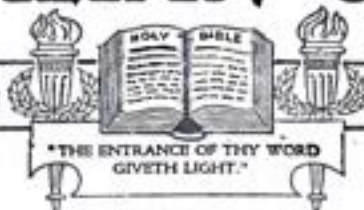


# The AUSTRALIAN CHRISTIAN

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## Mr. Micawber's Apathy

WHAT strange characters we meet when we take up Charles Dickens' book, *David Copperfield*. If we are observant enough we shall see similar persons in our own circle of acquaintances. Take another look at Mr. Micawber, in whose house *David Copperfield* resided for a time when he went up to London to work. This Micawber is considered as somewhat of a caricature of the person who lacks initiative, and merely waits for something to turn up. In actual fact Mr. Micawber is a more deplorable character; and yet, for all that, he really is representative of a great many we may meet from day to day.

### I.

Mr. Micawber was aware of certain principles of life which, if followed, would ensure a measure of happiness. When he was saying farewell to young David, he said, "I have nothing to give but advice." "Never do to-morrow," he continued, "what you can do to-day. Procrastination is the thief of time." His second word of counsel was on the necessity of always living within one's income. If a person spends sixpence more than his income, the result will be misery; but if the annual income is twenty pounds and the annual expenditure nineteen pounds, nineteen shillings and sixpence, the net result will be happiness. Although Mr. Micawber was well aware of the soundness of his advice, he did not heed it. The tragedy of his life was that, knowing what was right, he was too apathetic and indifferent to observe it.

When he had been imprisoned because he would not pay his debts, David visited him. Then after giving out advice similar to that mentioned above, he borrowed a shilling from young Copperfield, and with it purchased beer.

You will agree that if Mr. Micawber had respected the simple advice he gave to *David Copperfield*, then life would have been different for him. He failed, not because he was ignorant of the principles of life, but because he was too weak or too indifferent to apply them. This attitude of Micawber brought tragedy into his life and home.

There are some instances where persons do wrong because of ignorance, but the great majority are not so blissful, and knowing, are too apathetic to even attempt to apply to life the principles of righteousness. This gulf between what people know to be good and what they do is emphasised by Paul. In his letter to the Christians at Rome he made it very clear that, through the works of creation, men could reach a knowledge of the power of God. Therefore all who did not honor God were without excuse, for they had, at the least, a kind of natural knowledge of him, yet "when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations." This indifference to the God whom all know, is the most discouraging feature in the life of modern society. It allows people to tolerate in the State the vilest of social evils. It also keeps them from attending to the moral and spiritual needs of their own life and that of their family.

### II.

We know of a preacher who went out visiting people from door to door to urge men and women attend the services of the church. As a rule he was received very kindly. Many expressed that they knew they ought to attend church regularly, and promised to be present at the special services. Checking up the results, it was found that not one of those who were visited attended the meetings. It ought to be stated that, if all the people invited by the preacher attended services, there would not be a vacant seat in the chapel. While it is to be expected that the preacher must be diligent in his duties, it must be realised that he contends with the indifference of people toward a duty of which they are well aware. Without any invitation people ought to worship God and to serve those in need and to fight against spiritual wickedness. Like Mr. Micawber, there are very many who know what is right, but neglect to do it, hoping, like *David Copperfield's* friend, that something will turn up, and help them out of a difficult situation in the day of trouble.

This melancholy indifference toward the nobler side of life might well have been the basis upon which the ancient classic writer built his story of the lotos eaters. Those who visited the land of the lotos, and ate of its fruit, lost all desire to continue the upward struggle. "Why should life all labor be?" they cried. They cared not what happened to their loved ones nor to themselves. Cruel indifference paralysed their soul. Tennyson, in his poem, "The Lotos-Eaters," summed up their attitude when he set on their lips the cry, "What pleasure can we have to war with evil?" Is this not an echo of Cain's reply to the Lord's inquiry about Abel, "Am I my brother's keeper?"

### III.

We must remember that this apathy has not been reserved for these modern times. There were districts where the inhabitants were unmoved by the words and deeds of Jesus—so indifferent were those men. Of Capernaum, where Jesus had so often worked and preached, the Lord said, "Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee, had been done in Sodom, it would have remained until this day. But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."

It seems that the Lord will overlook much, but indifference he will not tolerate. There is no excuse for not seeking the Lord; and while God overlooked ignorance in the past, "he now charges men that they are all everywhere to repent."

If we go back to the middle of the eighteenth century, we shall find an age of reason drugging people into a state of selfish indifference. "A distinguished Frenchman who visited England about that time returned home to report, 'In England everyone laughs if one talks of religion.' Yet, under those unfavorable conditions, a religious movement was born that swept indifference from that land. It was then that a young man heard something of the deeper significance of the mystery of the gospel. At a little meeting in Aldersgate-st., London, the Epistle of Paul to the Romans was being studied with the aid of Martin Luther's com-

mentary. The young man, John Wesley, with others, saw the power of the gospel, and later began to preach with such vigor that icy indifference melted. While men are incapable of banishing apathy, God can, through ap-

pointed persons, set in motion a revival. It is our prayer that suitable men will be raised up by the Lord for this task so that the new order will be ushered in by the heralds of a revived church.

shadow compared with the eternity of the temple of Christ. The sands of time and the sands of the Sahara desert have long combined their powers in the work of desolation. Their favorite god, old Father Nile, has completely swallowed up the ancient pride of Philae. Karnac, the greatest temple ever built by human hands, is a mere shadow of its former greatness, yet grim, ghastly and gigantic, it rears its mighty pillars above the most wonderful assortment of ruined temples in the world.

Strong as the strength of its founder; beautiful as his concept of perfection; without spot or wrinkle, holy without blemish; durable as the voice which spoke it into being; "heaven and earth shall pass away, but my words shall not pass away." Such is the temple of Christ.

## The Indestructible Temple

In this interesting article A. Mackenzie Meldrum, M.A., of N.S.W., compares the decaying temples of man with the eternal building of the Lord.

PHARAOH was the nominal head of the Egyptian hierarchy, but the hereditary priests were the real rulers. They were the men who added from time to time new rules to their polity and new doctrines to their faith. In this regard it was not unlike some of our modern hierarchies.

That they were all zealous for their faith none can deny. They all seemed to have combined their energies for the sole purpose of impressing upon their contemporaries, and future generations, the everlasting supremacy of their religion. For this purpose they erected the most costly monuments in the world. Neither time, talent, labor nor gold were spared to make their temples the most impressive buildings the world has ever known. Nothing but the best, in materials and workmanship, was used in their holy fanes. The palaces of their Pharaohs were made of sun-dried mud bricks, but the temples of their gods were built of polished granite. To this day these temples are the wonder and admiration of all who visit that land of monumental wonders.

The ancient Egyptians, when building a temple to their gods, were very zealous to examine each and every stone before it was built into the temple. If a stone was found with flaws and defects which would cause disintegration, e.g., orthoclase in granite or a binder of carbonate of lime, instead of silicate in sandstone, the stone was rejected. Only the best and most enduring material was used. When the stones were cut and polished and placed in the building, they were then covered with precious hieroglyphics extolling the virtues of their gods and mighty men.

The humble founder of Christianity builded no material temples, nor did he raise great monoliths to perpetuate his doctrine. Yet the Master did found a temple of more precious materials and far more enduring fame than the minds of Mizraim had ever conceived.

Consider the temple of Christ's design, its strength, beauty and durability.

The foundation of this world-wide structure rests upon the eternal Rock of Ages, Christ Jesus our Lord. "Upon this rock I will build my church." Not the movable, shifting, rolling stone, petros—Peter; but the immovable, solid, indestructible petra, rock—the Christ whom Peter had confessed to be the rock upon which the Christ founded his temple.

When builded according to the pattern of the divine architect, the church is the most beautiful structure in the world. The stones of this great temple, which Christ is building, have all been carefully examined by the all-seeing eye of God. Each stone has been squared by the rule of the divine builder, until each and every one is fitted into the niche best suited for his service. For we have come, "As unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also as living stones are built up a spiritual house, an holy priesthood, to offer-up spiritual sacrifices, acceptable to God by Jesus Christ." Spiritual stones radiating with the light of the gospel, each stone a veritable epistle of Christ, as the apostle declares. "Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit

of the living God; not in tables of stone, but in fleshy tables of the heart."

No power can shake the mind that takes her stand upon the everlasting truth of God. Satan is powerless to seize the weakest lamb whose life is hid in Christ. This is man's hiding place impregnable. What safer place my soul in which to dwell, than in the hollow of God's loving hand?

This divine institution of Christ shall never perish, "being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." This is a far more enduring foundation than the sandstone of Sikkis, the limestone of Memphis, or the granite of Aswan.

Notwithstanding the splendid endurance of the Egyptian temple, its life is but a passing

Sometimes—a mist on the road;  
Sometimes—a radiant way;  
Sometimes—a wearisome load;  
Sometimes—a light-hearted day;  
But always—thy hand in mine.

Sometimes—a journey with friends;  
Sometimes—a march alone;  
Sometimes—a rest when day ends;  
Sometimes—a weary walk home;  
But always—thyself Divine.

—Dulcie Welch.

## Communion Service in New Guinea

Chaplain H. G. Norris describes an interesting service which took place under front-line war conditions.

A SOUTH AUSTRALIAN battalion of the A.I.F., which has been constantly on the field of active warfare for many weeks, had been relieved after the Japanese had been thrown out of Papua. They struggled back through swamps and jungle mud in which they had fought to keep our homes inviolate—swamps which beggar all description—and each man bore the double burden of weariness, and the equipment of his mates who had crossed the swamps never to return. Hearts were heavy, for most of us had the memory of pals who had been wounded, and we had seen many mates make the supreme sacrifice as their part in victory, and we can't forget those crosses erected there. Never have men been more weary than these men late Saturday night as they camped.

Sunday morning dawned. No church parade was possible, and with the picture in mind of church folks at home too weary to attend the Lord's Table after the previous evening's entertainment, the chaplain announced a communion service at 9 a.m., expecting very few weary lads along. Battalion duties in any case would prevent the majority from attendance. But the boys came, well over the 50 (the maximum number of men permitted to congregate together). The Commanding Officer and most leaders of the battalion also attended. Never in his ministry has the chaplain seen such depth of real Christian feeling and faith, or such reverence at a service, as was manifested here.

We sang the hymn, "When I survey the wondrous cross." We prayed for grace to see past our lesser Calvaries to the victory that Christ had won for us by the bloodshed of Calvary. Then, because the army presents opportunity for Christian unity, the chaplain told the men that he would rule aside all church forms and rituals and observe the Lord's Supper in the simplicity of its New Testament setting, and that they could please themselves as to what bodily attitude they adopted in receiving the symbols, whether standing, kneeling or sitting. We read the New Testament references to the Supper, and thought to-

gether of the price paid for our redemption, and there, in silent memory of those who had left us, and above all in remembrance of Calvary where victory was won at the cost of blood, we pledged ourselves anew in partaking of the elements to cherish the memory of the Supreme Sacrifice by serving Christ even to the breaking of our bodies and the shedding of our blood.

Our table was a once white sheet placed upon the ground; for bread we used hard army service biscuit, and in the cup we used cold tea. Yet never did elements speak more eloquently to needy men of his body and his blood than did these symbols of the divine. His presence made the feast—a feast never to be forgotten.

We closed with the singing of the old hymn,

"Nearer, my God, to thee,  
E'en though it be a cross  
That raiseth me."

There were many crosses in our minds; but over-shadowing them all was his cross. And in the benediction we all seemed to know "the victor's pitying eyes, looking down to bless our lesser Calvaries."

Since this service rough hard men (men who are often misjudged and criticised back home because of moments of wildness, but men with hearts of gold, whom to know is to respect and love) have come to say, "Thank you, padre, for that service." One said, "Padre, I must thank you for that communion service on Sunday; it was the simplest and most inspiring service I've ever attended; until then I felt I couldn't carry on, but now I've received new strength." These lads are sincere. I wonder whether we engage in our services back home in such a spirit that these lines apply?—

"Then fresh from converse with your Lord  
return  
And work till daylight softens into even;  
The brief hours are not lost in which I  
learn  
More of your Master and his rest in  
heaven."

## Spiritual Receptivities

Dr. W. Remfry Hunt, F.R.G.S., of California, U.S.A., writes on Psalm 73: 17, and emphasizes the power of prayer.

"Until I went into the sanctuary of God then understood I their end."—Psa. 73: 17.

It is scientific and rational to "tune in" with due regard to hearing distance, and to be very clear that any "interference" is not on the air but in the ear. One moves out of the limited area of mere worldland into a new and expansive climate when the soul is within hearing distance of the divine. One is spelled out and measured in the fluid measurement of letters, while the other is reaching out to new and wondrous wave-lengths of spiritual discernment. On the same line of illustrative reasoning one might note that, however brilliant the light of heaven, it may

name of JESUS. No need to call "long distance." It ignores distance and is independent of the law of gravitation. Its mysteries are as incomprehensible as the virgin birth or the sublime fact of the resurrection. That miraculous fact stamps it anew and the more with the seal of its divinity. Like some of the other mysteries hid in God, it transcends human reason and defies analysis. Science can only indicate the path which leads to territories beyond her own ruled by other laws than those to which her realm is subject.

My radio technique and investigation have aided and simplified some of the problems of my prayer life. The modernists have poured a smoke-screen around prayer. But it is an admitted fact that one sane, sound and clear assurance, and answer to prayer, will blow out all the earth-candles of "profane and vain babblings, and oppositions of science falsely so called, which some professing have erred concerning the faith" (1 Tim. 6: 20, 21).

### Key-notes and Static

Of course, there are deep and profound key-notes which play upon the awakening consciousness of the soul life, and which tune in with pangs of triumph, and also the minor chords of anxious faith. But what I once thought of prayer as being "subliminal consciousness," "psychological analysis" and "telepathic communication" are revealed to me clearly now as mere "static," "interference" and scientific befuddlement. On the elevation of the "upper room" and the observation point of the "bended knee," I hold to my magnificent obsession that in the faith turns the unseen into the seen, and my path leads on to the vision splendid.

"Prayer is the soul's sincere desire,  
Uttered or unexpressed;  
The motion of a hidden fire  
That trembles in the breast."



Dr. W. Remfry Hunt, F.R.G.S.

not penetrate eyes that are closed. The logic of this is axiomatic. Here, then, is a theme "... full of large discourse, Looking before, and after."

### Short-circuiting the Divine

In a passage of singular beauty and discriminating culture one has written: "Music is love in search of a word." It is an arresting phrase. A Chinese philosopher noted in one of his mountain soliloquies that "there are no discords in nature; and what may seem to be so are merely harmonies not yet understood." How pregnant and urgent is the thought! That masterful exponent of the great New Testament doctrines and faith, the apostle Paul, made this clear and places divine emphasis upon this principle in his first Corinthian epistle, in the second chapter, which reads, "... but the natural man receiveth not the things of the Spirit of God ... neither can he know them, because they are spiritually discerned." One is here led devoutly into the "upper room" and the place of the "bended knee."

Strange doctrine that the natural man can "short-circuit" the spiritual current. But it is solemnly so. A prayerless life is short-circuited. An unclean vessel can pollute all that is put into it. A nautical spider's web cut off urgent international connections. Sin seems to be the only possible assailant that can challenge the divine nature. It created the great divide.

### My Spiritual Wireless

In the central place in my heart there is a wireless station. It answers to the station P.R.A.Y. You can always "tune in" in the

### "If Ye Ask—I Will Do"

The lesson is plain. It is in spiritual transmission as in material telegraphy. If the battery is not working, there is only the blue flash in erratic splashes of flame. The message is mere clatter. It is all so beautiful and harmonious when the little brass lever which connects your key to the electric current is on. Then it is that every condition of expert operating answers in its fulfilment. It is the same in prayer.

Wondrous thought in this. Blessed and precious promises. "Ask and it shall be given you"; "every one that asketh receiveth"; and there is the "how much more," and this availability we have in receiving from such bountiful omnipotence has never been adequately apprehended or reached out after by the children of God. To think of the sustaining grace and power and the endowment and endowment in the delicate and quiet art of soul-winning. One reason why, sometimes I enjoy the secret altar-place of prayer in my own home, or garden, is that there is too much technique in church, too much noise, and far too little "listening in" and appropriating of the beauty and silence, as do the violets drinking in the cleansed air for the distillation of its morning sweetness. Too many prayers in the sanctuary are said to the congregation.

"If radio's slim fingers  
Can pluck a melody  
From night, and toss it over  
A continent or sea;

"If the petalled white notes  
Of a violin  
Are blown over a mountain  
Or a city's din;

"If songs, like crimson roses,  
Are culled from thin blue air,  
Why, then, should mortals wonder  
If God, then, answers prayer?"

He who travels misfortune's road courageously, strews it with sweet flowers of consolation for others.—ANON.

## Surely an Enemy Hath Done This

HE was an Australian boy, only about 22 years of age. No insignia of rank decorated his uniform—he was a soldier in the ranks. Something terrible had happened to him. There he lay, slumped down on a railway carriage seat, breathing heavily, unconscious, his face almost blood-red, his swollen tongue protruding slightly from between hot, parched lips. It was very evident that he was poisoned. It was not long ago that he had pledged himself to give his life, if needs be, in defence of his country.

But as we looked at him there on the seat in the railway carriage, he was a tragic figure, infinitely pathetic. Had an enemy struck at his homeland at that hour he would have been, absolutely helpless to raise a finger.

On the floor beside him stood a bottle about half empty. Very evidently this was the bottle from which he had drunk the poison that had rendered him helpless.

His own Government, in the face of spending a vast amount of money to make him fit as a soldier, had sold someone the right to sell the poison, and they had sold it to the lad in uniform.

Had an Italian, German or Japanese administered some poisonous drug to the soldier, leaving him in that condition, it would probably have started a riot on the train, and the "enemy alien" would have been fortunate to escape with his life.

If some fifth columnist had been responsible for his condition, the police force and all the mighty power of Government would have fallen on the offender and dealt with him in a drastic way.

But it was probable that some "patriotic" publican, with a flag flying over his premises, had sold the boy the stuff. And with the permission of the citizens of Australia!

We know good citizens who were never satisfied till this very poison was sold in the military camps amongst these lads.

A whole nation has sinned against that soldier lad, administering a poison and leaving him helpless and debauched in that railway carriage.

Surely an enemy hath done this!—The Reckable."

### FOR SAFETY

As soon as you feel within yourself any temptations, do like the little children do when they see a wolf or a bear in the fields. For at once they run into the arms of their father or mother, or at least cry out for their aid and help. Run in the same way to God, calling upon his mercy and his help. It is the remedy which our Saviour recommends, "Pray that you enter not into temptation."—Francis de Sales.

## Notes on Current Topics

### Not Merely Defence

IN her book "The Triumph of John and Betty Stam" Mrs. Howard Taylor quotes the following words from the graduation address of John Stam: "We have been guilty of acting more like the beleaguered garrison of a doomed fortress than like soldiers of our ever-conquering Christ." We have frequent laments, excuses for a declining membership, apologies for failure. "Hold the Fort" is sometimes a good slogan, but our Master said "Go!" Those who in faith obey the call have an assurance of victory. To-day's newspaper contains this sentence from "The Daily Mail": "Our slogan should be 'Attack' and not 'Defence.'" This is pre-eminently true of our spiritual warfare.

### Cheerful Rationing

There are many reasons why we should cheerfully accept rationing. The temporary hardship is for our country's benefit and the good of us all. If we could only eliminate unnecessary waste and treacherous profiteering, and have something like equality of sacrifice, there would be no ground for discontent. One phase of the rationing question and one great reason for compliance with regulations are dealt with in an article in "Harper's Magazine," one of a series giving a most vivid description by a participator of the battle being waged in the Atlantic against the submarines. The following sentence impressed me as worthy of the attention of all concerned:

"When I am ashore and hear (as I heard) one man telling another that he can get as much petrol as he wants by licensing all four of his cars and using only one of them; when

I see photographs of thousands of cars at a race meeting for which a special fast train service is run; when I read a letter to a newspaper complaining that the writer had difficulty in obtaining extra petrol for the grouse season; when I hear of any instance of more than the bare minimum of petrol being used, I think of a torpedoed tanker ablaze at sea, with all its accompanying horrors. That's your extra ten gallons of petrol, sir and madam; that's last week's little wangle with the garage on the corner. You might remember what you're burning, now and then; the real basic coupon is a corpse-strewn Atlantic."

### The Liquor Menace

The more I see of the liquor traffic the less I like it. It is baleful in its effects, demoralising thousands of otherwise good citizens, corrupting youth, hindering industry and war effort by impairing efficiency, and adding dreadfully to the records of crime and the toll of accidents. Why do we need to tolerate so gigantic an evil? The Methodist Conference being held in Sydney (it is reported in the public press) reaffirmed the principle of total prohibition of the manufacture and sale of alcoholic beverages as the only effective method of dealing with the liquor evil. It is reported that among resolutions carried was one urging the Commonwealth Government to nationalise the industry, or failing that, to obtain power to administer the liquor laws of the nation and proceed rigorously to enforce the existing restrictive laws affecting the manufacture and sale of alcohol.

*A. R. Main*

## Adventuring

H. J. Patterson, M.A.

THAT word describes the Book of Acts, and it ought to be a fitting description of all Christians. Wherever there is the declared intention "to obey God rather than man," adventure will follow. So Stephen found it, and Paul and Barnabas. God-fearing men in all ages have discovered it. Stephen in Acts, in his speech of defence which proved an offence, said of Abraham that when God said, "Get thee out of thy country and from thy kindred" that "he came out of the land."

### Adventure in Life

There is a thrill in adventure, and it gives zest to life. When I go on holiday I like to go to new places where there are new tracks to be explored and new discoveries to be made. There is something fascinating in the travel over new places, the discovery of fresh scenic beauties. That kind of spirit has opened up new lands and settled wayback places. All life holds adventure. If we could choose we would be humans rather than one in the lower orders of life. Better be a man than a sheep. You risk more in being a man, but you stand to gain more. And we would still say that even after witnessing the injustice and suffering and war that have been the experience of many. A man who called himself wretched could at the close of life triumphantly assert that he had fought a good fight, and that there was reserved for him a crown of righteousness in the great day of the Lord. He risked much and won. We run great risks and enter into high adventure when we marry and when we have children. Who can forecast the future? It is all adventure, and it makes life most interesting and saves it from monotony and dullness.

### Christian Adventure

What a great word that was of Stephen's about Abraham! He came out and lived in tents, risking all in the hope and promise of better things. He dared new lands and new people. And there were men like Barnabas and Paul who the apostle at Jerusalem said "hazarded their lives for the name of our Lord Jesus Christ." Many modern missionaries have done the same thing. Why? Because they are disciples of him who freely gave all—risked all because he believed that man in spite of sin was capable of being saved. As Studdert Kennedy said, "He was a gambler, too, my Christ; he took his life and threw it for a world redeemed."

Now it is that high adventure which, if we entered into it, would make our Christian lives very interesting. We should adventure all in the faith that Jesus was right. Unfortunately many do not believe it. They think that the golden rule and all such, as the Sermon on the Mount, are good enough for Sunday, but if on Monday you want to get on, you must forget all about them. Jesus, nevertheless, was right when he said, "He that saveth his life shall lose it; and he that loseth his life for my sake shall keep it." Do you believe he was right? Thank God for those who take him at his word—for those young men who give up much of worldly ambition for a difficult and hazardous service in the ministry of the Word in lands beyond or even in the homeland, where experience proves that the end is death in service or an old-age pension. God says, Get you out from your comfortable home and your kindred. Live dangerously. You will the more enjoy it if you do it for Christ and men.

## The Home Circle

J. C. F. Pittman

### SAVED TO SERVE

O Lord, I pray  
That for this day  
I may not swerve  
By foot or hand  
From thy command,  
Not to be served, but to serve.

This, too, I pray  
That for this day  
No love of ease  
Nor pride prevent  
My good intent,  
Not to be pleased, but to please.

And if I may,  
I'd have this day  
Strength from above  
To set my heart  
In heavenly art,  
Not to be loved, but to love.

### FAITHFUL TO THE END

NO one has ever kept faith with Jesus Christ to the close of life and been disappointed with the result. When Paul got close to the end of his faithful course he exclaimed:

"I am already being offered, and the time of my departure is come. I have fought the good fight, I have finished the course, I have kept the faith; henceforth there is laid up for me the crown of righteousness."

Edward Payson, one of the saintliest of men, at the last was able to say:

"The breezes of heaven fan me."  
And good John Tennant met the end with this happy exclamation:  
"Welcome, sweet Lord Jesus—welcome, eternity!"

Let us abide faithful to Jesus Christ, and we may be sure that we shall not be disappointed.

"Mum, do you know how to get at the cubic contents of a barrel?"

"No, ask your father."

## The Family Altar

### TOPIC.—MOSES—A TYPE OF CHRIST

Mar. 15—Acts 8: 1-7.

" 15—Acts 28: 19-23.

" 17—Romans 12: 9-21.

" 18—1 Cor. 10: 1-13.

" 19—Hebrews 11: 23-29.

" 20—Acts 7: 17-36.

" 21—Exodus 3: 1-14; Acts 7: 37-43.

"LIKE unto me," said Moses of the greatest prophet who should some day arise. In the light of history we may add that our great Deliverer is unlike Moses in that he is infinitely greater than he. There are many and marvelous resemblances, the chief of which consists in both being lawgivers and leaders and commanders of the people. Yet Moses pales into insignificance as compared with Christ. His power and work were limited, but Christ's is limitless. He promised material and temporal blessings, but knew not of the eternal felicities of the heavenly Canaan. He instituted the sacrificial system of Judaism, yet never lived to see the "Lamb of God," whose all-sufficient atonement, made once for all, should prove the utter inadequacy of all other sacrifices.

## Our Young People

W. R. Hibburt

### A CAMP CONFERENCE

THE recent Hall's Gap camp from Feb. 17 to 24 is recorded in a manner to give answer to the question, "What is a camp conference?" This camp represents a splendid piece of co-operative work by the North-Western District Conference of Victoria and the Young People's Department.

There was an Objective.—Equipping for leadership was the aim and purpose of our coming together. Through fellowship and studies there was enlargement and enrichment of personality. Campers returned to local churches to live and work more purposefully.

There was Definite Work for Leaders.—Mrs. W. Waterman mothered the campers; Mrs. E. Trew provided the meals with the assistance of Mr. Jackson. Don Williams acted as secretary and treasurer. Mr. W. R. Hibburt as camp director was responsible for the oversight of camp and lectures on "New Ways for New Days"—1. God's new creation—childhood. 2. Directing creative years. 3. Making the C.E. creative. 4. Training minds and hands to work creatively. Mr. V. C. Stafford led the Bible studies on the following themes:—1. Our invisible ally. 2. Touching God's right hand. 3. Tug of war—temptation. 4. The hidden man. 5. The great friendship pact. He also lectured on elementary psychology under the title, "Understanding ourself and the other person." Mr. Howard Earle as camp chaplain commenced the day with "morning watch" and closed it with spiritual exercises. He challenged campers to a wholeness of life and to a complete life in Christ. His Sunday afternoon question hour was appreciated. Several conferences were also held by camp mother and young women. Discussion group work was based on the booklet prepared by camp director on the theme, "Secret Weapons."

There was Work for Campers.—Campers were divided into teams which in turn played their part in serving meals, clearing tables and washing dishes. The daily routine was as follows:—7 a.m., up and doing; 7.30, morning watch; 8, physical exercise; 8.15, breakfast; 9.15, camp inspection; 9.30, Bible study; 10.15, time of quiet; 10.45, group discussion; 11.30, friendship time; 1 p.m., lunch. The afternoons were used for recreation and the evenings for lectures.

There was Relaxation for Mind and Body.—The afternoons were out of doors, and Don Williams acted as guide on the mountain trails. Campers hiked to Boronia Peak, Mackey's Peak, Mount Difficult range, Wonderland, and a few attempted the McKenzie Falls trip, a distance of 24 miles.

There was a Sense of Community.—52 attended the camp, 26 from rural districts and 26 from urban areas. 30 campers visited the Ararat church and conducted the evening service with the express intention of encouraging loyal brethren in a difficult work.

There were Grand Times.—There were times when campers experienced the challenge of spiritual heights; times when campers abandoned themselves to laughter, fun and frolic; times when campers were busy equipping themselves for future service. A communion service presided over by Jack Sewell was the peak experience of camp. Ray Brough and George Duff were readers and Mr. Earle the speaker. A running brook, tall trees, a clear sky, a rising moon, a camp fire, songs, prayers, testimonies and meditations made the closing session a never-to-be-forgotten one.

## Religion and Life

Ethelbert Davis, of N.S.W., writes of an interesting experiment at Auburn, of the place of the church in life, and of evangelistic efforts.

A MATTER of special interest was an experiment made this year in the opening of the Auburn Public Schools. The school year opened with a commencement service held in the church of Christ tabernacle. Three half-hour sessions were held. Four hundred and thirty girls attended the first session; the second session was attended by three hundred and eighty primary girls; and the third session was attended by four hundred and ten boys. Hymns, prayers and addresses were the order of the services.

The function was arranged by the Auburn Ministers' Fraternal, and had the wholehearted support of the headmistress and headmaster of the girls' and boys' school respectively. To keep out the denominational spirit the churches to which the ministers taking part belonged were not announced. Gratified by the results, both ministers and teachers are hopeful of making the function a permanent feature of the school year.

### "My Church"

In St. Thomas' "Parish News" of recent date, there appeared a short article which called attention to the place of the church in the lives of men and women. The writer of the article puts it this way:

"Before I was born my church gave to my parents ideals of life and love that made my home a place of strength and beauty.

"My church enriched my childhood with the romance and religion and the lessons of life that have been woven into the texture of my soul.

"In the stress and storm of adolescence my church heard the surge of my soul and guided my footsteps by lifting my eyes towards the stars.

"When first my heart knew the strange awakenings of life my church taught me to chasten and spiritualise my affections, and sanctified my marriage and blessed my home.

"When my heart was seamed with sorrow, and I thought the sun could never shine again, my church drew me to the Friend of all the weary and whispered to me the hope of another morning, eternal and tearless.

"When my steps have slipped and I have known the bitterness of sin, my church has believed in me and unerringly called me back to live within the heights of myself.

"Now have come the children, dearer to me than life itself, and my church is helping me train them for all joyous, clean and Christly living."

If every member had that conception and related the church to his and her life accordingly, the death-knell of secularism and materialism would soon be sounding.

### E. C. Hinrichsen

After a long and successful campaign in New South Wales, E. C. Hinrichsen is holding off missions for awhile and is helping one of the nearer churches, Canterbury-Eastwood. This church has a fine building in a populous suburb, and has never had full-time leadership. A good start was made on Feb. 21 when there were three decisions for Christ.

### A New Congregation

The church at Loftus Park has launched out into a larger work, having started a new church at Fairfield. For the present the congregation will meet in a hall. The first meeting was held on Feb. 21 with 17 members present. Lloyd Jones, the student preacher at Loftus Park, had charge of the meeting.

## Holland's Persecuted Church

Wolfe Preper, of the Netherlands Information Service, gives a picture of the way the church in Holland is resisting the oppressions of the invader. For the information of readers we present selected portions of his letter.

AMONG the many Dutchmen who steadfastly refuse to be spiritually enslaved by the chains of evil forged by the Nazi anti-Christ are the Dutch clergy. No matter what their denomination, they have, by precept and example, been a source of consolation and strength to their oppressed flocks. Outstanding because of their calling, the risks they run in the performance of their office are all the graver. Yet without faltering, they have borne their own cross and found the strength to lighten the burden of others. Catholic and Protestant are equally uncompromising in their rebuttal of Nazi anti-Christian decrees, and are subjected to the same reprisals, the same indignities. Many Dutch Catholic colleges and schools have been closed by the Germans, and the great seminary at Haaren has been desecrated in being turned into a concentration camp. No more than nine colleges are open. And even they cannot accept freshmen as they, too, will probably be closed down as soon as their present enrolment has graduated.

All the more important Dutch Catholic and Protestant religious papers have been suppressed and some of their editors sent to concentration camps. Despite oppression, imprisonment, torture and death, the church militant is unwavering in its opposition to the evil influences of the heathen violator of all the human liberties

in occupied Holland. The clergy are openly encouraging people to make it impossible for German soldiers to rob the Dutch of their food and provisions.

One of the outstanding leaders of the church in Holland, Prof. Hendrik Kraemer, is also one of the most courageous opponents of the anti-Christ. As a result of his fearless crusade the Nazis flung him into a concentration camp in which 70 of his brave lieutenants were already incarcerated. But even from behind prison walls his voice was heard in a message reverberating with the words of that other apostle of the truth, Paul. Prof. Kraemer succeeded in sending word to the outer world conveying his message by referring to Paul's Epistle to the Philippians, chapter 1, verse 12 to 14, and his Epistle to the Thessalonians, chapter 3, verses 1 and 2.

This brave attitude of the church has contributed greatly to the immunisation of the people against the Nazi venom. They have helped the down-trodden to maintain their courage under oppression, their faith in God and in their own future.

We are haunted by an ideal life, and it is because we have within us the beginning and the possibility of it.—Phillips Brooks.

## Here and There

On Monday the following telegram came from N.S.W.: "Canterbury had good Sunday school anniversary services yesterday; six young people decided.—Gasperon."

The third Sunday in January, 1943, was recognised by the Disciples of Christ in America as Historical Sunday, and ministers were asked to preach an appropriate sermon on an historical theme. An observance of such a Sunday should awaken in the consciousness of the brotherhood an appreciation of the plea.

We regret to announce the passing of Mrs. Boettcher, of Queensland, mother of Chaplain V. G. Boettcher. Our sister had been ill for many months. Over the years her life was devoted to the church and her home was a centre of fellowship for preachers. We express our sympathy to all who mourn the passing of a loved one.

Dr. F. D. Kershner, Dean of the School of Religion, Butler, U.S.A., has had an operation to remove a cataract from the eye. If the operation is successful his eyesight will be better than it has been for several years. From an item of news appearing in "The Christian Evangelist" we gather Dr. Kershner was due to be back at his work by the beginning of March.

"Charging that Archbishop Temple's announced programme for post-war reconstruction is a 'camouflage of Bolshevik methods by Christian phraseology,' the Luxembourg station has recently treated its hearers to a diatribe against him and the churches of Britain. But the Berlin radio at about the same time claimed Dr. Temple as a convert to National Socialism! It declared that his programme 'is taken point by point from National Socialism though it is not so comprehensive.' Listening Germans must find it hard to understand such a flagrant lack of 'Gleichhaltung' (Enforced 'tuning in' to one consistent national programme.)—'World Call.'"

At Brighton, Vic., on Feb. 28, A. B. Withers concluded a three years' ministry with farewell messages to good audiences. After evening service the elders took the platform, and appreciation of Mr. and Mrs. Withers' services was expressed. Particular reference was made by speakers to the sincerity and faithfulness of the preacher and the assistance of Mrs. Withers in the Mission Band. H. Smith, on behalf of Ministers' Fraternal, paid a fine tribute to Mr. Withers as a past president of that association and as a brother preacher. Members rejoice that 13 young people have been among those added to the church in recent months. Gifts were made on behalf of church and Mission Band. Mr. Withers responded, after which supper was served. Principal T. H. Scambler is assisting the church pending the appointment of another preacher.

Mr. and Mrs. Thomas were guests of honor at a social evening at Marrickville, N.S.W., on Feb. 20, the occasion being Mr. Thomas's 25th anniversary in the ministry, and his 50th birthday. A large number of members attended, and a very enjoyable evening was spent. Greetings were tendered on behalf of auxiliaries of the church, expressing appreciation of the help given by Mr. and Mrs. Thomas. Mr. Lewis represented the church, emphasising the splendid work of Mr. Thomas during his three years at Marrickville. He presented him with an upholstered study chair and a gift of money from the members of the church. Mrs. Lewis paid tribute to Mrs. Thomas, telling of her untiring efforts and the power she is in the work. On behalf of the members Mrs. Lewis presented her with an easy chair. Greetings were read from Taree, Belmore and Hamilton, setting forth the splendid work accomplished by Mr. and Mrs. Thomas in those centres, and expressing appreciation, love and esteem. Mr. and

Mrs. Thomas have earned the regard not only of Marrickville and the above-mentioned churches, but of a great section of the brotherhood. They have given of their best in all phases of the work, and endeavor at all times to bring others to the Lord Jesus Christ. We congratulate Mr. Thomas upon attaining his 25th anniversary of service for the Lord, and wish him and his good wife God's richest blessing in the years to come.

## Open Forum

FOR "CHRISTIAN" READERS

[Correspondents are reminded that letters should not be more than 200 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.]

### DYNAMIC

I AM amazed at the turn C. K. Milne has given my recent article, "A New Dynamic." He suggests that a paid and trained ministry is the reason for the lack of dynamic. I trust that he is not using the term church in a narrow sectarian way but in the catholic sense. To receive wages for preaching is quite scriptural (cf. 2 Cor. 11: 8; 1 Cor. 9: 9-14; Gal.

6: 6), and if scriptural, can it be wrong in itself and account for loss of power?

But his most surprising word is that "past results are in favor of the untrained ministry." A rudimentary knowledge of the history of the Christian church would negate that. Would the apostle Paul have been a more powerful preacher, missionary and writer if he had received no training in the schools of his day? The Reformation, without which we should still have been in the bosom of the Roman Catholic church, was the direct result of a rebirth of learning. Wycliffe of Oxford, Luther a teacher of theology in the university of Wittenberg, and almost every other leader in that work, were university men. Roman Catholics would say they "wrecked the church." The Wesleys were Oxford men of learning, and in the mind of a historian saved England from a fate worse than the French revolution. And who would be so bold as to assert that the Campbells, both Thomas and Alexander, would have been better and more capable men without their training in the university of Glasgow? Alexander's teaching was influenced by the philosophy of John Locke and so "modern" that it was repudiated by the church of the day, but in some of its phases at least is now generally accepted and I believe even by C. K. Milne. God surely puts no premium on ignorance. There are other reasons for a lack of dynamic.—H. J. Patterson.

### NOTICE

L. Vafliopolous, late secretary of Bendigo church, Vic., is now living at 346 Latrobe Ter., Geelong, Victoria.

## From Week to Week

MR. DUNSTAN, the Premier of Victoria, refused to grant any of the requests of the deputation asking for the closing of hotel bars on Saturday afternoons and the setting up of a royal commission to enquire into the liquor trade. The Premier said that one section of the community complained that the government was too harsh in the administration of the liquor laws, and another spoke about the need of enforcing stricter control over the trade. It is evident that Mr. Dunstan believes that his action, or lack of action, will please the majority of the voters. In view of the coming election, the leader of the government will take great pains to please those voters who will be ready to return him to power. The Premier thinks that the voting power lies with those who do not desire reforms in the liquor trade. Actually he is bowing to what he considers is the prevailing opinion of the public.

In the long run people get the law-makers and the laws they deserve. Democracy is the government of the people by the people. We cannot really hope to get better laws or better conditions than those that the prevailing majority desires. I am aware that sectional interests use propaganda and party organisations to get their ends, but that does not alter the fact that people get the laws they deserve. A community lacking in moral and spiritual stability, not having a mind that is guided by righteousness will, without a doubt, be easily swayed by the unscrupulous. We must give up attempting to get reforms by the easy way of appealing to politicians, and face the difficult task of getting new laws through new men. We must go back to the work of educating the children in moral truths. Bible schools must be given greater support. Churches need to reach out to save more and more. We ought to give over the idea that we live in a Christian community, and grasp that the church is a

spiritual light in the midst of pagan darkness. If our community were Christian the evils in our midst could not exist, for the government would be then a reflection of the Christian mind, and laws would be in harmony with the principles of the kingdom of God.

Has the church become too much a part of the world? Could Christ be content with our church organisations? The church has become so much of an institution that the original crusading spirit is almost foreign to its life. The early church was a fellowship of men and women who made it their passion to save men alive. While it remained a community of crusaders it made progress, and became known as the sect everywhere spoken against and, also, as a people who turned the world upside down.

The making of protests to those in authority may be a kind of compensation to our conscience for not doing a duty we have neglected. Since protests have been so often in vain, we ought to see that it is not the primary function of the church to protest to politicians, but to be busy saving them and the people they represent. The church needs to be active in the task of evangelism; an evangelism that will redeem men and society. To fail in this is to fail in everything. If the church is to live and society is to get good laws, men must be gathered into the kingdom in increasing numbers.

One of the dangers of over emphasising what has been termed the social gospel is to neglect making real and earnest efforts to save individuals. The primary function of Christians is to save other men and women. While it is necessary to help improve social conditions, such efforts to do so must not be made at the expense of the work of saving individual sinners. There is a danger now, as of old, of neglecting the ministry of the word "to serve tables."

# News of the Churches

## VICTORIA

**Melbourne (Swanston-st.).**—On March 7 Mr. Nance-Kivell was morning speaker, and in the evening conducted service and Mr. Thompson gave the address. Offering for Church Extension Fund was taken which it is expected will be added to.

**Warragul.**—On Feb. 21, Sunday school anniversary was held. A large number of children sang, and individual items were rendered. L. E. Snow, from Carnegie, was speaker at all services. At close of afternoon meeting prizes were awarded to all children.

**Wangaratta.**—On Feb. 21 Mr. Lloyd was speaker after two weeks' sickness. Mrs. Dixon, mother of some of the Bible school scholars, made the good confession. Most of the holiday makers are in their places at church. March 7 was harvest festival.

**Hampton.**—On March 7 Mr. Lang was morning speaker. Offering for church extension was £6/16/-. Malcolm McKenzie was welcomed home on leave. At night Mr. Cullough was speaker, and Miss Lang soloist. Mrs. Gumley and Miss Sharp are in hospital, having undergone operations.

**Stawell.**—L. Johnston gave farewell messages on Feb. 21. Mr. Randall was preacher on Feb. 28. Miss A. Bullin and Mr. Jackson attended young people's camp at Hall's Gap. A reading circle is being held. Members receive a book each month. At end of the month all meet together for study.

**Ballarat (York-st.).**—There is increased interest in school activities; competition is keen. Messrs. Saunders and Peary have given excellent messages. An endowment of £100 has been received from estate of late Mrs. Neville. Ladies' Guild resumed with usual attendance, and Mrs. Day, president; Miss Elliott, secretary.

**Warrnambool.**—Bible school and church combined and held annual picnic in local gardens, a very enjoyable afternoon being spent. The mayor (Cr. Russell) donated the lilies. The ranks are gradually being depleted owing to call-up and enlistments. Midweek meeting for Bible study and prayer is a very bright spot in church work at present.

**Lower Heytesbury.**—Mr. and Mrs. Methven recently spent two days in visitation here, resulting in good attendance on following Lord's day, every member in district being present. Sister Brumby met with a painful accident, necessitating removal to Warrnambool Hospital. She is making good progress. Mr. Brennan, of A.I.F. (overseas) is home on leave.

**East Doncaster.**—A successful "Back to God's Plan" campaign ended on Feb. 28 with a reunion Sunday for old members. P. Thornton, already in camp as a Y.M.C.A. officer, concluded his ministry. A presentation was made and God-speed wished in his larger sphere of work. R. Allison, from S.A., was welcomed as new preacher.

**Coburg.**—A happy service was enjoyed on morning of March 7, when W. Griffiths, P. Kemp and K. Anderson, returned from overseas, presided and read the lessons. L. Anderson, J. Elder and S. Wilson, who are serving in Australia, also took part. Evening service was in charge of Endeavourers, whose anniversary it was. Several Endeavourers took part, and singing by them was a feature.

**Camberwell.**—Good meetings were held on March 7. J. Abercrombie spoke morning and evening. 106 members broke bread during the day. Ladies' Mission Band is having good meetings and taking active part in brotherhood activities; 18 attended their last meeting. Many visitors attended gospel service. Bible school attendance is satisfactory, although the loss of young men to the forces is keenly felt.

**Wedderburn.**—On Feb. 14 Mr. Barton, of the college, commenced his ministry here. The church thanks all past and present members for birthday gifts forwarded through the Birthday League.

**Boort.**—Mr. Saunders is again with the church after college vacation. Robert Lanyon's services were much appreciated during his absence. Service members recently welcomed have been Homer Evenhart, Baltimore, U.S.A.; Dudley Lanyon, George Hazlett, Edwin Dyer and A. G. W. Penno, also Sister McKenzie and Max Lacy. All are sorry to lose Sylvia Dyer from Bible school staff. She has removed to Melbourne to take up national work.

**Newmarket.**—On Feb. 21 Mr. Graham addressed both services. Soloist was Miss J. Sullivan. On Feb. 28 Mr. Gale addressed morning meeting and Mr. Graham the gospel service. Soloist was Miss E. Kimpton. On March 7 the 60th anniversary of the church was held. G. Mitchell, of Melbourne, presided, and Dr. W. A. Kemp gave the address. Many old members were present. At evening service T. H. Scambler was preacher. Soloist was Miss Amelia Scarce.

**Burnley.**—Attendance for last month increased. During Mr. Crisp's absence appreciated messages were received from Messrs. Thomas, Geyer, Barnett and Cunningham. Mr. and Mrs. Amos, from Georgetown, N.S.W., were among visitors, Mr. Amos speaking on Feb. 21. Harvest festival was held on Feb. 28. Mr. Buckingham brought a challenging message in morning. After hearing Mr. Crisp's address at evening service two young worshippers confessed Christ.

**Preston.**—Bible school anniversary services commenced on March 7, Mr. Combridge giving an appropriate message at morning service, at which two young men were welcomed into fellowship by faith and obedience. Mr. Ritchie, Footscray, was special speaker in afternoon, and in evening L. Brooker gave an interesting illustrated talk to a large congregation. The scholars sang splendidly under leadership of superintendent, F. J. Lang, who has announced his intention to retire after twenty-five years' faithful service.

**Shepparton.**—At annual business meeting on Feb. 10 Mr. Muddford reported on a period of almost 12 months' part-time ministry and recommended to the church that an effort be made to secure a full-time preacher. There were many expressions of appreciation of the work of Mr. and Mrs. Muddford since they came to Shepparton. On Feb. 14 Miss Parley, of Sudan Inland Mission, addressed the church, and on 21st Colin Thomas, of Drumcondra, gave the morning address.

**North Carlton (Bathdown-st.).**—On Feb. 25 the church tendered a farewell tea to Lionel Johnston who, prior to a short season on home mission work, had been in charge of visitation and gospel speaking. On behalf of members the new speaker, Mr. Milne, made a presentation to Mr. Johnston. An enjoyable meal was prepared by the ladies, and favorite hymns and choruses were sung. Thanks are given to Miss Louey, of Lygon-st., for her regular help as organist at Sunday morning meetings.

**South Richmond.**—V. Quayle gave an inspiring message on Feb. 21. Pte. Alf Dow exhorted the church on Mar. 7. S. Ryles, of the college, is assisting the church and doing splendid work. Mr. Hagger gave a helpful message to Ladies' Sunshine Circle on Feb. 23. The church regrets that the military has transferred Mr. Whitmore to another camp; his services are a great help to the church. Mr. Crossfield has been elected superintendent of Bible school, and Miss M. Childs, of the college, is now secretary. Bible classes spent a happy day at Diamond Creek on March 6. The church

is planning special meetings in April to deepen the spiritual life.

**Carlton (Lygon-st.).**—On March 7 R. Geyer, of Gardiner, addressed morning meeting; a large number of service men attended. Mr. Nance-Kivell spoke to Bible class. Mr. Reynolds, of Lincoln House for Boys, gave a good gospel message at evening service. Members were pleased to renew fellowship with Ken Taylor after three years' service overseas.

**Cheltenham.**—On March 7 Mr. Stafford was speaker at both services. New scholars were welcomed at the school. At night over 40 young people joined in a campers' fellowship tea, afterwards attending evening service. Solos were rendered by Miss F. Cowper and Val. Wolf. Ray Brough, of Gardiner, read the scripture lesson. Sapper Mac Wolf is home from overseas and on leave. At ladies' "snowball" meeting on March 4, Mrs. Allen Brooke spoke to a large attendance.

**Ormond.**—C. L. Lang is giving helpful messages at midweek prayer meetings. On Feb. 28 he was speaker for the day. Boys' Club under leadership of J. Ritchie is growing, and the boys are having good times. Bible school on March 7 was taken by Mr. Ritchie, and Mr. Lang illustrated the lesson with lantern and slides. On March 2 the Ladies' Aid held a social evening for their £50 fund. On March 7 Mr. Lang was speaker. C.E. Society has started to send parcels to men in uniform who have gone from the church.

**Casfield (Bambra-rd.).**—Loyalty campaign opened on March 7, when H. M. Clifton addressed both services. There were good attendances. One young woman was baptised. Fellowship was enjoyed with G. Collings, L. Griffiths, A. Shannon and D. Buckingham, returned from Middle East. Mr. and Mrs. Machin and family have been received by transfer from Hampton. Church Extension offering was £3/8/8. All auxiliaries are working well. Junior and senior boys' clubs have been formed under leadership of Messrs. Farmer and Pearson.

**North Essendon.**—Prior to E. T. Hart's return after illness and vacation, services were conducted by E. Thompson (Malvern-Caulfield), T. G. H. Westwood, G. R. Thompson and F. J. Funston. Mr. Hart has given impressive addresses. On Feb. 23 W. H. Clay spoke on behalf of Social Service Department. Visitors from the college have been W. E. Fisher (presiding on March 7) and S. Ryles. A social evening has been held to provide parcels for members on active service. After a short period of fellowship, T. G. H. Westwood and family have removed to Elsternwick.

**East Kew.**—On Feb. 27, at 7.45 p.m. Temple Day celebrations commenced with a service of praise and thanksgiving at which W. G. Graham gave the address and Miss Lee sang two appropriate solos. To date £83/7/6 has been received, and it is expected that the objective of £100 will be reached. Temple Day celebrations were continued on Sunday, commencing with prayer at 8.30 a.m. and breaking of bread at 11 a.m., at which meeting A. Griffiths presided and gave the address. Mr. Candy preached at 7 p.m., and a young man and a young woman reconsecrated their lives. Sunday school reports excellent progress and six new scholars.

**Bendigo.**—Mr. and Mrs. Vafiopulous, having been transferred by the Railway Department at short notice, are moving to Geelong. They filled offices of church secretary, Bible school superintendent, vice-president of Y.P.S.C.E., kindergarten superintendent and Comforts Fund representative. On Feb. 28 Mrs. Bartlett was welcomed by transfer from Gardenvale, and Mrs. Gething from Swanston-st. Mrs. H. Parsons represented Bendigo at leaders' training camp at Hall's Gap. Mrs. Ernest Broad, of Pyramid, is leaving "Kurmala" Hospital. Annual business meeting was held on Feb. 24. Elections: Elder, Mr. Ellis; deacons, Messrs. Brewer, Briggs, Kenley (treasurer), Pettigrove, Pearl, Smith (acting secretary). All motions

of which notice had been given were passed with one modification. This means that the church will hold a half-yearly business meeting, a new constitution will be made, and budgeting system of finance will be explored. The meeting was adjourned to March 24. Organ fund was cleared with a personal gift of £40.

**Mildara.**—March 7 service was broadcast. Recently three young girls were received into fellowship. The church has rejoiced in home-coming of several service men from overseas. Mr. Henderson is missed, as he has been in hospital for some time. Sister Drewett is home from hospital. Church attendances are well maintained. Response to offering for Prisoner of War fund taken the last Sunday in each month is very encouraging.

**Castlemaine.**—At annual business meeting of church reports from all auxiliaries were satisfactory. Deacons elected: J. Kennett (secretary), D. Clipstone (treasurer), N. Hall, H. Peeler, R. Jermyn, A. Ross, C. Hall. Appreciation was expressed of the consistent and consecrated work of the preacher, C. E. Curtis. Additions for the year were 8 by faith and obedience and 3 by letter. Present membership is 97. On Feb. 28 Girl Guides attended under Commissioner Mrs. Parkinson, when C. E. Curtis gave an appropriate message.

**Boroona.**—On Feb. 25 the church held annual business meeting with a good attendance of members. Reports showed average attendance well below normal of other years except for S.S., which has progressed remarkably well under leadership of P. Jordan. Officer-bearers elected for year: Secretary, V. Burden; treasurer, G. Chandler; Sunday school superintendent, P. Jordan; Sunday school secretary, C. Finger; deacons, H. G. Finger, E. R. Batterham and J. Maguire; organist, Sister V. Burden; pianist, Sister J. McGregor. Good meetings were held on Feb. 28; E. L. Williams was speaker.

**Black Rock.**—One has been baptised and received into membership. To mark opening meeting for this year of Ladies' Guild, a basket picnic was held at Rickett's Point on Feb. 25. The usual guild programme was held during the afternoon. Sunday school picnic was held on Feb. 27 at Cheltenham Park, 96 being present. Attendance at meetings has been maintained, appreciated messages having been received from Messrs. Wallington, G. Clark, Sercombe and Hardham at morning meetings. Bible school and kindergarten are in a healthy state. Kindergarten reports record attendance. Mrs. Prenzler, after weeks in hospital, has recovered.

**Thornbury.**—Mr. Searle returned from holiday on Feb. 28. Miss Joyce Argo was evening soloist. Mrs. Williamson has been sick for some weeks. Ladies have sent another 39 parcels to members on active service. Cricket club concluded season with social evening on Feb. 27, when trophies were presented to A. Frith, R. Thomson and C. Bray. Bible school picnic at Heidelberg on March 6 was a most enjoyable afternoon. The church commenced a loyalty campaign on March 7 to increase interest, attendances and deepen spiritual life. Mr. Searle gave a challenging message to the church. Mutual fund has passed £3200, and is now saving the church £70 per annum on account of interest, building fund, etc.

#### SOUTH AUSTRALIA

**Dulwich.**—Recently members have been pleased to have as visiting speakers J. Andrews, of the military force, and Mr. Nankivell, of Unley church, who spoke in interests of home missions. The messages were much enjoyed. A P.S.P. club has been formed for boys of Bible school.

**Norwood.**—On Feb. 21 A. H. Wilson was speaker at morning service and A. J. Ingham in evening. Members have said farewell to R. Mauger, H. Weepers and A. Greaves, who have gone on national service. On Feb. 28 Bob Sage, returned from Middle East on leave, was welcomed home.

**Whyalla.**—On Feb. 14 A. Hinde, from Queens-town, was morning speaker, and Mr. Cox in evening. On Feb. 21 and 28 J. E. Brooke, from Broken Hill, was speaker at all services. Mr. and Mrs. Bryant, from Broken Hill, and Mrs. Kirby, from Port Pirie, were received into fellowship. Midweek prayer meetings continue to be well attended.

**Nailsforth.**—Harvest festival services on Feb. 28 were well attended. A. E. Brown, morning, and J. E. Shipway, evening, brought suitable messages. The choir sang harvest anthems, and Miss L. Thomas a solo. Don. Perriam, home from Egypt, was welcomed. Sympathy is expressed to Mrs. Howie and family, in loss of husband and father by death.

**Murray Bridge.**—S. Swift and J. Gibson conducted services during N. G. Noble's week-end at Whyalla for Home Missions Committee. Mrs. F. C. Mitchell, Y.W.I. superintendent, presented annual prizes and report during Feb. 21 gospel service. Mrs. A. G. Gardner is improving in local Returned Soldiers' Memorial Hospital. Fellowship with many war-service brethren and sisters is appreciated.

**Bordertown.**—On Jan. 24 Mr. Gooden, of the Brethren, spoke at both services. Pte. Bob Marlow and Cpl. Doug. Verco (New Guinea) and L/cpl. Jack Champion (Middle East) have been home on leave. Among recent visitors have been Mr. Hudd, whose messages were greatly appreciated. W. L. Ewers, home mission organiser, exhorted on Feb. 28. Two scholars from Bible school have confessed Christ.

**Unley (Park-st.).**—Good meetings were held on Feb. 21. H. W. Hannan, president of Bible School Department, visited the school and gave a helpful message. After-church sing-song was appreciated by the young folks. On Feb. 28 harvest festival was conducted, with good display of fruit, vegetables, jams, groceries, etc., which were later sent to Morialta Protestant Children's Home. T. E. Yelland was present after several weeks' absence through illness. All auxiliaries have commenced the year with good attendances and enthusiasm.

**Port Pirie.**—On Feb. 21 L. J. Samuels, of Adelaide, was morning speaker. At night A. Pigdon preached and a young man was baptised who was welcomed into fellowship on Feb. 28. Harvest festival services were held on Feb. 28. Mr. Edwards spoke in morning and Mr. Pigdon at night. March 1 was final meeting of harvest festival. Gifts were sold at conclusion of service. Weekly prayer and Bible study meetings are a success. Combined meeting with Endeavor on Feb. 19 was well attended. At prayer meeting on Feb. 26 there were 14 present.

**Murray Bridge.**—Misses Brenda and Barbara Orchard recently sang an effective gospel duet. Men's Fellowship tea was held on March 3. Guests of honor were Will. L. Ewers, home mission secretary, W. D. Swift and Doug. Lind, welcomed from Middle East. Albert Hennig left for garrison service elsewhere. At a home mission rally at 8 p.m., N. G. Noble, chairman, led a good song service. At tea and rally, W. L. Ewers made impressive appeals on behalf of State fields of great need and promise. Chas. Mathews has been transferred from mid-Australia to local defence service. Keith Mitchell has left for special overseas duty.

**Strathalbyn.**—On Jan. 24 the church was pleased to have a visit from G. Black (a former preacher), who gave the morning address, Mr. Riches extended the hand of fellowship to Mrs. T. Savado. At night Mr. Riches was speaker, and Messrs. Grosvenor and Willing rendered a duet. On Jan. 31 F. F. Banks was appreciated as speaker morning and night. On Feb. 14 Mr. Train presented the needs of home missions. Mr. Grosvenor spoke at morning meeting and Mr. Burfield at night on Feb. 21. Church anniversary was held on Feb. 28, with Mr. Riches as speaker. At night a duet by Mr. Grosvenor and Mrs. Greenwood, and anthems by the choir, were enjoyed.

**Cottonville.**—H. S. Wilson conducted meetings on exchange Sunday for home missions, giving inspiring addresses. Miss Beth Manning, daughter of B. W. Manning, of Victor Harbour, was recently united in matrimony with Ross Jacobs in the chapel. Her uncle, H. P. Manning, officiated. Several members who have been seriously ill have recovered and are again enjoying fellowship. Repairs to vestry and back rooms are taking shape. Working bees under supervision of E. Brand and Collin Butler are held each Friday evening. Sunday school is practising for anniversary. Several have been welcomed home on leave, including Alf. Bradshaw, Cliff and Rob. Manning.

**Prospect.**—P. Baker led the church in worship on Feb. 28. Good fellowship was enjoyed throughout the day. Geo. Bonney and Stan. Terrace (from overseas), G. Burns and B. Barratt (on leave) enjoyed communion with the church. Reports from Mr. Schwab show that there is a slight improvement. Mrs. Bonney, Mrs. Nelson and Mr. Goodwin are sick. Ladies' Guild held fellowship on Feb. 24 with good attendance. P.B.P. and K.S.P. clubs are in good spirit. Second degree is communicating with the sister church in Bournemouth, England. Girls are working for comforts for boys on service. C.E. Societies are having good attendances. Bible school is endeavoring to gain more scholars.

#### NEW SOUTH WALES

**Rockdale.**—On Feb. 28, commencement of "Youth Month," F. Hunting, leader of youth, gave an impressive address. At night, to a large congregation, W. Beiler, youth leader from S.A., brought a splendid message. Young people helped by messages in song. Bible school is preparing for anniversary.

**Greystanes.**—Several new scholars have been added recently. Stewart Smith has been present after recovery from severe accident. P. J. Pond preached on Feb. 21, and young worshippers' awards were made to Joyce Purnell, Dorothy Turvey and Bobbie. Preachers last month were J. H. Adams, Malcolm Leask and W. Roberts.

**Granville (Ritchie-st.).**—The fellowship of Harold and Alec Leask (from Darwin) was enjoyed. P. J. Pond spoke on morning of Feb. 28 to a good congregation. Women's Fellowship was restarted on Feb. 25 with Mrs. Burns, of Mosman, as speaker. Recent speakers have been R. Kenyon, W. Roberts, K. Taylor, A. Frazer and J. H. Adams.

**Granville South (John-st.).**—Special five weeks' effort by P. J. Pond has been helpful. A number of new scholars were gained and new contacts made. The congregation has gained with the coming of Mrs. and Miss Flood, formerly of Marrickville. The fellowship and assistance of Mr. and Mrs. Jones, of Guildford, are appreciated. Other speakers this month were Messrs. Carruthers, Hibbard, Small and J. H. Adams.

**Pendle Hill.**—Mrs. Henshall, who has been seriously ill, is out of hospital. Matrons Maiden and Flatters are proving very helpful in church work. Miss Williams (organist) was absent through illness, but is now recovered. P. J. Pond preached on Feb. 28 to a good attendance. Other speakers have been R. Kenyon, S. B. Hibbard, N. Taylor and K. Flatters. W. T. Smith continues a successful service with Bible school.

**Broken Hill (Walfram-st.).**—Harvest thanksgiving services were held on Feb. 14. J. E. Brooke's messages being appreciated. Choir contributed special music. There was a good display of fruit and vegetables, etc. On Feb. 16, annual church business meeting, a good number of members took part in a happy time of fellowship. All officers were re-elected, and by a unanimous vote J. E. Brooke was invited to stay for a further two years. Mr. Brooke left on Feb. 17 for holidays at Whyalla and Wallaroo.



**Albury.**—Christian Endeavor meeting on Tuesday evening was conducted by Miss Macdonald. Ladies' meeting was held on Wednesday. In absence of Mr. and Mrs. Walmley, Mr. Heron conducted Sunday morning service, Mr. Lawrence that in evening. Sympathy is extended to Mr. and Mrs. Cambridge in their trouble.

**North Sydney.**—On Feb. 10, to celebrate Endeavor Day, a tea and conference were held to which the church officers and their wives were invited. An excellent meal preceded three-minute talks by brethren on timely topics. Regret is expressed that Miss Clipstone, after six months' happy co-operation, is leaving, but not to return to her work in the islands. The 38th annual meeting of the church was held happily on Feb. 24. Reports told of good work done by auxiliaries. A unanimous vote of confidence in I. A. Paternoster expressed satisfaction with his work. Elders and board of officers were re-elected and A. G. Illingworth appointed one of the auditors. School picnic at Balmoral on Feb. 27 was enjoyable. On 28th Mr. Pollard, of Subiaco, W.A., was welcomed into fellowship and assisted at the organ in the absence through illness of Mr. Lawrence. On March 3 about 50 ladies met to inaugurate a mission band. Addresses by Miss Clipstone and Mrs. P. D. McCallum were appreciated. Officers appointed were president, Mrs. Fleetwood; vice-president, Mrs. Barnes; secretary, Mrs. Lindsay; treasurer, Mrs. A. G. Illingworth.

**TASMANIA**

**West Hobart.**—Following return of C. N. Burn to College of Bible, Victoria, services are conducted by local brethren. Speakers over last two Sundays have been B. J. Golder, A. E. Heard, G. J. Foot and J. C. Woolley. Church women have recently commenced a sewing circle working for Australian aborigines.

**WESTERN AUSTRALIA**

**Perth.**—On morning of Feb. 21 Dr. V. Whelan gave a helpful exhortation. At 7.30 p.m. solos were rendered by Miss Fay Camper, a blind girl, and Mrs. David Ewers. J. Wiltshire preached, and at close of the service several members of the military forces enjoyed a social hour, during which refreshments were served. A. B. Povey, A. T. Thomas and Mr. Fitcher spent their holidays lining two back rooms of the aborigines' mission house at Norseman.

**QUEENSLAND**

**Ablon.**—P. C. D. Alcorn, of West Moreton circuit, has accepted the invitation of the church, but it is not yet known when he will commence his ministry. At a musical evening on Feb. 27, the church honored Miss V. Packer and H. Horne, who are to be married. Average attendance at services during January: breaking of bread, 83; gospel service, 63. Offering for aborigines was £7/1/6.

**Maryborough.**—At annual church business meeting on Feb. 24, encouraging reports were received from all auxiliaries. Treasurer showed finances in fairly healthy condition. Donations received during year: Ladies' Guild, £25; Bible school, £1/15/-; various members, £33. Besides current expenses, £40 was paid off loan fund. Officers elected: Elders, A. Price, J. W. Maika, W. Dav; deacons, A. J. Payne, H. J. Wiltshire, J. B. Smith, J. Ingham B. O'Hanlon; deaconesses, Mesdames W. Dav, A. J. Payne, W. Hampton, V. Dallinger, L. Andersen; secretary, H. J. Wiltshire; treasurer, A. J. Payne; organist, H. Hansen. Sunday school held a successful concert on March 2, proceeds being devoted to correspondence Bible schools. Mission Band and Ladies' Guild have resumed. At annual meetings Mrs. Dallinger was elected president of Mission Band and Sister Hansen president of Ladies' Guild. During the year meetings have been held at Urraween, Brooweena and Aramara. Meetings are being held every second Sunday afternoon at Urraween.

**Books on the Holy Spirit**

"The Endowment of Power"—The Promise, the Fulness, and the Anointing of the Spirit, by Oswald J. Smith, 5/-.

"The Holy Spirit of Promise," J. O. Sanders, 4/3.

"Studies in the Holy Spirit," J. B. Green, 7/6.

"Receive ye the Holy Spirit," E. R. Harries, 3/9.

"Simple Talks on the Holy Spirit," D. H. Dolman, 2/6.

"The Holy Spirit in Doctrine and Life," J. M. Gray, 7/6.

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The secretary of North Carlton church (G. Berry, 6 Aberdeen-st., Brunswick, N.10) would be glad to hear of any musical member from a sister church who would volunteer to help at gospel meetings as organist.

**808**

Christian Guest Home, 139 Atherton Road, Oakleigh, S.E.12, Victoria.

An urgent appeal for help for the Christian Guest Home has been sent to the women of our churches. Any woman who can do plain cooking or give general service in the home one or two days each month is invited to advise the secretary.

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**BIRTHS**

**DAWSON** (nee De la Rue).—On Feb. 27, at Jessie McPherson hospital, to Roy and Jean—a daughter (Coral Anne).

**HARDING** (WALTERS).—On Jan. 28, at St. Oma, to Mavis and Ken—a daughter (Lynette Mackay).

**DEATH**

**ROWE**.—At the Bundaberg (Qld.) General Hospital, on Feb. 7, 1943, Robert, beloved son of T. F. and J. Rowe, late of Bundaberg. "Thy will be done."

**ON ACTIVE SERVICE**

**LEE, Ken.**—VX50234 (ret. M.E.), died of wounds N.G., Jan. 30; devoted son of Mr. and Mrs. L. Lee and loved brother of Aub. (ret. M.E.), A.I.F.; Ray, A.M.P.; Merv, R.A.A.F.; Rod (ret. M.E.), now in N.G.

"Loved by all who knew him."

**LEE, Ken.**—VX50234 (ret. M.E.), died of wounds N.G., Jan. 30; beloved nephew of Will and Millie, loving cousin of Jean, Nellie and Robert. "Too dearly loved to be forgotten."

**LEE, Ken.**—VX50234 (ret. M.E.), died of wounds N.G., Jan. 30; beloved fiance of Billy Norman. "For ever I will remember."

**BEREAVEMENT NOTICE**

The church at Kedron, Qld., extends sincere sympathy to Mr. and Mrs. H. J. Payne at the loss of their infant daughter, who passed away at Dalketh Private Hospital on Feb. 10, 1943. "Suffer the little children to come unto me and forbid them not, for of such is the kingdom."

**IN MEMORIAM**

**FLOOD.**—In treasured memory of my dear wife and our loving mother, called to higher life March 11, 1939. Ever remembered. With Christ, which is far better.

—Inserted by husband and daughters.

**HAINES.**—In loving memory of Thomas Edwin, who was called home on March 9, 1941. The dearly loved husband of the late Edith, and fond father of Myrtle, Harry and Stella.

Not dead to those who loved them,

Not lost, but gone before.

They live with us in memory,

And will for ever more.

**SCHUMANN.**—In loving remembrance of my dear mother, and our loving grandmother, Sarah Kate Schumann, who passed to the higher life on March 11, 1941, at the age of 85 years.

"Jesus, the very thought of thee,

With sweetness fills my breast;

But sweeter far thy face to see,

And in thy presence rest."

"Too dearly loved to ever forget."

—Inserted by her loving daughter, Rose (Mrs. Lamprell), and grandchildren, Alma, Irene and Ernie.

**COMING EVENTS**

**MARCH 17** (Wednesday).—Victorian General Dorcas Committee will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters interested invited to attend.

**MARCH 20.**—Rosewood church jubilee. All past members invited. If unable to attend send a greeting.

**BROADCAST SERVICE**

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

**LYGON STREET NEW CENTURY BIBLE CLASS**

Three Special Sundays for March.

March 7.—Mr. C. B. Nance-Rivell, B.S.Litt., B.D., "The Grace of God."

March 14.—Mr. R. T. Pittman, B.A., Dip.Ed., "Waiting Upon God."

March 21.—The Hon. W. H. Edgar, M.L.C., "The Lord's Day."

Bright helpful services for all at 3 p.m.

Tea served each Sunday at 5 o'clock.

**22nd ANNIVERSARY OF BORONIA CHURCH OF CHRIST AND SUNDAY SCHOOL SUNDAY, MARCH 28.**

Morning, at 11 a.m., speaker, Mr. V. C. Stafford. Afternoon at 3, Children's Service.

Mr. V. C. Stafford.

Evening at 7, Mr. E. L. Williams.

**ASCOT VALE CHURCH OF CHRIST.**

SPECIAL 50th JUBILEE SERVICES OF DEDICATION OF CHURCH,

MARCH 14-21.

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.

Monday, 8 p.m., Mr. H. C. Bischoff.

Tuesday, 8 p.m., Mr. C. H. T. Wright.

Wednesday, 8 p.m., Mr. W. Graham.

Thursday, 8 p.m., Mr. A. W. Stephenson, M.A.

Friday, 8 p.m., Mr. Theo. Hagger.

Sunday, March 21.

11 a.m., Mr. W. R. Hibbert.

2.45 p.m., Bible School.

7 p.m., Mr. B. V. Coventry.

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

**ANNIVERSARY SERVICES, PARKDALE.**

April 11—Bible School Anniversary Services.

April 18—Church Anniversary Services.

All past members and friends welcome.

## Dr. Ambedkar on Gandhi

**D**URING the past six months Mr. Gandhi has again attracted world attention because of his attitude to the British Government. His enforced fast has not made things easier for the Government, nor for the white population within the country. Another riot was threatened at Baramall, but threats of a heavy fine being imposed nipped the riot in the bud.

Dr. Ambedkar, the champion of the untouchables, has continually opposed Gandhi for his attitude towards untouchable uplift. Gandhi strongly maintains that Hinduism can be reformed so that untouchables and outcaste groups can remain in Hinduism. On the other hand, Dr. Ambedkar says that Hinduism is rotten and cannot be reformed. The following article shows how strongly Dr. Ambedkar is opposed to Mr. Gandhi and his party.

"On the eve of the momentous meeting of the Congress in Bombay on Aug. 7 with Gandhi in attendance, it is timely to place on record the incisive comments on Gandhi's 'Quit India' slogan that were made last week by the Hon. Dr. B. B. Ambedkar, the new Labor Member of the Government of India. On leaving Bombay for Delhi on July 27, Dr. Ambedkar told a press representative among other things: 'No one can deny that the transfer of power from the British to the hands of Indians has been continuous and of late rapid. If any proof was necessary the Cripps proposals are there. They conceded Independence and Constituent Assembly, both of which have been the demands which the Congress has been making. After the Cripps proposals, it is hard to believe Mr. Gandhi when he says that the British do not intend to transfer power to the hands of Indians. It is a positive and deliberate untruth. The British Government, unlike the Nazi Government, are not addicted to the use of brute force and do not use un-moral means to suppress a moral cause. Mr. Gandhi will not admit it. That is only because he fortunately has no experience as to how the Nazis will deal with his mass civil disobedience. Why does he not try the other method, namely, bringing about unity among all parties? Why does Mr. Gandhi not call a conference of all leaders of the different parties? This is a way worth trying. It is also a way of statesmanship and a way which will bring enduring peace among the communities. His most advertised political virtues were to bring about Hindu-Muslim unity and to serve the Untouchables. After twenty years, neither the Muslims nor the Untouchables trust Mr. Gandhi. This is the greatest tragedy in his life. The sooner he realises this the better. Even now Mr. Gandhi can call the leaders of the minorities for consultation. There is no use saying that they are making impossible demands; for it is always open to Mr. Gandhi to call upon them to agree to refer the matter to international arbitration. The Congress and Mr. Gandhi have been arrogating to themselves the right to speak in the name of the country. It is a false claim. Mr. Gandhi is an old man in a hurry. Indians should be careful not to do anything in a hurry which they will have to regret in leisure.'

"If anyone thinks these lines too sweeping, he needs to remember that they express the point of view of probably the greater part of 90 million Muslims, 60 million Depressed Classes, and over 80 million Indian States people; that is, probably the greater part of 230 millions in India; and that the point of view they express will need to be taken into account, along with that of the Congress, before communal peace is assured."

### INDIAN CHRISTIAN CONVENTION

J. S. RATHOD, secretary of the combined Indian Conference, reports splendid gatherings for five days. Three other missions joined

with our own mission, and more than one hundred delegates were present from outside places. Owing to travel restrictions, not as many delegates were able to come, but with Christians from our own mission areas, gave approximately four hundred people with an average attendance of two hundred and fifty. Visiting speakers gave addresses on the life of Joshua and practical subjects, and "Pilgrim's Progress" was screened and explained.

An outstanding feature of the conference was the presence of a young Christian poet from Bombay. He delighted his hearers with songs and new hymns. Several of these new hymns were taught to the assembled Christians and were sung during their gatherings. More than two hundred were present at the Lord's Table on the Sunday with H. R. Coventry presiding. All who attended the conference agreed that they had received help and blessing, and stated that whilst the convention was smaller than usual, they had received a spiritual uplift. Dr. Kolhatkar, a member of the Barasmati church, was appointed president for the new year. The Indian church is growing in strength and power, and becoming more able to conduct their own work along spiritual lines. For this, we in Australia thank God and take courage.

### PERSECUTED CHURCH IN MANCHURIA

**T**HE survival of the church in Manchuria under great persecution is attributed to three main causes. First, the strength of the church lay in the small congregations of the smaller towns and villages. They knew and trusted each other. The larger "audience" churches in the cities did not stand the test so well. Secondly, these Christian groups were held together not by mere sociability but by a spiritual discipline. Daily prayer meetings were the centre of their life. Thirdly, the members of the church never doubted the reality of God and his kingdom. They believed in God's command now, and God's help now. They had the conviction that all that matters for men is that they may be found faithful.—"N.C.C. Review."

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

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

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### Federal College of the Bible

THERE is rich fellowship in the devotional meetings among the students. Every morning at the breakfast table there is reading and prayer. Each college day is begun with a devotional meeting in the chapel. Every night, except at week-ends when the men are away with their choruses, the students gather for prayer. I have just come in from the Friday night meeting. Friday is the Principal's night, and for four years I have met the students on Friday night, talked to them, and joined with them in prayer. Nearly thirty were in attendance to-night. About fifteen of the students led in prayer. It is always a real prayer meeting—no waiting on one another, but an eager spontaneous fellowship in thanksgiving and intercession.

Splendid interest was shown in the opening sessions. Thirty-four students were enrolled. Two come from Tasmania, five from Queensland, six from South Australia, seven from New South Wales, and fourteen from Victoria. It is possible one other student will be enrolled. The church people of Lygon-st., for the thirty-seventh time, Eric McClean said in his welcome speech, have welcomed the board of management, faculty and students to tea. This function is becoming one of increasing importance, and many other friends were entertained as well. The college people greatly appreciate this gesture of welcome at the beginning of the year. At the public inaugural meeting afterwards, an address was given by Principal Northey, of the Congregational College, and music was rendered by the combined Lygon-st. and Swanston-st. choirs.

Many friends will be interested in the year's distribution of scholarships. The winners were as follows:—The Leslie C. McCallum Scholarship, C. N. Burn; The Morton S. Noble Scholarship, P. B. Thickins; The F. G. Dunn Memorial Scholarship, A. R. Pigdon; The Old Boys' Scholarship, C. B. Cartmell; The F. M. Ludbrook Memorial Scholarship, R. W. Graham; The William Grindrod Memorial Scholarship, E. T. Hart; The Eliza F. Winter Scholarship, J. K. Bond; The Emma C. Hovey Scholarship, Miss L. J. McDiarmid; The College of the Bible Girls' Association Prize, Miss E. L. Craig. Three men who are now doing university work shared in the Mr. and Mrs. T. E. Rofe Scholarship.

On the opening day at the college, the library, which had been moved to its new quarters in the fine new library room, was formally opened by the chairman of the board of management, R. Lyall. The new library has three bays, and consequently much more shelf room than the old library. A curious effect is an optical illusion—there appear to be far fewer books than in the old setting. But there is now room to grow, and many new books have come in already this year.

Some friends of the college, members of the church at Glenelg, S.A., brightened up a dormitory room in which a new student from Glenelg has come to reside. New lino, window curtains, bedspreads, rugs, etc., together with some renovating work, have made it a very beautiful room. We appreciate the work of these friends.

Twenty-four students have week-end appointments with churches. Others can secure work very readily these days, in gardening or as shop assistants. Living costs are very high, and it is gratifying to know that some churches have increased the amounts paid to the students for their preaching services.

It is hoped that a mission team will go out in the May vacation to conduct another mission. The invitation has come from the Marrickville church in New South Wales, and the principal and two senior students will constitute the mission team. Such a mission not only brings blessing to the church, but is fine experience for the young men. Those who have previously experienced it speak in high terms of the value of this kind of training.—T.H.S.

### Obituary

Miss D. E. L. Milbourne

THE church at Fremantle, W.A., deeply regret the passing of a beautiful and self-forgetting young woman in the person of Miss Daisy E. L. Milbourne at the early age of 34 years. She died on February 3 at the residence of her parents, 34 Heally-st., Beaconsfield, after a long and painful illness, during which she bore her suffering with a quiet calm and spirit of confidence and faith in her Saviour that became an inspiration and comfort to all her friends. From her earliest years she was a scholar in the Bible school, and at eight years of age she confessed her faith in Christ and was baptised under the preaching of the late Peter Wedd. She remained in fellowship with the Fremantle church till called to be for ever with the Lord. The writer conducted a short chapel service before the funeral and R. Raymond assisted the writer at Fremantle Cemetery. We commend the parents and the other members of the family to the comfort of the heavenly Father who has been pleased to call a faithful witness to himself.—C.H.H.

Mrs. M. Trinnick

IN the home-going of Mrs. Mary Trinnick the church at North Fitzroy, Vic., has lost the one whose name had been on the church roll for the longest time. During almost the whole of the church's history our sister had been a member. On Feb. 24, when in her eighty-seventh year, after a brief illness and without suffering, God called her home. The church shares the sorrow of Mr. and Mrs. Gole and Mr. and Mrs. Williams and their families, and rejoices with them at the satisfaction which comes from reviewing the life now closed on earth. Our sister's joyous, serviceable and encouraging life has been appreciated by a wide circle of people. All who knew her will thank God upon every remembrance of her as mother, friend and co-worker.—R.E.

### "INEVITABLE"

Everybody should read this book, showing the FINAL OUTCOME OF THE WAR. Interesting page by page from beginning to end. Price, 1/- (posted 1/1½). Obtainable from Evangelist A. E. GAY, 5 Coronation St., Geelong, Vic.

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Q.: OF WHAT IS THE CHURCH BUILT?

A.: "Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (1 Peter 2: 5.)

Q.: WHAT IS THE CHURCH'S DESTINY?

A.: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church." (Eph 5: 25-27.)

—G. J. Andrews.

### THOUGHT

"Old trees a perfume have,  
Old streets a planor hold,  
Why should not I as well as they  
Grow lovely growing old?"

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Established by the Federal Conference of the Churches of Christ in Australia.

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