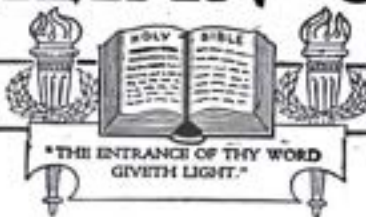


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## Aids to Christian Unity

"SEE how these Christians love one another," the pagans used to say about the early disciples of the Christian church. The inner unity of the early church, despite differences on minor matters, made a deep impression on the ordinary men and women of the Roman world. It was not a sentimental bond of agreement merely, but a vital unity that was expressed in vigorous attacks upon heathenish customs and a pagan social order. The inner fellowship that those people enjoyed with Christ was expressed in practical deeds that amazed the self-seekers of the day. Origen, an early Christian father, could, therefore, write, "Compared with the communities among whom they dwell, the communities of the Christians are as lights in the world."

### I.

While we do not agree with those who would suggest that the present world situation is wholly due to the failure of the leaders of the church to urge the application of the Christian principle to life, we believe that a church united within and with Christ could exercise a greater influence upon society. Weakness within the church is due, not so much to the lack of an outward expression of unity in a world organisation, as to the lack of unity of the members of the church with Christ. Where there is an inward unity with Christ it will find an outward expression in united action for the kingdom of God.

Much of the discussion on Christian unity is centred on how different groups of disciples may find ways and means of coming together. When Christ prayed for unity he laid emphasis upon the need of those who believe on him being united with the Father and Son in the manner in which the Father and Son are one. When that is found the unity of believers will then be an outward manifestation of the inner fellowship with the Lord.

Our approach to unity must not be how much we can give and take in a kind of compromise with others, but what is the minimum Christ requires of any person to enable Christ to dwell in him and he in Christ. The minimum is, in this instance, the maxi-

mum; for Christ demands the full surrender of a man's will to his. In so far as we hold back we find in our midst "quarrels, dissension, jealousy, temper, rivalry, factions, party-spirit, envy," and other divisive elements that arise from the "passions of the flesh." Paul makes it obvious that unity cannot be secured by the efforts of men; it is a divine gift, or rather the fruit of the Spirit; it is found among those who are born of the Spirit. Therefore those who are in Christ can say with Paul, "For all our numbers, we form one body in Christ and we are severally members one of another."

The way that leads to unity is the way which leads to Christ. Back to Christ has been the cry of many lovers of unity since the day that Thomas Campbell pleaded for it in 1809. It was then he wrote out of a full heart, "The first and foundation truth of our Christianity is union with him (Christ), and the very next to it in order, union with each other in him—that we receive each other, as Christ has also received us: to the glory of God." It was then that Campbell prayed, "May the Lord soon open the eyes of his people to see these things in their true light; and excite them to come up out of their wilderness condition—out of this Babel of confusion—leaning upon their Beloved, and embracing each other in him; holding fast the unity of Spirit in the bonds of peace."

### II.

In Christ then we shall find unity. It is a divine gift. We cannot secure it by our own efforts. As we fulfil the requirements laid down by Christ we shall then be able to enjoy the unity he has secured for us by reason of his sacrifice on Calvary. This unity will be vital and it will be manifested in a growing organic unity within the visible church. In so far as people observe and do the will of Christ they will be helping to make it possible for unity to be revealed through the church. Where there is a denial of the will of the Lord a barrier is raised which will interfere with the work of the spirit of unity.

Christian unity must be expressed in word and in deed. To get unity we must go beyond pious hopes and conference resolutions. The observance of the "golden rule," and obedience to the commands of Christ will manifest in actual deeds the unity of the church. There are acts of Christian fellowship and worship that declare the unity Christians enjoy in Christ. The observance of these acts will not hinder unity, but encourage it: for they are constant reminders of the value of unity.

Paul, in his letter to the Galatian Christians, refers to the unique unity the sons of God enjoy in Christ. "There is neither Jew nor Greek, bond nor free, male nor female: for all are one in Christ Jesus," he declared. In order to point to the nature of the relationship that Christians enjoy in Christ, he said to the Galatians, "For as many of you as have been baptised into Christ have put on Christ." Of course Paul is not speaking of a mere formal immersion in water, but of a baptism that brings us into Christ; a baptism that is related to faith in him. Such baptism is not a hindrance to unity, but a help, because it reveals a person's unity with Christ and oneness which all in Christ enjoy.

### III.

Paul found in the human body an illustration of the nature of the church. Although there are various organs and limbs designed for different functions within the one body, all are in subjection to the head. Now the church is, Paul urged, a body, and in it there are many persons with varying duties and interests, but all are under the authority of the Head, Christ Jesus.

Now as Christian baptism is related to the act that brings us into fellowship with Christ, and speaks of unity, so the Lord's Supper is associated with the continued fellowship and unity which Christians can enjoy in the Lord. The Lord's Supper is a perpetual declaration of the unity Christians experience in Christ and in the church. Paul made this truth clear to the members of the church at Corinth. He wrote in a letter, "The cup of blessing, which we bless, is that not participating in the blood of Christ? The bread we break, is that not participating in the body of Christ?" It is



clear that Paul realised that the observance of the Lord's Supper developed the bond of unity existing between the Christian and the Christ. He perceived another truth. The one bread of which all partake is a symbol of the one body, the church, of which all are members. The observance of the Lord's Supper is not, therefore, a hindrance to the growth of the spirit of unity within the universal church; it is, on the other hand, like Christian

baptism, a witness to the unity disciples have in Christ and which they share one with the other in the fellowship of the Christian church.

There are many innovations which have been introduced into the life and worship of sectarian churches, and these are barriers to unity; but those ordinances, ordained by the authority of Christ, are in their symbolic teachings aids to the growth of the spirit of unity so needful for the universal church.

We must find in our final thesis some place for objective elements, i.e., the mighty acts of God. We should then have grounds for believing in God's special revelation through his prophets and finally in the Son.

While appreciating the positive contributions Dr. Garnett has made in a very ably written volume, we should have been happier if he had added to his thesis, at a developed stage, the objective element of Christianity which evidently lies under the records of the books of the New Testament. Failure to do this makes his study an inadequate statement of the nature of religion.

Willet, Clark & Co., Chicago, U.S.A., are the publishers of this well bound and printed volume. It may be ordered through the Austral Co.; price, £1, plus postage.

## THE WORLD OF BOOKS

# Philosophy and Christianity

IT is not always a good plan to turn to the last pages of a book to find out how the writer brings his work to an end, but I suggest that those who take up Dr. Garnett's book, "A Realistic Philosophy of Religion," read the conclusion of his arguments before reading his earlier chapters. In a very clear statement the writer sums up the positive results of his investigations.

Dr. Garnett has set out to find a philosophical basis upon which the Christian religion may rest. He seems to consider that Christianity needs the support of a reasoned philosophy.

Commencing with the thesis that man's consciousness of God rests upon the element of conflict existing between (1) the demands of the self and (2) the desires to help others, he reaches some very helpful conclusions. This inner will, or altruistic tendency, to help others, is what had come to be regarded as the indwelling God. However God must not be limited to what may be within the will of man, for the human will is concerned with spiritual values; such as beauty, meekness and righteousness. The objective nature of God is related to these and other values; there is a kind of organic fellowship in these values uniting the better nature of man with God. Man is in God; and God is in man.

There is something personal about God; and as we act upon one another, so we ought to expect him to act upon our lives.

Man can live best when he identifies himself with the will to help others. If man escapes from the limitations that the self imposes, he lives the abundant life. Now Jesus showed men how to live, and taught that, even if it meant suffering and death, his way of life was the only one worth while. Since such a life is associated with eternal values it is the life which is eternal.

An essential attitude demanded of men, if they are to enter into life eternal, is described in the word *faith*. Realising his weakness a man must reach out in faith to the wider spiritual values found in God.

To gain his positive conclusions Dr. Garnett sacrifices many truths taught by the universal church. He considers that the writers of the gospel failed to understand Jesus; and, therefore, their records in some respects are not reliable. He claims to be able to grasp the reason why Paul misinterpreted the Christian truths, and corrects Paul's errors!

While acknowledging that Jesus presented the perfect teaching, and demonstrated its effectiveness by living in harmony with it, he does not seem to be willing to identify the personality of Jesus with the Logos—the second person of the God-head. The statement on page 295 is not very clear, but it may be read as suggested above, and is, therefore, disappointing. The author thinks the death of Jesus is an example of one who is ready to live the highest life sacrificially. Only in the pattern of his life and by the inspiration it engenders, is Jesus the Saviour. His moral example makes him the Saviour of men. Does not his death, in itself, accomplish anything? Dr. Garnett

is not sure. Jesus was sure he came to give his life a ransom for many. We believe Jesus.

The thesis with which Dr. Garnett commenced his discussion is too narrow for the complete understanding of man's knowledge of God. While the psychological basis given by the writer provides an excellent starting point, it needs to be widened as soon as it is shown that there is a God who is personal. Since it is expected of man that he must help others if he is to live the best life, then it is not difficult to believe that the personal God will take care of the man who is organically related to him in spiritual values. A personal God will seek to save man, and will act on behalf of the interests of man. That is what we learn of God in the scriptures and it is reasonable. Such actions as he will perform will touch upon the life and history of mankind. Therefore the acts of God cannot be separated from the religion of man. Since knowledge of these acts will have some bearing upon man's knowledge of God, then an adequate thesis to account for religion must include objective and subjective elements. A philosophy of religion, while taking into account the psychological aspect, must go beyond that, and recognise God's dealings with man, i.e., the historical aspect must be considered.

## God's Love

HOW much thou lovest us, dear God,  
We do not ask thee, why?  
For thou didst send thy precious Son,  
Dear Christ, our Lord, to die.

He, who had known a Father's love,  
A mother's tender care;  
He died for us upon the cross;  
For us he suffered there.

No one but Christ could love us so,  
Or tread that lonely road;  
No one but Jesus Christ, the Lord,  
Could bear that heavy load.

O make us worthy of thy love!  
And may we ever care  
For those who do not know thee, Lord;  
May we their burdens share.

"If ye have done it unto these,  
Ye did it unto me";  
These were thy words, O Master dear;  
Lord, may we follow thee.

—Eveline Dare.

# In the Book of Life

A HYMN FOR MARCH

(No. 505—March 7)

ABOUT 25 of the 858 hymns in our book appear without a signature, and nearly all of these seem to be in the strictly "anonymous" class. In at least a dozen more, the only acknowledgment is to the collection from which the hymn is taken; in other cases, our identification of an author is only tentative and on a balance of probabilities in favor—with a strong possibility that we may be wrong and that any one of three or four others might be the real author. In such and other cases, the addition of the words "ascribed to" would be a safeguard. Men like Dr. Julian have spent years of close labors on manuscripts, old collections and records of all kinds, tackling the problems of authorship and other literary problems associated with our hymns.

What of these anonymous hymns generally? In some cases, the originals are so old that the task of identifying authors is hopeless. Of those in our book on which any information is available, some are at least a century old; others by their form suggest a much greater age. Obviously not all poetry on publication has a name attached; often in the time elapsing before the worship-value of the published lines is recognised, death has overtaken the author and all who may have known the source of the lines. Some authors, too, may have deliberately effaced themselves—there would be peculiar joy in seeing lines of one's own composition becoming more and more widely used,

though few could completely guard such a secret.

The hymn so many of us will use following our communion on March 7 repeats more insistently the call of Moses: "I beseech thee, show me thy glory" (Exodus 33: 18), going beyond the Lord's answer: "Thou canst not see my face" and once and again praying, "Show me thy face." Our thought might well be on the face of Jesus—the face that in the mount "did shine as the sun"; the face set as though he would go to Jerusalem; the face that in the sufferings preceding the cross they struck and spat upon. "One view of the face of Jesus," says the writer, "and all other visions fade; our love becomes fixed on him; he will be the one reality of life; fears and regrets will not abide; our very crosses will be lifted and become light burdens."

And the author to whom we are indebted for this hymn? Merely one whose name is written with those of many another hymnwriter in the Lamb's book of life—one whose name or sex or age or language or nation or creed all remain equally unknown to us.—F.J.P.

THE presence of a pure character rebukes unrighteousness and summons sinners to repentance as really, if not as distinctly, as John the Baptist's "Repent ye."—William D. Kelly.



## God is Love

Ethelbert Davis, of N.S.W., writes in this encouraging article the way God shows His love for men.

THERE are some things in this old world which never grow old. Upon them the swift passing years leave no mark. They are young with an eternal youth. There are pictures in the gallery which we have seen a hundred times and we never grow tired of seeing them. There are songs we used to sing in childhood's days; we sing them still and they still have their old sweet charm—perhaps sweeter now, because they abound in precious memories.

### "God Is Love"

In the deeper life of the soul, there are many beaten paths which lead back to the old springs. The thought, the truth announced in the words of the text, never will, to the human heart, grow old—God is love. It is an old theme with an unfailing appeal. It is the song angels sing and redeemed mortals echo back the sweet refrain. The poet sings:—

"There's not a place in earth's vast round,  
In ocean deep, or air,  
Where skill and wisdom are not found;  
God's love is everywhere."

In my boyhood home there used to hang a picture—it was a picture of Christ and the adulteress. Jesus was stooping down writing on the ground. The words he wrote were, "God is love." The Scriptures do not say what he wrote, but it is just about what he would write because he came to reveal God to us. And since he told us that God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life, it would not be surprising if those were the words he wrote.

The whole universe seems to be filled with the love of the great heavenly Father. But as far as man is concerned there are two universes. Only those who love God can see God's love in everything. The eye can see only what the eye brings the means of seeing. To Newton and his dog Diamond, what a different pair of universes appeared though the painting on the optical retina of both was most likely the same. What wonders Newton saw, but what a restricted world poor Diamond was conscious of. The same thought is expressed by the poet in the words:—

"Two men look through the prison bars,  
One sees mud; the other sees stars."

Some people to-day are losing their faith in God as a God of love. The faith of years ago has slipped away; they have swung from their moorings. They say that the war has shattered their former beliefs. They say they can no longer face the shadows, the injustices and the agony of life. They say they cannot stand and look upon the inequalities and the suffering in the world and still believe that the world is ruled by Almighty Love. I think that the reason for the changed attitude of mind, the reason for the now doubting God's love, the reason why their faith cannot stand the strain, the test of these dark and tragic times, is because they have rejected the key to the interpretation of life's mysteries and upheavals. Cut Christ out, reject him as part of the Divine plan, and you will certainly have some difficulty in reconciling God's love with the suffering and the injustice and the inequalities in human life and the inhumanity of man to his fellows.

But when we accept Christ and his incarnation and his sufferings on Calvary as part of God's plan, we can reconcile all the apparent contradictions. Or, if not able, we wait in faith till God sees fit to disclose to us their meaning.

### The Power of God

We have no difficulty in learning God's attributes from his own creation. It imposes no difficulty upon the human mind to believe that God is all powerful. Time will not permit elaboration. But when I see the strength of the tornado and of the mighty waves, and the volcano, it imposes no great task upon my mind to believe in the power of God.

It imposes no difficulty upon the human mind to believe that God is a God of order. When I stand out on a clear night and gaze into the star-bespangled heavens, and realise that every star that illumines the blue expanse is a far-off world, and when I remember that there are millions more worlds beyond those visible to the naked eye, and that all these teeming worlds in the realms of space swing on their mighty axes at the rate of thousands of miles an hour and never veer a hairsbreadth from their appointed course, it imposes no task upon my mind to believe that God is a God of purpose and order.

### The Providence of God

It imposes no difficulty upon the human mind to believe in the all-wise providence of God. When I hear the hungry cry of the baby bird and see the feathered mother bring its young its food, when in deference to my Saviour's exhortation, I "consider the lilies how they grow," and consider the fowls of the air, that "sow not, neither reap, nor gather into barns," and yet have abundance of food, when I see

the polar bear with layers of fat and a coat of sufficient thickness to protect it from the biting cold of the frozen regions; and when I remember that, for the sake of self-preservation, some animals are able to change color according to location, I cannot but believe in the all-wise providence of Almighty God.

Man sees all that, and knows all that, but it does not satisfy the human heart. God may be omnipotent in power, transcendent in purpose and wisdom, all wise in providence and infinite in glory, but the human heart asks, "Does he love and does he love as a Father loves?" Philip was voicing the hunger of the human heart when he said to Jesus, "Lord, show us the Father, and it sufficeth us"—show us God, and we shall be satisfied.

You recall, do you not, Christ's answer, "Have I been so long time with you and yet hast thou not known me, Philip? He that hath seen me hath seen the Father."

There are some things we can never understand until they have been revealed to us. We never knew what unselfishness was—we knew its cold dictionary meaning—until we saw it revealed to us in the lives of mothers. We never knew the real meaning of heroism—we could define it—until we had it revealed to us by the men who faced dangers and death to save their fellows.

God knew that we could never grasp the height and depth and length and breadth of his love until it was revealed to us. So God sent his Son, and he came to Bethlehem, and for thirty-three short but wondrous years he lived among men, and when Philip said, "Show us the Father," he said, "He that hath seen me hath seen the Father." And in this is manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him.

## An Imperishable Link

J. E. Brooke, of Broken Hill, N.S.W., writes comforting words to those who feel the strain of separation from loved ones.

IN our day we have witnessed the breaking-up of families, the sundering of lovers, the separation of husband and wife, and the isolation of friends, on perhaps a larger scale than ever before. We have been compelled to say "Good-bye" to our nearest and dearest, and some of us wait in harrowing uncertainty for tidings of them, deprived even of the satisfaction of knowing where they are. "Parting is such sweet sorrow" may be all right for the drama, but in these poignant days we know the sharp edge of the "sorrow of farewell."

Yet the Christian may find rich comfort, even in loneliness and separation. We have bidden our dear ones farewell, but we have cried, "Good-bye," and that cry has been a prayer—"God be with you." A prayer like that is never unanswered. Though strong souls part for a while, they are still linked by the golden chains of love that nothing in life or death can sever.

There is the imperishable link of prayer. Sometimes we are almost driven to despair. We feel unable to do anything for our loved ones far away. If only we could be by their side to shield them from anxiety and danger, to comfort their loneliness, and to enjoy sweet fellowship with them! That is denied us, but much remains. We may pray for them, and such prayer is mighty action.

"I like to think this," said Temple Gairdner, himself exiled in the Middle East, "that two people who meet after a very long time of absence, will find, if they have continued in prayer for each other all the time, that they have nothing to make up, and no new start to make. They will not, it is true, be where they were before, for both will have advanced

from that; but both will have advanced in Christ, and so together; and they will recognise each other when they meet, just as if they had grown together in each other's presence."

There can be no real parting for those who love one common Lord, and in him, love one another. Even if our darkest forebodings are realised, and we are not permitted to meet again in this life, this is true. Our heavenly Father has given us these sweet and sacred ties that bind us to those so dear to us. Would he rob us of that gift? It has been well said, "Those who love God never say good-bye for the last time." Let us engrave those comfortable words on our hearts.

### TRUSTING GOD

TRUST not thyself, but trust God's grace,  
It is enough for thee.  
In every trouble thou shalt trace  
Its all sufficiency.

Trust not thyself, but trust God's strength  
And he will make thee strong.  
The very weakest learn at length  
The angel's triumph song.

Trust not thyself, but trust his love,  
And feel its changeless glow,  
God's loving glory serves to prove  
Its everlasting flow.

Trust not thyself, but trust in God,  
In God's love now for ever;  
Then happiness thy heart shall own,  
For God's strength faileth never.

—P. Mansell, in "The Methodist Magazine."



## Notes on Current Topics

### Sergeant York

I HAVE heard some eulogistic accounts of the picture film featuring the marvellous exploits of Sergeant York, of Tennessee, U.S.A. One of our American brethren serving in the U.S. navy kindly lent me Sam K. Cowan's book "Sergeant York," a reading of which made me wish I had seen the picture. Some readers will recall that Sergeant York won international fame towards the close of the great war of 1914-1918 by capturing single-handed many German machine-gunners. The prisoners he took numbered 132, including three officers, one of them a major. General Pershing, in pinning on York the Congressional Medal of Honor, called him the greatest civilian soldier of the war; and Marshal Foch, presenting the Croix de Guerre with Palm, said his feat was the world-war's most remarkable individual achievement. Mr. Cowan in his book describes Sergeant York's exploit, and also his strong, upright character, his modesty, simple faith and true religion. The sergeant, we learn, was a member of the church of Christ. It is narrated how he went back to his farming life after the war, refusing offers from cinema firms, vaudeville and theatrical companies, which would have made him rich. The people of Tennessee and other States showered gifts upon him, until he asked that no other gifts be made to him but instead the money be contributed to a fund to build primary schools throughout the mountain districts, so that the boys when they grew to manhood might not have to confess, as he had to do, "I'm just an ignorant mountain boy." It is good to read of

this strong man and humble Christian who put his trust in God and remained unspoilt.

### Thought and Expression

MR. COWAN makes it clear that Alvin York and other mountaineers while uneducated and lacking "that knowledge which comes only out of a book," were men who had learnt much which many of us miss and were highly intelligent as well as self-reliant. I should like to quote a few of Mr. Cowan's descriptive words, but must refrain. One short extract may be given: "They [the mountaineers] have no criticism for the way a man says his say, so he has something to say. A noted college professor, himself a mountain boy, maintains: 'I would rather hear a boy say "I seed" when he really has seen something, than to hear a boy say "I saw" when he has not seen it.'" There is strong common sense in that. We who are talkers of talk might well heed the suggestion. A speaker's qualifications, it has often been said, are two—to have something to say, and to say it. It is more disastrous to lack the former, for no gift of facile speech will ever make up. But in these days of opportunity and education there is no need to have a lack of either qualification. I am far from suggesting that any speaker tell an unoffending congregation that he "seed"! Only, I do like him to have seen and to be able to make other people see.

*A. R. Mann.*

## A New Dynamic

H. J. Patterson, M.A.

IN modern church life and work something seems lacking. There are not a few preachers who have a rather disconcerting idea that if they just let things go for a month or so the whole work would go to pieces. The preacher is tied to this club and that society, and Sunday's services are hard to maintain. Besides all that, he must be awfully careful not to offend Mr. X or Mrs. Y. And if there is not the organisation of some new thing the work seems dead. All the time he is well aware of the fact that we have a wonderful ideal and he believes in the Saviour who lived and died for all mankind. But he knows full well that the church lacks an adequate dynamic.

### Shy of Religion

Back in Acts the boldness of Peter and John is most evident. Nor were the Christians generally any the less so. When persecution befell the church the members of that body scattered in all directions, but they went preaching the word. Each man talked with his neighbor, and none were afraid or shy. Why should we be afraid to promulgate our religion or to make our witness? We have courage for anything else. A young girl nursing in a military hospital wrote, "It amazes me sometimes to see the courage of some of these boys—some almost completely incapacitated—others minus legs, arms, eyes—some with paralysis." But she went on to say, "It is very difficult to talk to some of the boys about these things (spiritual matters); they seem almost shy about it, and just stop talking." Why? Is it because we Christian people and Westerners have relegated religion to some compartment of life that is taboo? What made possible the record in Acts? Why can't the church of to-day recapture that same spirit? We never had a better trained ministry, but the rate of progress is slower than it was. We've plenty of technique and

machinery. In fact we've almost made a god of such. Yet we lack the dynamic.

### We Need

A real vital faith in a living Christ is necessary. "We are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead" (1 Pet. 1: 3). Upon the death of Christ we might have seen wilted, wretched men like plants unwatered at the end of a hot summer's day. But when they realised the blessed truth of the resurrection and the power of God's Spirit came upon them they were like very giants of the forest. Jesus lived and had sent his Spirit upon them. There was a vitalising, energising, compelling power which negated all natural cowardice and selfishness. We need that to-day. And we need to pray together. As a people we plead for the restoration of the original. At the same time we fail to pray, as we should, together. Each recognised himself as a sinner, and that kept them all humble, and they prayed each for the other and all for each. In addition they worked together, for the new gathered band was God's means of saving men. The church to-day needs to show its faith in its own programme. "Go preach," said our Lord. Next Sunday evening one-third in most of our suburban congregations will think it worth while to attend that preaching. Kipling said, "If you want to win your battle, take and work your blooming guns." Kipling was right. We need a new dynamic.

"One smile can glorify a day,  
One word new hope impart;  
The least disciple need not say,  
There are no aims to give away,  
If love be in the heart."

## The Home Circle

J. C. F. Pittman

### LOOK ON THE BRIGHT SIDE

"ALWAYS view the bright side of your present lot.

What though you have troubles, who has not? Keep a cheerful heart whatever may betide. Look always on the sunny side.

"If you have the toothache things are not so bad.

Some folks have no teeth, that's far more sad;

If your foot is faulty and the stocking shows, Be thankful that you've got ten toes."

### MAKE HOLIDAYS A REST, NOT A RUSH

DID you ever hear of the doctor who said that if it were not for summer holidays he would have gone out of practice? There is a worthy health hint in this story. Many people make holidays become hard work in their strenuous efforts to be amused, and the shock of a sudden change from comparative physical inactivity to one of great activity is a difficult problem of adjustment. The man or woman who walks little at work suddenly takes to walking miles along the seaside promenade or through the country, and the body sees no fun in this change. Take your holiday easily and make it really restful. You don't have to work hard to cram as much amusement as you possibly can in a week or two and call this a holiday, but break yourself in gently to what should be a healthy change in healthier surroundings. If you wish to become sun-tanned, leave it to nature and do not risk blistering your skin in a determined effort to show that you have been by the sea or in the fields. Holidays with pay need not mean paying in tired limbs, digestion and nerves and doctor's bills.

### "MORE THAN WE ASK"

WHEN a friend of Alexander the Great asked him for ten talents Alexander gave him fifty. "Ten is sufficient," said his friend. "It may be sufficient for you to take," rejoined the king, "but it is not sufficient for me to give."

"I don't often eat such a dinner as I've had to-day," said the visiting minister.

"We don't either," said the small son of the house.

## The Family Altar

### TOPIC.—EACH TO HIS OWN TASK

March 1—Matthew 20: 1-16.
" 2— " 20: 20-28.
" 3— " 25: 14-30.
" 4—1 Corinthians 12: 12-31.
" 5—Philippians 2: 12-15.
" 6—Acts 6: 1-7.
" 7—Deuteronomy 11: 18-23; Acts 6.

NO Christian task can be said to be valueless; yet it is evident that some duties are of greater importance than others. Surely the dispensing of the truths of Christianity is a greater task than laying table cloths or providing for temporal needs. Never must we lose our sense of proportion. This, it may be safely said, is the greatest fault of would-be reformers in our day, whose minds are wholly upon material things, as if spiritual values are not worth considering. Ameliorisation, equalisation, or the supplying the material needs of everybody can never take the place of regeneration. It is only by this means that God's new order can be established.



# Our Young People

W. R. Hibbert

## Planting Seeds



There is much to depress one about a big city concerning the moral and spiritual welfare of society. I have noticed that there are occasions in the city through when a new hope is provided, three at least being when I see book, flower and seed stalls crowded. The good persists in the people who love books and flowers. The present day slogan, "Grow your own vegetables," has created a new interest in seeds for many people.

A Bible school teacher's work may be likened to seed planting. When teachers implant God's Word in the mind of boys and girls they plant seeds capable of bursting into life and a growth of unknown fruitfulness. The wise teacher will find time to tend with loving care the seedlings of truth.

### The Most Wonderful Seeds

A teacher's work becomes fascinating when every pupil is viewed as a seed-plot. A few years ago the "Children's Newspaper" developed this aspect of teaching in the following article:

"The most wonderful seeds in the world are the millions and millions of tiny cells in the brain and spinal column of a child. They do not grow into oaks, but they grow into deeds and thoughts and dreams. Every child has these amazing seeds within his skull, and the father and mother are quite right when they think that 'the boy has a lot in him.'"

"He has a great lot in him, but even his father and his mother do not know all that is in him—what seeds of goodness or greatness his little head may contain. Once Shakespeare was a little boy, and no doubt his father and mother, like most fond parents, thought him the most wonderful boy in the world, but they certainly did not know that in his little head were seeds that would grow into King Lear and Hamlet."

"But the seeds in the brain do not grow like the seeds in the garden; they require that intensive form of cultivation known as education, which is an effort to get out of the seeds all the good things in them. Boys and girls often think that education is putting things into their heads, and that is partly true; but things are put into their heads chiefly to get things out. Shakespeare put books into his head; but the books he put in brought better books out."

### The Most Wonderful Garden

"And it is not enough to put books into our heads; we have been given a wonderful faculty called Will, which makes it possible to choose the good seeds in our head, and to reject the bad ones. A good patient Will that tries hard can bring beautiful and wonderful things out of the brain-seeds, until the heart and mind are like a glorious garden of God."

"Let every boy and girl know that there are splendid things in his head, or in hers—perhaps music, perhaps poetry, perhaps great new truths, perhaps beauty in line and color; and let them work hard to ripen them and bring them to blossom. Work, and who knows what surprising things may come to birth?"



# New Zealand Churches Plan Purposefully

DURING the last week-end in January the youth directors of the churches, along with other Christian youth workers representative altogether of twelve major bodies, met for a fellowship conference. The place was the delightful Wallis Retreat House in the Hutt Valley. During the conference steps were taken to co-ordinate all Christian youth work in the Dominion under a central council which, it is intended, should act as the Youth Council of the National Council of Churches and the Youth Sub-committee of the National Campaign for Christian Order. This vital move should present an effective counter to the growing secularisation of youth in New Zealand.

### Changes of Preachers

The preacher shortage here in New Zealand has been aggravated again by the continuance in the chaplaincy of A. B. McDiarmid and E. P. Aderman. Wellington South is another of the many churches without preachers. L. R. Beaumont has been engaged by Dominion-wide for six months. E. Williams has succeeded him at West Lynn, Auckland. M. J. Savage has gone from Motueka to fill the vacancy at North-east Valley, Dunedin. J. Nielsen having left there for the Baptist ministry at Mosgiel. A. D. Lowe has now settled in at Oamaru, A. Templeton succeeding him at Ashburton.

### Wellington, Easter, 1943

It has now been decided that the Easter conference for this year should be located in

Wellington. In spite of the war, it is expected that the conference will be fairly representative. The Dominion youth camp will also be held in Wellington, although it will be necessary for some districts to provide their own camps for some of the juniors. The main speakers at the conference will be Dr. J. F. G. Richards (president), L. R. Usmar (conference sermon) and W. S. Lowe.

### Leadership Training

Since Christmas 140 young people have attended four one-week training courses conducted under the auspices of the Youth Department. Auckland, Wellington, Dunedin and Christchurch are the areas so far concerned. February courses are to be held, one in Nelson and two on the West Coast. It is planned that all our young people should receive training in this way that they may in their turn become the centres of cells of youth, leading them to Christian life.

### A Politician and Christian Order

W. E. Barnard, Labor member for Napier and Speaker of the House of Representatives, has already been giving very active support to the national campaign for Christian order in his writings and public utterances. A lay-reader in the Anglican church, he has done much to implement the work of the campaign in that church. He now indicates his willingness to tour parts of the Dominion in the interests of the campaign.—G. R. Stirling.

# Religious Broadcasting in W.A.

IN addition to the regular weekly broadcasts conducted by J. Wiltshire and others from 6PR and other commercial stations in Perth, an outstanding ministry—one of the best in Australia—has been conducted by H. R. Fitch over 6KG at Kalgoorlie. To mark the completion of the first year a special anniversary programme has been arranged for Sunday, Feb. 28. "The Broadcaster" of Jan. 27, 1943, contained a splendid article in praise of Mr. Fitch's work and featuring a picture of a group of native children at Ooldea in S.A., gathered around the radio listening in evident enjoyment to this service from Kalgoorlie, which takes place every Sunday at 6 p.m. The article referred to, which was prepared by the management and published in appreciation of the preacher's work, informs us that the session—arranged by the preacher—is presented by the children's choir of the Kalgoorlie church of Christ. Hymns, choruses, stories for the little tots, and inspiring addresses to older folk by Mr. Fitch make this session of outstanding interest. The article goes on to inform us that "children at Norseman Mission, 130 miles away to the South; at the Warburton Range Mission, 450 miles North-East; Mount Margaret Mission, 150 miles to the North; Roelands Mission, 318 miles to the South-West; and at Ooldea, 600 miles away to the East—all listen eagerly to the pastor's stories and join in the singing." Mr. Fitch is doing a great work at Kalgoorlie in addition to his broadcasting ministry.

### Mission Rally

One of the finest missionary rallies, both in tone and interest, that I have attended in Perth, was held in connection with Aborigines' Mission. Miss Eddie, after four and a half years at Norseman, was paying her first visit to Perth. She came to Perth as the guest of the Federal Board. Miss Saunders was also present. Both these missionaries made a great impression for good as they told us, the one of what had been done, and the other of what she anticipated could be done. The missionaries entertained for Norseman on Jan. 14, two days after the rally. There was a good send-off from

the Perth station. Miss Eddie has returned to Norseman as the guest of the mission for two or three months until Miss Saunders has got a grip of the work.

### Aborigines' Friend

It was pleasing to read in the "Christian" recently the deserved tribute to the work of that great friend of the aborigines, the late A. P. A. Burdeu. Friends in the East will be pleased to learn that his brother, C. R. Burdeu, is a member of the Federal Aborigines' Board and fills the office of treasurer.

### Preachers' Movements

J. K. Robinson, of Nelson, N.Z., is to follow J. Wiltshire as preacher of Lake-st. church. Mr. Robinson is a Western Australian. After graduating from the College of the Bible, he returned to this State and served with the churches at Bunbury and North Perth. He left North Perth after a successful ministry of eight years to go to Nelson, N.Z. Jas. Gordon has resigned as the preacher at North Perth. Mr. Gordon came to the West from S.A. to serve with the church at Northam. During the years he has been at North Perth, he has rendered great service to the brotherhood. It is learned in Perth that Ray Vincent, preacher at Bunbury, has resigned. P. Thickens has left us to return to student life for another year at Glen Iris. He rendered a most fruitful vacation ministry of a few short weeks at Harvey. He had seven decisions for Christ on the last night he preached there.—R. Raymond.

IF we could harness the Niagara of sympathy, and set it to work in educating the ignorant, in helping the helpless, in nursing the sick, in reclaiming the fallen, what gracious revolutions would be worked in a day! Feeling is worth nothing if it bear no tangible fruit. Our Master wept, but he also bled. "He that goeth forth weeping," not he that stays at home weeping, "shall doubtless come again, bringing his sheaves with him."—William L. Watkinson.



## Here and There

On Monday, Feb. 22, we received the following telegram:—"E. C. Hinrichsen commenced Canterbury, N.S.W., Sunday; three decisions.—Casperson."

At the opening session on Wednesday, Feb. 17, at the Federal College of the Bible, Glen Iris, Vic., the new library was formally opened. On Monday, Feb. 22, a public inaugural meeting was held in the chapel at Lygon-st., when Principal J. D. Northey, B.A., of the Congregational College, delivered an address.

Readers will be delighted to learn of this good news of Don. Thomas, son of Mr. and Mrs. J. E. Thomas, who is a prisoner of war in Java. In a letter addressed to his parents, and read over the Japanese radio, he reported that he was in the best of health, and was enjoying religious services which are conducted each Lord's Day. Our brother sends greetings to all his friends in Australia.

The American "Christian Standard" of Dec. 26, 1942, reports that "Abel Theodore Waters, who served for more than 45 years as a missionary to the people of Africa, Australia and the islands of the South Pacific, died on Dec. 4. Mr. Waters was a Canadian by birth, and at the time of his death was a guest in the Illinois Christian Home and a member of Central church, Jacksonville, Illinois. Services were conducted by Roy S. Hulian, minister with central church, on Dec. 4."

To maintain a steady flow of help for the chaplains, there is a constant call for financial assistance. A committee has been formed in Victoria to allot funds raised for the needs of those seeking to provide comforts for members of the services. This committee is providing regular financial help to the committee seeking to help our chaplains. Churches are asked to take up offerings from time to time for such good work and to forward contributions to W. Gale, T. & G. Building, Collins-st., Melbourne.

We have received an appeal from the Red Cross for unused clothing that may help to re-clothe merchant seamen from bombed or torpedoed ships. Any old clothes, no matter how worn, can be put to use again. If old clothes and clippings are lying idle, put them to work by sending them to the Red Cross Civilian Relief Depot, 264 Latrobe-st., Melbourne. Parcels will be carried freight free on the Victorian Railways provided they are of reasonable dimensions, securely tied and clearly marked Red Cross, Melbourne.

T. M. Kirkwood, preacher of South Brisbane Circuit, Qld., writes: "The entire circuit has been deeply saddened with the news of the home-call of R. L. Arnold. During his brief ministry in Queensland, Mr. Arnold made innumerable friends, and was greatly loved as a friend and brother by all who knew him. It was he who was mainly responsible for my coming to Queensland and to the circuit, and his last service in the Northern State was conducted in Moorooka church, when he preached a day or two prior to leaving. The friends throughout the circuit feel deeply for the Launceston brethren in their tremendous loss, and for Mrs. Arnold and Relma in their hour of trial."

From a convert of Stephen Cheek at Wedderburn, Vic., comes the following letter of appreciation and reminiscence:—"Just 61 years ago Stephen Cheek was laboring in the Wedderburn church, Vic., and while there he and the brother with whom he made his home became closely bound together by Christian love. Bro. Cheek's photo. has hung on the wall from then till now, over half a century. Last year the dear brother, who was over 90 years old, received his home-call, and when life was ebbing fast he raised his feeble hand and, pointing to the photo, said with trembling lips, 'Thank you!' Methinks, perhaps, with that photo, ever before him, and the memories of that good man, our

brother had been influenced for much good, and helped over many stony parts in life's pathway. And his works do follow him."

A cable just received from London reports opposition of the churches in Holland to the terrorism of the Nazis. In a memorandum handed by church leaders to Seyss Inquart, the German "Stadthalter" in Holland, a protest was made against the efforts to force the Nazi outlook upon the people, on the principle that Nazism assails justice, charity and freedom of conscience. The churches also object, on Christian grounds, to the political measures being taken against the Jews. Seyss Inquart replied that Germany was fighting on the side of Christianity against Bolshevism, adding that it was just to imprison a person who persisted on a chosen path, so as to save him from becoming "even more guilty"! Continuing in the same strain he said there could never be any question of charity towards the Jews. Only "justice" could be meted out to them. Naturally the Dutch churches showed their dissatisfaction at such treatment, and will continue their opposition.

At North Fitzroy, Vic., a gathering of an unusual character took place on Tuesday, Feb. 16. About 140 members, senior scholars and friends sat to a church dinner at 6.30 p.m., after which a social half-hour was spent. At 8 o'clock the men and ladies met in separate conferences, the object being to formulate and plan some distinct work in which each section would engage for the promotion of interest in the work of the church. Whilst these conferences were taking place the young people entertained themselves in a social hour by an organised programme. At 9 o'clock they met in conference with their leaders to plan some specific work that would be of value to the church, their own interests, and be a means of attracting other young people to their ranks. At 9.30 all sec-

tions met together, and reports were presented as to the plans which had been discussed and formulated. These were of a very definite nature, and in the near future will be put into operation. The proceedings terminated with supper and a short devotional service. This unique gathering was an unqualified success, and everyone present was enthused with the prospect of a strong move to make the church an effective power in the district.

The Victorian Home Missionary Committee announces the first of its plans to meet the rapidly changing position in our country churches. For months the committee has considered the effects of the transfer of so many men and women to the forces, the migration of others, often whole families, to the larger cities, and the transfer of preachers to the forces as chaplains and welfare officers. The simple combining of several churches under the care of one preacher will to some extent meet the situation of the large city; but the country problem is not so readily solved. The committee has decided to engage a preacher whose task will be to help the home mission secretary in caring for the country churches, and especially the smaller ones, visiting amongst them, assisting in their organisation, and, as occasion offers, conducting a short series of meetings in their midst. A. B. Withers has accepted the invitation of the committee to undertake this work; but as the situation in Tasmania has become acute, the committee has decided to postpone the operation of its special plans until the Tasmanian problem, which is considered the major difficulty, has been adequately dealt with. It will be remembered that Mr. Bowes (Hobart) is seriously ill; that Mr. Tense (West Hobart) is now a chaplain; and that, with the tragic death of Mr. Arnold, Launceston is without a preacher. Consequently, the Victorian committee has offered Mr. Withers to Tasmania, and he will leave the mainland early in March, hoping that their difficulties will soon be overcome and the Victorian plan be put into operation at an early date.

## From Week to Week

CHILDREN are now settling down to their school work. The tiny tots are not permitted to attend the State schools, owing to the shortage of staff, due to the call up of teachers for war services. Private schools are being taxed to the limit, because mothers who are on war work must be relieved of the responsibility of caring for their children. In many unexpected ways the war is upsetting our normal way of life. It is interfering with the plans of most and its consequences will never be wiped out, for it has already left its mark upon the life of most Australians. As far as possible little children ought to be protected from its ravages. To neglect the training of a child is to mar the life of a man or a woman. Every effort ought to be made to give the children an opportunity to prepare themselves for the difficult age of reconstruction that will follow the war. Our school teachers need the best conditions that can be provided and the assistance of the whole community; for we entrust to them the training of the mind of a future generation of citizens. It is encouraging to note how teachers are realising the need of building education upon a spiritual basis. We hope the days of secular education will be banished for ever, and that moral and religious training will become a vital part in every system devised to develop the mind and life of the child.

At the time of a crisis the failures of the past are made manifest. With the growing shortage of full-time preachers we are finding how difficult it is to get men of the business world to share the responsibilities of the platform. While some are too busy to give time to the preparation needed in these days of higher education, others are not experienced

enough in public speaking to do what they would like to do. There has grown up over the years in many congregations a kind of dislike of anyone other than regular preachers of the full-time ministry, delivering the sermon. While the extreme practice of the mutual ministry has proved a failure, it has been in the abuse and not in the rightful use of it that difficulties have arisen. The Methodists have made excellent use of the speaking ability of what is called the lay-ministry. Many small churches are helped by the sincere efforts of business men. Because it is necessary to study and prepare the mind and heart if one is to speak, men are developed in many ways. Where there are groups of these trained and experienced men, churches grow in strength.

There is a need for classes in which brethren may be prepared for public work. With training and then a readiness on the part of those planned, to make adequate preparation for the duties assigned them, able men in various places would become capable of assisting in the development of the kingdom of God.

Members of Victorian churches will be pleased to read the announcement that efforts are being made to assist country churches during these difficult days. The appointment of A. B. Withers as a kind of travelling pastor, to go from church to church to help where most needed, is a new venture; but, we believe, it will be most welcome. Mr. Withers' first ministry in this type of work will be beyond the borders of Victoria, but Victorians will be glad to know that their new venture is being shared by brethren in Tasmania. There is a tie that binds Christians no matter what State they may dwell in.



# News of the Churches

## TASMANIA

**West Hobart.**—On Feb. 6 an enjoyable Bible school picnic was held at Sandy Bay. On Feb. 12, Young People's Club gave farewell social to Mr. Burn, who has been with the church for three weeks. On Jan. 31 Mrs. McQueeney gave display of aborigine work to Bible school, and an offering was given to the work. Following evening service on Feb. 14 a pleasant musical hour was held to farewell Mr. Burn. Visitors in last two weeks have included W. T. Atkin, Northcote, Vic. Attendance at mid-week meeting has reached 29, and at gospel meeting on Feb. 14 62 were present.

## QUEENSLAND

**Rosevale.**—The annual picnic was held enjoyably on Jan. 16. Among visitors were E. C. and A. Hinrichsen, of Sydney. E. C. Hinrichsen gave an uplifting address on Jan. 17. Members are happy that the building is now free of debt. P. C. D. Alcorn has tendered his resignation as preacher of West Moreton circuit, having accepted a call to Albion.

**Bundaberg.**—H. Pohle has returned home from hospital, where he spent a fortnight through being thrown from a horse. The church regrets the departure of Mr. and Mrs. Eric Enchelmaier at end of month to make their home in Charleville. Annual business meeting took place on Feb. 11. Amongst those elected were: Elders, A. B. Clark, J. Asmus; deacons, J. Wissman, W. Deoberitz, V. Cedergreen, J. Petersen and S. Jorgensen; secretary, S. Jorgensen; treasurer, W. Deoberitz; deaconesses, Sisters Voss, Roberts, Pohle, Christensen, Clark and Boston. Owing to departure of Mrs. Enchelmaier, the Girls' Club lost its superintendent; this position has been filled by Mrs. A. B. Clark. S. B. Jones is ill.

**South Brisbane Circuit.**—Sunnybank church held annual business meeting on Feb. 13, preceded by a members' tea catered for by Ladies' Guild. Reports were very encouraging. That of the treasurer showed church's H.M. and F.M. offerings 300 per cent. improvement on last year's. Officers elected: Chairman of diaconate, C. Woff; secretary, Mrs. Harlen; treasurer, E. Hart; deacons, Messrs. Harlen and T. Head. Other appointments were made. During absence of many of the men, women are filling many offices and doing a fine work. Preacher at anniversary service on following morning was T. M. Kirkwood. Preacher in Stone's Corner and Rocklea churches has been Bruce More, and in Moorooka church T. M. Kirkwood. Visiting preacher on Feb. 14 in Moorooka, at 11 a.m., was H. C. Spratt, of Kingaroy.

## SOUTH AUSTRALIA

**Forestville.**—In absence of Mr. Train at Milang on Feb. 14, S. Lovell, of Unley, spoke at morning meeting, and the gospel address was given by I. Durdin, of Prospect. Bible school held annual picnic at Brighton on Jan. 31.

**Prospect.**—On Feb. 14 P. Baker gave helpful messages. Visitors included Mrs. Tuskis, from Albury, N.S.W. Reports from the rest home show Mr. Schwab to be improving. Stan Terrace is home and in better health. In spite of the large number of boys called up, K.S.P. and 2nd Degree clubs are carrying on. The 2nd Degree held annual meeting and election of officers. John Mackenzie left on Feb. 17 to enter the College of the Bible.

**Queenstown.**—Attendances at recent meetings have kept up to average. Appreciated addresses have been given by W. C. Brooker, G. A. Foote, J. M. Hall, A. Colin and R. E. Mossop. A number of interesting letters have been received from members away on active service. A Quilliam and K. Hopkins, R.A.A.F., have attended services while on leave. Ladies' Guild held first all-day meeting for this year. Sunday school is preparing for anniversary.

**Nalsworth.**—Work goes along faithfully. Morning services are well attended. Choir gives good service at evening meetings. A. Manger is home on leave. D. Rehbeck leaves for the Navy. C.E. Society is having good meetings. Mr. Howell and Mr. Howie are still sick. Sister V. Woods, who has been very ill, shows distinct improvement. J. E. Shipway spoke at both services on Feb. 14.

**Unley.**—Chaplain-General A. Brooke uplifted the congregation with his message at evening service on Feb. 7. On 14th Dr. P. S. Messent exhorted in the morning to a splendid congregation and Mr. Nankivell at night. The church has had re-union with Gordon Young and Albert Chandler, on leave, and Jeff. Taylor has been home on sick leave. Norman Stokes was improving in hospital at last report. Congratulations are extended to Mr. Robt. Burns, esteemed elder, who attained 84 years of age on Feb. 15. More than 20 Endeavourers cycled to the Soldiers' Home at Myrtlebank at 5.30 on Feb. 7; a bright song service was held, with a short talk by Mr. Lovell.

**Mile End.**—During last month one was added by faith and baptism and three by transfer. During Mr. Fitzgerald's vacation the pulpit has been ably filled by A. Colin, W. Green and R. Lampshire. During past five years happy fellowship has been enjoyed with Robert Allison, who has decided to enter the College of the Bible, and on Feb. 7 he received two books from the officers, and Mr. Lampshire presented him with a church hymnal, Bible and a book. The C.E. presented him with a suitcase. The fellowship of Chaplain Allan Brooke was enjoyed; also that of Colin Cartmel, returning to Victoria from Tumbay Bay, and Miss Daphne Lawrie, from the West Coast, who at evening service sang an appreciated solo.

**Balaklava.**—Church auxiliaries have all commenced work after holidays. A young people's social was held on manse lawn on Feb. 2. The church regrets the home-call of Mrs. Merchant, at the age of 76, also Pte. Hon. Nancarrow, who died of wounds in New Guinea at the age of 23. Church annual business meeting was held on Feb. 11 with good attendance and encouraging reports from departments. An increase of two on church roll and 11 on Sunday school roll was reported, and seven were added to membership during year. Bank overdraft was reduced by £101. Retiring deacons were re-elected, and Mr. Lock was added to eldership. Supper was served in the hall at conclusion of meeting. Geoff. Whiting has returned to college. A. Hutson is delivering a series of addresses on Acts, both morning and evening.

**Glentworth.**—During Wilkie Thomson's time in camp P. R. Baker and K. Leake addressed the church and Messrs. McGlasson, Leake and Ryles conducted prayer meetings. Mr. Ryles addressed the church on Feb. 14 prior to his departure for the College of the Bible. The opportunity was taken to say farewell, and a Cruden's concordance was the gift of the church. Mr. Thomson with a young people's choir conducted Council of Religious Education over 5AD on Feb. 14. J.C.E. under leadership of Beth Inverarity re-commenced year's meetings and has splendid attendances. I.C.E. has great enthusiasm in its squad meetings. Miss Doreen Pearson was married to Pilot Officer Longmore. At a special function the choir presented her with a silver cakestand. Mrs. E. Williams, who has just passed her 88th birthday, and J. P. Jones have both been sick. Sympathy is extended to Mrs. G. Smith in the loss of a daughter (Mrs. Tyler). W.O. Len, Kenyon has been home on leave.

## NEW SOUTH WALES

**Wollongong.**—Two baptised believers, Mr. and Mrs. Davies, have taken membership. At conclusion of Mr. Stirling's address on evening of Feb. 14 two girls from the Sunday school made

the good confession. Many church families have suffered seriously from illness recently.

**Broken Hill (Railway Town).**—The little band, mostly composed of aged women, continues to meet. Mrs. Peit and Mrs. Norris are both in hospital. Mrs. Dyer is very unwell. The service is held at 9.45 a.m. now, which allows J. C. Brooke time to conduct and then return to Wolfram-st. for service at 11 a.m. His messages and visitation are much appreciated.

**Bankstown.**—A special series of gospel services is being conducted this month in connection with Youth Month. Young men's service on 7th was well attended. Senior Chaplain John Adamson, R.A.A.F., from Georgetown, also assisted. W. J. Crossman spoke and young men took part. On evening of 14th a Christian Endeavor service was conducted. Colin Orr, R.A.A.F., from Launceston, Tas., gave a fine message; young people of the society read, and rendered musical items. Mrs. Lewis was guest speaker at a fellowship tea; a happy, profitable time was enjoyed.

**Broken Hill (Wolfram-st.).**—On Feb. 7, junior and intermediate C.E. resumed. As it was anniversary J.C.E. members took special parts in morning service. J. E. Brooke gave a helpful message. Allister Thurgood was speaker for evening meeting, when V.P.S.C.E. took part. On Feb. 9 a C.E. social was held, the Endeavourers giving the programme. Mr. Brooke presented A. Thurgood, who was leaving for the College of the Bible, with a cheque as a token of esteem of members and C.E. He has given many years of service, and was a great help to Bible school and C.E. before leaving for Whyalla.

## VICTORIA

**Preston.**—The church enjoyed a message from Mr. Grainger, Reservoir, at morning service on Feb. 21. At close of gospel service two young men responded to the invitation and a Bible school girl was baptised by Mr. Combridge.

**Ascot Vale.**—The church is preparing for 50th anniversary. On Feb. 13 a combined prayer meeting was very helpful. On morning of Feb. 21 there were 70 in attendance. Don. Petrie was wished God's blessing; he was given a New Testament from the church.

**North Fitzroy.**—There were fine attendances at meetings on Feb. 21, R. Ennis speaking morning and evening. Miss Alma Tippett (Lygon-st.) rendered two beautiful solos at gospel service. Aged Mrs. Trinnick is very ill. Offering for aborigines mission was £7/10/-.

**Melbourne (Swanston-st.).**—On Feb. 21 C. B. Nance-Kivell spoke at both services. Mission Band held good meeting during the week, when Mrs. Nance-Kivell's talk was much appreciated. Mrs. Pettigrove also spoke on behalf of hospital work. Dorcas Society resumes work this week.

**Chelsea.**—A happy day was spent at Seaford with the Bible school picnic on Feb. 13. Helpful messages were given on Feb. 14 and 23 by P. T. Saunders, H. Campbell, A. Patterson and D. Allen, and at C.E. rally on 15th T. H. Scambler delivered a stirring message and W. Stafford led the singing.

**Carlton (Lygon-st.).**—There were good attendances on Feb. 21. Mr. Stuart Rea was speaker at Bible Class. Keith Cox was received by letter, and Misses Joyce and Valda Gannaway by faith and obedience. One young man confessed Christ and another reconsecrated his life at close of Mr. Baker's evening address.

**Mont Albert.**—During February the church has provided speakers for Christian Guest Home evening services. Aborigine offering amounted to £3/10/-. Attendances have improved since holidays, and helpful messages have been given by K. Roberts. C. Nott has introduced some project work in Bible school.

**Caulfield (Bambra-rd.).**—In absence of H. M. Clipstone on holidays, services have been conducted by Messrs. R. Sheehan, Thompson, Romeril and Geyer. Their assistance has been appreciated, also that of Mr. Haisley, who brought a message in song. Splendid attendances at all meetings augur well for loyalty campaign.



**Malvern-Caulfield.**—T. H. Scambler addressed the church at morning service on Feb. 21, and Mr. Buckingham preached at night. Attendances were good and one young man made the good confession. Miss Carroll rendered a solo. The women's department held first meeting for year. Sunday school shows improvement.

**Boroona.**—On Feb. 14 Mr. Grafham spoke in morning. Mr. and Mrs. Roy Plymly were received into fellowship by transfer. Mr. Geyer gave the gospel message. On Feb. 20, church and S.S. picnic was held at Williamsstown; about 70 attended. On Feb. 21 E. L. Williams commenced his ministry with inspiring addresses.

**Brunswick.**—Since Mr. Wright began full-time work with the church meetings have improved. Addresses from Messrs. Wright, White and T. Fitzgerald have been appreciated. The Endeavor recently took charge of a Sunday evening service. Aborigines collection amounted to £5/14/8. Bible school attendance has improved slightly.

**Castlemaine.**—Visitors have been present of late, and attendances have improved. C. E. Curtis is bringing convincing messages. Offering for aborigine work reached £7, and a special appeal for hall fund £20. A. Clarke, who collapsed at morning service during the heat wave, has recovered. Bible school has commenced practice for anniversary.

**Reservoir.**—The marriage of Miss Dorothy Trathen and Cpl. Vivian Russell, of R.A.A.F., was celebrated in the chapel on Feb. 20, H. Swain officiating. Meetings on Feb. 21 were well attended. Mr. Cambridge, from Preston, spoke in morning, and after gospel meeting an enjoyable song service was held at home of Mr. and Mrs. Johnson, most members being present.

**Carnegie.**—On Feb. 14 Mr. Suow spoke at morning service; in the evening the church enjoyed another visit from John Athisayam, who is going to New Zealand for further medical studies. 98 broke bread for the day. About 149 attended Sunday school picnic held at Williamsstown Beach on Feb. 13. The church extends sympathy to Mrs. Wilson on the passing of her father.

**Yarrawonga.**—At Christmas service, when many helped with solos and readings, letters were read from men in camp and battle stations, thanking the ladies for their prayers and canteen orders. 13 had been sent. Christmas tree at Mulwala was an outstanding success. Sgt. Stan. Chappell, R.A.A.F., addressed church at morning service. At business meeting on Feb. 7 all officers were re-elected. Mr. Pittman is holding gospel services at Mulwala.

**Frankton.**—At Mission Band on Feb. 4, Miss Bentley was speaker. Good reports were received from all departments at annual church business meeting. Debt on building was reduced by about £50 during the year. On morning of Feb. 14 T. H. Scambler's address was appreciated; he also led in dedicatory prayer for deacons and deaconesses elected at business meeting. On Feb. 21 Mr. Bond delivered good messages. Visitors included J. McKenzie, of S.A.

**Ormond.**—C. L. Lang is giving good messages at mid-week meetings. On Feb. 14 his addresses were helpful. At gospel meeting visitors were present and Mrs. Gason sang a solo. Mrs. Lacey was back after illness. On Feb. 21 C. L. Lang addressed the church. Ron. Lang was appointed treasurer of the church and A. Gairns a deacon. C.E. Society commenced its year on Feb. 14, and the Ladies' Aid on 17th. Bob Alabaster is still sick in hospital. On Dec. 21 C. L. Lang gave good messages.

**Horsham.**—Improved attendances are noted after holidays. On Feb. 14, at close of gospel service, a married lady made the confession. At a recent mid-week service members had a visit and greeting by Chap. Albert Jones. An enjoyable picnic in local gardens was held by Junior C.E. Society and Young Worshipers' League. C. W. Jackel has been released to conduct a series of services at West Preston. Last Lord's Day G. Miller addressed the church in morning and F. J. Sherriff preached at night.

**Middle Park.**—At morning service on Feb. 14 B. Huntsman gave an instructive address on behalf of Young People's Department and a gospel address by R. Thompson, of North Essendon, was appreciated. On Feb. 21 G. A. Whiting commenced his ministry with South Melbourne-Middle Park circuit, and delivered a helpful message at morning service. The gospel address was delivered by Mr. Stewart, who was welcomed back after vacation. Mrs. Houghton is progressing well in hospital after operation.

**Geelong.**—Attendances on Feb. 14 were pleasing; visitors included Capt. Miller, of Burwood, N.S.W. At morning meeting good wishes were expressed by the church to the treasurer, A. Jones, and Mrs. Jones, who leave Geelong temporarily for Ballarat and Bendigo. Interest was aroused in Mr. Macnaughtan's subject at evening service. Mrs. B. Rodda, and Mrs. Alf. Folletta, from Northcote church, rendered a duet. Sunday school scholars have commenced practicing for anniversary under leadership of W. Symes.

**Camberwell.**—J. Turner preached farewell messages on Feb. 21. 180 attended evening service, after which a presentation was made to Mr. Turner and the Mayor of Camberwell spoke words of congratulation and encouragement. A fine Christian spirit prevails amongst members, and happy fellowship is enjoyed. The treasurer, Mr. Holman, has resigned owing to health reasons and Mr. Lewis, formerly of Cheltenham, has agreed to take the position. Kindergarten work gives cause for rejoicing; over 40 attended last Sunday.

**West Preston.**—On Feb. 7 D. Lang was speaker at worship service, when 118 members met to break bread; W. A. Wigney was the speaker at gospel service. He also spoke at morning service on Feb. 14, when two who had recently been baptised were received into fellowship. Combined C.E. Societies had charge of gospel service, when C.E. anniversary was celebrated. Mr. Coles, preacher of South Yarra church, gave a most interesting address. The church is planning a 10 days' series of services with C. W. Jackel, of Horsham, as speaker.

**Blackburn.**—Meetings are picking up after holidays. Good Companions and Sunshine Club have restarted. Mr. Hodgins spoke at morning meeting on Feb. 7. Ferg. Minnaham, who returned on leave, took morning service on Jan. 31. S. Neighbour spoke at consecration meeting at C.E. One reconsecration and one confession of faith have been received. Annual meeting showed a total of £490 raised throughout past year. Officers elected:—W. Blumh, treasurer; H. Miles, secretary; C. Gill, R. Hillier, H. Tope, P. McDowell; Sisters G. Gill and B. Lowen deaconesses.

**Essendon.**—During absence on holidays of Mr. and Mrs. W. E. Jackel, on Feb. 14 and 21 A. G. E. Smith spoke at all meetings and delivered helpful discourses. S. Fordham, from Moreland, presided on morning of Feb. 14, and at gospel meeting two solos were rendered by Miss Schwartz. Norma Watson and Gwen Drew sang a duet on evening of Feb. 21, and at morning service a member of U.S.A. forces from Virginia whose father is a Baptist minister in that State, was welcomed. Stan Hainsworth, acting treasurer, has been called up for service in C.C.C., and Dorothy Goldsworthy has joined the A.W.A.M.S. Both will be missed, as they are actively engaged in various departments of work. Amount for Australian aborigines offering to date totals £8/7/-.

**Ballarat (Dawson-st.).**—Annual business meeting was held on Feb. 10. Church and auxiliary reports revealed work maintained at good level despite difficulties of war conditions. Additions for year totalled 40. Over £1300 was handled by church and auxiliaries. E. H. Price and W. H. Benson were re-elected deacons and R. Barnett and H. Helmes were added to board. In view of rise in cost of living the preacher's salary was increased. P.B.P. installation and devotional service was conducted by W. W. Saunders on Feb. 11. Mrs. J. Bailey is chap-

lain and Mrs. J. Robertson deputy. W. W. Saunders spoke at both services on Feb. 14; R. Barpett at Mt. Clear and T. Maxwell and H. Edwards at Doveton-st. United prayer meeting was held in Congregational church on Feb. 17. A. B. Holland (Baptist) speaking. A number of brethren from U.S.A. attend services. Speakers on Feb. 21 were W. W. Saunders and W. J. Reid; at Doveton-st., W. J. Reid and T. Comer; at Mt. Clear, W. W. Saunders. J. Sykes has been transferred to employment in Melbourne.

## WESTERN AUSTRALIA

**Fremantle.**—Sunday school picnic, arranged for Jan. 30, had to be abandoned owing to rain, and the school was entertained in Memorial Hall. The offering on Jan. 31 for work among aborigines reached £11. On Feb. 7 three new members, Joyce Gauntlett, Cyril Lansdowne and Mrs. Lansdowne, were received into fellowship. Mrs. Lindsay is still sick. Sam. Thomson is not so well, and is now in Fremantle Hospital. On Jan. 27 the marriage of Miss Martha Cole to Sergeant Vernon Priest, A.I.F., was celebrated, and on Jan. 28 Miss Eileen Wood was married to L.A.C. Ernest Cole, R.A.A.F. Miss Daisy Milbourne passed away on Feb. 3 after a long illness. She was laid to rest in Fremantle Cemetery, C. H. Hunt and R. Raymond conducting the service. On Feb. 14 an in memoriam service was held, C. H. Hunt speaking. The church expresses its sympathy with the bereaved.

**Perth.**—The annual business meeting was held on Feb. 10. Reports showed a resident membership of 190. There had been four additions by faith and baptism, three being from Bible school. Helpful prayer meetings had been held every week at the homes of various members, with combined meeting each month in chapel. Bible school superintendent, J. A. Ewers, resigned because of illness, and his place was taken by Cyril Cook. A young people's fellowship meeting is held every Friday evening for devotion and entertainment. Dorcas Society had spent a busy year in interests of home and overseas missions, work among aborigines and military forces of the State. Great regret was expressed at the resignation of J. Wiltshire, who recently was appointed home mission evangelist. The new preacher, Keith Robinson, will arrive in Perth at earliest possible moment. By a resolution Mr. Robinson was given assurance of the warm support of members. Receipts included £165/4/7 conference fund, £53/18/3; £102/11/9 for home and overseas missions, respectively. On morning of Feb. 14, visitors included Henry Louey (Victoria). E. R. Sherman gave a helpful exhortation. At 7.30 Mr. Wiltshire preached and afterwards delivered a broadcast address.

## THE ARMAGEDDON OF THE SPIRIT

"IN times of war, men and nations make colossal sacrifices. But in the past, when war has ended the will to sacrifice has ended. To-day there is a great determination that this war shall not be in vain.

"When the last gun has been fired, then the greater battle goes on—the battle for the new world. And that will be the battle of every man. Generals around tables map the campaigns of war, and statesmen around tables will map the campaigns of reconstruction.

"But, as battles are finally won or lost by the ordinary soldier on the firing line, so peace will depend not only on those who plan it, but on the ordinary man and the ordinary millions who have to live it. The war effort of the millions must become the reconstruction effort of the millions when the war is won.

"For then will come the time of testing. Then the spectres of hate and greed, of licence and vengeance, of lust and violence will stalk the land. They will stand arrayed between us and the world of our dreams. Then mankind must conquer in the greatest of all battles, the Armageddon of the spirit."—From "The Shawinigan Standard" of Quebec.



## A Religious Basis for Education

H. G. Payne, our Queensland correspondent, writes of discussions in his State on the need of teaching children the principles of religion; he also pays a tribute to the ministry of R. L. Arnold.

THE spotlight has been played upon certain aspects of education. This State has a splendid primary correspondence school conducted by the Education Department. In examination results its pupils compare favorably with those attending schools. The department is going further with a correspondence secondary school up to senior standard, for country pupils who cannot attend a school; thus supplying a great need in this State of vast distances and small population.

A suggestion has been made by Archbishop Wand that religious teaching (or "divinity") should be included in the curriculum of the Teachers' Training College, with a view to this teaching being given in State schools. Mr. P. M. Hamilton (president of the New Education Fellowship, and a prominent educationalist) in supporting the principle said he believed that education should have a religious background, and that this had been affirmed recently by a big conference of educationalists in England. Mr. H. H. Triggs (Master of King's College and president of the Methodist Conference of Queensland) said that because their religious education ended with the Sunday school, many men and women regard religion from the kindergarten standpoint; while taking up higher studies in general education, they had dropped that which is the only sound basis of real education. In this State the primary schools' curriculum includes selected lessons from Scripture reading books prepared by the Education Department. In addition ministers of religion may give religious instruction to children of their denom-

inations for one hour each week during school hours. These arrangements are the result of a referendum taken some years ago, and there does not appear any likelihood of an alteration in any direction.

Dr. L. Jarvis Nye, a leading medical man, had something to say about education in a lecture to the Rotary Club. He urged the need for a reformed system of education, ridiculing a system that thinks historical dates and tributaries of rivers of more importance than civics, ethics, morality, elementary psychology, and the care of the body. "People should be taught how to control greed, fear and hate. No Christian should hate. Health, diet, sex and genetics should be included. Sex should not be covered up. People should be taught that its control builds character."

We sympathise with the Tasmanian brethren in the death of R. L. Arnold. We feel that the whole Australian brotherhood has suffered a severe loss in the departure of our brother. We in the North got to know him as the visiting preacher at our 1940 conference, and later had a closer contact in his temporary ministry at Ann-st., when Allen Brooke was overseas. His gifts as a preacher, and his bright personality, made him many friends. Also his pastoral work, particularly among the aged and sick; a gracious and helpful ministry which is held in grateful remembrance. In the prime and pride of his life his work has ended. Much loving sympathy is expressed for Mrs. Arnold and their daughter.

### ADDRESS

D. Mackenzie (secretary Springsvale church, Vic.),—Springs-rd., Springsvale.

### "HERESIES EXPOSED"

Compiled by Wm. C. Irvine.

With Foreword by Brig.-Gen. F. D. Frost.

A brief examination in the light of Scripture of some prevailing heresies and false teachings, such as: Jehovah's Witnesses, Cooneyites, Unitarianism, Theosophy, Christian Science, Spiritism, Christadelphianism, Evolution, etc.

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United Board Church Hostel requires additional voluntary helpers, to assist with cooking, washing up and waiting on tables. Girls and women of our churches willing to help, please telephone or write to Mrs. McCann, 13 Mowbray-st., Hawthorn East, E.3, WA 3118, giving particulars as to days and hours available and type of work to which suited. We work for the men in uniform, who are doing so much for us, at the Independent Hall, Collins-st., C.1 Open every day from 10 a.m. to 10 p.m.—Itea D. Hedley, Hon. Sec. Hostel Committee, 5 Creswick-st., Hawthorn, E.2; Haw. 1120. We say "Thank you" for donations of Christmas cheer received.

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### DEATH

HOOTON (Free).—On Feb. 15, at 2 Simpsons-rd., Box Hill, loved mother of Mrs. C. A. Gray, aged 79. Peace, perfect peace.

### IN MEMORIAM

BAKER.—In loving memory of John William, who entered into rest on Feb. 26, 1942. The dearly loved husband of Christina, and loving father of John, George, Thomas and Cecil. Till the day breaks, and shadows flee away.

BAKER.—A tribute to the memory of John W. Baker, who was called to higher service on Feb. 26, 1942. Forever with the Lord. —Inserted by the North Fitzroy church of Christ, where he ministered faithfully for 40 years.

SHARPE.—In loving memory of William Augustus Sharpe, who was called home on Feb. 17, 1940, from his residence, 18 Medway-st., Box Hill.

"Resting where no shadows fall,  
In perfect peace he awaits us all."

—Inserted by his loving wife and family.

### All Should Read

#### "Pioneering for Christian Unity in Australia and New Zealand"

This fascinating book by A. W. Stephenson, M.A., is an outline of the history of Churches of Christ in these southern lands and a study of their teachings and ideals.

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### COMING EVENTS

MARCH 5.—Swanston-st., 2 p.m., Victorian Women's Conference Executive will meet. Speaker, Hon. Mrs. Weber, M.L.A. Leader of devotions, Mrs. Squires.

MARCH 7.—Newmarket church of Christ 60th anniversary services will be held. 11 a.m., Dr. W. A. Kemp; 7 p.m., Mr. T. H. Scambler; soloist, Miss Amelia Scarce. Past members and friends welcome. If unable to attend, send a greeting.

### CHURCH OF CHRIST, LYGON ST., CARLTON.

#### New Century Bible Class.

Programme for Feb., March and April, 1943.

3 p.m. each Sunday.

#### THE OLD ORDER.

TALKS ABOUT THINGS WE REALLY OUGHT TO KNOW.

Feb. 28—The Hallowed Path of Matrimony.

Mar. 7—The Grace of God.

14—Waiting Upon God.

21—The Lord's Day.

28—The Written Word.

Apr. 4—Home and Family Life.

11—The Fire of the Lord.

18—The Will of God.

25—Conference Sermon (Easter Sunday).

Bright—Friendly—Uplifting Services.

Preacher . . . Mr. S. Russell Baker.

Secretary . . . Miss Alma Tippet.

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All men and women in uniform are invited as guests to tea each Sunday night at 5 p.m.

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Lord's days at 11 a.m. and 6.45 p.m. Week nights at 7.45 p.m.

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All invited to share in the rich spiritual experiences of this special season.

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Sundays, 6.45 p.m., "Topical Talks on Kingly Subjects."

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Wednesdays, 7.45 p.m., "Personal Talks to Crusaders."

Preachers:

10th, J. E. Thomas; 17th, J. E. Webb;

24th, T. Haggor; 31st, H. J. Patterson, M.A.

Deputations from nearby churches welcomed on Wednesdays to hear these vital addresses on evangelism.

### ASCOT VALE CHURCH OF CHRIST

60th JUBILEE SERVICES OF THE DEDICATION OF THE CHURCH.

A reunion of 600 friends.

1893-1943 MARCH 14. 1895-1943.

Sunday, March 14—

11 a.m., Mr. L. E. Snow.

3 p.m., Mr. C. L. Lang, Lantern Lecture.

7 p.m., Principal T. H. Scambler, B.A.

Meals will be provided. All past members intending staying for meals please notify secretary, Mr. B. A. Sterling, 61 Francis-st., Ascot Vale, or ring FU 1888.

A week of special meetings to follow.

Come and enjoy these times of spiritual fellowship with old friends.



## Vice-Regal Visit to Dhond Hospital

ON November 23, our hospital was honored by a visit from Lady Lumley, wife of the Governor of Bombay. His Excellency Sir Roger Lumley was visiting Dhond on some military mission, and Lady Lumley accompanied him, and expressed the desire to visit the hospital. Of course, we were very glad that she desired to come, and the necessary arrangements were made. Lady Lumley, accompanied by her Aide-de-camp, Lord Wharton, came and spent just over half an hour with us, in looking over the hospital, and visiting the bungalow. Her Excellency was very gracious and pleasant, and took much interest in all the details of the hospital work, and expressed appreciation of the work that this mission is doing in this way. The party came to the bungalow and partook of light refreshment before leaving. I am hoping to be able to send a few pictures of the event, but have not received them yet. The military authorities who were arranging the details of the visit asked me for some information concerning the hospital. We have prepared a report and forwarded it to the authorities, and have since seen it printed in their own report. It is to be hoped that it may help some others to become interested in the institution.

### WORK AMONG SOLDIERS

"About a couple of months ago, two soldiers from the camp at Dhond were brought to us about midnight, very badly injured as the result of an accidental explosion. We spent a good deal of time in doing what we could for the two men, making them ready to be transferred to the military hospital in Poona, kept them here for the night and then sent them on to Poona next morning. We did not know that we should hear anything more about the matter, but on November 25 I received a letter from the President of the Sergeants' Mess of the company concerned, which reads as follows:—"Dear Sir,—Please accept this small donation (Rs. 50) towards your mission as a token of gratitude from the members of the Sergeants' Mess—Dragoons, for the kindness shown by the staff of your mission to two of our members, namely SQMS Murray and SQMS Ritchie, when they met with an accident early in October. All good wishes to your excellent mission and again many thanks to you all.—C. Partridge, R.S.M." On the 17th of this month (December) I also received a note from the Officers' Mess, enclosing a cheque for Rs. 113/12/0 and asking us to accept this as a donation from the officers of the unit for the valuable services rendered to the two SQMS. We have treated a number of the military folk, both men and officers, and have felt that in doing so to the best of our capabilities we were fulfilling the wishes of our supporters as well as doing what we ourselves desire. It is very nice, however, to have two such letters of appreciation of our helpfulness and such substantial financial help. We bear that the men who were injured have got along well and are making good recoveries.

### BUSY TIME AT HOSPITAL

"We have been very busy in hospital this year. Just recently we had quite a lot of serious fracture cases in, all at the one time. One man was in with fracture of the base of the skull, two boys with fractured thighs, two with fractured arms, and another boy with a badly fractured jaw, as well as two cases of dislocated spine. Typhoid fever, pneumonia and malaria seem to be always with us. There is an Anglo-Indian in at present, who has been in hospital nearly three months. He came as a very bad typhoid fever case, and developed nearly every complication he could possibly have since. He is recovering now and is doing pretty well, and is very grateful for all that has been done for

him in the hospital. Another Anglo-Indian who was in hospital for nearly three weeks suffering from angina pectoris made a very good recovery, and when he left hospital, in addition to his fee in full, he made a contribution of Rs. 50 to the hospital. The nursing is very difficult, as we have to use untrained girls mostly, for trained nurses are quite unobtainable these days.

### SALARY INCREASES

"Mr. Coventry sent us word a couple of days ago that he had received word from you that you were increasing our allowances somewhat to try to help in the present state of enhanced prices. This action on the part of the home board is very much appreciated by us. We know the great difficulty you have in keeping things going as you are doing, and that makes us the more appreciative of this action. A few days ago we were told that no more bread was to be made by the local bakery. The same thing was happening in Poona and Bombay, as stocks of flour were scarce. We have just got used to doing without many of the things we would have regarded as essential in Australia, but this was 'the most unkindest cut of all,' especially as our two big boys are home for the Christmas holidays! However, I have managed to arrange with some of the local military authorities to get some bread from the camp until things are a bit more normal. So we are fortunate. Please convey our thanks to the board members for their thoughtfulness."—G. H. Oldfield.

### DEARNESS ALLOWANCE

The Indian field are asking that further increases be made in addition to those already sanctioned for co-workers' salaries. Ordinary Indian foodstuffs have more than doubled. This will add to our already loaded Indian budget. It seems certain, too, that we will be compelled to take more children into the orphan homes, as many are on the verge of starvation.

Only man can help man; money without man can do little or nothing, more likely less than nothing. As our Lord redeemed the world by being a man, the true Son of the true Father, so the only way for a man to help is to be a true man to this neighbor and that.—Geo. Macdonald.

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

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## BE ON TIME!

**T**IME is the essence of life's contracts. To be on time is to keep abreast of opportunity.

What you plan to-day shapes to-morrow. If you plan the spending of to-day's money so that to-morrow is cared for, then there need be no spectres at to-day's feast.

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Save to-day that you may be safe to-morrow.

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## Open Forum

FOR "CHRISTIAN" READERS

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

### "CONTROL" IN OUR "EXTREMELY DEMOCRATIC CHURCH SYSTEM"

THE words quoted are from T. H. Scambler's article on "Fact Strange as Fiction," which was published recently in the "Australian Christian." It would be interesting to know just what "control" the author means. This specious plea for "control" of something that is not amenable to "control," and was never meant to be "controlled," is responsible for many of the ills that afflict humanity and the church. It was the insatiable desire for "control" that culminated in the papacy! The curse of Nazism also can be traced to the same source. Without wishing to be uncharitable to the unnamed preacher, with whom Mr. Scambler had conversation, I would suggest that there must have been good reasons why this preacher could not be "placed"—notwithstanding he had been favorably commended by the Advisory Board. Surely Mr. Scambler would not have some kind of "control" which would force a church to accept any particular man as its preacher? In such a case the remedy (?) would be worse than the disease! And yet, what else can the writer mean?—Thos. W. Smith.

### PUBLIC READING OF THE SCRIPTURES

WE all may choose our private scripture readings, but we have little choice in the selection of passages which are read in our congregations from time to time. All will agree, however, that only those passages should be read in public which are capable of common understanding, and never those which, without explanation, confuse and even shock the hearer. I am willing to go on record in saying that there are passages of scripture which should not be read in public. Will the reader please read Psalm 109: 1-16 again? This was read in our congregations on Sunday, Jan. 10. Perhaps a theologian amongst us will enlighten us as to its meaning. If suggested readings are to be offered the churches, the capacity of the average hearer to understand should be considered. If difficult passages must be read, the only alternative to the foregoing is that brief explanatory notes should also be read.—Will H. Clay.

I HAVE been considering how to improve the morning meeting for the better edification of the brethren. The idea is for the planning of brethren to explain the passages read to the congregation. The notes for this could be prepared as are our teachers' notes in Austral Graded Lessons. I feel obliged to bring this under your notice in view of your remarks in "From Week to Week," and following the reading of Psalm 109 on January 10. I have received a shock when passages have been read without explanation, as if there were no explanation. Indeed, out of these readings can come great messages instead of thoughts which must bring doubts to young and old, if not commented on. I know that some preachers do, but I am sure most do not. There are obstacles to the introduction of this scheme, but these are easily overcome by the well meaning church. The suggestion eliminates the sermon except as arranged, but the minister shares in the expositions. A further advantage would be to call into deeper service some of the brethren who rise no higher than presiding. It may be contended that the scheme may lead itself to unorthodox teaching; it might, but we are not very anxious about that among the many

hundreds of preachers (speaking brethren) we now use. In any case some new thought or different teaching would provoke us to searching the scriptures more than we do.—C. R. Burden.

## Obituary

### Miss Kathleen Henderson

MISS K. HENDERSON, of the church at Bambera-rd., Caulfield, Vic., passed peacefully away from this life on Wednesday, February 10. She united with the church several years ago, and was a faithful member. For some time she was an active worker in the Women's Social Circle and Mission Band, and a regular attendant at Lord's Day services. The last two years she had been in indifferent health and unable to take an active part, but she was always interested in the work of the Lord. In the absence of the writer, L. Snow, of Carnegie, conducted the service in the home and at the graveside. We express our deepest sympathy to her loved ones.—H.M.C.

### CHURCH OF CHRIST, SWANSTON ST., MELBOURNE

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Minister: C. B. Nance-Kivell, B.S.Litt., B.D.

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A.: "If we say we have no sin we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 1: 8, 9.)

**Q.: IS CONFESSION OF FAITH REQUIRED?**

A.: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Romans 10: 9.)

**Q.: WHOM WILL JESUS CONFESS?**

A.: "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." (Matt. 10: 32, 33.)

—G. J. Andrews.

## THOUGHT

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