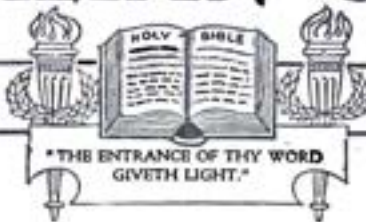


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Life and the New Jerusalem

KING PHILIP, of Macedon, gave a standing order to a slave. Each morning the man was to go to the king, and no matter what the king might be doing, say in a loud voice, "Philip, remember that thou must die." This story is only a parable, yet it is true of king, clerk, laborer and nurse. If each inserted his name for that of "Philip" the statement would be true.

He who lives, dies. Life and death are related. To understand life we must understand death. "Making sense of life means, ultimately and always, making sense of death."

I.

Members of the church at Corinth were disturbed by the claim of some who said, "There is no resurrection of the dead." It seems that a suggestion had been made that the hope of life must be confined to the days we spend in the flesh. In other words, like goats and sheep, we perish in death. This materialistic interpretation of life is simple, too simple; it ignores too many facts to be true. It does not take into account the life, death, and resurrection of Jesus. How could a life so pure and beautiful be blotted out of existence? How could the life of One who suffered and died for others end on the cross? How can we explain away the evidence of the resurrection of Jesus as presented by the apostles and, particularly, by Paul?

The moment we consider the life of Christ, we are faced with an explanation of moral virtues and goodness. In each life virtue and goodness play a part. Men everywhere realise the need of doing good, even if they are not very virtuous themselves. But why does life demand of us that we live righteously? If there were not some fundamental purpose in life, it would not matter just how we live. Paul saw the relationship between life and death. Because of the moral element, he saw that life could not be understood if death were the end. If death is the end, then, as Paul said, "let us eat and drink; for tomorrow we die." It will not matter about being honest and good; these are but senseless illusions, if death ends life. We

reduce life to a repulsive farce, if we try to explain it apart from moral virtues. The moment we realise that life and virtue are related, we perceive that death cannot end life. In the perfection and goodness of Christ, we have the denial of the statement: "There is no resurrection of the dead." The perfect goodness of Christ could not be destroyed by death.

II.

Paul suggested another reason why we must accept the belief that there is life after death. As we have noted, life has a moral foundation. If we are to live up to the ideals demanded of us, we feel the obligation to sacrifice for others and turn from the way where there is just eating, drinking and making merry. To live in harmony with the moral life and live for others, we must give up the life of self-interest. As Jesus said, "Whosoever shall lose his life shall find it." The way that Jesus lived, and the way we know to be right, is the way that leads to the cross, and involves hardships and sacrifices. Paul chose to live that life, and faced death daily. Because he lived for Christ and others, he was compelled to endure the agony of a fight "with beasts at Ephesus." If life ends with death, then the plight of a good man like Paul is much worse than that of the murderer, Nero. Since virtue counts for nothing in a world of death, to suffer for virtue is foolishness. Therefore Paul says, "If in this life only we have hope in Christ, we are of all men most miserable." Paul was not miserable, because he knew that his life centred in the goodness of Christ. In sacrificing life to save others, he contributed to the eternal good of men, women, and the universe. Therefore he could say, "For me to live is Christ." And since he had lived for others, and had faith, he was able to add "to die is gain." For the sceptic to destroy the hope of immortality he must show that life has no need of moral goodness, and the life revealed in the character of Jesus is no different from that of a Judas. Such things he cannot prove; neither therefore can he undermine the hope of life to come in Christ.

There is within the nature of man an inner conviction that he differs from all living creatures of the earth. While death grips them for ever; so far as he himself is concerned, he feels "he was not made to die." Lord Tennyson, while grieving the loss of Arthur Hallam, gave expression to this hope. In his famous work, "In Memoriam," he wrote, as a prayer to God,

Thou wilt not leave us in the dust;
Thou madest man he knows not why;
He thinks he was not made to die;
And thou hast made him: thou art just.

Perceiving in his poetic soul something of the nature of the universe he, like Paul, believed in the eternal nature of the goodness of God, and that, beyond death, there is "one far off divine event, to which the whole creation moves."

III.

The gift that the hope of religion is "pie in the sky" can only find some justification when the idea of the future life is separated from the moral virtues with which we are familiar in this life. We believe that the goodness which has been revealed in the life and teachings of Jesus, and required in all who are citizens of the kingdom of God, will be a part of the constitution of that "city whose builder and maker is God," "wherein dwelleth righteousness." If the inhabitants of earth would respond to the will of God as the citizens of heaven do, there is a sense in which the New Jerusalem could come down out of heaven, and rest upon the earth. William Blake looked for the time when the New Jerusalem would take the place of the dirty cities of England. He vowed,

I will not cease from mental fight,
Nor shall my sword sleep in my hand,
Till we have built Jerusalem
In England's green and pleasant land.

Let us change the last line, and hope that Jerusalem may be built within Australia's pleasant land.

In the goodness of God, which is revealed to us in Christ, life now and life eternal are definitely connected. Those who are crucified with Christ have no need to fear the power of death, for death has been swallowed up in victory.

Enemies of India

This informative article by G. Percy Pittman, a former missionary, will be welcomed by all interested in the welfare of India. It is pointed out that "a man's foes shall be they of his own household."

THE chief enemies of India are not, as some imagine, the British intruders, who should beat a hasty retreat from the country as soon as the war will allow them to do so. Her enemies are many of her own institutions and customs, and some of her own people.

Enemy Number One is the hoary Caste system. Imagine a compound of Fascism, Feudalism, Capitalistic Exploitation, and Roman Catholicism, and you will be able to form some idea of the thing called Caste. No member of any of the 3500 castes of India may marry or eat with, or adopt the trade of any member of another caste. The system is based on the theory of re-incarnation, men being regarded as unequal from birth through their actions in previous lives. In this social bureaucracy each man has his own fixed place, above which he cannot rise. The wretched "untouchable" must always remain apart from and beneath the caste-members, and the most elementary rights of protection and humanitarian treatment have been denied to him for thousands of years. There are more than 60 millions of these unfortunate creatures. Caste is the very opposite to the Western idea of democracy. Until it is destroyed there can be no true freedom or equality among the Indian people. But Caste is an essential element of the Hindu religion, and the bigotry of its devotees will lead them to fight tooth and nail for its retention.

Enemy Number Two is the Zemindar or land owner. All over India he is the Squire who lords it over his serfs. In the district where I was working the Zemindars owned 60,000 of these unfortunate, who are true slaves, and many of them the children of slaves from generations. They receive no wages, and therefore can never buy themselves out of bondage. They are fed very grudgingly on the poorest grain. They themselves and their wives and children are at the absolute disposal of their masters. It is against the interests of the landlords to allow the children of these serfs to receive any education. The Zemindar usually belongs to a caste which cannot do manual labor on peril of being excommunicated, so if the slaves were set free, large tracts of country would go out of cultivation, and the condition of the serfs themselves would be worse than it is now. This feudal system has been modified gradually since the arrival of the British, but the immense numbers involved, and the religious prejudices affected, render the problem an extremely difficult one to handle.

Enemy Number Three is the Raja or Native Prince. There are 563 of these, and their states have a population of 81 millions, varying from large areas like Hyderabad to tiny places of only a few square miles. A few of the greater rulers are educated and enlightened, but the majority are glorified Zemindars and petty despots whose people have no political rights. Some of the Rajas have their own standing army as well as police force. When a Raja oversteps the bounds in tyranny or mismanagement, he is liable to be dealt with by government. In most of these states missionaries are not allowed to preach the Gospel. My own work in India lay in a province contiguous to a native State, and we were not allowed to carry on educational or medical work there, to say nothing of evangelism. But the Indian loves a Raja, and these Native States have been a part of

the life of the country for many centuries, and to root them up suddenly would be like tearing the vitals out of the nation.

Enemy Number Four is Religion. The Hindu religion is polytheistic, idolatrous, sacerdotal, ritualistic and philosophical. It is a system of mental and spiritual bondage, and the right of private judgment is denied. The Brahmin priest is a god to be worshipped, and he may be illiterate and filthy. Millions of Sadhus or holy men, who are really religious beggars, prey on the credulity of the people, and keep them poor. The phallic symbol is the most popular idol, being seen in all public places. Mohammedanism has 70 million adherents in India, all of whom, in their belief in only one God, and in Mohammed as his Prophet, are in vital antagonism to Hinduism, and the fanaticism of devotees on both sides leads to constant clashes and bloodshed. Fear of supremacy



Indians Working in Rice Field.

of Hinduism and consequent persecution of Mohammedanism is the main element in the opposition of Muslims to the Congress party. This is the chief obstacle in the way of the union of all parties in one self-governing Dominion of the Empire.

The Sikh religion is an attempted combination of Hinduism and Mohammedanism, but it remains a separate faith. It adheres to the doctrine of transmigration, but stresses justice, kindness and honesty. In the course of centuries it has degenerated into idolatry, and the Sikhs are great fighters, like the Mahrattas of Bombay.

The Jains are a bigoted sect believing in re-incarnation and taking the most extreme precautions against killing any creatures, even obnoxious insects. Jainism has much in common with Buddhism. Its followers will not mix with any other sections of the people.

The Parsees are descended from Persian refugees of the 8th century, and they practise a form of Zoroastrianism, whose chief object of worship is fire. These also constitute a very exclusive and bigoted sect.

Buddhists number 12 millions in India. Buddhism teaches the "Eightfold Way" of right views, right aims, right speech, right methods of living, right effort, right mindfulness, right conduct, and right joy—a worthy programme, but void of spiritual power, and vitiated by superstition, and by the worship of Buddha, who never claimed divinity.

Animism, the religion of aboriginal tribes numbering many millions of people, makes gods of trees, stones and all objects of nature, attributing life to them all. There is a religion of fear and ignorance.

These and other enemies of India, too numerous to mention, are the elements which prevent unity, and foster hatred and strife. Civil war would inevitably break out between these conflicting sections if the strong central control were weakened in any way.

Christianity alone is able to cope with these irreconcilables, and if allowed and encouraged to continue its unobtrusive but powerful influence, it will eventually pull down all strongholds, and pave the way for a true Christian democracy. What is needed most of all in India to-day is a united and energetic proclamation of the Gospel, and this is rendered possible under the aegis of a tolerant, impartial Government. But how long will it remain possible? We must be up and doing, for the happiness of 400 millions is at stake.

Forgiveness

Cecil C. Robertson

"Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."—Matt. 5: 23, 24.

TO face realities and yet be forgiving is impossible without the teachings of Christ. Let us thank God for Christ's precious Sermon on the Mount which teaches us to live peaceably: "Blessed are the peacemakers: for they shall be called the children of God."—Matt. 5: 9.

Rarely did Jesus upbraid or reproach, and when he did we know the sun did not go down on his wrath: "Be ye angry, and sin not: let not the sun go down upon your wrath."—Ephes. 4: 26.

Jesus is forgiving because he lovingly sees into the hearts of men and women. He knows we are so different, that what is easy for one is hard for another, and his followers are instructed: "Bear ye one another's burdens, and so fulfil the law of Christ."—Gal. 6: 2.

How tragic it is when the sun goes down, and we are still wrathful, so that with each following day clouds of bitter feeling and enmity obscure our vision through satanic influence, until we become blind even to the teaching of Jesus whose golden rule is the second greatest commandment: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them."—Matt. 7: 12.

The remedy for the unforgiving heart is earnest daily prayer to be blessed with a low heart for those who offend us, and that God will help them to love us: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God, and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. 4: 6, 7.

"PRAYER is the mightiest weapon we can find. Prayer makes us patient, understanding, kind. Helps us to right decisions, clears the mind. Prayer changes things. Sense of God's nearness stirs us when we pray. Prayer strengthens us for duty day by day. Transforms our lives, sheds light upon our way. Prayer changes things."

Maintaining Morale

Chaplain H. A. G. Clark, M.A., B.D., writes an interesting account of the work of Army Chaplains, and mentions the high regard Commanding Officers have for their work.

THERE is a growing recognition that the task of keeping up the morale of the army and of the community generally is of supreme importance. The British Prime Minister and the President of America have stressed this fact, and are calling upon the people to build up the moral and spiritual forces that are essential if we are to win the war and the peace following it. Their utterances are being splendidly illustrated in their own lives. Those in authority in our army in Australia have emphasised the same thing. Civil authorities are also giving a lead in this matter. The church should welcome this awareness of the need for moral strength, and utilise it as much as possible. The chaplains and other welfare officers in the army and the ministers serving the community have alike a responsibility to meet this need.

Recently it was my privilege to spend six days of my annual holidays visiting most of the country military camps of Victoria, in company with Chaplain-General Allen Brooke, who holds a very important position as a leader in this work; especially as it touches the religious bodies other than Roman Catholic, Anglican, Presbyterian and Methodist bodies, each of which has an officer with a similar responsibility.

Upon the shoulders of these five men rests the task of supplying chaplains for the army both within and beyond Australia. It is encouraging to know that there is a growing team spirit among them as they share this common responsibility. A phrase that we heard fall from the lips of Mr. Brooke very frequently, as he interviewed the commanding officers of the various units, was: "We meet as a group, and work as a team." Information gathered on this visit is of value to all, and is shared by all. There are problems that arise out of the differing outlooks; but these are faced frankly, and met in a brotherly spirit. As Chaplain-General for the United Board, Mr. Brooke is responsible for chaplains belonging to the Baptists, the Congregationalists, the Salvation Army and churches of Christ. These bodies look to him as the main executive officer. We are convinced that the confidence displayed in electing him to this position will increase as he continues to give of his best in meeting its manifold demands.

We were pleased to note the ready recognition of the value of a good chaplain. Again commanding officers made it quite clear that they held a high and definite conception of what a chaplain should be, and were intolerant of any who failed to prove themselves industrious, consistent and manly men. One remark will suffice. "I am badly in need of a good padre; but if one is sent, be sure he is the right type, for otherwise he will be a nuisance."

Men generally spoke very highly of the work of chaplains. At the moment some units are without them, and these unambiguously expressed a desire to have one. There is a growing recognition that the holding of church parades is only a small part of the task of the chaplain. The greater ministry is found in the personal contacts with the men as they face their problems. One commanding officer had just spent two hours with the father of a man who had been caught after some months away without leave, during which he had got into mischief and had faced a civil charge. This father was distressed about the disgrace the son had brought upon himself. "A chaplain," said the C.O., "could have saved me that two hours, could

have done the job better than I was able to do it, and could have sent that distressed father back with the assurance that he would give some special attention to the lad."

One of our chaplains told us of an officer who had re-dedicated his life to Christ after years of backsliding; another chaplain has started a Sunday school among the Japanese children in an internment camp; another handles all the "compassionate cases" for his commanding officer, and so in all kinds of ways we found a real work being done.

A Sure Refuge

"I STAND upon the mount of God,
With sunlight in my soul;
I hear the storms in vales beneath,
I hear the thunders roll.

"But I am calm with thee, my God,
Beneath these glorious skies;
And to the height on which I stand,
No storms nor clouds can rise.

"Oh, this is life! Oh, this is joy!
My God, to find thee so;
Thy face to see, thy voice to hear,
And all thy love to know."

—Selected.

How to be Happy

Gordon H. Newell, of South Australia, illustrates from personal experiences the nature of real happiness.

I WAS out in the backblocks, visiting here and there. I called at a home, and while the universal cup of tea was being provided, listened to the wireless that was competing with me in the same room. The announcer was boosting a certain picture theatre, and telling us if we wanted to be happy for awhile and forget our troubles to go along to the theatre and see the programme. I did a bit of ruminating. Sure, I thought to myself, that announcer is a good salesman, for if there is anything folk want to-day it is to know how to be happy and forget their troubles. After we had the cup of tea I wended my way along the Mallee road, still thinking of the hunger of humanity—how to be happy.

I came to the district school, and went in to have a half-hour with the children. Something or somebody made me alter my mind, and I found myself giving a scripture lesson from John 15 instead of from another chapter. We went on with the lesson, talking about vines, branches and fruit. It was an interesting lesson; soon it became a vital message.

We came to the eleventh verse, "These things have I spoken unto you that my joy might remain in you, and that your joy may be full." That verse leapt out at me, and a voice seemed to say, "How to be happy." At once the connection was made, and we got into the hunger of humanity: how to be happy. I told the children the story of the wireless announcer, and concluded with these words: "That kind of happiness is like sitting

"The Lamp of the Eternal"

MAN'S conscience is the lamp of the Eternal. In that Old Testament parable Nathan told King David it laid bare the man's conscience. Thou art the man. David's conscience immediately smote him. We are familiar with the tableaux scene in Hamlet. The king saw his foul deed on the screen. In his agony he asked himself, "May one be pardoned and retain the offence?" Of course there is only one answer. By no stretch of imagination can sin be profitable. It is punishable in itself to carry the burden of undiscovered sin, and there is no relief except by way of reparation. It is so difficult just now to keep the light of God aglow within us. War puts a severe tax on our faith. But if we let the Vision go we lose everything. Our Lord said: "If the light within thee be darkness, how great is that darkness!" And surely he was right. God cannot alone bring about our salvation. The partnership must mean two; it cannot all be on one side. We cannot escape condemnation if we have brought it on ourselves. We must face some remorse and suffering. It may mean to us injury to our pride and a loss of self-respect, or it may mean something even harder; but whatever it is, it has to be faced, and a great deal of resolve may be required of us to have restored to us the light if it has been extinguished. And oh, what relief comes to us when we have emerged, and once more the candle of the Lord glows within us. We all need cheer and encouragement. That is where the church comes in. If the church is a mere preaching station, it cannot fully meet the needs of men. So many people are just sermon-tasters, and what good are they to the fellowship?—T. M. Brindley.

by a fire to get warm. It's nice while you are near the fire, but when you leave it you feel the cold much more. The best way to get warm is to exercise yourself, and then, no matter where you may go, you are warm because the warmth is within you. So it is with happiness. Jesus is telling you how to be happy inwardly and how you can be happy, not by forgetting your troubles, but in spite of them." No wonder that lesson became vital!

Jesus talked about his joy the night before Calvary. Is not that what we all want? He had this joy because he kept his Father's commandments, and thus abided in his love. If we keep Christ's commands we shall abide in his love, and we shall know his joy and our joy will be full.

This is his commandment: That we love one another. Just sit down and think about it for awhile. What has given you the most joy? Was it not when your love bubbled over and you put it into practice? The secret of happiness is loving others, not in theory, but in practice. Simple, isn't it? But it is true, and it is vital. While there are so many in need of help, there is no reason why you should be unhappy. Be wise!

"From the tree of wisdom,
The branch of goodness grows;
Its falling leaves are cheerfulness,
And blow where no one knows;
But where each leaf has rested
There comes a richer ground,
And from that soil grows beauty
That sheds more joy around."

Notes on Current Topics

Extraterritoriality

THIS is an ugly word, but it is as beautiful as the thing it expresses. Hosts of readers must have rejoiced that the new treaties made by Britain and the United States with China removed a long-standing grievance. Henceforth British and American subjects in China will be subject to the ordinary processes of Chinese law. Chinese are said to consider the treaty one of the most important events in her 5000 years' history. The recognition of her rights, and the freedom from the humiliating bondage of a century, have caused great rejoicing. Mr. Winston Churchill, replying to a message from General Chiang Kai-shek expressing China's gratification, said that the occasion will long be memorable for a new chapter in our relationships, and that it is welcome as an earnest of the collaboration between our allies in the present conflict.

A Sad Suicide

A cablegram from New York reports the suicide of a youth, aged nineteen years, who hanged himself because he feared that the ban on pleasure driving would prevent his regular six-mile drive to picture theatres. What abnormality or lack of mental balance lies behind this sad case is not revealed. This unhappy youth exhibited in extreme degree a state of mind which in lesser degree is not uncommon. He had no serious purpose in life. His mind was set on the pleasures of the moment. Anything interfering with a present desire becomes for such people unbearable. All around us we may see people without serious aim, living foolishly and unhappily while they make foolery their daily quest. I have seen even Christian youth pro-

fessing high ideals and consecration to a noble task who allow almost any pleasure or attraction, however trivial, to divert them for a time from their chosen work. No wonder the scriptures inculcate self-denial and discipline. Self-control is a fruit of the Spirit, which we all should seek to produce in greater measure.

A Vicar's "Atonement"

We may admire zeal and devotion while disapproving some of their manifestations. A paragraph in the newspaper states that a church vicar in a neighboring State has announced that he will eat nothing but dry bread on Fridays and sleep on the floor on Saturday nights as an atonement for the people's laxity in spiritual matters. Because so many were over-fond of their beds, especially on Sunday morning, he intended to sleep on the floor without a mattress every Saturday night. Possibly a fuller report would add to our appreciation of the vicar's attitude and lessen the quaintness of his actions. At least this man is concerned because of the spiritual laxity of others, and in that he gives a lesson to all. Christ wept over the sinful, unrepentant city. The Apostle Paul wrote with tears of those who made their belly their god and ignored or opposed the cross of Christ. Zeal and extravagance are better than careless indifference. Without corroborative evidence, I shall not charge a minister with believing that his asceticism can atone for sin of others. He could hardly thus depreciate the atonement of our Lord.

A. R. Main

Victory is Ours

H. J. Patterson, M.A.

LET us get the right viewpoint about God. Make your judgments in the light of eternity. So many folk jump to conclusions. The span of a few years is not enough from which to make a deduction that God has no power in his world. God will be victorious, and we shall share with him in the victory if we be his true men.

Purposeful Activity

Tennyson wrote, "I doubt not through the ages one increasing purpose runs." Purposeful activity is seen in all God's creation. One can't think of the flower without the bee or of the bee without the flower. All the parts belong to one great whole. Yet there are many things in relation to which man asks, Why? Are all these things in the purpose of God? Is war in the purpose of God and with all its consequent misery and suffering? Here we must reckon with man's free will—his choice of the evil—but even so, could not God use even such as this? The purposes of God are not ultimately thwarted and nullified by man's sin. I may see my boys quarrel over a mere toy, but that does not prevent me from planning for their future, and securing to them some much to be desired goal. Remembering what we are in the eternities, will God's great purposes be upset by our little squabbles? They seem gigantic to us, but only to us. Even the next generation will not reckon this war so large as we do. God can overrule.

Learn Lessons

The Book of Job is a great drama of life. Job never believed that the thing of the

moment meant that there was no God in control. We must never believe that evil is winning even if the calamity is great, and we must never believe that God has lost control of his world. Job said he knew that at last he would be vindicated. God will ever vindicate himself and the faith of the true man of God. "He maketh the wrath of man to praise him." Joseph was sold by his brothers, but God turned it to advantage. Alexander the Great conquered the Mediterranean world, and prepared the way for Christ and the easy spread of the teaching of Christ by the messengers. The Russian revolution was a dreadful affair, but who will deny that it led to something of momentous consequence and probably to a rebirth of learning in Russia, out of which may be born a new church? "The blood of the martyrs was the seed of the church."

A Cross

Jesus was not saved from a cross, nor are we. Jesus suffered and lived. The church suffered, died, and lived. The thing supremely needed is faith in the ultimate purpose of God. Some day the whole pattern of time and history will be clearly seen, and the beauty and value of the cross and our crosses carried courageously will appear. God will have the victory, and so shall we who live loyally for him.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part the kindness should begin on ours.—Tillotson.

The Home Circle

J. C. F. Pittman

SERVICE CLUB

ADVENTURES were many
When I was small,
But someone came running
After each fall.
I'd someone to count on
Climbing each tree,
That was my mother—
Caring for me.

Adventures grow sterner,
Struggling for fame,
But something still heartens
A losing game,
Remembering her loving,
Can you not see,
That is my mother
Praying for me.

—Selected.

THE BISHOP AND THE PORTER

THE Bishop of Stepney told a striking story when addressing the Federation of Working Men's Clubs. He described the confusion and noise at Liverpool-st. Station one night, when the suburban trains, working men's trains, and a number of excursion trains were being rapidly despatched one after another. In the midst of the noise and rush there stood a porter, so calm, good-tempered and helpful as to be remarkable. At last the Bishop went up to him and said, "My friend, how can you do it?" and the man replied: "Why, sir, you ought to know. The grace of God."

RUMOR

Actual evidence I have none,
But my aunt's charwoman's sister's son
Heard a policeman on his beat
Say to a housemaid in Downing Street
That he had a brother, who had a friend
Who knew when the war was going to end.
—Reginald Arkell.

Come-to-grief Aviator—"I was trying to make a record."

Farmer—"Well, you're the first man in these parts to climb down a tree without having climbed up first. So you made the record."

The Family Altar

TOPIC.—"SEEING IS BELIEVING"—SOMETIMES.

- Feb. 1—John 20: 11-18.
" 2—John 20: 24-31.
" 3—2 Cor. 4: 16-18.
" 4—2 Cor. 5: 1-10.
" 5—Philippians 3: 17-21.
" 6—Acts 4: 1-12.
" 7—Psalm 118: 14-29; Acts 4: 13-22.

THE Jews saw, and believed; for they could not deny, in the face of what they saw, that this lame man was healed. To multitudes in apostolic days, tangible evidence of the possession of miraculous powers was given, over and over again. Yet many, though they saw, had no saving faith. In this case, as with millions who hear the gospel in our day, there was simply an assent of the mind, minus a change of heart. If all Christians conducted themselves as they should, many worldlings, seeing, would believe; yet, because of the perversity of the human heart, there will always be those (and it is to be feared that such are always in the majority) who, seeing all and knowing everything, will yet refuse to yield their wills and lives to the Saviour.

Our Young People

W. R. Hibbert

ONE OBJECTIVE BUT VARIOUS METHODS

IT is obvious that rural conditions differ to such a degree from urban that a different approach and attack on Bible school work is warranted. It is growing more apparent that we fail to grip the children in the crowded inner suburbs unless at times we fashion our work differently to that which meets the needs of more congenial and outer suburbs. Studied attention to the background of life reaps, and accounts for a more purposeful attack. Those who explore new ways in new days should share their tested results. At the present time Mr. C. Cole, with the support of the South Yarra school and church, is testing out the vacation school plan. North Richmond expanded its work beyond a Sunday afternoon. The staff aims to make an impact on youth throughout the whole week and has organised the work into a community centre, thereby relating all phases of work into a whole. The community centre aims to contact youth in after school and after tea hours. We present their brief report of the first year under this new organisation.

North Richmond Community Centre

The teachers of the North Richmond Bible school received a surprise at their recent annual meeting when the work, in conjunction with the community centre, was reviewed. It was found that, in addition to a very successful year's work, the school was in a sound position with a credit balance of £60.

This will allow workers to make a bold attack on the second year of the venture. £45 was spent on equipment in the various departments. Equipment, excluding furnishings, was valued at £125. All officers were re-elected with one exception. Mrs. R. Addicott now hands over the work of the Young Worshipers' League to Miss Vera Gibbs.

Many new families were contacted; 61 new scholars had been enrolled. A number not in the habit of attending Sunday school were so irregular in attendance that the average attendance was at first disappointing, but with the inclusion of stories and films in the programme, the average has steadily improved, and during December was 112.

Dear W.R.,

We aim to keep our Y.P.S.C.E. meetings bright by occasionally introducing new ideas. At the moment we are bankrupt. Can you help us?—T.B., Melbourne.

Dear T.B.,

We are all sensitive to the color scheme. For young people brightness is the "color scheme" of the meeting. Sameness is tameness, but you must not imagine that novelty will sustain a society. New ideas are worthless unless members pay the price of adequate preparation. The following are suggested because they engage a number of members and exercise the mind:—

(1) The "Whatsoevers" of the Bible. (2) The "Whosoovers" of the Bible. (3) The "Beholds" of the Bible. (4) A "Why" evening: Why Sunday? Why Church? Why Prayer? (5) Why Believe in God? Why Believe in the Bible? Why Believe in Miracles? (6) Church Bulletins: send for bulletins from a number of churches and get members to represent the churches. (7) A Mock Church (Easter) Conference or an Ideal Church Business Meeting. (8) Introducing Night: Each person introduces some one or some thing. Mr. Chairman, I would like to introduce, My Friend, Great Thought, This Book, Picture, Fact, Hymn, Text, Poem. (9) Our Literature: Give members a tract and allow them one minute to tell its main points.

Fools For Christ's Sake

In this short story Principal T. H. Scambler tells of the contribution a preacher makes to life.

FRANK looked around the preacher's study while he waited for the preacher to come in. It was a small room, tidily kept on the whole, though a few loose papers on the table told of work hurriedly left. Books were the main feature in the room, but they were not the kind to interest Frank. Not in his line, he decided after a cursory glance. He was attracted by two frames on the wall, one holding a diploma of the College of the Bible and the other a university degree. He turned as his friend came in, and greeted him warmly.

"I'm glad to see you again, Bill. It's long since we've been together."

"Yes," replied the other. "I don't think I've missed anything, since I left home, so much as I have you, old friend."

"What a pity you came away," said Frank, glancing round the room again, and mentally comparing it with his own elegantly equipped "den" at home. "The way you were shaping you'd have made a fortune." His eyes met Bill's again with a fond and compassionate gaze.

"Pity you didn't come with me," Bill returned. "You would have made a great preacher."

"No, no," said the other. "You know, I've done well, and with you I could have done better."

"Perhaps our lives, with their separate spheres of influence, will mean more to the world as things are."

"But this is all so meagre," said Frank, deprecatingly, looking round the room again. He thought of his own fine home in the northern State, and wondered how Bill could be satisfied in this humble place he called the manse.

"You know, Bill, I had an income of £4000 last year. I guess that's more thousands than you had hundreds."

Bill laughed heartily. "You are right there, Frank."

"It's getting beyond me—I need help, and while you are a bit rusty on the job, I suppose, you could step right back into it again. Why try to beat out your life under these austere conditions?"

"It's good of you, Frank. I don't suppose I could take up my old life where I left it off very well. But what are the inducements?"

"I'm telling you. Money, and a real home, and competence, and a chance for your children, and provision for old age. What outlook have you got here?"

"There's more in this than meets the eye, you know, Frank. Can you stay over the week end? I want you to see my congregation, and see the church at work."

"It's no different from any other congregation, I suppose. I see one, once in a while."

"You are not a churchman now, Frank?"

"No! I suppose you couldn't call me that any more."

"You know, you miss a good deal, with all your success in life, Frank. I have a doctor in my congregation. I suppose he makes as much money as you do in your line. But he has a better and bigger income than that."

"What do you mean?"

"He has more satisfaction in life in working among the boys and girls, and in dealing with the social problems in our community, and all that sort of thing, than in his fine home and the money he can earn."

"Yes, but he has the home and the money, and you haven't, and I'm suggesting that now

that you have prodigally wasted what substance you had, and some of the best years of your life as well, you come back home. I'll act the part of the old dad, and kill the fatted calf for you."

Bill opened a drawer and picked up a note book. "Let me show you how my accounts stand," he said. "They are not so disappointing as you may imagine. Here's the list of names in my boys' club. I initiated this work, and the doctor helps me to carry it on. This inner suburban street life is difficult for boys, and most of these young tykes were headed for crime when we started in to help them. The club has only been going three years, but we can see very definite results in character development already. Many of these boys will become good citizens—and good Christians as well," he added with a glance at his friend.

"And here are the names of people whom it has been my privilege to win into the church. There are 122 names here. Think of it! Here is Ned Oldham. He was a miserable drunkard three years ago. They called him a rotter. Some people were almost ashamed when they saw him coming into the church. He is one of our deacons now. How many thousands in money would you reckon that was worth? And here's a girl who went astray. She belonged to a good family, and had splendid character qualities, but they had been turned in the wrong direction. And now she is one of our best members. You ought to see her. All the money you can ever make, and all the satisfaction it can ever give you, can never equal the joy I have in witnessing this miracle of redemption. And here's—"

"Don't go on," interrupted Frank. "I can see you are hopeless. You make me uncomfortable. You are more of a fool than I thought you were. It doesn't look as if there is much chance of getting you to change your mind."

"I am afraid not. But I'd like to make the same sort of fool of you, Frank; a fool for Christ's sake."

Life's Courtesies

THE road is steep for most of us who struggle. But courtesies are flowers upon the way, like little lamps that shine and star the darkness.

Or gold embroidery on a background grey. So rushed are we, so hurried and so toilworn, That these small flowers get trampled by our feet.

We have no time to smile and ease tense moments.

No inclination to make life more sweet.

The standing back to let some other pass us, The "thank you" and the "please," the gentler grace.

Are out of date. Politeness seems old-fashioned When modern life sets such a rapid pace.

Yet, of the little lovely gifts life brings us None are more needed than such things as these:

God grant that somewhere in Life's wind-swept garden

We grow these precious flowers called "courtesies."

—Miss Eversley,
in "The Christian World."

No man should be too busy to read. This is an age of change, of new discoveries, new thought trends, new standards. Keep abreast of the times—by wise, selective reading.—Robert E. M. Cowie.

Here and There

In "The Spectator," under the heading: "Wesley P.S.A. and the A.B.C.," Ray Williams writes: "I feel confident that before long the P.S.A. will be restored to the regular Sunday programmes."

J. Turner, B.A., preacher of church of Christ, Camberwell, Victoria, has been commissioned a chaplain in the Australian Army. Mr. Turner expects to relinquish shortly his work at Camberwell.

From "The British Weekly" we gather that General Montgomery in his words to his staff at the South-Eastern Command headquarters before he left for Egypt said, "Gentlemen, I read my Bible every day and I recommend you to do the same."

L. E. Norton, of Parwan, Vic., an isolated member, would be glad if brethren visiting the Bacchus Marsh district would communicate with him so that fellowship among members in that district may be strengthened. This invitation also applies to members of the services.

Major W. A. S. Dunlop, in "The Fighting Soldier," an Australian military handbook adopted by the British War Office for distribution among the fighting forces, writes: "Do not start drinking if you are a teetotaler. No one worries if you abstain. . . . The best plan is to keep off drink altogether. You will need your maximum brain, body, mind and nerve power. No real athlete ever drinks."

At the Head Masters' Conference of Australia held at Sydney, Mr. C. M. Gilray, head master of Scotch College (Melb.), said, according to "The Argus," Jan. 23: "It could not be denied that the need for faith was never more important than at this time, when the new humanism had so obviously failed. It was important that the Christian school should not only give the religious instruction, but in all ways exemplify the Christian spirit, and head masters should examine themselves to see whether this spirit was borne out in all the other parts of school life."

Intending students in the College of the Bible Correspondence Course are advised to enrol early because of difficulty of arranging for books required for the work. The book most used is Angus' "Bible Handbook." As the publishing house in London was destroyed in bombing raids, no further supplies are available. The college has a few copies on hand, which may be hired for half the purchase price. Applicants should include 7/6 with the entrance fee of £1/1/-, and the books, while they last, will be forwarded. Former students of the correspondence course who may be willing to part with the "Handbook" are requested to communicate with the Principal. Subjects for the first term, beginning in March, are: Introduction to Old Testament and the Synoptic Gospels, tutors being R. T. Pittman and T. H. Scambler.

George Weller, in the "Watertown Daily Times" wrote the following about an incident which took place in Australia, May 14, 1942: "I'll bet you boys can't guess where I'm going?" said an army officer just returned from Bataan. He had just stepped out from his first bath in four months, and was rubbing his chest. Nobody guessed because destination is one thing they do not even let you think about in the daily more stringent rules of the rear area of the war zone. "I'm going," he said, "to church." The officer's announcement caused somewhat less astonishment than it would have two months ago when the first evacuees from Bataan began to arrive. Since that time it has begun to be noticed that outgoing officers have brought with them something less tangible than their notebooks of military intelligence but nonetheless definite. It is a marked enhancement of interest in religion.

Of Spurgeon it is recorded that a young minister, in despair, once came to him complaining, "My sermons seem to have no power over the unconverted." In reply the great preacher said, "Why, man, do you expect conversions from EVERY sermon?" "Oh, no, of course not," said the dejected one. "Well, that's one reason why you do not get them," said Spurgeon.—"The Signal."

Southey spent ten years of his life writing a history of Brazil, believing that by this record he would perpetuate his memory, when all else that he had written was forgotten. On a children's occasion he improvised the story of "The Three Bears," which possibly didn't cost him five minutes' thought. To-day his laborious history of Brazil has long since been forgotten, but his story, hit off in a moment, is universally perpetuated. What tricks fame plays with poor humans!—"The Australian Baptist."

Generalissimo and Madame Chiang Kai-shek, say: "Through these days of war we have learned to depend on our friends, the medical missionaries. They have stood firm everywhere, during bombings and military attacks. People of every class in society have flocked to their hospitals, not only for treatment of their sickness and wounds, but also to share their morale. We honor them as never before, and count on their continued presence in our midst."—"World Dominion."

Professor Joad, in a contribution to the British "Evening Standard," writes: "Like most of my intellectual generation, progressive, optimistic, left wing, I had been trained to regard evil as a by-product of circumstance; of economic circumstance and of psychological. I can believe this no more. The evil in the world to-day is too widespread and obtrusive,

our noses are being rubbed too firmly into it to enable us to take any longer so easy a view of its nature and origin. Evil, then—there seems no escape from the conclusion—is endemic in the heart of man. But to believe in the reality of evil and to have no recourse against it save such as lies in the sporadic efforts of one's own will and the slender integrity of one's own judgment, that is, for me, a frankly intolerable position. There must, one feels, be some outside source from which assistance can be invoked. "So there is," says religion, "there is God, and if, believing, you pray to him, grace will be vouchsafed, whereby evil may be resisted. Hence arises the paradox, that one is driven to believe in the existence of a benevolent and participating God, precisely because of the fact of evil."

As a rule we do not mention the numerous letters of readers who kindly express their appreciation of the paper, but we think the following is a little different. Joseph Fraser, of Merewether, N.S.W., writes: "To my dear old friend, 'The Christian.' My friend and comforter every week. Your letters and pages have been a great stimulant to me for over 50 years—with the 'Pioneer' long since past and gone. Thou art more precious to me than ever now that I am old and white-headed and unable to travel to church on Lord's day. I am very grateful to the dear brethren who preach to me through its pages. Never weary in well doing; the reaping is sure to come by-and-by. The other week the doctor came to visit me, asking to see a man 90 years old. They said, 'He doesn't look it.' One said, 'How old are you?' I said, 'If I live another 15 years I'll be one hundred.' God has been wonderfully good to me through all the years in helping me to guard against the many evil paths of youth. I have been fighting the drink traffic and the bad habit of smoking, and my conviction is that Christian homes ought to have the 'Christian' as a visitor every week."

From Week to Week

OWING to the cost of living the basic wage has risen in all States. It is only right that workers on the lower incomes be given some consideration when prices increase. Since their rate of pay does not allow them to meet the cost of minimum needs, their standard of living would be lowered unless this were done. I wonder if many in the churches who receive these increases give any thought to the needs of others? Preachers as a group rarely get adequate salaries. In view of the position they are expected to hold in the community, their expenses are higher than the ordinary worker. This fact is often overlooked. In the story of "The Vicar of Wakefield" you will recall how the minister "passed as rich on forty pounds a year." In these days some preachers must maintain a respectable appearance on a very inadequate income, particularly in view of the demands made upon them.

It is evident that preachers of churches of Christ must make many personal sacrifices to enable them to carry on the work to which they have dedicated their life. Since they would rather endure their hardships in silence before seeking what is their rightful due, they are often the last group to share in benefits and the first to feel the hardships. No organized voice is raised on their behalf. With the advance of the cost of living many of the preachers are finding it difficult to meet their expenses. One church has a very good arrangement with the preacher. As the basic wage rises from time to time his salary is increased like that of other workers. I believe that, with a little planning, preachers who are on low salaries could be helped to meet these difficult times.

From time to time reporters transgress the censorship regulations by mentioning information that may suggest the locality of military camps, the places where chaplains are stationed, and the movement of troops; the latter is hinted at by references to men on final leave. It will be noted that these facts are left out of the printed reports under church news. Reporters can assist by avoiding statements likely to be of value to the enemy.

I should like to add that the service of reporters is much appreciated. People in many distant parts are interested in the more important events taking place in local churches. Concise statements of vital events are of great interest. Please send in your brief account of news regularly.

At the present moment there is a growing shortage of preachers. It has been necessary to provide chaplains for the army. Within recent years we have lost the services of older men who have, after many years of successful service, received their home-call.

There are indications that more men will soon be taking up chaplaincy duties, and it will become more difficult to secure regular preachers for churches. For the time being it will be necessary to change some of the methods followed in the past. Could not one preacher become responsible for the oversight of two congregations, and, with the aid of the preaching assistance of business men, maintain the work until the end of the war? Men in business will be called upon to help, and I hope that they will respond to the needs of churches, made acute because of the war.

News of the Churches

TASMANIA

West Hobart.—A watchnight service was held on Dec. 31. The local brethren continue with the speaking appointments each week. On Jan. 10 Mr. Warmbrunn addressed the church at morning service, and in the evening Mr. Park spoke. Miss Joy Spaulding, who for a number of years was in fellowship with the church, passed away recently.

WESTERN AUSTRALIA

Kalgoorlie.—Mr. Fitch addressed both services on Jan. 17 and Mr. O. Cannon rendered a solo at gospel meeting. Bible school attendance has decreased owing to holidays. Readers will be pleased to learn that Miss Joan Saunders has commenced her work on the Aborigines' Mission Station, Norseman.

Perth.—Bible school attendances have increased. On morning of Jan. 17 congratulations were extended to Colin Povey who passed with credit the Junior Examination. C. Burdeu gave a helpful exhortation. At 7.30 p.m. Miss Dora Hutson and A. B. Povey rendered a duet. Mr. Wiltshire preached, and afterwards delivered a broadcast address.

Fremantle.—Attendances at church meetings have improved. C. H. Hunt has commenced a series of addresses based on N.T. readings, each member of the congregation being supplied with a copy of the Acts of the Apostles for united study. On Sunday, Jan. 10, two young people, Joy Gauntlett and Colyn Lansdowne, made the good confession. Church rejoices with the organist, C. Siggers, in the good news received concerning his brother, Major B. Siggers, who was a former member of Fremantle. Sister Daisy Milburne is still very sick; S. Taylor, church secretary, has broken his left wrist. Miss G. Mitchell and Mr. Waters were united in marriage; C. H. Hunt conducted the ceremony. Miss Joan Saunders gave a talk to the C.E. Societies on Jan. 5 concerning the Norseman Mission for Aborigines.

SOUTH AUSTRALIA

Dulwich.—The church, at a meeting held at close of service on Jan. 3, re-engaged F. Collins for a further term of two years. Bible school resumed after two weeks' recess over Christmas period. Miss Grant, school secretary, has been laid aside by illness for three weeks. She is progressing towards recovery.

Prospect.—I. Durdin spoke on morning of Jan. 17. Mr. Burns conducted Bible class in afternoon. The gospel message was given by P. Baker. The services were inspiring. Fellowship with visitors was enjoyed. Mervyn Green was home on leave. The clubs resumed after recess. Mr. Schwab is still on vacation.

Winkle.—Mr. and Mrs. L. G. Johnson, from Queensland, began their ministry on Jan. 10. Morning and evening services were combined with Berri, when Mr. Johnson delivered messages. A welcome social was tendered Mr. and Mrs. Johnson at Berri on Jan. 14. Mr. Johnson was speaker at morning service on Jan. 17, and evening service was combined with Berri. Fellowship has been enjoyed with visitors, including Frank Morrell, from Navy.

Queenstown.—A united watchnight service was held in the chapel on New Year's eve. Mr. Brooker presided and Mr. Pointon, Methodist preacher, gave an address. During the month of January Mr. Brooker is giving a series of addresses on restoration at gospel services. J. M. Hall exhorted the church on Jan. 17. Two Bible scholars were baptised and welcomed. Fellowship was enjoyed with R. Holmes, A.M.F., and M. Purdie, R.A.A.F., while on leave. Betty Gilles, A.W.A.S., who underwent an operation, is now convalescent.

Victor Harbour.—The largest meetings for the season were enjoyed on Jan. 17. Visitors were present from many parts. Dr. P. S. Messent presided and H. P. Manning gave the message. At night Miss Thelma Anderson, of Mt. Compass, was immersed, and a visiting lady from the city who asked for immersion was baptised at the same time. Congratulations were extended to Betty Ferguson on gaining a scholarship and Crofton Manning on passing his leaving examination.

Murray Bridge.—At Burdet an in memoriam service to Mrs. Len. Blenkins was conducted on Jan. 10. The preacher was assisted by G. A. Grundy and Les. E. Pitt. Bible school and Y.P.C.E. have resumed. Gospel service soloists have been Mrs. Len. Thomas (Nailsworth), Miss Laurel Harper and Miss Nath. Grundy. The church's sympathy is expressed to Mrs. A. G. Gardner and Miss Bertha Pollock at passing of a beloved mother, whose obsequies N. G. Noble conducted at home and graveside. Many greetings to the church have been received from soldiers abroad.

Strathalbyn.—The Bible school had a happy time at Christmas tree on Dec. 19. The choir joined with others in carol singing on Christmas eve. On Dec. 27 Mr. Riches spoke at both meetings, and at night sang a solo. On Jan. 3 Mr. Filmer was morning speaker; at night Mr. Riches spoke, and Mrs. Willing sang a solo, and assisted Mr. Grosvenor in a duet. On Jan. 10 Mr. Grosvenor gave a helpful address at morning meeting. Miss S. Randall was presented with a Testament on leaving to join the W.A.A.A.F. Mr. Jackling led the night meeting. On Jan. 17 Mr. Filmer gave the morning address. Mr. Ewers (home mission organiser) spoke at night. Singing by the choir and a duet by Mrs. Garwood and Mrs. Willing were enjoyed.

Glenelg.—Many Christmas functions were held. S.S. teachers sponsored the old folks' Christmas afternoon. I.C.E. took meetings to Someton and Vosge Homes. Choir rendered special music for two Sunday nights. Fellowship with many visitors has been enjoyed, also with boys from services representing several States, including Gordon Moignard, of W.A. Young Worshipers' League has for some time maintained an average of 13 attendants. Mrs. W. Bishop is recovering from illness and Mrs. S. Bishop from an accident. Prayer meeting commenced in the new year with the motto, "Tryst with Christ." I.C.E. has planned squad meetings to be held Sundays and week-nights. The preacher, Willie Thomson, has intimated that he wishes to conclude his ministry about the middle of the year. He enters camp for one month's chaplaincy duty.

VICTORIA

Brighton.—On Jan. 24 one confessed Christ and five were baptised. Sympathy is extended to Mr. and Mrs. Youens and family in the death of Pte. Jack Youens in New Guinea.

Moat Albert.—Meetings since holidays have improved. A successful working bee was held at the church on Saturday, Jan. 23. K. Roberts commenced his ministry in December and has given helpful messages.

Hawthorn.—Good services were held on Jan. 17. J. E. Allan gave a fine address at morning service and C. Milne conducted the gospel service. Many visitors were present at the morning service on Jan. 24, including Corp. Keith Allan, second son of Mr. and Mrs. Allan. Congratulations were extended to Mabel Randall and Corp. Maurice Gayland who were married recently. At the evening service on Jan. 24, Mr. and Mrs. Gedling, in conjunction with Mr. Allan and choir, gave a beautiful presentation of Bible truth in drama and sacred music.

Stawell.—On Jan. 3 Mr. Argent, of Ararat, gave the message at morning meeting and Mr. Jackson spoke in evening. Mr. Johnston was preacher on Jan. 10. Mr. Randall has returned from his holiday and was preacher on Jan. 17.

Malvern-Caulfield.—Splendid meetings were held on Jan. 24, F. Buckingham speaking at evening service. A. Brown rendered a solo. The church has just completed a very successful year. 48 have been added to the church roll, 21 by faith and obedience. Mrs. Beveridge, senr., is in hospital.

Kyneton.—In absence of Mr. Burn on vacation in Tasmania, excellent addresses have been appreciated to date from Messrs. R. and G. Goudie, Pietasch (Footscray), Kennet and Peeler (Castlemaine). Mrs. Pietasch favored with a solo on Jan. 10. Members rejoice at the clearance of building debt at close of 1942.

Boroonia.—On Jan. 17 Mr. Buckmaster was speaker; Les. Goodwin, who is on leave, was present. Mrs. Brown, from Hampton, was received into fellowship. On Jan. 24 Mr. Greig, a local member, spoke at morning service. There were several visitors; two were members of the American forces.

Carlton (Lygon-st.).—Mr. Steenberg, of Gloverville, N.Y., U.S.A., was amongst visitors on Jan. 24. At close of S. B. Baker's evening address a young woman confessed Christ. Intermediate and Y.P.C.E. Societies have re-opened for 1943 with good meetings. Sympathy is extended to Mrs. Praser who lost her son.

Moreland.—During the last three weeks W. G. Graham has been enjoying a well-deserved holiday at Parkdale. A. W. Stephenson, W. H. Hinrichsen, A. A. Moroney, A. A. Hughes, W. H. Clay and T. H. Scambler presented inspiring addresses during his absence. Fellowship with G. Parker, E. Barnden, J. Edmunds and A. Jenkins, home on leave from various States, has been enjoyed.

Boort.—Mr. Saunders has been with the church continually during college vacation. Bible school spent an enjoyable evening at Christmas tree. Many old members were welcomed at Christmas services. Sister Fisher passed away on Jan. 17. The Wednesday previously she had undergone a serious operation. Mrs. Hazlett has had word that her son George is back in Australia.

Preston.—Fellowship has been renewed with Mr. and Mrs. F. T. Morgan, of Invermay, Tas., both of whom were former members at Preston. Several visitors were present at morning service on Jan. 24; also young men on military service home on leave. Special plans, to commence in February, have been prepared with a view to improving attendances and interest. B. J. Combridge preached at both services.

North Essendon.—E. T. Hart, following recent operation, is recuperating at his home in N.S.W. Addresses were given on Jan. 10 by Messrs. Boxall and Veas (North Richmond); on Jan. 17 by S. J. Northeast, jun. (Fairfield); and on Jan. 24 by F. J. Funston and T. G. H. Westwood. C. de Young, a former Bible school teacher, was present at service on Jan. 17, and was married the following day.

Hamilton.—Mr. Stevens and his mother were visitors on Jan. 10, also Mr. and Mrs. Jenner and daughter. Mr. Stevens gave a fine message at morning service. On Jan. 17 Mr. Chivell visited Portland where a fine meeting was held with 27 in attendance. Mr. Robb conducted the services at Hamilton. Sympathy is extended to Sister Campbell who is still very ill, and is unable to return to Hamilton.

Ararat.—On Jan. 10 Mr. Wilding addressed the church in morning and Mr. Argent spoke at night in absence of Mr. Randall, who took his holidays so that he could attend part of the Upwey convention. On Jan. 17 Mr. Johnston spoke morning and evening. Mr. Wilding sang a solo. Mr. Johnston conducted a mission from Jan. 7 till 25. Mrs. Walters has been in Ararat Hospital, but is home and on the way to health again.

Baywater.—Meetings have been well attended. Sunday school held a picnic on Jan. 23 at Mordialloc. J.C.E. Society continues to have good meetings under leadership of Miss Lucy Handyside.

Melbourne (Swanston-st.).—There were good attendances at services on Jan. 24. Mr. Nance-Kivell delivered appreciated addresses. Amongst visitors were Chaplain-General Brooke and family and other members of the forces.

Bendigo.—Attendances at church meetings are continuing to grow. G. Mathieson is giving helpful messages. During past few weeks three have confessed their faith in Christ. On Saturday evening, Jan. 23, the C.E. Society held a cottage prayer meeting in the home of Mr. and Mrs. Vafiopolous.

Doncaster.—Attendances at church and Bible school are keeping up. Young People's tennis club is active. Members of C.E. Society recently held a fete and presented £5 to the local Red Cross Branch. Replies have been received from service men to whom Christmas hampers were sent. The Bible class and C.E. Society members had tea prior to the evening service on the 27th.

Carnegie.—Chaplain W. McDowell spoke at the morning service on Jan. 3. Best wishes for his chaplaincy work were extended to him. L. E. Snow preached at the evening service when two young people, Betty Miller and Ella Baker, were baptised. Junior Boys' and Junior Girls' Clubs have recommenced after vacation. Fellowship with J. Edney, G. Luke, J. Fleming, W. Wilson and S. Baker, who were home on leave, was enjoyed.

South Yarra.—C. Cole, on Jan. 17 spoke acceptably morning and evening. Mrs. Gedling was soloist at evening meeting. Mr. Cole is conducting during holidays a happiness hour, from 9.30 a.m. to 11.30 a.m., for school children. In first week numbers have increased from 15 to 60. On Jan. 24 Miss Cowper was soloist when Mr. Meach made his decision for Christ. Women of church spent a pleasant afternoon at home of Mrs. Cole, to open work for coming year.

Berwick.—Mr. Bart, college student, has accepted the invitation to labor with the church. A pleasant evening was given, at the home of Mr. and Mrs. Talent, to two young men of the military forces on leave; they expressed thanks to the ladies for Christmas gifts received. During the absence of a preacher, services have been conducted by G. Funston, N. Meyer, H. Hunter and P. Aurisch. The church wishes Mrs. Moysey, at present in hospital, a speedy recovery.

Essendon.—Mr. and Mrs. Muir, together with son William, have been welcomed back into fellowship. D. G. Ferguson has been transferred from another State. Canteen orders have been sent to all young men on service. An inspirational baptismal service was held on Jan. 24, when five were immersed; Dorothy Lamont, Beryl Hainsworth, Joan Hainsworth, Mrs. Jones and Mrs. Stapleton. W. E. Jackel delivered a helpful sermon. Mrs. Marr rendered a solo and Alma Perkins, Gwen Kemp and Mrs. Marr a trio. Mr. and Mrs. R. Shuttleworth have been received into membership by letter of transfer from Stawell. Dorothy Goldsworthy is making good progress after a severe operation.

QUEENSLAND

Charters Towers.—Mr. Miller's messages are appreciated. Keith Hall, from Gardiner, Vic., rendered a musical item at one of the gospel meetings. Len Wainwright, from Seven Hills, is a frequent visitor. Christmas services were well attended. On Christmas night a combined service was held with the Baptists in the chapel. During the illness of Mr. Miller, Mr. Aderman led the meetings. On Jan. 3, at the morning meeting, Mr. Jones, of the Y.M.C.A., spoke and Chaplain Farquhar preached at night.

Maryborough.—There was a good attendance at morning meeting on Jan. 17. Visitors were welcomed. Miss Grace Payne has returned home after holiday in the South. Sickness is prevalent, and the church is grateful for members and scholars restored to health. Sunday school attendance is increasing gradually as scholars return from holidays.

West Moreton Circuit.—Services were well attended Jan. 10, in spite of excessive heat. The presence of Messrs. E. C. and Alf. Hinrichsen (at Rosevale) was an inspiration. Annual picnic and concert at Rosevale, on Jan. 16, were successful. The business meeting held at Rosewood, Jan. 18, revealed a successful year's work. Mr. Lane (Rosewood), Mrs. Boettcher (Marburg), Mrs. Bahse (Fernvale) are very ill. Mr. A. Baills (Mt. Walker) is recovering from accident.

NEW SOUTH WALES

Three.—On Jan. 17 A. G. Saunders, B.A., was speaker at all services. At night an in memoriam service was held in connection with the death of Sergt. W. B. Walmsley, who was killed in action in New Guinea, Dec. 18. Mr. Saunders paid a fitting tribute to a noble character. Mr. and Mrs. Saunders and daughter are now away on holidays.

Loftus Park.—At Junior C.E. anniversary on Dec. 27 special items were rendered; L. Jones preached and a woman confessed Christ. On Jan. 3 a memorial service was held for the late Mr. Wickens. After Mr. Jones' message a man decided for Christ. Mr. Jones completed on Dec. 27 a year's ministry with the church, during which there have been 28 decisions.

Bankstown.—Visiting speakers lately have been Messrs. Cust and Corlett. Meetings have been fairly well attended. Visitors from the forces have been welcomed to gospel services. Young people's and Bible school work is in good heart. Rockdale young people visited Bankstown on Jan. 18, a happy time of fellowship being enjoyed. Mrs. Pugh has recovered from illness; the sisters of the church have nursed her.

WHAT IS SELF-DENIAL?

Dr. J. R. Miller

THERE are few things at which people play more wretched farces than in their efforts at self-denial. Very few seem to have the remotest conception of what it is. One does without meat on Fridays, eating fish instead, and thinks he has denied himself in a most commendable way. Another gives up social dissipation for forty days in Lent, and is complacent over the merit of great self-denial. Others make themselves miserable in various ways, inflicting pain, making useless and un-called-for sacrifices as if God were pleased when they suffer. But these things do not constitute self-denial. There is no merit or virtue in giving up anything, suffering any loss or pain, or making any sacrifice merely for its own sake.

True self-denial is the renouncing of self and the yielding of the whole life to the will of Christ. It is self coming down from the life's throne, laying crown and sceptre at the Master's feet, and thenceforth submitting the whole life to his sway. It is living all the while not to please ourselves, not to advance our own personal interests, but to please our Lord and do his work. It is denying to ourselves anything that is sinful in his sight. It is the glad making of any sacrifice that loyalty to him requires. It is the giving up of any pleasure or comfort for the good of others which the living out of his spirit may demand. The essential thing is that self gives way altogether to Christ as the motive of life.

NOTHING, THEREFORE, IS TRUE SELF-DENIAL which is done merely as self-denial. True self-denial like all other traits of Christ-

likeness, is unconscious of itself, wists not that its face shines. We deny ourselves when we follow Christ with joy and gladness, through cost and danger and suffering, just where he leads.

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BIRTHS

SCAMBLER (nee McCann).—On Jan. 14, to Beth, wife of Lieut. D. J. Scambler, A.I.F.—a daughter (Margaret Christine).

TUCKER (nee Hazel Murch).—On Dec. 23, at Balaklava, S.A., to Mr. and Mrs. E. G. (Curtis) Tucker—a bonny daughter (Elizabeth May).

IN MEMORIAM

GIBBS.—In loving memory of my dear wife and our loved mother, Alice, who fell asleep in Christ on Jan. 28, 1940.

"Severed only till he come."

—Inserted by her loving husband, Douglas, and daughters Florence (Mrs. T. Price, Kyneton) and Elsie.

GORDON.—In loving memory of our dear ones, Dad and Lily, 1933 and 1936.

"God knows the way, he holds the key,

He guides with unerring hand;

Some time with tearless eyes we'll see;
Yes, there, up there, we'll understand."

—Mrs. Gordon and family.

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The church of Christ, Grote-st., Adelaide, desires to hear of a motor car suitable for an evangelist. Apply E. Barnes, 17 Falcon-ave., Mile End.

The Northcote Church Choir would like to purchase six copies each of Choral Anthems 9th and 10th series.—J. Tinkler, 1 Bridge-st., Hampton, S.7.

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Wanted urgently—two Mission Sisters with institutional experience preferred. Apply Superintendent, Melbourne City Mission, 250 Exhibition-st., Melbourne, C.I.

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A Meditation on the New Order

Chaplain H. G. Norris finds in the prayer that Jesus gave as a model to his disciples principles for the building of a better world.

IN these grim days we read much about what men call the new world order they are going to build out of the chaos of war. But there is nothing new about this plan. Men can best help to build the new world order by returning to Jesus Christ. To share in this great task, earnest hearts will be led to voice the plea with which disciples came to Jesus in an hour of need 2000 years ago, "Lord, teach us to pray" (Luke 11: 1).

The men who first uttered this prayer were the pioneers of a new world order. Their task was to make a changed world, not by changing governments, but by changing the hearts of men, replacing their selfishness, godlessness and greed with love, brotherhood and co-operation. They faced the greatest task ever given to men, and they realised their need of God's strength, hence their plea. "Lord, teach us to pray."

In this grave hour of history, when, under the sign of the swastika, the crooked and twisted cross, evil seeks to destroy all those basic Christian things which make life worth living, when the heart of the empire bows in prayer, scarred, bruised and bleeding in war, we are called to defend those things for which Christ stands; to enter into the line of succession with the first disciples of our Lord, and to share their task of building a new world order out of chaos. If we are to prove ourselves worthy in this time of opportunity, then we, too, must learn from Jesus how to pray and what it means to pray in God's way. In his reply to the word, "Lord, teach us to pray," Jesus gives us not only a prayer but the key to the new world order we desire. Some folks know this prayer of our Lord's as "The Lord's Prayer" or "The Model Prayer." Let us look at this simple prayer and seek to catch its real meaning. This prayer alone, if honestly prayed, would involve far reaching changes in the lives of individuals and nations such as all other revolutions in the world's history put together could not accomplish. What changes, what new order would this prayer bring?

'Our Father'

These two words, when prayed sincerely, would bring a social reformation, for they reveal a new relationship with God which calls us to a new attitude to each other. Christ has died for us all. Through accepting him we become children of God. He is "our Father"; then we are brethren. It's grand to know God personally so that we each can go to him and call him "my Father"; but he is "our Father." Do not these two opening words sweep aside all barriers between man and man, class and class? These words envisage a new democracy where all men are treated as equals. How does our attitude even to unlikeable people in our community square with the utterance of these words "Our Father"?

'Hallowed Be Thy Name'

Since God is our heavenly Father we "hallow" or "honor" his name, not merely by the words we utter but by the manner of our daily lives. Would our doubts and worries, our self-centred ambitions and our actions be consistent with the petition, "Hallowed be thy name"—in us, by us, through us?

'Thy Kingdom Come'

Here is the loyalty which stands supreme and takes precedence over every lesser loyalty. The worth of any national or individual ambition and labor is to be gauged by this supreme motive—that of bringing the world under the government of God. His kingdom has been es-

tablished, it is ours to extend it. What a difference would come in this nation alone did every Christian sincerely pray, "Thy kingdom come" in our lives, in the world.

'Thy Will Be Done'

"God's will is not something to be passively endured, but the wisest plan to be fulfilled." The highest good for individual and world affairs. It is of no use praying, "Thy will be done," and then sitting down to wait for God to act. Rather must we face our obligations of to-day and ask, "What does God want me to do?" In heaven God's will is done. Let us make a little bit of heaven where we dwell on earth by doing his will ourselves. "Thy will be done" promptly, perfectly, cheerfully, "on earth as it is in heaven."

'Give Us this Day Our Daily Bread'

In Jesus' world order there is no room for proud self-sufficiency; the aim for this leads to national and individual catastrophes, as is evidenced in Europe to-day. This spirit must give place to humble dependence upon God ere man can offer this petition honestly. Notice too that there is nothing selfish in this petition. It is not, Give me my bread, but "Give us . . . our bread." All fierce competition and self-seeking gives place to co-operation and sharing when Jesus has his way with men. Do we see the needs of others through our own? This prayer involves the request that God will supply our real needs—"daily bread," for our minds, for our spirits, for our bodies.

'Forgive Us Our Sins'

Again we look beyond ourselves. It is not merely, forgive me, but forgive us our national sins; forgive us our personal sins.

'As We Forgive'

In no sense can we expect God's forgiveness if we refuse to forgive others. "He who cannot forgive burns the bridge over which he himself must pass, for we all must needs be forgiven."

This was the only part of the prayer which our Lord enlarged upon, because he knew how prone we are to fail just in this matter. Before we can share in Christ's work, we must learn to forgive.

'And Lead Us Not into Temptation, but Deliver Us from Evil.'

Do we need the reminder that we are weak and evil is strong, but God is stronger? Are we trying to extend God's kingdom without that inward victory over sin which is born of constant waiting upon God?

'For Thine is the Kingdom, and the Power, and the Glory, Forever.'

This must be the motive behind all our struggling. It is the only motive capable of inspiring us for our tremendous task.

Thus Jesus points us in the model prayer to the way in which men may help to create the new world order by co-operation with God. If all who repeat this short prayer went out to live it, we would soon have the world system men yearn for. We come to our Lord pleading, "Lord, teach us to pray," and by his reply of Luke 11 he teaches us that prayer is no easy task. He who learns to pray in God's way will find it his hardest work, but work which brings the power of God into his own and other lives. Moses learned this lesson as he brooded over the sufferings of his people under their Egyptian taskmasters, for at the burning bush God heard the prayer of Moses' heart—that God would go down and deliver

his people. But God called Moses to co-operate in answering prayer, "Go," he said to Moses, "and certainly I will go with thee." May we, with Moses, learn that prayer is useless unless it brings us to actively do the will of God ourselves. In these grave hours we brood over the sufferings and sorrows of our motherland. Like Moses, we pray that God will have mercy upon us and save us, that he will give us a new world order of brotherhood and peace even out of present chaos. Surely, surely the Almighty is speaking to us through the lips of his Son in this model prayer, bidding us co-operate with him in saving the world by more earnestly extending the boundaries of the kingdom of God, even in the midst of war; challenging us to enter into the task of the first disciples to "go, preach the gospel." Meanwhile he assures us of his abiding presence always, until, through sacrifice and service we wake from our meditation to discover that we have helped to create that new world order which we shall know in a fairer world even if men never reach the ideal world order here through continued rejection of its King.

COMING EVENTS

FEBRUARY 5.—Swanston-st., 2 p.m., Victorian Women's Conference Executive will meet. Leader of devotions: Miss Mildren. Speaker: Miss Ellis.

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God Is Able

I WOULD like to give thanks very humbly for the provision God has made for the daily needs of the boys in the Home. Last March we purchased sufficient grain to last us practically until next harvest. This is really a wonderful thing, as it turns out now. Three weeks ago I asked Thorat Master to look out for some bajari, the grain which is harvested in August and September and eaten in the cold season. The merchant promised to let us have five bags for 8 seers per Rupee 1. This is famine price, but I decided that it would be well to pay that amount and get the grain. The next day the grain did not arrive. A week passed by, and not a sign of the grain. I was hoping that it would come even at that price, but had decided that probably it was not for us to get it if it did not come even with Master enquiring about it several days. A fortnight went by, and the price rose. It was selling at 6 seers per rupee and no one could buy more than Rupee 1's worth at a time. I had given up all hope of getting any bajari. I knew that we had Jewari, the main grain used in this part of India, and that probably that would have to last us until March. The topic of conversation every day is the scarcity of grain, and the abnormally high prices even for war and famine days. I felt that we should be content. However, I am sure that God knew all about it, and he may have purposed to make us wait so that we should see his hand in this.

After the fortnight had elapsed, Master and his wife met the merchant in the market and asked him why he did not keep his word—that he had promised five bags at that price, and he should deliver the grain. He said he would do so, and the very next day the five bags appeared, and the charge was at the rate promised in the market fifteen days earlier. Since then the price has risen again. Last Thursday our schoolmasters reported that they had to sit in the market for over four hours, some five hours, insects from animals biting their feet, crowds so thick that they could not move, men pushing and crowding from behind in order to get five and a half seers of bajari for Rs. 1, and no one was given more than Rs. 1's worth after waiting all that time. We use in the home 28 seers of grain daily for sixty boys, an average of half a seer per day per boy. How can five and a half seers do for a family of six and seven persons per week? How can people live earning eight annas per day? Widow women who have families to keep can earn four annas per day. How can they live? The result of this terrible condition will be sickness and disease and death and lots of children needing care and attention, and who knows whether God in his compassion will not ask us to provide for these others of his? The five bags of grain we were able to get does not represent much for our large family, but we feel that God has spoken and told us he is watching and will provide. We may take other children and we may need more food, but there is no doubt in our hearts that there will not be any lack of any needful thing—we can trust him.

A widow woman with five boys and two girls, the baby so sick that she could not leave it to go to work, asked if we could take care of her boys. We had to say we would, but so far they have not come into the home. The children attend our school, but the mother is a Hindu living on the Free Colony, and I think that perhaps she has been persuaded not to send the lads to us, for as sure as they come, they will be taught as well as we can of Jesus Christ, and the people know that the boys would soon become Christians at heart. I am sure that God will not let us make a mistake in taking needy lads, and he will give us the food. There is food in the land if not available on the market. He knows

where it is, and he will tell us and show us how to get the food; I am sure of this. Surely the receiving of these five bags is evidence of this. Then they were not desperate needs, only provision for the future, but he has shown that we can leave the future to him. How wonderful is our God! Some of the masters on the school staff are now eating twice daily instead of their three meals. We are not able to help them, unless we are able to give them a larger dearness allowance; but that is only half of the story, for unless food is available, how can it be bought? My supply for the home would not go very far among the Christian community even if I did let them have it; then we would be in the same plight only far worse, for it would be terrible to have sixty lads saying they were hungry.—E. Vawser.

DIAGNOSIS OF INDIA'S TROUBLE

DR. AMBEDKAR, referring to India's difficulties, said that the British were committed to giving freedom to India. In his opinion the enemies of freedom were not the British. They were Indians themselves, and the moment their dignity disappeared they could have freedom. Therefore, Dr. Ambedkar wanted to know why anyone should pursue the wild path of violence and thus help the enemy. The people who had entered this path had in effect declared a war on government. The Labor Member wanted to know what kind of independence these people wanted, and what would be the position of the Scheduled Classes, workers and peasants, in such an 'independent' India. These were vital

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A. Anderson, Federal Secretary, 261 Magill-
Rd., Tranmere, S.A.

questions, and those who were behind these violent activities had not answered them. He added that unless the type of 'Swaraj' was first settled, there could be no unity on the political issue. In a striking broadcast speech Dr. Ambedkar said: 'Labor thinks more emphasis ought to have been placed on New India and less on Quit India. The vision of a new order in a 'New India' would very greatly strengthen determination to win freedom. Labor's attitude to this war is that it must win both war as well as peace, if war is to be banished from the world.'

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A HYMN FOR FEBRUARY—No. 498 (FEB. 7).

WITH about 150 American hymns in our collection, it is strange that, excepting one translation, not one was brought into our notes last year. This year, we have several.

Two writers of well-known American hymns took their Christian names from the first President of the Republic—George Washington Doane (author of "Thou art the Way") and Washington Gladden. The latter, while in his twenties, became a Congregational pastor and developed into a fine leader in the work of the denomination, editing one of their papers and being Moderator of the National Council of Congregational Churches. Although serving for a number of years on a newspaper staff, he never relinquished pulpit work, and his final ministry was for 26 years in one church. He studied extensively, and wrote voluminously on the social questions exercising the Christian minds of the day. His endeavors to contribute something to the solution of social problems went beyond the ministry of pulpit and press; he made personal contacts with employers on the one hand and employees on the other, using in his attempts to reconcile their differences the knowledge thus gained. His preaching was based on the old faiths, which he interpreted in terms of their social implications. He looked forward with optimism, not doubting that "The kingdom I have always prayed for is coming, the gospel I have always preached is true."

Whittier and Harriet Beecher Stowe are two who reveal by their hymns the fact that, in their long-continued efforts to solve social problems, they found their inspiration in the fellowship of the One who was the Saviour, not only of individuals, but also of society. Washington Gladden can well take his place with them. The hymn he gave to the world in 1879—"O Master, let me walk with thee"—suggests that he found in a close personal fellowship with the Master the needed courage, hope and guidance for his work and that, although the path was to be long and difficult, the greatest day and the greatest triumph were yet to be. Eight lines of the original are omitted from most hymnals, possibly because their more immediately personal nature does not echo the experiences of most who will use the hymn to-day. The author had found, however, in the distrust of those who should have been fully with him in his work, ample reason for the words:—

"O Master, let me walk with thee,
Before the taunting Pharisee;
Help me to bear the sting of spite,
The hate of men who hide thy light,
The sore distrust of souls sincere
Who cannot read thy judgments clear,
The dulness of the multitude
Who dimly guess that thou art good."

To many it may be a matter of interest and perhaps also of encouragement to know that the hymn is ranked with "All hail the power" as one of the favorites of Franklin D. Roosevelt. In this year of war and continued disturbing change, let those who seek to apply the mind of Christ take courage from the message of Washington Gladden.—F.J.F.

Obituary

Miss May McPherson

THE church at Shepparton, Vic., has suffered the loss of one of its young women who remained steadfast after becoming a member in her early teens in 1924 under the preaching of D. Stewart. She served the churches at Shepparton and Bendigo, and twelve months prior to her death on Dec. 25 went to Melbourne to work in a munition factory and took up membership with Lygon-st. church.

She was the fiancée of Harold Davis, R.A.A.F. Her burial took place at Shepparton on Dec. 26, A. C. Mudford conducting the service. Sincere sympathy is extended to the sisters and brothers and to Mr. Davis.—R.A.C.

W. B. Walmsley

WILLIAM BURNS WALMSLEY was killed in action in Papua, Dec. 18, being the victim of a Japanese sniper. Not as a lover of adventure, but as one who hated war with all his soul, he went as a soldier to defend the right, and his loved ones and homeland. He was a sergeant in the forces, where he was respected so highly that two corporals gave up their stripes to go under him as their sergeant. He was in Papua less than a week when he fell. He was a deacon and Bible school teacher of the church at Taree, N.S.W. Living for some years at Macksville, where we have no congregation, he worshipped with the Methodists, becoming their senior circuit steward, an exceedingly high tribute in the circumstances. He was born at Eltham, Richmond River, N.S.W., in 1904, being therefore 38. April, 1931, he married Miss Florence Sylvia Billingham, but leaves no children. In every sense of the word he was one who adorned the gospel. He was always busy helping others, gentle of manner, noble of character. The whole community grieves at his untimely death. Taree church has suffered a sore loss. The last time he was with us he read one of the lessons at the morning worship, another soldier, a member, Mervyn Collins, reading the other. Lord's day evening, Jan. 17, a memorial service in his honor brought together a great congregation. Mr. W. Beasley, Methodist minister, formerly of Macksville, took part in the exercises, paying our brother an exceedingly high tribute. Mr. Saunders conducted the rest of the service, also pointing to his noble Christian example. Our brother being dead, does still speak to us. In every way his going was a triumph. But our hearts are heavy on account of his loss and tender with sympathy for his wife, his parents and other loved ones.—A.G.S.

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(Third Series)



Q.: WHO IS JESUS?

A.: "Simon Peter answered and said, Thou
art the Christ, the Son of the living God."
(Matthew 16: 16.)

Q.: WHY DID JESUS COME INTO THE
WORLD?

A.: "Jesus answered, Thou sayest that I am
a king. To this end was I born, and for this
cause came I into the world, that I should
bear witness unto the truth. Every one that
is of the truth heareth my voice." (John 18: 37.)

Q.: WHAT SHOULD WE DO ABOUT JESUS?

A.: "Then Peter said unto them, Repent and
be baptised every one of you in the name of
Jesus Christ, for the remission of sins, and ye
shall receive the gift of the Holy Spirit." (Acts
2: 38.) —G. J. Andrews.

THOUGHT

"A man that hath friends must
show himself friendly; and there is
a friend that sticketh closer than a
brother." —Proverbs 18: 24.

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The Debit Balance then was

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By December 31 that year it
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