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Destroy This Octopus!

AFTER visiting a paper-mill where waste materials are turned into cardboard, a man was asked if he had learned anything. "Yes," he replied, "I have learned not to put cardboard in my mouth and chew it, after seeing what is put into it."

I.

If people could be made aware of what is involved in the making of alcoholic drinks, they might not be so ready to swallow them. Actually alcohol is the waste product thrown off by tiny forms of life. After grapes are crushed, the microscopic yeast-plant begins to feed upon the sugar in the juice. Then when the food content in the sugar is taken out, the poison gases and liquids are expelled. Now just as the people in the Black Hole of Calcutta died because they were confined in the poison breathed out of their bodies, so the yeast plant, after it has consumed all the sugar, perishes in the alcoholic liquid it has rejected. Alcohol is a poison, and can destroy the yeast life from which it is produced. It is a waste product that destroys the germ of life.

Much of the food we eat is changed in the stomach, and prepared for the sustenance of the numerous cells making up the human frame. Alcohol, when swallowed, is not changed. It passes from the stomach into the blood stream, with its powers of destruction, particularly for the sensitive cells of the brain, unimpaired.

The poisonous alcohol depresses the outer layer of brain cells first. It will be remembered that there are three important layers of cells making up the human brain. The first, the Supra Granula layer, is associated with the controlling of the moral life of the person. When this is depressed by the narcotic powers of alcohol, the feeling of self-respect is lost. The natural reserve of respectability is lost when this first layer of the brain is partly paralysed. The expressions and actions, usually controlled, are now allowed to have the rein. The feeling of brightness and cheerfulness that follows the first few glasses is due to the loss of sensitiveness for what is the right

and proper thing. It is something lost, not added.

The middle, or Granula layer of the brain, controls the movements of the body, and is associated with sight. When this layer is affected, there is loss of power over the movement of limbs, walking is particularly difficult, and the control over the steering wheel of a car, weak.

It must now be remembered that, with this paralysing of the cells in the upper two layers, the cells associated with the controlling of the animal passions are still active. Without control the instincts now dominate the life of the person. He will do things which, in a normal state, he would abhor. When the lower layer of the mind is affected, the victim falls into a helpless stupor. Alcohol, therefore, can rob man of virtue, skill and sense.

II.

Scientific investigations have been made into the action of alcohol on reflex actions, so essential in sport and in skilled labor. The following experiment shows how the powers of discrimination are weakened by alcohol. A piece of tape was stamped with red rings. The tape then moved over rollers. As the tape revolved the person was required to put a pencil dot in the centre of each red ring. The tape could be revolved at varying speeds. The experiment revealed that small quantities of alcohol affected the person so that he could not insert the dot inside the rings at the high speed or accuracy of his completely sober state. Even very small quantities of the drug can cause errors. This is particularly so when taken on an empty stomach.

Scientific investigations reveal the subtle powers of destruction alcohol can have upon the mind and body. Even in moderate quantities it can be devastating.

III.

From time to time psychological reasons are given to explain why some persons consume strong drink until they are drunk. Recently, in a doctor's diary, it was suggested that there is a weakness

in the character of the person who allows himself to get drunk. Because the person is not able to turn a strong face to the troubles of life, he seeks refuge in the oblivion of drunkenness. He plays the part of the coward, and seeks a way of escape from life. When a man of Aberdeen was asked why he got drunk each Saturday night, he said, "It's the quickest way out of Aberdeen." To escape from life he allowed himself to drift into the sub-human and animal life from which the nobler members of the human race have been rising since the fall.

Those who move among men and women are made aware of the manner in which people try to escape from the responsibilities of life by indulgence in strong drink. One woman with a young family declared that her husband would make for the local hotel as soon as anything went wrong. When it was necessary for her to go into hospital for confinement, the husband went away to his drink, and a young lad had to take the mother to the hospital. Professional men are just as liable to fall as the laborer. A doctor found the troubles of life a burden and he took to drink. He neglected business; difficulties came one on the other until he lost his grip upon life altogether; then he committed suicide.

There may be some justification in the psychological explanation of drunkenness. The doctor in his diary suggested that the person who seeks an escape from life in drink ought to be treated as a patient. In this we are in full agreement. The weak person ought to be kept from the drug that overpowers him. While he can have free access to it, and can come under its grip, he grows weaker and weaker. By keeping the victim from the drink he regains some of the former respectability and strength of character which he lost each time he became drunk. Part of the patient's treatment must involve prohibition of alcoholic drinks. It seems that we can get considerable agreement about the need of controlling the drunkard. His efforts to find an escape from life by indulging in alcoholic beverages are condemned. The moderate drinker will join forces with the temperance workers on this issue.

IV.

If the drunkard drinks to escape from life because he has become too weak to face up to the realities of life, why does the moderate drinker indulge? He does not do so to quench his thirst, for there are better thirst-quenchers than alcoholic drinks. He tells you he gets a kick out of it; a kind of relaxation. In other words, he is doing what the drunkard does; he is finding a way of escape from life. Every moderate drinker finds a false pleasure in his drinking; in this he reveals a weakness within his character, as surely as the drunkard. There are ways of finding relaxation which build up body, mind and spirit; that strengthen morale. The effort to escape from life by indulging in strong drink actually adds to one weakness another; for to the inner psychological weakness the injury of mind and body is added.

V.

A nation of a few millions of people scattered over a vast island-continent, threatened by a fanatical and warlike race of eastern people, cannot afford to allow itself to be

drugged into inactivity, or mediocrity, by a life-destroying drug. At a time when one man is required to do the work of two, many are reducing themselves in efficiency by indulgence in alcoholic beverages to half the men they could be.

As we have pointed out, a doctor has declared that psychology shows that weak men seek in strong drink an escape from the real world. What justifiable use, then, can strong men have for this plaything of the weak? What legitimate place can a strong nation find for its social use? Why should men be allowed to make profit out of the exploitation of the weakness in some characters? Why should some people grow financially strong while the nation is weakened by reason of their selfishness?

There are leaders within the nation who are aware of the dangers of this evil in our midst. Within the army there are those who realise the strength of a sober fighting force. Surely, by a united effort, we could get rid of the ruthless octopus attacking from within the vitals of the nation.

The Cross and Fulfilled Prophecy

J. E. Thomas, of Williamstown, Vic., writes on the controversy concerning prophecy and references to the crucified body of the Lord.

THE fulfilment of prophecy in the life of our Lord was an evidence that he was the Son of God. All fulfilment of prophecy is surely a proof that holy men of old spoke as they were moved by the Spirit of God, and that the words spoken were divinely given and fulfilled. The glory of the cross is seen in the fact that it was not an accident of fate but a gracious fulfilment of promises and prophecies that a never-failing, all-seeing God had given to an unworthy world. The fact of the cross itself was the fulfilment of the promise of centuries. Isaiah had seen the suffering servant seven hundred years before, and even the Psalmist gave prophetic songs that pointed to the coming Christ. The fulfilment of these prophecies is an assuring evidence that God's promises never fail. Jesus went up to Jerusalem to die. Despite the entreaties of his disciples he went with the full knowledge that he was to be put to death. He told the troubled disciples on the Emmaus road that these things came that the prophecies might be fulfilled. God in his love had kept his word. Jesus laid down his life for the sheep. He willingly bore our sins in his own body on the tree.

Isaiah had said, "He made his grave with the wicked, and with the rich in his death," so that it was no mere incident that they crucified the Son of God between two thieves, nor was it an accident of circumstance that the wealthy Joseph of Arimathea begged from Pilate the body of Jesus and laid it reverently in his newly made, unused garden tomb.

The very manner of his death was foretold accurately. Isaiah 53: 7 said he would be led as a lamb to the slaughter, and as a sheep dumb before his shearers would not open his mouth. Pilate said unto him, "Answerest thou nothing?" He spake no word when they accused him, though he could have called legions of angels to his aid.

The likeness to a lamb is one of the most beautiful figures of our suffering Saviour. Abraham's words to wondering Isaac were, "God will provide himself a lamb for a burnt offering." In Exodus 12: 46 we read of the Passover lamb to be offered as a sacrifice—a perfect lamb, and not a bone of its body was to be broken. In Numbers 9: 12 God instructed the people to leave none of the sacrifice till the morning nor break any bones.

When John first announced Jesus to the disciples, he said, "Behold the lamb of God that taketh away the sin of the world." Here was the promised Messiah—the Lamb to bear the world's sin. When at last he was led forth to Calvary and at the end of the day they went to take down the bodies of those crucified together, the centurion ordered that the legs of the two thieves be broken as they were still living, but the Lamb of God was dead, and they broke not his bones. John tells us that this was because of the prophecy found in Psalm 34: 20, that not a bone of his body should be broken.

These prophetic psalms were used in a twofold way, as applying to some other person and finally to our Lord himself. Thus the 16th Psalm is quoted by Peter at Pentecost not as applying to David but to Christ and his resurrection. The prophecy and this beautiful figure of the Passover lamb all seem to be wonderfully fulfilled in this marvellous fact that to the amazement of the centurion Jesus was dead, and so he did not break his bones. Peter afterward said, "We are redeemed not with corruptible things, but with

a lamb without spot or blemish." The song of eternity will be, "Worthy is the Lamb that was slain."

It seems rather to take from this wonderful incident some of its meaning when we talk of the broken body of Jesus. There is a word in 1 Cor. 11: 24 in which Paul seems to make Jesus to say, "This is my body broken for you", but in the Revised Version this is more correctly rendered on the ground that it is not so given in best manuscripts, that the passage is translated, "This is my body which is for you." Surely this seems to be in keeping with the beautiful figure of a lamb with bones unbroken and perfect. It would make even more wonderful the fact that because they did not wish to break his that because they thrust the spear into his side bones there came out blood and water. Scientists tell us that Jesus died of a broken heart, and this was all that was broken. It is suggestive, too, that they pierced his side, for Zechariah 12: 10 says that in the day when he comes again the Jews will look upon him whom they pierced. So this apparently incidental thrust has really fulfilled the prophecy of centuries.

One last prophecy, though there are many other significant things about the tragedy of Calvary. The soldiers divided the garments and for his vesture they cast lots. This is a fulfilment of Psalm 22: 18, and suggests to us that the seamless robe of Jesus was not torn. They took it from him whole. This may almost be a symbol of the robe of the prodigal that suggests to us the robe of righteousness with which our Lord clothes the true believer.

It is possible to differ about some things that bring assurance and comfort to many, but it is a wonderful fact that in earth's darkest hour, when the Lord of life and glory was taken with cruel hands and crucified, our gracious and loving Father saw to it that every word spoken concerning the beloved Son was fulfilled.

"Dear suffering Lamb, thy bleeding wounds
With cords of love divine
Have drawn our willing hearts to thee
And linked our life with thine."

SATURDAY

"Before the Majesty of heaven
To-morrow we appear;
No honor half so great is given
Throughout man's sojourn here.
The altar must be cleansed to-day,
Meet for the offered lamb;
And wood in order we must lay,
And wait to-morrow's flame."—Elliott.

A Golden String

I give you the end of a golden string;
Only wind it into a ball,
It will lead you in at heaven's gate,
Built in Jerusalem's wall.

—William Blake.

IF Jerusalem is our home, there are clues and signs to show us the way—a golden string we can lay hold of that will lead us in at heaven's gate built in Jerusalem's wall.

This is not merely a pretty fancy of Blake's, but a conception that goes down to the roots of life and sheds light on the ultimate problems of existence. Man as a lost being takes us back to Eden, as the Bible explicitly teaches and as Milton gloriously elaborated in "Paradise Lost"; man restored and redeemed through Christ is the theme of the gospel. Jesus opened his mind on this profound matter in his three parables of the lost—the lost sheep, the missing coin, the prodigal son. All were lost but all were found, the faithful shepherd, the anxious housewife and the loving father playing their several parts in the restoration.

It is the third story, however, that perfectly typifies man's return to God. In the two former the sheep and the coin are passive, but in the last both father and son have a part to play. It might be said that the father did not stir from home until his son was on the way back, but that would be a blind interpretation of what really happened. The father's love and fervent prayers went with the lad even into that far country, and never left him in his sin and shame; it was the father's love that roused him to his folly and made him cry, *I will arise and go to my father*; and, to show that his love had never wavered or waned, when he was yet a great way off, *his father saw him, and had compassion, and ran, and fell on his neck, and kissed him*.

Everything is here. If we really understand and accept this parable, we have discovered the clue to life's secret and laid hold upon the golden string that leads to heaven's gate.—"The Gate of Life."

PREACHERS' PAGE

Christianity and Democracy

The present conflict is bound up with the rights and freedom of minorities. E. L. Williams, M.A., lecturer at the Federal College of the Bible, presents a thoughtful study on this theme.

PERHAPS no better general definition of democracy can be found than that enshrined in Lincoln's words: "We here highly resolve that this nation shall have a rebirth of liberty and that government of the people, by the people, and for the people shall not perish from the earth." The implications of this definition are pithily presented in those watchwords of democracy, "Fraternity, equality and liberty."

The Nature of Democracy

Fraternity and equality are vitally linked together. One implies the other. There is no fraternity where there is not equality, and there is no real equality where there is not fraternity.

Of course none will argue that there is or ought to be equality of ability or capacity, but when we demand equality we have in mind equality of rights and opportunities. Democracy demands political, social and economic equality. Political equality means an equal opportunity of determining political representation. Social equality means equal opportunities of education, leisure, travel, medical and legal services, etc., for all classes and races. These political and social equalities really rest upon economic equality, and there can be no true democracy until gross inequalities of wealth and income are abolished. Within economic equality stands the recognition of the equal right of all to live and enjoy life's amenities.

The liberty of democracy should never be confused with licence. All rational beings are ready to accept limitations. Morality begins with restraints. We cannot do as we like either as moral or social beings. Many of the limits are obvious. No man is free to steal, for instance. Normal people do not resent this restriction. But not all cases are as obvious as this one, and sometimes we meet with confusion and opposition to restraints which are said to violate rights and sacred principles. We are all familiar with the reaction to restraints upon freedom of economic enterprise.

In determining limitations to liberty, careful distinction must be made between interests and rights, and we shall find a guiding principle in the maxim that none is free to do anything that ignores or robs others of their rights. It is also essential that the limitation be determined from within. The individual who is subject to a self-imposed or inner law considers himself free. So in social or organized life, if laws are imposed by us and for us, we consider ourselves to be enjoying the fullest possible freedom. Democracy demands discipline, but it must be a discipline from within. A discipline imposed from without leads to totalitarianism.

The liberty of democracy is the liberty to think, speak and act according to reason and conscience without offence to the rights and opinions—not the likes—of others. This implies liberty to follow freely one's political, philosophical and religious persuasion. Liberty of conscience is a precious treasure of democracy. Totalitarianism finds no room for such. It says that it is not the individual's prerogative to think and act for himself. He exists only to be indoctrinated—to be told what to think and do, to obey. He must have no conscience of his own. The State is his conscience? Whether in the church or the State, if liberty of conscience be denied, there

is a fall from the heights of democracy to the depths of totalitarianism. If we are free, provided we conform to governing standards, our freedom is like that of a goat tethered to a peg. He is free within the limits of conformity. It is possible that the only difference between a totalitarian and a democratic order be a difference in the length of the tether—only a difference of quantity. But the difference between real democracy and totalitarianism is essentially one of quality, not merely a difference of degree but of kind.

Linked with liberty of conscience is the right of minorities, the consideration of which has been declared to be a test of democracy.

The Foundation of Democracy

Democratic ideas lived before Christianity was born, but Christianity provides democracy with the deepest of all sanctions—the sanction of religion. It flows naturally from Christ's revelation of truth. Christianity provides the soil in which democracy can live and flourish. There seem to be three outstanding Christian doctrines in which the principles of democracy are rooted. These are the brotherhood of man, the worth of the individual, and the sovereignty of God.

No world is safe for democracy in which the vision of fraternity is absent or limited. The fraternity necessary to democracy must

express itself in equality and supra-national community. Such is provided only by a religion which says: "When ye pray, say, Our Father which art in heaven," and "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

Fraternity and equality also stand upon the recognised worth of the individual. Man is an end and not a means. As soon as an individual or a group of people is regarded by another or others as a means to an end, fraternity and equality no longer exist.

When the State is regarded as an end and uses the individual as a means democracy is dead. The State exists for the individual, says democracy, and in this it stands over against totalitarianism which says that the individual exists for the State. This democratic philosophy is rooted in the doctrine of him who came seeking the least, the last and the lost.

The doctrine of the sovereignty of God is the philosophical antithesis of human freedom. If God be sovereign, in what sense and to what extent can man be free? But freedom we must assert. Morality rests upon our capacity to choose between right and wrong, to accept or reject the will of God. Something of the tension disappears if we regard freedom as the ability to obey and delight in the highest law that we know. We may be imprisoned for our obedience and robbed of all earthly liberty, but we shall be truly free if we have followed the heavenly vision in spite of all. Freedom is an inner possession. "Ye shall know the truth, and the truth shall make you free." Christianity demands that the highest and final law for man is the will of God. The doctrine of God's sovereignty implies this. To be morally free man must obey this voice as against all other voices.

(Continued on page 54)



"Be of Good Cheer"

Barton W. Manning

THE inheritance of the saints is not all for the future, some of the great realities are for to-day. In the midst of darkness we not only have light, but we are light. In the midst of strife and war we not only preach peace but we possess it. In the midst of talk of reconstruction we not only have a glorious hope, we rejoice in the reality of it.

In the midst of separation we have not only the promise of reunion, but the consciousness of nearness, through prayer; distance divides but prayer unites. In the midst of pain and suffering we not only have the assurance that it will pass, but a calm and inward strength

that overcomes pain. In the midst of national hatred, we not only have the confidence of perfect relationship under the reign of Christ, but a divine love that helps us to pray for our enemies. In the midst of sorrow and anxiety the finger points forward, but the face radiates joy by the presence of the Holy Spirit, the Comforter.

In the midst of death we not only speak of eternal life—we have it. Death is not separation, for the child of God; it is perfect union with the Life-giver who is the life-sustainer of those left behind. Christ died, and was buried; but when the women came in fear and trembling to the tomb, there were no signs of mourning. There were two young men who were clothed in white—a sign of the glorious hope. Black may be the symbol of death for the world, but white is the resurrection sign.

At the graveside Christ said, "I am the Life." While it is true that in the midst of life we are in death, it is equally true for us that in the midst of death we are in life. "In the world," Jesus said, "ye shall have tribulation; but be of good cheer; I have overcome the world."

The victory that overcometh the world is our faith.

Child of God, draw your comfort and strength these days from the unflinching sources of divine grace.

Notes on Current Topics

War on Children

THE dive-bombing almost to roof level by German planes in the London raid recently, and the machine-gunning of men, women and children in the streets, makes us realise the horrors and brutalities of war. The wrecking in a daylight raid of a London County School and the consequent death and injury of many scholars and teachers fills our minds with horror. As a means of winning a war, this form of brutality is utterly futile; for it will inevitably strengthen the will to defeat the enemy which has sought to crush free peoples. Perhaps in Germany the school horror was acclaimed a victory! How sad that we should be in danger of becoming used to horrors and to regard them as ordinary events!

Fellow Helpers

The Apostle John's beautiful words, expressing his desire for Christians, are capable of a wide application. They come to my mind as I considered the reports of world strife and of disputes and antagonisms within the borders of our own land. The horrors of war make much thinking intolerable. What if men and nations were ever to be helpers and to regard one another as fellows? The good of all is at least compatible with individual good. If man's inhumanity to man gave place to mutual helpfulness, what a gain there would be! Those only who would grasp power or lands or money at others' expense and for their own aggrandisement would suffer loss. May their permanent overthrow soon come for the common good. But strife is within our gates as well as outside. Strikes and class

antagonisms are weakening our efforts in the greatest struggle of the ages. And selfish people will continue so to act, and so many are they that politicians will continue to ignore or condone their actions. It is saddest of all to think that Christians still disregard the apostolic ideal, to be fellow helpers of one another. There are sectarian antagonisms still, and maneuvering on the part of one body against another. There are petty jealousies and spites, mean words and actions directed by one Christian against another which are to our shame. Is there even one local congregation which does not need the reminder that we should all be fellow helpers?

Some Church Needs

Does the congregation in which you worship need any part of the following advice? Manifestly be in earnest.

Let the service be alive, not dead.

Come in a spirit of reverence before God.

Let every participant prepare carefully. Many services repel because of lack of this.

Be punctual, if possible. Many who say they plead for weekly communion are absent frequently on the smallest provocation. Others habitually come late and apparently care not at all that they sadly mar the service for others whose quiet worship they disturb.

A worship service should be a delight and a thing of beauty. Alas, often slipshod ways cause a feeling of repulsion.

A. R. Main

The Church

H. J. Patterson, M.A.

THE church is one of the amazing wonders of the ages, for in spite of the frailty and weaknesses of men, it has nearly 2000 years of unbroken history. We hear a lot about hypocrisy, but only the valuable is worth a counterfeit.

What is the Church?

It is a company of disciples, and disciple means pupil or learner. And so we read of the early disciples continuing "steadfastly in the apostles' teaching." Paul urged the younger man Timothy to "study to show thyself approved unto God a workman that needeth not to be ashamed rightly dividing the word of truth." We, too, are pupils, and if we are reminded of our unlikeness to Christ we confess it. We make no more claim to perfection than the honest child at school. Unfortunately there are some who imagine that there is no need to be taught.

The church is also a brotherhood. "One is your master, and all ye are brethren." This brotherhood is not perfect because it is made up of imperfect people. Some imagine that if they could get back to the early church they would have everything perfect. But just after Pentecost "there arose a murmuring." At one of the best churches there was a row between two of the leaders. "The contention was so sharp between them that they departed asunder one from the other." That was Paul and Barnabas at Antioch. Paul "withstood Peter to the face because he was to be blamed." But these references are not an example to us, for many a church has been ruined by bickering and squabbles. Some have a fighting interest in the church, and if

a good row is started they show a very lively interest. But the early church was a brotherhood, and the ancient world said, "See how these Christians love one another." They were "colonies of heaven."

It is the body of Christ. It may be imperfect like our bodies sometimes are, but this is the instrument through which our Lord is attempting to express himself. Christ has you and me for hands and feet, for lips and voice.

Purpose of the Church

It is not merely to get ourselves to heaven. It is more than an ark of safety or a place of retreat. It is more than "a nursing home where the minister is a kind nurse dishing out soothing syrup to a bunch of colicky weaklings who have nothing to do, but look at their own tongues and feel their own pulses." It is the army of the Lord, and more.

Jesus said, "Ye are the salt of the earth." What is the use of salt? It is a preventive and stands in the way of invading rottenness. It cleanses and prevents the spread of corruption. Can we imagine our great cities and towns without the church and its teaching? The purpose of the church is to remake the world by witnessing for Christ in a real way. The weakness of the church to-day is in its witness. The Christian church should show a way of life far better than any other. "We cannot but speak the things that we see and hear." The mission of the church is more important than the mission of an earthly king's representative. "We are ambassadors of Christ," and the building of Christ's kingdom is our first and greatest task.

The Home Circle

J. C. P. Pittman

SERVICE

THERE'S lots of work in the world to do,
Plenty for me and the same for you;
Always something to make or mend,
Or something that we can do for a friend.

STAND FAST

THAT was a bright suggestion of a little boy who made the following answer to the question of a passer-by. Seeing the little fellow patting his father's horse, that was standing in front of his house, the man asked, "Can your horse go fast, my boy?" "No, not very," he replied, "but he can stand fast." That is a virtue not to be despised in a horse; a faithful animal that can be trusted to remain in his tracks without pulling down the hitching post or breaking his halter is to be coveted. Can it be said of you that you "can stand fast"? Are you firm when tempted to do wrong? Are you easily led astray? Put yourself on the right side, and when urged to step aside from it, remember always to stand fast.

DETACHED OR COUPLED?

TWO men entered a car while a train was being made up, and took comfortable seats. They were asked by a grimy-faced trainman to go forward. "What's the matter with this car?" they inquired. "Nothin'," he grinned, "only 'tain't coupled to anything that'll take you anywhere." That is the trouble with so many creeds, for the soul that would journey heavenward must make sure of the coupling.—From "Forward."

SIXPENCE FOR HIS LIFE

An Irishman, who had jumped into the water to save a man from drowning, on receiving a sixpence from the rescued person, looked first at the sixpence and then at the donor, saying: "Sure, I'm over-paid for the job."

The Family Altar

TOPIC.—THE OLD WAY FOR THE NEW ORDER

- Feb. 8—Isaiah 35.
- .. 9—Romans 12: 9-21.
- .. 10—Romans 13: 8-10.
- .. 11—Romans 14: 1-8.
- .. 12—1 Cor. 13.
- .. 13—Acts 4: 23-31.
- .. 14—Psalm 2; Acts 4: 32-37.

DECONSTRUCTION after the war is being discussed everywhere. Yet, as usual, men's minds centre upon material things, as if heaven on earth would be created by the supplying of men's material requirements. Those who entertain such views could scarcely have considered the old way for the new order as presented in Acts 2. It consisted primarily of a fellowship of "heart and soul," "great grace" being upon them all, resulting in the giving of money according to the needs of each. There is no sign of equality of distribution, which could never last; but instead a kindly and practical consideration of the requirements of the needy. Surely that is the old way for the new order."

Our Young People

C.E. Interests and Activities

W. W. Saunders

THE MEANING OF C.E.

FEBRUARY 2, 1943, brings us to the 62nd anniversary of the birth of Christian Endeavor. In all States of the Commonwealth special commemorative celebrations will have been arranged by State and district unions. To pause a while at this birthday period and to think again of the meaning of C.E. may be profitable from the point of view of discovering the secret of its amazing growth and its unquestionable usefulness to Christ and the church. The following, from the pen of George R. Brown, National Service Supt., is illuminating and challenging.

The word "endeavor" comes from "devoir"—duty. This is the innermost meaning of the word. The prefix "en" means "in," and the whole word carries with it the thought of one who, with loyalty, vigor and courage, does what he believes to be his duty. The epithet "Christian" sets before us the complete idea of one who believes in and belongs to Christ, zealously doing what he believes to be his duty, in the name of the Lord Jesus Christ, who is the Captain of our salvation.

Large numbers of such souls are to-day in the various branches of the services in many lands, and in addition to doing what they believe to be their duty as citizens of the Empire, are also performing the higher duty of witnessing a good confession of faith, as ambassadors for Jesus Christ. The testimony of such wield an influence for God and righteousness beyond tabulation.

C.E. is a world movement. It embraces all nations, tribes and tongues. At world conventions all peoples mingle and flags are intertwined. No one asks divisive questions, for all recognize they are one in Christ Jesus. This is the true interpretation of Christ and of the Christmas message. As the Saviour of the world is recognized and God glorified, the result is peace on earth and the reign of goodwill. Therefore Endeavorers at home and abroad, those in civilian life and those in the forces, let us ever remember that our motto is "For Christ and the Church." The movement to which we belong, because of the One to whom we belong, overleaps all national and denominational barriers. Thus our high sense of duty is first and foremost to the King of kings.

The word "endeavor" carries with it also the thought of courage and to encourage. May Christ himself be the source of all true courage, the spring of our spiritual sense of duty, and may all Endeavorers be encouraged to live and to witness, remembering we are ambassadors of Jesus Christ. May we all be encouraged as we call to mind that we are being remembered in prayer daily by the great unseen host of fellow-Endeavorers all the world over. All Endeavorers should pray constantly for all Endeavorers.

"THINK ON THESE THINGS"

The greatest servants of God are not necessarily the best known.

If a practical joke brings pain, strain or displeasure to another, or causes the breaking of rules, then it cannot be a Christian joke.

The life of faith never takes its eyes off God, although it is quite willing for God to reveal his will through man.

God always has a plan—for every day, every business transaction, every meeting; God does not simply plan for extra special occasions. He plans for all occasions.—Selected.

Epitome of Consolation

A. Mackenzie Meldrum, M.A., of N.S.W., suggests interesting and striking "similitudes" existing in the Bible and the Egyptian Book of the Dead.

HERODOTUS writing in the fifth century before our era, says, "The Egyptians are religious to excess, far beyond any other race of men." The sanest things in the Greek hierarchy came from Egypt, but the wild creations of Homer's brain held in thrall the Grecian mind for a thousand years.

The innate ethos of the Egyptian mind led him to a depth of spiritual understanding seldom approached and never surpassed by the peoples of the ancient world. The lofty character of his religion and the equity of his economics have led some critics to aver that Moses might have gleaned from the Book of the Dead material to compose the Decalogue. In my studies at various times among the tombs and temples of Egypt, I have been greatly impressed by similitudes reminding me of symbols of the Old and New Testaments—e.g., the law of Moses was written by the finger of God; the Book of the Dead, at least in part, was written by the finger of Thoth. The law of Moses was administered by a family of hereditary priests. The priests of Egypt were also of a similar caste. The Jewish tabernacle and later the temple contained a holy place and a holy of holies. So also the Egyptian temples contained similar apartments. The Jewish temple contained the Ark of the covenant and the cherubim. The Egyptian temples contained an ark with genii around it.

A familiar symbol seen in the ruined temples and tombs is a cross, and in the left hand of the god Anubis a cross is held. That cross to the Christian the cross is the emblem of redemption. The Egyptian cross was a beautiful symbol, nothing more. The Christian cross is a living reality. The Egyptian god was a mere creation of the theohelistic priests of On. The Christian Saviour is truly the Christ of God who carried his cross, not as a mystical symbol of life, but as a veritable emblem of death: "He went out bearing his cross for himself, unto the place called the place of a skull . . . where they crucified him."

That which seems to have concerned the ancient Egyptian above all other things was his final resting place. This applied to the great and wealthy citizens of Egypt, for they alone could hope to satisfy their souls in such an aftermath of luxurious glory. The tomb was built with cunning care, and decorated with costly paintings and ornaments. Into the rock-hewn chamber the sarcophagus was placed, sometimes sixty feet beneath the surface, then the long, deep passages and stairs were filled up to make it appear the virgin rock had not been disturbed. Those immediately connected with the burial were generally slain to keep the secret from the grave robbers. The tomb of Tutankhamon is a good example of how adroitly these tombs could be concealed, for it held inviolate the royal remains for more than 3000 years.

The Hebrew also had a deep regard for his final resting place, witness the Cave of Machpelah and the rock-hewn sepulchre of the Arimathean. For the body to remain in the field unburied was one of the greatest dishonors which could befall a Jew. The disciples who had gathered around Jesus could not very well hope for an honored resting place, in view of all the trials and tribulations which the Master had from time to time foreshadowed to them. They may also have been conversant with the teachings of Philo, a contemporary of Jesus, who laid great stress upon the eschatology of the Egyptians. Is it possible that the thought of such a calamity weighed heavily upon their hearts? They

were human. How, then, could they escape this natural presentiment? Was it the thought that a dishonored burial might be their lot if they continued to follow the despised Nazarene that made them so sad and heavy hearted that fateful night after the supper, as recorded by Luke, and forced from the Master's heart the most comforting words the ears of men have ever heard? "Let not your heart be troubled; ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so I would have told you. I go to prepare a place for you."

The Master shed a world of comfort and assurance on the final tragedy of life. No need to worry since the Father's house of many mansions awaits the faithful. This glorious outlook for the Christian far transcends all the Egyptian had ever planned or conceived. True, Cheops built the Great Pyramid and called it his house eternal. To this day it stands unrivalled as the greatest building the world has ever known. Yet what a pygmy compared with that house not made with hands eternal in the heavens!

The failure of the pyramids to fulfil the purpose of their design, for every one of them was robbed, caused the Egyptians to change the manner of their burial. Instead of building pyramids of stone, they dug into the solid rock of the wadis adjoining the Nile, and whetting their genius to the point of inspiration, they succeeded in making tombs, some of which to this day baffle the skill of modern ghouls.

To This End

AND hast thou help for such as me,
A Sin-weary, stained, forlorn?
"Yea then—if not for such as thee
To what end was I born?"

But I have strayed so far away,
So oft forgotten thee,
"No smallest thing that thou hast done
But was all known to me."

And I have followed other gods,
And brought thy name to scorn,
"It was to win thee back from them
I wore the crown of thorn."

And, spite of all, thou canst forgive,
And still attend my cry?
"Dear heart, for this end I did live,
To this end did I die."

And if I fall away again,
And bring thy love to shame?
"I'll find thee out where'er thou art,
And still thy love will claim."

All this for me, whose constant lack
Doth cause thee constant pain?
"For this I lived, for this I died,
For this I live again."

—John Oxenham.

There is something hard, repulsive and ungrateful in the destructive instinct which so often forgets what has been done by the great men who have preceded us, to demand of them, merely an account of what more might have been done.—Mazzini.

God's law modifies the results of human action, and turns to the profit of humanity even the crimes and errors of the wicked or mistaken.—Mazzini.

Christianity and Democracy

(Continued from page 51)

He must yield to conscience. Jesus sanctioned the authority of the State: "Render to Caesar the things that are Caesar's," but in the same breath he placed a limit upon it. "And to God the things that are God's." His apostles grasped this doctrine of God's sovereignty and the limitation of human authority, and boldly asserted: "We ought to obey God rather than men."

It is upon this doctrine of divine sovereignty that the democratic principle of liberty of conscience rises. There is "a region in which the king's writ does not run." This is a principle of external freedom. Inner freedom exists with the ability to be obedient unto death to the sovereign law of God. External freedom exists with the opportunity to obey the sovereign law of God as compelled by conscience without outer restrictions. The individual must be free to obey the sovereign voice of God as it comes to him, free from compulsion to act against conscience.

One of the great contributions of the Reformation was the rediscovery of the principle of liberty. Modern democracy has its immediate foundations in the Reformation and is deeply indebted in the Anglo-Saxon world to those great champions of liberty of conscience, the Non-conformists or Dissenters. The church must ever be the champion of liberty of conscience. Churches of Christ and kindred bodies with their emphasis upon liberty of conscience must maintain the spirit which gave them birth and make their contribution by enthusiasm and consistency in their plea for and practise of this principle. It must be clearly understood that there is a distinction between championing an individual's conscience and championing his liberty of conscience. We may not agree with one's conscience, but we must agree with his right to liberty of conscience.

When we fight for another's liberty of conscience, we do not necessarily agree with his conscience. We may not agree with what one is saying, but in the spirit of Voltaire we must be willing to fight to the death for his right to say it.

If the church does not tolerate and champion the liberty of conscience of its minorities to-day, then to-morrow if the situation changes and the church as a whole is a minority against the State, it will not be able with consistency to claim liberty of conscience for itself. The church then must ever be the citadel of liberty.

The roots of democracy are spiritual. The preservation of it depends upon the preservation of Christianity. The ultimate task is the propagation of the gospel of Christ. If we lose here, all other victories are in vain. We all want the fruits of democracy—fraternity, equality and liberty. But there will be no fruit if we cut away from the roots.

Obituary

Mrs. Davidson

MRS. DAVIDSON, of the church at Bamberald, Caulfield, fell asleep in Jesus on Monday, Jan. 25, at the age of 67 years. For the last two years our sister had not enjoyed good health, but whenever possible, she was present at the house of the Lord. She was one of the faithful women who did her work quietly and lovingly, and was esteemed highly by all who knew her. She will be missed, not only by those in the church, but by the folk in the community in which she lived for the past 21 years. Sincere sympathy is extended to her loved ones.—H.M.C.

SOCIAL SERVICE NOTES

Inconsistencies!

W. H. Clay draws attention to lack of consistency in applying austerity regulations.

IN Canberra, on Dec. 9, owing to the shortage of accommodation, the Hotel Ainslie was compelled to yield its stock of liquors within one week. An auction sale was held, and no limit was imposed on the quantity to be sold to any client. It is reported that in the first hour of trading 15,000 doz. bottles of liquor were disposed of. People came from all parts of the capital territory in trucks, cars, sulks and on bicycles to make their purchases. This makes a very sorry picture.

The Commonwealth Government made available for sale to the public of N.S.W. an increase of 40 per cent. in the liquor allowance for the month of December. This order came from the same government that suggested a ban on Christmas advertising and even the practice of exchanging Christmas card greetings, and also ordered a reduction of one-third in the manufacture of beer.

The latest Commonwealth Bureau of Censors and Statistics disclosed, among other things, that in the year 1940-41 there was produced in the Commonwealth 104,728,338 gallons of ale, beer and stout. In 1934-35 the production was 63,588,191 gallons. Householders who are being urged to apply austerity to living conditions will be interested to know that the brewers used 20,000 tons of sugar in the production of the larger quantity.

In a letter to his parents, one of our soldiers reports that after the troops had subsisted for one month on bully-beef and biscuits, a ship arrived, risking all the dangers of the sea, with 300 tons of beer aboard. Disgusted officers returned the beer to Australia. There is no need to add anything further to this story.

Roman Catholic Church and Gambling

During December last a raffle was conducted under the auspices of the Roman Catholic church, and by permission of the Attorney-General 100 packets of genuine Zig-zag cigarette papers and 12 doz. boxes of

matches were raffled. Tickets were sold at 1/- each. This, at a time when it is difficult for an ordinary citizen to buy more than two boxes of matches at a time, and, we understand, one packet of cigarette papers. Is this symptomatic of our times, or is it another concession to our Roman Catholic friends?

Education of Children

Because the authorities have not seen fit to make education a reserved occupation, many of our State schools, owing to staff shortage, have had to refuse entrance to children under six years of age. (A teacher who is a member of churches of Christ and who has declined military service, has been asked to resign from the Education Department. One does not hear of corresponding circumstances prevailing in Roman Catholic schools. On the contrary, teachers in these schools, we understand, are exempted from military service, and the schools are able to take children at any age they please.) A Protestant mother, unable to send her child, aged five, to a State school, is considering the possibility of sending her to the local Roman Catholic school. Without doubt she will be well received. The matter is being referred to the proper authorities.

Christian Guest Home

The matron of the home has just finished a well-earned holiday. The committee has good cause to be proud of its matron and staff. Without the spirit of co-operation between them, owing to the shortage of labor, a holiday for any would be almost impossible. The waiting list of applicants for admission to the home is causing much concern.

Anonymous Donation

The sum of five pounds from "A Sister" has been received for the home. Please accept our thanks.

"Christianity has not been tried and found wanting;

It has been found difficult and not tried."

—Chesterton.

God's Rest

"OH that I had wings like a dove for then I would fly away, and be at rest," cried the Psalmist, and this cry, or one like it, has been upon the lips of men in all ages. It expresses the idea, which we all entertain at times, that if only things were different, all would be well. If our circumstances were not just what they are, we should be happy; if our work were of a different kind, we should enjoy it; if we moved in more congenial society, everything would be delightful; if we could only escape from the restless anxieties that haunt our days and nights, we should be satisfied.

Changes in the circumstances of our lives will not give us rest. Men often strive for wealth, position or fame in the belief that they will bring peace and happiness. There is undoubtedly a certain satisfaction in reaching a goal long aimed at, but how often, when the goal is reached, the expected happiness is lacking. The primary mistake is in supposing that any of these things can satisfy our deepest needs. We want to have rest of mind, but we must look elsewhere than to the improvement of our lot in life to find it.

Only in God can we find our rest. The old saying of Augustine is true: "Thou madest us for thyself, and our souls are restless, till

they find rest in thee." Christian experience verifies this thesis. Harmony of being, peace of mind, repose of spirit come only from the Source of all harmony, peace and repose—God himself. We find all this in people who from a worldly point of view have little to show but who dwell in the secret place of the Most High. In this war-ridden world we long for peace and rest; it is the greatest boon mankind can crave; and yet the search for it seems hopeless. But we shall find it at last—in God.

Jesus Christ underlines God's promise of rest. In his earthly life our Lord saw that man's greatest need was rest. He looked at the fretful and anxious faces of those who gathered round him; he heard the notes of anxiety in their voices; he understood how distracted they were in mind and spirit; and out of his compassionate understanding came the gracious invitation: "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

It is difficult to believe that rest can be gained so simply. Not by striving but by an act of faith do we enter into the blessedness of rest. The promise never fails: "There remaineth therefore a rest to the people of God."—J.A.P. in "The Bible in the World."

"The Pure in Heart"

J. Short, in "All Things are Yours," expresses some delightful thoughts on the Sixth Beatitude, Matthew 5: 8.

THIS is perhaps the most searching of the beatitudes. Its beauty and challenge reach right down into our hearts. Joseph Parker has described the beatitudes as a marvellous combination of things human and divine. They are eight gates into the kingdom of heaven, and their openings are on earth. Purity is one of these gates.

Here again the great Physician of the soul probes deeply. He goes right down into the secret places of our being, and his words have a long history behind them. Originally, purity was given a ceremonial significance. It was related to purification rites and ceremonies that had for their object the removal of anything that was obnoxious to God. On a higher level of Hebrew development it signified moral cleanliness. "What doth the Lord require of thee but to do justly, to love mercy and to walk humbly with thy God." Only those whose hearts and hands are pure can ascend the hill of God. In the teaching of Jesus the thought reached its highest level. The pure in heart are blessed for they shall see God. We may well hesitate before we dare to write or preach on this saying. Yet for the good of our souls it must be done.

Man's greatest need, in any age, is to experience the vision of God. When Moses, according to the Book of Deuteronomy, was about to say farewell to the people he had led through the wilderness to the borders of the promised land, he delivered a series of eloquent speeches. It was eloquence inspired by a great theme. "Beware lest thou forget the Lord, thy God." He knew these people. He knew their weakness and their strength and he knew that their one great hope of fulfilling the high destiny that lay before them was constantly to remind themselves of God and to keep in touch with him and his divine law.

This is a note that needs to be sounded in our own times. The world's vast trouble springs in the main from a lost sense of God. The world itself, and the whole process of civilisation, becomes a meaningless thing if faith in God has gone and all sense of his presence and power have been lost. Men are in peril of their morals if they have no deep, abiding sense of God, for morality without religion is a flower cut off from its roots. More, they lose their chance of reaching their highest and their best, for the supreme issue of the Christian faith is its power to create in men and women the highest type of character. The prime necessity of our time is to recover the vision of God.

Sometimes one wonders if men want this vision. Some of his hearers must have been astonished and bewildered when they heard Jesus utter these words. Many of them did not want to see God. The old tradition lingered on, for traditions die hard. "No man can see God and live." Mystics have endured purgation and the "dark night of the soul," to attain the vision. Some of them were so enraptured by it that they fain would have cut themselves off from their homes, their friends, and the beauties of the earth as from that which could never satisfy again. Maybe God holds us to these things by withdrawing himself, in a sense, from us. He would not blind us with excess of heavenly light. And perhaps that same thought, hidden in the depths of their being, operates powerfully in men's reticence concerning the need and desire for the vision of God.

Yet many long for it. Thinkers in every age have made this the ultimate goal of their quest. Our restlessness can only end in fellowship with him. As Bridges has put it, "Communion with him is the life of the soul."

How may we attain the beatific vision? We can find God in the ordinary experiences of daily life, in its dear, familiar, homely things. This is a great lesson taught by the prophet Isaiah in the Old Testament; and we know that the mind of Jesus was steeped in Old Testament literature. In the night of Israel's exile, when the exiles felt themselves to be separated from all they had held dear, they were moved to complain, "Our way is hid from the Lord, our judgment is passed over from our God." To which Isaiah replied in effect that this was far from being the case. He, too, was in exile; he, too, shared that desolating experience. He, too, hungered for the land given to his fathers. Yet in his prophetic words to these exiles he declares his ringing, confident faith. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." "Why sayest thou, O Jacob, and speakest, O Israel, my way is hid from the Lord, and my judgment is passed over from my God." The whole situation was full of God for him.

That, too, was the constant note in the teaching of Jesus. Jesus never lost sight of God. Even in the dark moment of dereliction on the cross he was keenly aware of God. It is to the God in the darkness that his desolating cry was uttered and at the end all was beauty and peace. As Dr. James Reid has put it, "Life was a parable in which he read God's message. The needs of the world were a challenge in which he heard God's voice. Nature was a mirror in which he saw the reflection of the Father's love." This is true. He came to open our eyes and hearts and minds to this great vision of God, and to help us to understand it. That is what he meant when he said, "For their sakes I sanctify myself." At his baptism at the hands of John, he took the sinners' place that they might know that God is in their midst. He shared human hunger in the wilderness, refusing to turn stones into bread, knowing that man could not relieve his needs in that way. God is centred there, right in the midst of our humanity with all its limitations. In Gethsemane, and on Calvary, God is revealed in life's deeper experiences, its agonies, its tears, its sufferings. The great message of the incarnation is that the world is full of God. All life's experiences are full of God. Anywhere, at any hour, in the ordinary things of daily life, men may catch the vision of God.

And many have had this experience. It has been authenticated again and again in the life and experience of ordinary people in every age since "the days of his flesh." We were created for this. In great music, in art, in architecture, in heart-moving acts of courage, in amazing self-sacrifice, in great literature, and in the loveliness of nature or the face of a child, men and women, in every age, have felt eternity spilling over into time. They have recognised the experience for what it really was. They have gazed upon the glory of God. Above all, it has been the witness of Christian people in every generation that we see God best in Jesus Christ. There we see "the glory of God in the face of Christ Jesus." How is it that so many have never seen the heavenly vision? Why are we so insensitive?

Jesus, himself, has supplied the answer. "Blessed are the pure in heart, for they shall see God." That is the inexorable condition which must be fulfilled. "Purity of heart!" It is a high demand. Few would dare to claim that they have fulfilled it. But he never promises what he cannot fulfill. Evil

desires, polluted imagination, distorted motives, and sin-stained souls can be purged and purified. When in knowledge of our utter need in penitence we cry, "Create in me a clean heart, O God, and renew a right spirit within me," the forgiving love of God cleanses away the stains and makes the vision possible.

So does the disciplined life! Once the relationship between the sinner and God has been restored and the sin forgiven and the heart cleansed, there follows the necessity of sustaining the new friendship. We must "practise the presence of God." We are far too vague in this matter of prayer, of contact with God.

And, in the last place, let us fill our minds with the thought of Christ. There are many things that can purify and stimulate our souls. A great passion for things good and beautiful will do it. A noble purpose will do it. A great love will do it. But none of these is comparable to a great cleansing, saving passion for Jesus Christ and for the things of his kingdom. His indwelling presence is a purifying fire: it is a cleansing passion. Those who dwell in communion with him know the blessedness that comes to the pure in heart. They see God!

DR. C. LANG AND POST-WAR CHANGES

A WARNING that after the war's "tremendous convulsion" neither the State nor the church could possibly remain as they are now, was given by the retiring Archbishop of Canterbury at a series of farewell services. "Not to return but to advance must be our aim," he said. "I give you a watchword with which to face the coming time—'We must forget things that are behind and stretch forward to things that are before.' The church must be prepared to prove the relevance of its faith to a new and better order for mankind. When this war is over there will be great and far-reaching social changes which will affect all of us. We can see the outline of some of them in this wartime regulation and legislation. I ask you to be ready to meet the coming changes with an open mind and to beware of the subtle influences of what has been customary—selfishness and vested interests. Let us do this to bring to our brethren here and in all lands a richer and fuller human life."

WORLD COUNCIL OF CHURCHES

According to "The Christian World," Nov. 19, 1942, "Dr. William Paton has received from Geneva—from his colleague in the secretariat of the World Council of Churches, now in progress of formation—a message signed by members of a group which recently met in Geneva to discuss the work of the council." "The secretarial group included men of Dutch, German, Swedish, French and Swiss nationality. It was the desire of the signatories that their message should be communicated to all the British churches which have joined the world council." We present the opening paragraph of the message as a reminder of the witness of Continental churches. "It is given to us to meet together as a group of members and secretaries of the Provisional Committee of the World Council of Churches in the first meeting on the Continent of Europe since January, 1940, in which the American churches are represented, and we desire to use this occasion to send brotherly greetings to all churches who feel themselves part of the ecumenical fellowship."

"It isn't the look of the garden,

Nor is it the size of the house,

We may be as rich as a monarch

Or poor as a tiny church mouse;

Our roof may be humble with thatching

Or noble with turret and dome,

But only the loving hearts in it

Can turn a house into a home."

Here and There

We have received word that Mrs. J. Boettcher, mother of Chaplain V. G. Boettcher, Qld., is very ill. Our sister is with her daughter, Mrs. Alex. Piper, Wivenhoe Pocket, Queensland.

In view of the Australia Day holiday on Feb. 1, it was necessary for us to arrange to go to press earlier than usual so as to ensure the prompt posting of "The Australian Christian" for interstate mails.

Twelve young men have been accepted as students for the Federal College of the Bible for the new year, and this will make a total enrolment of 34. Two new students come from Queensland, four from South Australia, and the rest from Victoria. It is interesting that two come from Whyalla, showing the wide spiritual horizons of the baby church in that town.

The college library is being transferred to its new room at Glen Iris, and provision is being made for many more books. The extra shelving will permit better arrangement and classification of the books, increasing the effectiveness of the library. This work has been made possible by the special gift of the Victorian Endeavorers to furnish the library and the students' lounge.

The meeting of President Roosevelt and the British Prime Minister, Mr. Churchill, with Allied leaders at Casablanca, marks an important stage in the history of the war. We must be prepared for vital changes in the course of the war during 1943. As countries are set free from oppression, the responsibility of providing food and clothing for the people will rest upon the Allies. Are we ready to give help from our vast stocks of wheat?

The North-Western District Conference of Victoria is enterprising in a training for leadership camp at Hall's Gap from Feb. 17 to 24. D. Williams is acting as secretary. Howard Earle has been invited to serve as padre, V. C. Stafford as lecturer. The camp will be under the direction of the youth leader, W. R. Hibbert. Camp is open to all young men and women, and registrations close on Feb. 10 at the department office.

The annual offering for the Federal College reached the sum of £1392 during the week, and this shows that 246 churches reporting to date have given £316 in advance of the offering for 1941. Some churches in N.S.W. may help to swell the final figures, but the 30 or more churches yet to report in other States gave in 1941 over £50. It is hoped that the full total will reach £1500. Churches which have not yet remitted the offering are asked to do so as early as possible, so that a final report can be made.

The Federal College of the Bible will open for 1943 on Feb. 17, and students should be in residence at least a day prior to that. The opening services at Glen Iris will begin at 9.30 o'clock. The Public Inaugural Session will be at Lygon-st. chapel on Feb. 22, when Principal J. D. Northey, B.A., of the Congregational College will deliver the occasional address on the theme, "Christian Leadership." Scholarships will be awarded, and a musical programme provided by the combined choirs of the two city churches.

It has been announced that Colonel Mary Booth, granddaughter of the founder of the Salvation Army, reached Istanbul with a party of exchange internees from Germany. The Colonel was in charge of the work in Belgium when that country was over-run by Germany. She was tried as a spy by the Gestapo, and believed she was condemned to death when she heard a firing squad march into the prison yard. Her secretary, Brigadier Smith, who is suffering from loss of memory as a result of her experiences, accompanied her.

F. T. Saunders, organising secretary of Federal College of the Bible, Glen Iris, who has planned to visit Western Australia in the interests of the college, has been invited to preach the conference sermon at the Western Australian annual conference at Easter time.

At Bundaberg, Qld., the series of addresses given by A. B. Clark on the life of Jesus continue to be very interesting. On Sunday, Jan. 17, Betty Pohle, of Rosedale, took her stand for Christ and was baptised the same evening by Mr. Clark. S. B. Jones is doing splendid work in caring for the chapel garden and lawns. Our aged brother C. Wegert, who had reached the age of 88 years, was laid to rest on Saturday, Jan. 16, and his passing is deeply regretted by all. The health of Mrs. Vic. Cedergreen is much the same, and sincere prayers are offered for a complete recovery.

Present trends indicate that the church must undertake to prepare more leadership for the on-coming generation. Youth movements do not advance beyond purposeful leadership. Leaders of the Victorian Boys' Explorer Club have just concluded a retreat. An invitation is issued to all young women interested in preparing for leadership in girls' organisations to attend a leadership camp conference at Mt. Evelyn from March 5 to 7. Further particulars will be supplied on application to the Victorian Young People's Department.

A special team comprising W. R. Hibbert, B. F. Huntsman, Mr. and Mrs. E. B. Smith, representing the Young People's Department, visited Geelong on Sunday, Jan. 31. Teachers from Latrobe Terrace, Geelong, shared in a teachers' conference. Some of the exhibits

of the recent Gallery of Ideas were used. Mrs. E. Bruce Smith gave a practical demonstration of visual aids used in teaching lessons set out in the Austral Graded Lesson book. B. F. Huntsman assisted in the service at Drumcondra and W. R. Hibbert gave morning and evening addresses at Latrobe Terrace.

W. Gale writes: "The closing of the conference year on Jan. 31 has brought in quite a number of additional returns for the December home mission annual offering. The 1941 home mission annual offering. To date we have total was £1238/14/-. Several churches take received £1411/12/9. The offering in February. Thus it is possible when the final returns are received that we shall be closer to our aim, viz., £1500. The committee is planning a wartime service for churches without regular preachers, a feature that will become more acute, and this provision will call for additional expenditure. It is sincerely hoped that those yet to give will enable us to reach our aim."

"The Christian church must no longer be satisfied with the exercise of charity," said Leslie D. Weatherhead at the City Temple on Nov. 15. "Charity was twice cursed—for the giver and for the receiver. The giver of charity tended to pile up for himself merit by giving something which, in ninety-nine cases out of a hundred, he could easily spare. Charity was conscience money; it was a way of giving ourselves an anesthetic. And it was bad for the receiver, too. It put him in the position of having to receive something as though he did not deserve it. The man who received the dole in the old days of unemployment was made to feel that he was receiving charity. The dole ought to have been regarded as a retaining fee which the government gladly paid to a man whose potential worth it recognised, but of whom at the moment it could not make use."

From Week to Week

NEWS of the illness of the preacher of Notbart church, L. A. Bowes, draws attention to the very fine work he has been doing for some years in connection with the Temperance cause. For some time he has been secretary of the Temperance Alliance in Tasmania, and his leadership has won him a high place in the minds of church and social workers. He has ably conducted a "Voice of Temperance" session on the wireless which has been a popular feature. When he was in Melbourne last year to attend the conference of the Australian Temperance Council, I went to some of the meetings with him. It was evident that he had gained the respect of leaders of temperance throughout the Commonwealth. His wise judgments were appreciated, and they helped to guide toward the final decisions reached at the conference.

The appointment of S. R. Baker, of Lygon-st. church (Melbourne) to the important post of general secretary to the Victorian branch of the British and Foreign Bible Society is indeed an item of news. While his departure from the ranks of full-time preachers will be regretted, it will be realised that his new ministry will open up a wide field of service. Churches of Christ recognise the need of spreading the truth through the printed Word. From the time that the Restoration Movement came into being the Bible has been fundamental in all its activities.

At the meeting which made the final selection, I gathered from remarks passed by men who are leaders in their denominations, that their knowledge of the aims and ideals of the Restoration Movement is very meagre. It was suggested that we were an exclusive people lacking in the spirit of fellowship so essential to develop the unity within the uni-

versal church. This was not said in so many words, but the implication was there. It seems that we need to undertake a campaign to educate the leaders of churches in the principles of unity for which we stand. I have found that, when the truths of the movement are set out clearly and simply, as Thomas and Alexander Campbell taught, they are appreciated almost at once.

I believe Mr. Baker will help in his new sphere to right many misconceptions, since we know he is loyal to the ideals of the movement and a very friendly personality.

One of the Victorian preachers is introducing a new feature into his work. Our brother is associated with two of our smaller country churches. Realising the need of encouraging members to become familiar with the history and ideals of churches of Christ, he suggested to members of one congregation that a reading circle be formed with the aim of becoming acquainted with the history and doctrine of the Restoration Movement. The suggestion has "caught on" and the plan will be put into operation almost at once. Two booklets have been selected for study, "Heralds of Christian Unity," by Thomas Hagger, and "Why I Belong to the Church of Christ," by A. R. Main, M.A.

This is mentioned because others may be encouraged to follow a similar plan. There is much of importance members need to know, and there are books and pamphlets available at reasonable prices for those who will take the trouble to apply their mind to a little profitable study. It is so easy to have one's taste for serious literature ruined by foolish, sentimental novels. Members ought to be on their guard and make up their minds to read from time to time serious and helpful books so that they will not lose touch with the problems of real life.

News of the Churches

NEW SOUTH WALES

Paddington.—Bible school had a welcome visitor in Mr. Telfer, of the Aborigines Mission, who gave a talk and showed pictures of work among these people. There was a good attendance at gospel service which was broadcast. Mr. Greenhalgh gave a forceful address, and a fine solo was rendered by Mrs. West.

Rockdale.—During the absence of Mr. Hinrichsen on holidays, the church has been exhorted by Messrs. Goode, McMillan and Carter, while the gospel services have been conducted by Messrs. Hunting, McMillan and Carter. A young lad from the Bible school confessed Christ. The Y.P. society of C.E. enjoyed fellowship with the Bankstown society recently, conducting their service. The Intermediate C.E. continues to grow, and their messages in song at the morning services are appreciated.

Lismore.—Meetings were well maintained over the holiday period, and the Christmas and New Year period passed happily with helpful sermons by A. Baker and appropriate singing by the choir. On Jan. 3 a young lady confessed Christ and was baptised a few days later before leaving for war service. On Jan. 6 E. C. Hinrichsen, accompanied by his brother, A. Hinrichsen, and Mr. and Mrs. V. Morris, arrived, and at night a lantern lecture was given in the temple. Many members, on leave from the fighting forces, have been present recently.

VICTORIA

Warragul.—On Jan. 10 F. J. Funston, of North Essendon, gave interesting addresses at both services. Sunday school is practising for anniversary.

Newport.—Mr. Quirk has returned after two weeks' holiday. Mr. Boldson and J. Holloway assisted during his absence; their services were appreciated. The Bible school picnic is being planned for Jan. 30.

Parkdale.—On Jan. 24 well attended morning service was enjoyed, 119 being present. W. G. Grahams and H. J. Patterson assisted and Mr. Stephenson preached. At evening meeting visitors from Lygon-st. (Carlton) church helped with an appreciated duet. The sending of parcels to young men in the services is proving a valuable means of retaining interest in church.

Ormond.—W. Grace passed away Jan. 24. C. L. Lang spoke at midweek prayer meeting. On Jan. 24 he preached at morning service. Mrs. Nugent, after several weeks in hospital, was present. Mr. Ritchie, leader of the boys' club, went to youth leaders' rally last weekend. At the gospel service C. L. Lang gave a very good message; there were several visitors in the meeting. J. Lacey has been called away to Western Australia on account of his sister's illness.

Seath Richmond.—Reports submitted at the half-yearly business meeting held this month indicate progress. Mr. Thomas, the secretary, and Mr. Stent, the treasurer, continue to serve the church faithfully. The Ladies' Sunshine Circle has commenced its meetings for the year under the leadership of Mrs. Nichols. Mrs. McDowell and Mr. Payne, of the Melbourne City Mission, have given helpful messages. Messrs. Whitmore and Graham have assisted in the church in the past weeks. Mrs. Lister is still in hospital, but is progressing slowly.

Geelong.—Splendid services and good attendances have prevailed over the holiday period. There have been additions to church fellowship. As the result of a special appeal for £50, the sum of £118 was raised by voluntary offerings during the second half of 1942, and has been paid off the building debt on

the chapel. A special effort is being made toward the deepening of the spiritual life of the church. Attendances at Bible study meetings have been well sustained, and on Tuesday, 26th, a number of members and friends gathered at the chapel for special prayer and consecration. A delightful time of spiritual uplift was enjoyed, and it is proposed to continue these meetings. There is a real desire to keep pace with many blessings being received by an increased spirituality in the church.

SOUTH AUSTRALIA

Prospect.—I. Dardim exhorted at morning service on Jan. 24. Ross Graham conducted gospel service. Fellowship with B. Barrett was enjoyed. Owing to illness C. Schwab, the preacher, was not able to conduct services. A good spirit prevails in Bible school and in other auxiliaries. The Young Worshipers' League is growing, and C.E. Society is progressing well and is helping young people.



S. R. Baker,

S. Russell Baker, present preacher of Lygon-st. (Melb.) church, has been appointed General Secretary to the Victorian branch of the British and Foreign Bible Society. Mr. Baker has had happy and successful ministries with Victorian churches at Maryborough, Ormona, Shepparton and Lygon-st., Carlton. He will succeed E. J. Gosbell, who is due to retire from his duties after many years of faithful service.

Cottonville.—Christmas services were held on Dec. 20, young people assisting in messages of song. Solos were rendered by Misses Shearing and Berry and a duet by Mrs. Coventry and Mrs. Brand, while a recitation by Miss Harris also helped. B. W. Manning gave a Christmas message. Mrs. Drayton, on holidays from Owen, helped with a solo on Jan. 3. In the absence of Mr. Manning on holidays, encouraging messages were given by Messrs. Pocock and Mauger on Jan. 10 and Messrs. Berry and Mossop on Jan. 17, when Mrs. Glastonbury rendered a solo. Miss Fay Wilson was united in marriage to Lieut. R. Johns on Jan. 13, Mr. Manning officiating. Repairs to the vestry and back rooms of church are proceeding. Despite the absence of many members away on holidays, the work is encouraging.

QUEENSLAND

South Brisbane Circuit.—Very helpful messages have been given during the past few weeks by T. M. Kirkwood, Jack Jenkins and P. Beams, at Stones Corner; Mr. Mayers and Mr. Retschlay, at Moorooka; and Mr. B. More, assistant preacher at Sunnybrook and Rocklea. Mr. Kirkwood has assisted mainly at Moorooka and Sunnybrook. L. Kent is giving appreciated help in the Sunday school at Rocklea. T. Head gave a helpful message on his first visit as a speaker to Moorooka on Jan. 28. Moorooka members are enjoying fellowship with A. Young, R.A.A.F., at present home on leave. The

Sunnybank church is also enjoying fellowship with Mervyn Marlen, A.I.F. Sympathy was expressed to him in his bereavement; his brother, Norman, was killed in action in New Guinea on Jan. 1. The deepest sympathy of the Sunnybank church was also extended to Mr. and Mrs. Marlen and family.

BIRTH

STIDWILL (nee Dowell).—On Dec. 28, 1942, at Bunyip private hospital, to Rita and Arthur Stidwill, Tynong—a son (Leonard Lindsay).

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Speakers:

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- " 8—Chap. Gen. Allen Brooke.
- " 9—J. Ernest Allan.
- " 10—Claude Candy.
- " 11—Jas. E. Webb.
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LYGON STREET CHAPEL.

FEBRUARY 22.

Public Inaugural Session.

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Principal J. D. Northey, B.A., of Congregational College, will address the meeting on "Christian Leadership."

Musical programme by combined choirs of Swanston-st. and Lygon-st. churches.

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BROADCAST SERVICE

Sunday, Feb. 14, Swan Hill church, Vic., 11 a.m., 8.5 and 8.30 p.m., station 3SH.

Indian Christian Lads Encouraged

LET me tell you of an incident for which I am deeply indebted to the Father. You have known about the boys in Kirkee and their doings. I have wanted a home for them for a long time. They have been living with the Church of England padre, and that padre is very high church, so that was another reason for thought. We were distinctly grateful to the padre for his goodness to them, but I did not think it would be the final arrangement for them. I have spoken to others about my thoughts on this question, and you know how happy I was when Dr. Michael arranged services for the lads. Now we have taken another step forward. Mr. Coventry presented our problem before the Pooma Missionary Conference, and now the Church of Scotland folk are also helping. They have secured a room. They, too, have lads for whom they are anxious that something in the way of a hostel be established. The room, I will admit, is a long way from the factory, but I am told the village of Kirkee itself is not an easy place to keep lads straight. All those who gather where money is about are there to tempt young people. However, we are sorry the room is so far away, but we have sent Thorat Master in to do what he can to make a home for the boys, and to be a father to them to the best of his ability. In that group there are some whom we have great hopes of coming back some day into the more prominent places in Christian work. The boys have ideals which we must do all we can to foster. They are very young, and not old enough yet to take a course for the ministry. One desires to be a teacher. He is too young to go to training college, and these will come back to us I am sure, but all the better fitted for service after having had to live among men away from the shelter of the mission compound.

The boys were most excited to come home for the Mela week. That, too, was a wonderful thing, for leave is not generally being granted from factories these days. The boys had written on their expense sheets that they had provided money for fares to Baramati for the Mela. I knew that leave was hard to get, so I wrote to their Christian superintendent and told him all that I knew, and asked him to have a talk with the lads and tell them his difficulties if he was not able to grant them leave. I was sure that being taken into his confidence would help them to overcome some of their disappointment. I explained that they had nobody to advise them other than ourselves, and we didn't want them to make a mistake and prove a disappointment. He very generously gave them ten days' leave. Seven came home. One had had other leave, and Laxman is saving his ten days so as to be here for Christmas. Well, those boys proved how glad they were to have a home to come to. They brought the other lads a cricket bat and two balls which cost them Rs. 15, £1/10/- Australian money. They were very generous to them while they were here. We had two special dinners while they were home, and we tried to make up to them for their generosity. They brought home their torn bedding and clothes, and generally showed that they felt they belonged and would receive a welcome. Well, they do need some more home life, there is no doubt about that. Not home life as we know it, but they need a home. We have some good seed coming up in that group, and it means we must nurture and care for it. Our only thought is to keep these lads for Christ, foster their high ideals, and eventually reap a harvest from the years of care for the lads, perhaps as workers in this mission. They are saving with the object of having training.

On Friday Thorat Master left, knowing all the thoughts we have, and he is going to do what he can to help. Besides Master caring

for the lads, he will have opportunities to do Christian work among the Christian wounded soldiers in hospital. Then, there are several of our church families living in Pooma, and in and around Kirkee, and we feel we want to keep in touch with them too. This is a new venture. It means that, for a time at least, there will not be a housemaster for the boys here; but never mind, there will not be any difficulty that I can see, except that a little more of my time will be spent with the boys.—E. Vawser.

BIBLE STUDY CLASSES

WE have a very helpful meeting each Sunday evening at B'bond, when Dr. Oddfield leads us in a Bible study class in English. The attendance is not large, sometimes fourteen and sometimes four. Some of the European and Anglo-Indian railway workers are interested and come when off duty. Two or three soldiers from the camp also come along when possible. Three regular attenders went overseas last month. Two others have been regular in attendance lately, but were away on leave yesterday. The soldiers usually come and have a meal with us after the meeting.—L. M. Foreman.

INDIA'S POLITICAL BEGGARY

INTERVIEWED by a press representative in New Delhi, Dr. B. R. Ambedkar, Labor Member of the Government of India, said: "One of the most distressing features of present-day Indian politics is its political beggary. Nothing is more shameful for Indians than the frantic appeals which are made to the President of the U.S.A., and to Chiang Kai-Shek and other leaders of the United Nations to come to the rescue of India by forcing the British people to give liberty to India. . . . In such circumstances they might suggest a settlement in haste which Indians may have to regret at leisure. I prefer Indians making their own settlement. It is their responsibility now; and as it is Indians who will have to live under the conditions of that settlement and not the Chinese and the Americans, it is better that Indians should undertake the task. A constitution which is forced on India by the intervention of outsiders, however well meaning though unfortunately not quite well-informed, will be a dictated constitution. Indians must not overlook the necessity and virtue of a negotiated constitution, set up by consent of the parties."

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

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Conversion of Chiang-Kai-Shek

From "The Watchman Examiner," U.S.A., the following story comes. We present it as an item of news which may interest our readers.

REMARKABLE conversions of remarkable people have been recorded down through the ages, but the story of the acceptance of Christ by a real ruler of five hundred million Chinese souls, at a time when their homes and country were being devastated, shows in a remarkable way the mighty hand of God in human history.

"One night in 1928," said Kiang Chen Chum, "I dreamed a dream. Chiang Kai-Shek sat at my right hand and his wife at my left as we motored along a broad boulevard. Over our laps was spread a single steamer rug of a deep green color, to protect us from the wind. Suddenly I awoke and found that I had only been dreaming. Later, when I told my wife of the incident, I disavowed my belief in actual significance of dreams.

"About three months afterwards I received an urgent telegram from Madame Chiang Kai-Shek, asking me to come to Nanking immediately. I arrived there early the next morning, to learn that Madame wanted me, as a good friend of the family, to talk to her husband about his personal salvation, and if possible, to arrange for him to be baptised. He was unable to see me until about four in the afternoon because of his many official duties, and even then there were so many distractions that Madame suggested we might go out for a ride as we talked. Three motor cars were called for, the centre car for us and the first and third for his bodyguards.

"As we entered the car, the Generalissimo insisted that I sit in the middle, placing his wife at my left, and himself at my right. Up to this time I had forgotten entirely about the dream. But just before closing the door the servant spread a steamer rug over our laps; its same exact deep green color caught my attention, and then at once I recalled my dream of three months before.

"As we motored along, Madame Chiang urged her husband to accept Christ and to be formally baptised into the Christian faith, saying, 'Our friend, Pastor Kiang, is going to America soon, and will be gone for many months.' The Generalissimo refused to be pressed into the Christian church so hurriedly, replying, 'I have just finished reading the New Testament for the second time, and am now going to begin to read the Old Testament. I want to learn more about this Christian faith before I publicly accept Jesus Christ as my Saviour.' After we had conversed further, I finally agreed with him, and suggested that he study the Bible faithfully while I was gone, and that I would be glad to receive him into the church upon my return.

The Great Decision Reached

"While I was in America a civil war broke out in China between a certain war-lord and the Central Government. During the fighting one day, Chiang was trapped by his enemies near Kaifeng, being almost completely surrounded. In this desperate situation he prayed to God for deliverance, pledging that he would publicly acknowledge Jesus Christ as Lord after the Lord had delivered him. God did answer his prayer by sending a very heavy snow storm, which was unusual in this time of the year, so that his enemies could not advance any nearer. In the meantime his reinforcements came from Nanking by rail, thereby not only sparing his own life, but turning a certain defeat into a victory.

"Upon my return from America, I was asked to baptise this leader of China. This was in the fall of 1928. His subsequent growth in Christian grace is well known to the world. Of all the people who have influenced this

man's life for Christ, it is without any doubt his mother-in-law, Madame Soong, who has been most helpful. He has followed her advice to read the Bible and to pray every morning; his constant morning devotion has changed him from being a Chinese politician to a Christian statesman of the world."

In December, 1936, Chiang was kidnapped by one of his friends and political enemies. At that time he had lost every personal belonging, and from his captors he asked only one thing—a copy of the Bible.

Christians everywhere need to pray for this leader of China, so that God will sustain this faithful Christian in his hour of trial with fire.

THE LORD'S CAPTIVE

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conquer thee.

My will is not my own
Till thou hast made it thine;
If it would reach a monarch's throne
It must its crown resign.

It only stands unbent,
Amid the clashing strife.
When on thy bosom it has leant
And found in thee its life.

—George Matheson.

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(Fourth Series)



Q.: WHAT IS SIN?

A.: "Therefore to him that knoweth to do good, and doeth it not, to him it is sin" (James 4: 17).

Q.: WHO ARE GUILTY OF SIN?

A.: "As it is written, There is none righteous, no, not one. . . . For all have sinned and come short of the glory of God" (Rom. 3: 10, 23).

Q.: WHY IS SIN SO TERRIBLE?

A.: "What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death. . . . The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord" (Rom. 6: 21, 23).
—G. J. Andrews.

THOUGHT

"For we ought always to remember that we poison souls by the ear, as we poison bodies by the mouth."
—Francis de Sales on Slander.

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