to a climax in a grand
final, with a "fish story" from the winner.

By way of variation the boys were divided
into "hooks" and "fish" and given paper badges
appropriately inscribed. Each "hook" had to
catch its right "fish." One hook, "Always out
for No. 1," had to catch "Selfish." Another,
"He's under-sized," had to hook "Dwarfish."
"So like a fairy" went after "Elfish," "Twinkle,
twinkle" had to find "Star-fish," etc., etc.

Games over, Mr. Stanbury related some per-
sonal fishing experiences, and concluded by
imagining the scene by the Sea of Galilee.
Jesus surprised some disappointed fishermen.
Having caused them to catch a great haul, he
talked of his desire to have friends whom he
could make "fishers of men." What a great
thing it is to help Jesus draw other lives out
of the troubled waters of this world, not to
their death, but to the really satisfying life of
the kingdom of God. Said Jesus: "I will make
you fishers of men."—G. J. Andrews.

THOUGHT

*If I think of the world, I bear the
impress of the world; if I think of
Christ, I bear the impress of Christ.*

—Wilfred Grenfell.

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