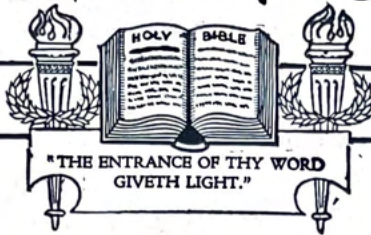


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## The Sin of Being Inert

● Like parasites, many depend upon others to  
create conditions that make social life possible

THE dictionary tells us that to be inactive, or to be without the power to move one's self, is to be inert. Nature supplies illustrations of the degraded and inert forms in which life may continue to exist. Pierre Huber discovered a species of slave-making ants which are so inactive that, if left to themselves, they would perish. The males and females can do nothing. The workers are only able to capture slave ants. Upon those slaves the ants depend for the building of nests, feeding of young, and the needs of life. When it is necessary to migrate, the slaves carry their masters in their jaws and set them down in the new nest. When Huber placed thirty ants without slaves in a nest with food they liked they were so helpless they could not feed themselves. In fact many of them died of starvation, although surrounded by food.

We may smile at the inertness of such creatures, but it is not difficult to see how much the life of those ants resembles the spiritual behaviour of some men and women in modern society.

NO society can be maintained unless righteousness is expressed in active deeds. It is necessary for individuals to make many sacrifices to hold the structure of society in a complete and ordered whole. This duty of striving to preserve moral and spiritual truths is left to a mere handful of people. There are many who enjoy the advantages of a social order that has been improved by the endeavors of noble men and women; yet, while enjoying many advantages, they remain spiritually inactive. Like parasites, they are dependent upon others for the conditions that make life possible.

There is a growing tendency to drift from the real world into the realm of the imagination. An advertisement urging

people to attend a certain picture show claimed that it provided an opportunity for people to forget the war, the taxes and the elections. It may be a mental tonic to visit occasionally the land of the imagination; but when people make it a habit of escaping from reality, they soon lose their aptitude for the duties and tasks of life. Then they become spiritually inert.

The aim of modern entertainments is to stir the emotions. Emotions are the springs of action. Fear will make us alert, watchful, and may cause us to run for protection. Sympathy urges us to help the wounded man by the roadside or the sick neighbor.

When the emotions are stimulated by situations presented in a world of make-believe, such as is the case in many film stories, and there is no expression in action, then they are like the electric current that is short-circuited. Instead of lighting the globes or driving the motor, the electricity makes a circuit without accomplishing anything. Thus the emotions may be awakened and be diverted without expression in deeds.

THE habit of allowing the emotions to be awakened and not permitting them to find expression may be carried over into the experiences of daily life. We may treat an incident in actual life as though it were a scene in a film. Then, while feeling very sympathetic for those in need, we allow our feelings to pass away without expression. When referring colloquially to a person who so behaves we say, "That man lives in the clouds, and never comes to earth." While enjoying the luxuries of the emotional life, he leaves the burden and responsibilities of real life to others. Such inertness in the presence of so many awful facts will lead us to disaster. It is a

form of insanity. Whom the gods would slay, they first drive mad, is an ancient saying that has come down to us. The madness that allows people ignore the responsibilities of moral and spiritual life must, sooner or later, bring society to ruin.

If one considers the high resolves that people express in the singing of hymns with what they actually do, one is tempted to think that church services have become dissociated from real life. Church services are designed to help us apply to daily life the truths we have learned. The spiritual emotion created by a service must find an expression in deeds. To the children of Israel the act of making sacrifices at religious services became mere form. The services were not related to life, hence morality degenerated and life sank to a low ebb. The prophets perceived the cause of national and individual sins, and called the people to observe the will of the Lord, for the Lord did not take such delight in sacrifice as in righteousness. In Hosea we read, "I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings." It was a call to men to apply spiritual emotions to the needs of the real world.

JESUS told a story of two sons. One who was asked by the father to work in the vineyard said, "Yes, sir," but did not go; the other, when requested, said, "No, I am not willing," yet he did as he was told. Those who heard that story from the lips of Jesus declared that the second son did the will of the father. Our services may become periods when we say, "Lord! Lord!" However, it is only when men do the will of the Father that they enter the kingdom of God. It does not matter how much we may be stirred by a religious service. We may be thrilled and deeply moved, but that does not constitute the essence of pure religion. We must be doers of the word, and not hearers only. Therefore, whenever our emotions have been stirred at a church service, we must lose no opportunity of expressing them in practical deeds. By so acting we shall be saved from the sin of inertness: a sin that is endangering modern society.



# Lights in a Darkened World

A. O. S. Baker, of South Australia, writes  
of the advantages of the godly life, now  
and hereafter.



TRUE godliness simply means to live a godly life. "Enoch walked with God." "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" A person is not necessarily godly because he is religious. His religion may be only an outward show which deceives even himself as well as others. Such religion is vain and hollow in the sight of God. The nut is no good without the kernel. A godly person feels God's presence controlling all his thoughts, words and actions. The fact ever before him is, "Thou God seest me." The sense of God's presence not only moves him to do that which is right, but also protects him from yielding to the temptations of the flesh.

The Apostle Paul says, "Godliness is profitable for all things, having promise of the life which now is, and of that which is to come." People readily admit the profitability of godliness in relation to the life to come; but, thinking that it relates only to the life to come, they do not think it worth while to deny themselves the immediate "gains" of this earthly life in order to reap a reward in the dim and distant future. Such persons have not realised that a godly life is best and most profitable for this present life as well as for that which is to come.

The greatest values of life are spiritual and not material. In fact, the real enjoyment and advantages to be derived from material things actually depend upon our possessing the right spiritual values to guide us in the right use of them. These spiritual values come to man only through godly living.

Godly living is a great gain because it develops the

## Highest Type of Character

that is possible to man.

Character is vitally concerned with man's welfare. Good conditions of human living depend upon good character. Our hopes of a real new order of world peace and happiness depend upon the characters of all who have a part in producing it. "Whatsoever a man soweth that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life." The foundation of a happy, just and orderly human society is character of a high moral excellence. Such character must be manifested both in the people as well as their leaders. Legislation that goes beyond the will and ideals of the people rests on very insecure foundations. It is upon the integrity of our present leaders that we depend for salvation from this present chaotic, tragic upheaval. Our leaders in turn depend upon our honesty, fairness and earnestness to support them in their great task.

Godly living provides the best basis for

## Right Social Relationships

Thousands of persons who show little regard for the Christian religion are deeply indebted to Christian influences which are continually at work leavening society and placing wholesome restraints upon evil forces which, if predominant, would make life unbearable. It is the godly person who is most law abid-

ing and peaceful. He is the man who makes righteous laws, having respect for the rights and possessions of others, especially the weak and helpless. His ideal of liberty starts not with himself but with the liberty of others. He is a better master or servant, a better ruler or citizen, a better workmate or comrade. We challenge any scoffer or cynic to build a lasting order of world peace on a foundation of selfishness, strife, hatred, bitterness, injustice and unbridled licence. The terrible events of the present day forcibly remind us of the dreadful consequences of throwing off the wholesome restraints of Christianity.

Finally, godly living is

## The Foundation of a Good Conscience

"Godliness with contentment is great gain." There can be no contentment where there is a troubled conscience. The greatest of wealth

# Living Preachers

In this selected article written by J. Wiltshire, of Western Australia, readers are told of the need of having living men and women speak the word of salvation.

"PREACH the word," is what Paul told Timothy to do (2 Tim. 4: 2). This was Timothy's full programme as a preacher. The people needed the word. They need it today. To preach it is the biggest and the pleasantest task ever given to men and women to do. One who would preach the word is required as a first essential to know the Author of the word and to keep constantly in touch with him, indeed, to live with him. If he is the true preacher he will live with his Lord until preaching is inevitable with him. Like men of old he will not be able to refrain from speaking of those things which he has seen and knows. "Credo-Dico" will be inseparable functions in the experience of the man who is really called to preach.

## May Not be Popular

The true preacher will not expect to be popular. His popularity fails or succeeds, according to the favor truth receives. He is not responsible for the word, he is responsible only to preach it. God accepts the responsibility for its distastefulness or otherwise. Anybody knows that the incarnate Word was not popular: the world crucified him, and it has not outgrown itself of nineteen hundred years ago. The apostle told Timothy in this same connection that "the time will come when they will not endure (not to say enjoy) the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts." In face of this the preacher cannot say that he has been deceived into his position. The man who looks for an easy road as a preacher should keep out, and so should the man who practises the art of diplomacy that he might escape persecution by blending truth with philosophic lying.

## The Way Out

There is no honorable way out. In season, out of season, the preacher must preach the word. No opportunist. And everybody who

is no compensation for the loss of a good conscience. Someone has said that a good conscience is the foundation of all happiness in this life and a foretaste of the happiness in the world to come.

A person with a good conscience can face tremendous odds with strength and confidence, but a guilty conscience saps his courage, therefore a good conscience is necessary for a high morale. Good conscience is essential to self-respect. When a man loses the high opinion of his own worthiness he degenerates. His morals become looser, and he ceases to care about his conduct. He will not live a life superior to his moral standard. Truly "righteousness exalteth a nation, but sin is a reproach to any people."

Any open-minded, thinking person, on considering the facts before us, must see that a godly life is the best life to live in this present world. Christians do not wait for a reward in the hereafter, but lay the foundation of it now. By the grace of God, they are the benefactors of mankind. They are the salt of the earth. They are as light in a darkened world of sin. Their lives, and the type of human society which they seek to produce, are founded on two great eternal principles which sum up the whole law of God, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind"; and "Thou shalt love thy neighbor as thyself." This is the way; walk ye in it.

loves the Lord Jesus or professes to do so should stand by such a preacher. They do not always do so. They demand that he preach about the word, or that he does not preach such parts of the word as are not agreeable, or that he preaches what somebody else has discovered, or that he tell stories of adventure, or that he preach a social gospel. While these things will be incidental to every faithful preacher, they can never be his programme; he must preach the word.

## Preaching by Talkies

Many good men who speak of the gospel of Christ being the power of God unto salvation seem to lament its insufficiency to capture the multitudes to-day. The preacher appears to have failed. The gospel in its unaided strength does not pull. We do not believe that. All that we can see is that the conventional methods of preaching have received a shock. Some would have us leave the method of preaching by living personalities, men who walk with God and breathe the atmosphere of utter consecration, and betake us to the artificial method of producing a film and a talkie exhibition. We do not doubt that God could use this if he would, but we cannot escape the conviction that the Christ wants living men and women to speak with the word intoned by his tenderness that men might be saved. Clever artists can produce a picture and speak in terms of polished rhetoric, but God wants the eloquence of a life that knows the power and love of his indwelling Spirit.

The wisdom of God—the truth, the reason, the wisdom, by which men and angels live—abideth for ever. That word is in the ancient books; it is in the modern mind; it is hidden in our hearts; it is old as eternity; it is as young as the morning.—Charles G. Ames.



## Guinea Gold

Chaplain-General A. Brooke writes an interesting account of his impressions of a visit to New Guinea.

IN New Guinea an excellent daily newspaper called "Guinea Gold" is printed and distributed free to the men of the fighting forces. Conveying news from far and near, with special columns reserved for items from the six States of the Australian homeland, this paper is even more welcome than gold. It was a privilege to be included for a while amongst its eager morning readers. "Guinea Gold," however, was not the only discovery on that island. Contact with officers and men quickly confirmed the golden comradeship typical of the Army. These men of the Forces are doing a grand job for the nation and the world. Consequently, comradeship runs high. Men gladly accept hard living and share dangers as brothers. New arrivals are quickly welcomed into the team. Such unity commends our troops and challenges our nation.

Not the least enjoyable was the comradeship amongst the chaplains. They came from different States and denominations, but they were "all one in Christ Jesus," witnessing a practical, wartime Christian unity. No wonder Commanding Officers spoke in such high terms of their individual ministries. Not surprising that an all-day conference with these chaplains reached unusually high levels of Christian fellowship.

Reinforced by the splendid ministries of such chaplains, the gold of Christianity gleamed in many places amongst New Guinea troops. Gunners and privates sustain fellowship groups in small units without chaplains. Officers of high rank set the example in regular attendance at church parades and communion services. Some place the highest value on the chaplain's work, looking for a needed carry-over into post-war Australian life. It is not uncommon for such leaders to talk with quiet sincerity about real religion. One such C.O. said, "Padre, I often say to my boys (who would number approximately 700), 'The first Sunday morning after you get home get your mother or wife or sister or sweet-

heart, and go with her to the little church around the corner. Never mind your big city churches; seek out the little sanctuary near home. Then go down on your knees and thank God for his goodness to you and to us all.'" Then out of a long experience in New Guinea, he went on to talk confidently about the guarding, guiding hand of God. This was gold indeed.

My first and last sight of Port Moresby perhaps contained the secret. Glimpsed through the opening, and later through the closing, door of a flying boat, a golden cross resting over the heart of a Fuzzy-Wuzzy who came out in a motor boat. When the cross is over men's hearts comradeship and Christianity emerge, leaving always a golden after-glow.

### A Prayer for Australia's Sons

THOU who dost love to hear the voice of prayer,  
To thee we come.  
Keep thou Australia's sons within thy care  
Afar from home;  
Keep thou their souls in steadfastness and right;  
Remember, Lord, Australia's sons to-night.  
Be thou their refuge in the darkest hour—  
Be thou their stay.  
Stretch forth thy hand, show thine Almighty power  
In thine own way.  
Thou didst in Galilee reveal thy might—  
Oh! comfort, Lord, Australia's sons to-night! —Selected.

## Tennyson the Hymnwriter

F. J. Funston, writing on hymn No. 438 for August 22, refers to other beautiful verses written by the great poet.

MEASURE greatness by the recognition accorded it and Tennyson is assured of his place as the greatest hymn-writer represented in our book! Not only is he one of the two poets laureate (the other being Nahum Tate), but his art was also rewarded by a peerage. Himself a son of the manse, Lord Tennyson's successors in the peerage have in turn become notable as Governor-General and as test cricket captain!

Of his three hymns in our book, "Sunset and evening star" (our No. 646) was written in his 81st year. Regarded by his son as the crown of the poet's life work, it was, at the poet's request, placed at the end of subsequent editions of his poems. Few will not know the outline of his "In Memoriam." Following the untimely death of the poet's beloved Arthur Henry Hallam, the thinking out and the actual writing spread over 17 years. The 2776 lines trace the poet's thought from deep gloom and early doubt to ultimate faith. In it are the well-known Christmas lines: "The time draws near the birth of Christ" and the equally well-known New Year message: "Ring out, wild bells," five of the eight verses of which we use as our No. 833.

The prologue of "In Memoriam," opening with the words: "Strong Son of God, Immortal Love," sums up the whole thought of the massive work. It introduces the Son of God by his "dear, best name of Love," it identifies him with the Maker of life and death and man, it speaks of the faith which seeks him, it finds in him supreme manhood. Two added words of Tennyson's greatly increase the power of the six verses we use as our No. 438, but unfortunately, the requirements of verse break into the thought. The poet sought:

"That mind and soul, according well,  
May make one music as before,  
But vaster. . . ."

## Our Guide

Writing on the need of making the scriptures the rule of faith, Thos. Hagger, of Gardner, Vic., pleads for caution on claims made for special guidance.

IT is sometimes asserted, when people are brought face to face with some clear teaching of the New Testament, that the Holy Spirit has been guiding the church throughout the centuries, and we must make some provision for the developments into which he has led us.

There are those who claim that the Holy Spirit has guided into the practice of sprinkling water on infants for baptism, and others that he has guided into no baptism at all. And yet it is generally admitted that the New Testament knows only the immersion of believers.

A claim is also made, very sincerely, that the episcopal control of churches is also due to the guidance of the Spirit of God, and some go so far as to assert that a recognition of what they call "the historic episcopate" is an essential to Christian union. And yet it is fairly generally recognised that the episcopacy of the New Testament is a very different thing, for there we find more than one bishop in a given congregation (see Phil. 1: 1).

As one listens to and reads such claims, he is led to ask: Is it the Holy Spirit who has led into these things? If so, then does it not

appear that he has led into things contrary to his leading in the New Testament? And would that not make him the author of confusion? Surely we need some evidence that it is the Spirit's leading. It would appear that any leading of the Spirit of God to-day, or through the centuries, would be in harmony with what he taught in the New Testament. And so it would seem that in the end we must come back to what has been written.

And so the New Testament must be our guide in religion and our only rule of faith and practice. Every item of doctrine must be tested by those sacred writings.

There may be difficulty in interpretation at times, but here the sanctified scholarship of the Christian church through the centuries will help. It would generally be found to be safe to accept that which has generally been recognised as correct.

Let us then rest satisfied with the word, and continually teach the sufficiency of the scriptures as a guide in faith and doctrine; let us accept the authority of the scriptures, and continue to plead for a restoration of New Testament Christianity as the basis of Christian unity.

## Achievements of the Old

Psalms 90: 10: "The days of our years."

PROFESSOR THORNDYKE, of Columbia University, calls seventy the masterpiece year of age. He insists that only forty per cent. of the world's greatest work has been done at or before forty.

Oliver Wendell Holmes at seventy-nine wrote "Over the Teacups." Cato at eighty began the study of Greek; and Tennyson was eighty-one when he wrote "Crossing the Bar." George Bernard Shaw at eighty-three is the world's most famous playwright. Sophocles wrote his "Greek Tragedy" at eighty-nine. Voltaire was in the height of his activities at eighty-nine. Goethe wrote "Faust" when past eighty. Noah Webster learned seventeen languages after he was fifty. Scott, the Commentator, began the study of Hebrew at eighty-seven. Wagner composed "Parsifal" at sixty-nine. Michael Angelo achieved his distinction after sixty. Verdi produced his masterpiece, "Othello," at seventy-four, and wrote "Ave Maria" at eighty-five. Kant wrote his greatest works at seventy-four and later. Gladstone, Europe's noblest statesman, was at the height of his powers after eighty. Why, it is written in the record that a colored man was licensed to preach at 107!—Dr. Daniel A. Poling.



## Notes on Current Topics

## The Home Circle

J. C. F. Pittman

### Fellowship

HOW rich is that familiar New Testament word "fellowship"! Dear to believers is the communion (fellowship) of saints, though many professed Christians seem to fail to appreciate its privileges and joys. In one of his books William Morris wrote: "Forsooth, brethren, fellowship is heaven and lack of fellowship is hell; fellowship is life, and lack of fellowship is death." Fellowship with God's people strengthens our Christian life; an inflow of spiritual influence enriches our life. Without refreshment from this source, our faith and zeal might weaken or even die. There is a higher fellowship. "Our fellowship is with the Father, and with his Son, Jesus Christ." If that be broken, then truly "lack of fellowship is death."

### Jealousy

One of our recent New Testament lessons told of the rejection by Jews of Paul's message on his second Sabbath in Pisidian Antioch. When they saw the multitudes who came to hear the new preacher (they had not drawn such a crowd!), then, "filled with jealousy," they contradicted the things spoken and blasphemed. It was a sad spectacle. Jealousy is a grievous sin. Paul places it with the works of the flesh which he contrasts with the fruit of the Spirit. No group of workers is exempt from the temptation to jealousy, or to the belittling of gifts of others who excel. But that professed followers of God should do so is dreadful. The text seems to show that not even preachers are exempt. Only recently a friend told me of a preacher who (he declared) was jealous of a fellow preacher. It was not the big preacher who was jealous.

### "The Centre of Christianity"

In his references to the bombing of Rome (which in their severity went beyond what other Roman Catholic prelates or even the Pope himself had made) the Roman Catholic Archbishop of Sydney mentioned Rome as "the hallowed centre of Christianity." No Christian will doubt the importance or the historical and religious interest of Rome. Roman Catholics and Protestants alike acknowledge these. Lovers of the New Testament have a special interest in the visit of the Apostle Paul (the only apostle whom the scripture reveals to have visited Rome) and in the great epistle he sent to the Roman Christians. But Protestants, valuing accuracy, would not speak of Rome as "the hallowed centre of Christianity." Multitudes of Roman Catholics throughout the world do thus exalt it. Yet it may be regarded as "a centre" though not rightly as "the centre" of Christianity. There are numerous centres in which a purer faith and practice are found than in Rome. Jerusalem was honored above Rome as the centre whence Christianity sprang—Jerusalem, the mother of us all. The gospel which issued from Jerusalem was not the gospel of meritorious works which Rome preaches. The Epistle to the Romans, with its great doctrine of justification by faith, was one of the chief instruments whereby the sixteenth century reformers successfully defied the unchristian faith and acts of the popes of their day. Roman Catholic claims, as so often, are not substantiated.

*A. R. Main*

## The Word of God

H. J. Patterson, M.A.

WHEN Paul wrote to the young man Timothy he said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing [R.V., handling aright] the word of truth" (2 Tim. 2: 15). Apparently it was considered a necessary word, as it is for many both young and old to-day.

### The Scriptures

Many tributes have been paid by men in days past, not only by Christians but by non-Christians, and not a few unbelievers are perplexed on the question of sustaining morals without it. Professor Huxley said, "I have always been strongly in favor of secular education without theology, but I must confess that I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of moral conduct, is to be kept up in the present utterly chaotic state of opinion on these matters without the use of the Bible." The scriptures have had an undoubted effect on the British nation. Queen Victoria urged the reading of the Bible upon her children, and King George the Fifth ended the duties of each day by reading a chapter. We were once called "the people of a Book." It may not be so true to-day. The scriptures make claims to be God's word, and over and over again it has been proven correct. Jesus himself said the scriptures testified of him.

### The Noble

among men are those who search the scripture (Acts 17: 11). There is no epistle to

the church at Berea. Why? Of course one may have been written and lost, but I sometimes have thought that seeing they searched the scriptures and were well grounded in the faith, there was not the same need as for the Thessalonians who had not searched so diligently. There is not enough Bible reading to-day, and few are able to "give a reason for the hope that is within them." The most obvious facts of the word are unknown by many. The Bible is worth reading if only as literature or as a basis for law and justice. Let us read it diligently.

### Handle It Aright

The Bible is not one Book but many books and written over a long period of time. God's revelation of himself has been progressive. After the patriarchal days came the law, then the prophets, and in the fulness of time Christ. God in olden days spoke of a new covenant. That the Old Testament was incomplete is more than evident in the fact of Christ's coming and in what he said. Jesus in the sermon on the mount quoted Moses, and then went far beyond it, showing that the old was incomplete (cf. Matt. 5: 31-48). Paul, too, affirms that the law, while it had a purpose for the day in which it was given, served but to prepare the way for Christ. We need some very diligent application to study so that we may handle aright God's word. The way and life of the Christian is not to be found in the Old Testament, nor are all things written in the New Testament for the unconverted. The Bible contains God's word to man, but not all of it applies to our own day.

### SING ON!

"AM I wrong to be always so happy?  
This world is full of grief;  
Yet there is laughter of sunshine,  
To see the crisp green in the leaf.  
Daylight is ringing with song-birds,  
And the brooklets are crooning by night;  
And why should I make a shadow  
Where God makes all things so bright?  
Earth may be wicked and weary,  
Yet I cannot help being glad;  
There is sunshine without and within me,  
And how should I mope and be sad?  
God would not flood me with blessings,  
Meaning me only to pine  
Amid all the bounties and beauties  
He pours upon me and on mine.  
Therefore will I be grateful,  
Therefore will I rejoice;  
My heart is singing within me,  
Sing on, O heart and voice."

### EQUAL IN DEATH

AN Eastern legend says that "Alexander the Great," being upon his death-bed, commanded that when he was carried forth to the grave, his hands should not be wrapped as was usual in the cere-cloths, but should be left outside the bier, so that all might see them, and might see that there was nothing in them; that . . . in this matter the poorest beggar and he were at length upon equal terms."

### OUTLIVED!

The new vicar was calling on his parishioners, and was talking to the oldest inhabitant. "I be ninety-seven, sir, and I haven't got an enemy in the world," said the aged one. "That is a beautiful thought," replied the clergyman, approvingly. "Yes, sir," was the answer; "I am thankful to say I've outlived them all!"

## The Family Altar

### TOPIC.—BAD BOOKS BURNED

- Aug. 16—Phil. 3: 7-14.
- .. 17—Col. 2: 6-10.
- .. 18—2 Thess. 2: 1-12.
- .. 19—Jude 1-16.
- .. 20—Rev. 2: 1-11.
- .. 21—Acts 19: 1-12.
- .. 22—Deut. 4: 1-20; Acts 19: 13-20.

DWELLING at Ephesus were many who practised arts of jugglery, magic, etc. But so mightily did the word prevail that many of them brought their books, valued at 50,000 pieces of silver, and publicly burned them, which proves that Christianity had such a wonderful power over them that they were willing to sacrifice the means by which their practices were explained and their arts perpetuated. It would be a commendable thing, and would greatly assist in exposing false doctrines and disseminating the truth, if there was to-day a similar kind of conflagration, for there are books and magazines without number which contain doctrines utterly opposed to the teaching of Christ and his apostles. A good bonfire of such literature would prove a great blessing.



# Our Young People

W. R. Hibburt

## CONSTANT PRAYER FOR THE CHAPLAINS

CHEERIO, chaplains! More than ever we are missing you in the youth work of the local congregation and the State. However, the Young People's Departments believe that you are the vital youth leaders of the day and serving in the forefront of youth work. We believe that the nature of your spiritual training, and the co-partner idea that exists in the congregational life of churches of Christ, gives you an aptness for your work. We are not surprised to learn that the men find you approachable and understanding, and that you are never without the opportunity for personal ministries. We assure you that we are honoring our pledge of constant prayer on your behalf.

## A CHAPLAIN AT WORK

THE Victorian Young People's Department was able to assist in a practical way in a special need in the work of Chaplain W. W. McDowell. The letter expressing his gratitude also contained an answer to a request for such a contact with his work that would guide our prayer thought. We delight to share its content with our readers. He writes:—

"On the chaplain's table stand a hurricane lamp, his Bible and a challenging book by a modern writer. As he looks up from his table, through the tall timber he sees waving torches heading in his direction. It is a bleak night—cold and wet, an icy wind whipping the long grass. At home he would consider his chances of a prayer meeting to be remote.

But this is the night when some of his 'lads' (as he affectionately knows them) are off duty for the night. Rain or hail they will be at his tent to hear more from the word of God and to join with him in prayer. They come wet and cold, tired after a day in the hospital wards where patients are not always patient, but happy because the love of God is shed abroad in their hearts by the Holy Spirit.

"The details of the meeting don't matter; suffice it to say that as they read and talk each finds himself searching the depths of his own heart—the chaplain in particular—silently yielding afresh to the powerful call to a new surrender and consecration. And as they dim the light kneeling in prayer their nearness to God brings to him a glow of spiritual joy.

"They are all youngsters like the chaplain himself, but their youthfulness makes them eager and their non-Christian environment demands sincerity. They know the meaning of unity. Before the war they were Anglicans, Methodists, Presbyterians, Brethren, Followers of Christ, but sectarianism means nothing now. Kneeling before the Master they are all one in Christ.

"A few years ago enterprising youth workers invested time and thought in them. I wish they could see to-day's dividends—thoughtful, virile, efficient Christians. And I wish they could hear the lads at the close of their prayer session repeat the lines their previous chaplain taught them:

"I bless the Christ of God;  
I rest on love divine;  
And with unflinching lip and heart  
I call this Saviour mine."

## Scripture Examinations, 1943

### Prize Winners

#### QUEENSLAND

Div. 1.—1, Ray Wyeth, Ann-st., 94; 2, Janice Blyth, Gympie, 89; 3, Judith Harm, Albion, 88.

Div. 2.—1, Norelle Wyeth, Ann-st., 96; 2, Ruth Fergusson, Albion, 94; 3, Molly Jones, Bundaberg.

Div. 3.—1, Aileen Deoberitz, Bundaberg, 79; 2, Shirley Hamman, Bundaberg, 78; 3, Dulcie Wylie, Albion, 75.

Div. 4.—1, Joan Stevens, Kedron, 99; 2, Don Steele, Kingaroy, 97; 3, Colin Fisher, Gympie, 96.

Div. 5.—Isaac Stevens, Kedron, 95; 2, Jack McCormick, Boonah, 93; 3, Marjorie Bergeson, Kedron, 86.

Div. 6.—1, Faith Scott, Annerley, 96; 2, Burnett Christensen, Rosevale, 95; 3, Olive Gruber, Annerley, 94.

Div. 7.—Agnès Hinspeter, Townsville, 81; 2, Betty Gould, Toowoomba, 79.

Div. 8.—1, Gladys Munday, Roma, 79; 2, Ivy Turner, Gympie, 66; 3, Keith More, Moorooka, 63.

Div. 9.—1, George Haig, Kedron, 95; A. Kingston, Monkland, 88; 3, Eunice Cane, Kedron, 81.

Div. 10.—1, H. J. Payne, Kedron, 94; 2, Mrs. Dallinger, Maryborough, 89.

#### SOUTH AUSTRALIA

Div. 1.—1, Joan Newman, Dulwich, 96; 2, Lorraine Cowan, Glenelg, 93; 3, Hazel Anderson, Prospect, 90.

Div. 2.—1, June Bartlett, Croydon, 99; 2, Fay Ransley, Blackwood, 97; 3, Joy Ransley, Blackwood, 95.

Div. 3.—1, Judith Hollands, Cottonville, 100; 2, George Greig, Glenelg, 99; 3, Adeline Hirst, Dulwich, 98.

Div. 4.—1, Claire Cheney, Blackwood, 100; 2, Valma Young, Fullarton, 99; 3, Ruth McCallum, Unley, 98.

Div. 5.—1, Rhonda Syms, Semaphore, 90; 2, Clarice Wilson, Maylands, 88; 3, Dorothy Matthews, Flinders Park, 87.

Div. 6.—1, Frank Nankivell, Unley, 92; 2, Laurel Lewis, Mile End, 91; 3, Dorothy Milne, Mundalla, 89.

Div. 7.—1, Alison Verco, Bordertown, 95; 2, Alf Blanden, Maylands, 90; 3, Crofton Manning, Victor Harbour, 84.

Div. 8.—1, Gweneth Luff, Maylands, 96; 2, Melya Crosby, Victor Harbour, 94; 3, David Lewis, Mile End, 92.

Div. 9.—1, Mrs. Beth Jacobs, Victor Harbour, 96; 2, Mona Verco, Mt. Compass, 94; 3, Mrs. H. Jacobs, Mt. Compass, 92.

Div. 10.—Special, Miss Annie Harkness, Owen, 94.

#### VICTORIA

Div. 1.—1, Richard Williams, Yearninga, 100; 2, Margaret Ruth Smiley, Hampton, 97; 3, Graham Fredrick Owins, Northcote East, 95; 4, Jacqueline Mary Dabb, Drumcondra, 94.

Div. 2.—1, Wilma Lee Gole, Hampton, 96;

2, Marie Ethel Kruse, Hampton, 94; 3, Patricia Nellie Allen, Hampton, 92; 4, Valerie Rose Turnham, Preston West, 91; 4, Joy Aileen Gray, Box Hill, 91.

Div. 3.—1, Fay Patricia Hodson, Bentleigh, 99; 2, Bruce Desmond Craven, Brighton, 96; 3, Beryl Isobel McCallum, Ascot Vale, 95; 4, Lorna May McWharton, Horsham, 93.

Div. 4.—1, Phyllis Margaret Adam, Box Hill, 94; 2, Eva Lillian White, Warragul, 93; 3, Barbara Eve Hocking, Emerald, 92; 4, Kathleen Mary Geyer, Gardiner, 91.

Div. 5.—1, Dorothy Nellie Geyer, Gardiner, 94; 2, Ivor John Greenwood, Hartwell, 91; 3, Kathleen Mary Croxford, Essendon, 90; 4, Marjorie Edith Tozer, Balwyn, 88.

Div. 6.—1, Dorothy Maud Brogan, Blackburn, 96; 2, Dorothy Joan McKinnon, Williamstown, 95; 3, Joan Grace Waterman, Gardiner, 94; 4, Edith Marcia McGibbons, Ballarat (Dawson-st.), 91.

Div. 7.—1, Elizabeth Ruth Clements, Blackburn, 80; 2, Lorna May Collis, Kew East, 75.

Div. 8.—1, David William Hibburt, Brunswick, 87; 2, Hazel Jean Elderfield, Brunswick, 86; 3, Raymond Frederick Darnell, Box Hill, 85.

Div. 9.—1, Olive Violet Bright, Caulfield, 90; 2, Dorothy Crabtree, Caulfield, 80; 3, Mrs. Vivian Augustine, Chelsea, 74.

Div. 10.—Special, Bessie Jean Lowen, Blackburn, 94; 1, Harold L. Williams, Yearninga, 77.

## World of Books

### MORAL INSTRUCTION FOR THE YOUNG

BECAUSE of the neglect to give young people adequate instruction on the functions of sex activities much sorrow has been caused. Parents may find it difficult to explain the mysteries of reproduction, and fail to help their children understand the significance of the powers God has placed within the body. There is no excuse for a person these days to avoid his or her obligation toward the child. In a series of excellent booklets issued by the Alliance of Honor, Melbourne, the facts of life are set out simply and plainly for all to understand. We recommend to parents these pamphlets. Beside stating clearly the facts of sex life, they also sound a note of warning on the dangers associated with immorality.

"Keeping Fit Through Boyhood" is a health talk for boys over twelve; 16 pages, 6d., posted 7d. "My Little Friends" is a mother's talk to her girls and boys, sixpence, posted 7d. "Growing and Knowing," by E. Josephine Bamford, is a simple story of life for boys and girls, 1/6, posted 1/7d. "The House Not Made with Hands," by E. J. Bamford, is a talk for older girls, 1/6, posted 1/7d. Other pamphlets received are: Martin Luther's "Explanation of the Lord's Prayer," 6d., posted 7d.; "A Letter to Converts," by J. G. Ridley, 2d., posted 3d., and "The Greatest American," a tract by J. C. Ridley, 1d., posted 3d.

### ENLIGHTENED AMERICANS

A "Daily Sketch" reporter said in the issue of his paper dated December 17:—

"Most people know that the United States Navy is 'dry.' American sailors have no rum issue as the British Navy have, but few are aware that every United States Army camp, whether in Britain or America, is also teetotal." —"The Patriot."

"A ton of beer will provide sufficient alcohol for 34 pounds of synthetic rubber."



# Here and There

R. Acland has accepted the invitation to serve with the church at Lismore, N.S.W. Arthur Baker, the present preacher, concludes his ministry on August 15.

The following telegram reached us on Monday, Aug. 9:—"Hinrichsen had another splendid meeting, Earlwood, N.S.W., Sunday; two decisions, over fifty in twenty meetings.—Caspersonn."

We learn that N. Noble, preacher of Murray Bridge church, S.A., is in Adelaide Hospital for an operation for appendicitis, and that A. J. Ingham, preacher of the Norwood church, is in a private hospital suffering from pleurisy. We wish for both these workers a speedy recovery.

W. Gale states that Mrs. Alan Garland has written she has just been informed a message "came over the air from Singapore stating that Alan was alive and well." So far she has not had any communication from the military authorities. We rejoice at this good news.

"World Call" for July announces that Bethany College, Bethany, West Virginia, U.S.A., conferred honorary degrees of Doctor of Laws on the Secretary of the Navy, Frank Knox, and on the former ambassador to Japan, Joseph C. Grew. Both distinguished leaders were guest speakers at important college functions.

Dr. J. H. Oldham, editor of the "Christian Newsletter," a well-known missionary statesman, and organiser of the Oxford Conference, will broadcast in the A.B.C. alternative programme on Sunday, Aug. 15, at 3.30 p.m., E.S.T., a talk entitled "Conscience in Wartime." He will review public opinion in Britain on the moral problems raised by aerial bombardment.

P. J. Pond writes: "The church at Gilgandra, N.S.W., is furnishing a preacher's residence. There is difficulty in securing all necessary requirements. It has occurred to me that members in Sydney metropolitan area may have furniture or floor coverings stored away for which they have no further use. The writer would be glad to hear of any which could be had for cost of transport. Write to P. J. Pond, church of Christ, Gilgandra."

The quarterly united prayer meeting of south central circuit, Melbourne, was held at Prahran chapel on Aug. 4. Mr. Cole, president, led the meeting and Mr. Sansom led in the service of song. Mr. Stewart opened in prayer, and a helpful address on "Prayer" was given by Chaplain Young. Musical items were enjoyed from the Christian Men's Quartette Party. At the close of the meeting Mr. Mott (Prahran) presented on behalf of the church at Prahran a token of love to two young people who were to be married on the Saturday.

We learn that a committee for closer relations between Northern Baptists and Disciples in U.S.A. has been set up. J. C. Robbins, president of the Northern Baptist Convention, has notified C. E. Lemmon, president of the International Convention, Disciples of Christ, that by action of the General Council he has appointed a committee to act with a committee appointed by Dr. Lemmon to study and promote closer relations between Baptists and Disciples. Appointed members will constitute a standing committee of the Baptist and Disciple conventions for study and recommendation. Those on the Disciples committee include R. H. Miller (chairman), Jesse M. Bader and E. De Witt Jones.

G. Newell writes: "Lately I have been travelling in the footsteps of Stephen Cheek, whose memory is so honored in Tasmania. A week was spent with churches at Caveside, May-

berry and Mole Creek. It is a real spiritual tonic to visit and preach to those brethren in the heart of the mountains. In spite of freezing cold we had fine meetings and were able to encourage the brethren. The next week was spent at Devonport. The people here are very loyal, and visiting speakers make little difference in numbers. They hope, as we do, that it will soon be possible to have a full-time minister located here. On Sunday, Aug. 1, I was at Ulverstone for 11 a.m. and 3 p.m. and Devonport at 7 p.m."

The executive of the British Council of Churches has issued a statement on the Beveridge report, in the course of which they say: We believe that Christian people should and will welcome the proposals of the Beveridge report as being in accord with Christian principle. The proposals embody the principle of social solidarity in that they both require from the individual a contribution to his own security and call upon the more privileged members of the community to take a larger share in lifting the burden of insecurity which modern industrialism has laid on a section of their fellows. They thus express a new sense of community and should be supported by all who believe that we are "members one of another."

At Mildura, Vic., a successful Temple Day was observed on July 31, when an attempt was made to wipe out church overdraft which has existed

for over 20 years. Mr. Lewis was in attendance all day to receive the contributions which amounted to £276, reducing the overdraft to £50. For over twelve months Mr. Lewis has been giving his time to work with Y.M.C.A. in an R.A.A.F. camp, and is available for preaching only on Sundays. The work is in good heart in spite of the large number in the various Services, and members are co-operating excellently. Girls' Fellowship held a successful social on July 28, when several R.A.A.F. personnel were amongst the guests. Ladies' Guild held a jumble sale on July 31, takings amounting to £12. All auxiliaries are functioning well. Morning service was broadcast on July 25.

The W. H. Edgar Annual Scripture Essay Competitions have been very successful this year. There were 149 entries for the junior section and 34 for the intermediate. This is an increase of 35 for this year. Essays were received from almost every part of Victoria. Special thanks are due to the Hon. W. H. Edgar, M.L.C., for the donation of handsomely bound Bibles each year for the successful competitors. The British and Foreign Bible Society is also co-operating in this good work. The prize-winners for the junior section are: Marie L. Johnson, S.S. No. 945, Doreen; Betty Oldfield, S.S. No. 1464, Frankston; Graeme Wallace, S.S. No. 888, Camberwell; Mary Bolton, S.S. No. 3096, Mannerim. Intermediate section: Yvonne Barnes, E. Camberwell Girls' School; Anne Bolton, S.S. No. 3906, Mannerim; Pat Bartlett, E. Camberwell Girls' School; Alan T. Jones, S.S. No. 3749, Glen Forbes South; Patricia McLean, S.S. No. 3749, Glen Forbes South.

## From Week to Week

OWING to new regulations demanding a further cut in periodicals, the teachers' book of the Austral Graded Lessons will be half its original size. While it will be possible to include most of the essential material, certain modifications must be made to the cover. Greater care will be required to keep it intact. Shortage of paper is due to the need of keeping shipping space for more essential war demands.

There ought to be a standard of values controlling the scale of cuts. Much paper is being used for the printing of journals that provided mere entertainment. Some of the material printed therein is, to say the least, very questionable. What has educational and moral value ought to be given every consideration. Every effort ought to be made to encourage those trying to help young people improve their mind and soul. I trust the officials concerned will learn to appreciate the spiritual requirements of the nation, and consider cuts in paper in the light of moral and spiritual values.

I AM glad that the churches in Queensland are following their brethren in Western Australia and are planning to broadcast distinctive truths over the radio. Recently a group of churches in America raised sufficient money to conduct a teaching mission over the air. Special talks on first principles were prepared by capable men. Then, without announcing the name of the speaker, the addresses were broadcast. The aim was to let the truths of the scriptures recommend themselves. It seems the efforts were very successful. Unless the programme and those who present it are capable of capturing the ear of the listeners, the cost of the period would be a waste. However, with the right man and first-class supporting items, the money spent could become a great moral and spiritual investment. I am sure our plea has the appeal that can

touch the imagination. We need more capable exponents, and this applies particularly to the demands of the radio ministry.

DURING the week papers gave considerable space to a statement Mr. A. A. Hughes, M.L.A., made in the Victorian Legislative Assembly. Mr. Hughes urged the need of giving greater consideration to Christian principles when matters of policy are being framed. He urged the need of placing our educational system on a religious basis. What our brother said has been urged again and again by representative church men. The significant thing is that Mr. Hughes expressed such views in parliament. The voice of the Christian church was heard by the law makers. It is pleasing to find a group of Christians in the Victorian Parliament ready to stand for high principles. We believe much can be expected from these men in the coming months. Christians are delighted with the able way Mr. Hughes has expressed himself, and wish him continued blessing in his new sphere of service.

THE New Testament lesson on Sunday, Aug. 8, gave an account of Paul's visit to Athens. Paul was impressed with what he saw. His respect for Greek culture is reflected in his sermon. According to Sir William Ramsay, Paul was brought before the city officials, and his teachings were examined by the council that sat on Areopagus. It seems Paul was disappointed with the reception, for he did not stay in the city very long. Time has shown that the philosophers who ridiculed Paul were in error. Their teachings have come to nought, but the word of truth preached by the apostle is respected to-day in the ancient city of the Greeks.

As events are proceeding so rapidly in Italy, it may not be long before we shall be examining maps of Greece and wondering what may befall in Athens.



# News of the Churches

## Tasmania

**Launceston (Margaret-st.)**—A meeting to welcome Mr. and Mrs. S. H. Wilson to the ministry of the church was held on July 30. J. P. Foot presided, and there was a fine attendance. Letters of commendation and greeting were read. The following spoke words of welcome and greeting: H. Clements (Invermay church), W. Gillam (Sandhill church), F. T. Morgan (conference president), for the Tasmanian brotherhood, F. H. Ralph (president of Launceston Council of Churches and the Baptist Union of Tasmania), W. H. Brice (City Mission). W. Duff welcomed Mr. Wilson and his wife, and T. Wilmot and Mrs. V. and Miss Alice Barton spoke for auxiliaries. The choir rendered two anthems, and musical items were rendered. A bouquet was presented to Mrs. Wilson by Lynette Wilmot. Mr. Wilson responded. Supper was partaken of. Splendid gatherings were held on Aug. 1, when Mr. Wilson commenced his ministry. 128 broke bread, and 160 were present at gospel service. W. Duff extended the right hand of fellowship to Mr. and Mrs. Wilson at worship service. Mr. Wilson spoke at both services to appreciative audiences.

## Queensland

**South Brisbane Circuit**—On July 24 Moorooka chapel was crowded at the marriage of Miss Iris Head, of Sunnybank church, to the preacher, T. M. Kirkwood. P. C. D. Alcorn officiated. On July 26 Mr. and Mrs. Kirkwood left by plane for Sydney, where the preacher's father is ill. Miss Mabel Kirkwood left the same day for an indefinite period at home. During the preacher's absence, speakers are E. Beckett, J. Jenkins, E. Jenkins, F. Beames and W. Nicol. Jack Jenkins will give religious instruction in public school, and superintendent Band of Hope in Sunnybank; while Len Roberts superintends Sunnybank school. Mrs. More and Mr. Jenkins, sen., are conducting Moorooka midweek prayer meeting.

## ENCOURAGING PROGRESS

### BIG INCREASES IN SCHOOL AND CHURCH

**KINGAROY**—Mr. Spratt has completed the first year of his ministry. There have been steady progress and deepening interest. In a three months' Bible school increase campaign, enrolment increased from 46 to 90, with attendance well maintained. Finances are healthy, weekly contributions being in credit. Specials for building, organ and thanksgiving totalled approximately £75, and H.M. and overseas showed increase, the latter rising from £23 to £43. Membership roll by conversions, transfer, baptised believers and revision stands at 88, an increase of 21. Among additions were an ordained Methodist minister and a Methodist local preacher, both previously baptised. C. F. Adermann is contesting Maranoa in the interests of the Country Party. Jack Grant is a student at N.S.W. college.

**Boonah**—A young man who had made his decision was baptised on Aug. 1. Mr. Larsen gave an interesting illustrated address on Christian unity to a large congregation. Monthly united intercessory service was held in local Baptist chapel on Aug. 3. Mr. Larsen completes his ministry with the church at Boonah on the last Sunday in August.

**Maryborough**—Owing to sickness attendances are below normal. On July 25 over 30 were present at Broowena. Aug. 1 morning service was broadcast. Miss Eame and Mrs. Deighton sang at Urraween service. H. J. Wiltshire gave the message on morning of July 25. Thelma Turner was married in Bundaberg on July 24. Members rejoice with the Bauernfeind family whose property and house were saved from being burnt. Alan Price is still in hospital. Another £20 has been paid off building debt.

## Western Australia

**Perth**—On morning of Aug. 1 J. S. Bridge gave a helpful exhortation. At 7.30 p.m. a quartette was rendered by A. B. Povey, Mrs. Cosh, Mrs. Colin Ewers and W. R. Bennett and L. C. Peacock preached. Sickness and unfavorable weather have affected attendances.

**Kalgoorlie**—Lewis Park on morning of July 25 gave the church an inspiring message. Mr. Fitch preached at night, and O. Cannon gave a message in song. On Aug. 1 Mr. Fitch was speaker morning and evening, and Mrs. F. Stevenson was soloist. Services are well attended.

## South Australia

**Whyalla**—On July 25 J. E. Shipway, field evangelist, commenced seven Sundays with the church. He gave helpful messages. Much sickness prevails. Work of Bible school and Y.P.S.C.E. is maintained.

**Ungarra**—Morning meeting on July 24 was addressed by W. Gordon. On Aug. 1 E. Pugsley was speaker. Night meetings are held on one Sunday in each month. During past few months a training course in public speaking for young men has been conducted by Bible class leader, W. Gordon. Sympathy is felt for R. Young, of Mt. Hill, who is in hospital as the result of an accident on his farm.

**Prospect**—Bible school held annual meeting. Officers appointed: Superintendent, C. Schwab; assistant, J. Durdin; secretary and treasurer, H. C. Meadows; kindergarten leader, Mrs. Mackenzie; junior department, Mrs. Terrace; intermediate department, A. Roberts. Work in the school is progressing well. C. Schwab led the church on July 25. Ladies' Guild held fortnightly meeting. Midweek prayer meeting is helpful. C.E. members have started cottage prayer meetings.

**Pt. Pirie**—Five scholars from—Bible school and an Air Force man have made the good confession during past two months. During Mr. Pigdon's absence in Victoria, L.A.C. Ken Clinton and Mr. McDonald were evening speakers. On Mr. and Mrs. Pigdon's arrival after their marriage a pantry evening was tendered them. A young people's fellowship was held on July 24, when Presbyterian young people combined. Mr. Bowen, of B. and F. Bible Society, was speaker. All scholars who sat for scripture examination are reported to have passed.

**Cowandilla**—F.M. offering is £37. On July 3 Y.P. and Intermediate Endeavor Societies held annual rally. A. E. Hurren addressed a large gathering. Fellowship has been enjoyed with Miss Monk (W.A.A.A.F.), Neil McLean (Army) and Neil Green (R.A.A.F.). Choir is rendering valuable service. The messages of Mr. Hollams have been of a high standard. In the year just closed 15 have been received by confession and baptism and two by transfer. On Aug. 1 F. Hollams addressed the church. Gospel service was conducted helpfully by Mr. Matthews, of Flinders Park. Mr. Baker, from

Henley Beach, addressed Endeavorers on behalf of College of the Bible. Ken Dixon has been elected secretary of Y.P.C.E. On July 25, 110 broke bread. Church and Bible school are preparing for 21st anniversary. Church finance is very good, and property valued at £1500 is now freehold.

## DEAF TO HEAR

### HEARING AIDS INSTALLED IN CHAPEL

**MAYLANDS**—On Aug. 1 morning service was broadcast. Keith Jones was speaker at both services, giving fine messages. Foreign mission offering stands at £105. Hearing aids have been installed throughout the chapel. In recent scripture examinations scholars gained one first and two second prize State awards. The church regrets the loss of a faithful and consecrated member in Mrs. Geo. Collins, who passed away during July.

**York**—The 59th anniversary services of the church were held on July 25. G. T. Fitzgerald gave a fine address in the morning and G. Rootes delivered a helpful sermon at gospel meeting. Special singing was rendered by the choir, Mrs. L. V. Matthews conducting. On evening of July 27 services were continued. F. G. Banks gave an appropriate address. Anthems by the choir, and a song by Mrs. Matthews, were appreciated. Supper was served. On Aug. 1 two were received into fellowship by faith and obedience. Recently elected deacons were welcomed by Mr. Horsell. Foreign mission offering amounts to £30.

**Nailsworth**—Attendances are well maintained. The church is much indebted to Mr. Talbot for his ministry whilst awaiting the arrival of H. Manning, who commences Sept. 5. Business meeting was held on July 16. Reports from auxiliaries showed a healthy position. The board of officers was re-appointed, with addition of L. Pitt as deacon. F.M. offering showed an increase over previous year's. The church sympathises with Mrs. Bristow and family in the severe illness of Mr. Bristow. Mr. Foster was able to be present at morning meeting after an absence of six weeks. Mrs. McQueen is to go into hospital to undergo an operation.

## Victoria

**Collingwood**—On Aug. 8 T. Fitzgerald gave appreciated messages. Tennis team maintains a high position on premiership list. It is hoped to recommence boys' club at early date under leadership of E. Collins.

**Bayswater**—On morning of Aug. 8 Mr. Burns spoke on the Protestant Federation. In the evening a favorite hymn night was held. Mr. Jordan, of Boronia, led the singing and Mr. Burns spoke a few words on each hymn.

**East Malvern**—Speakers for July-August were F. T. Saunders, E. H. Beament, A. MacDonald and A. Boxhall. Mrs. R. S. Ryall, president, Mrs. R. A. Strongman, secretary, and Mrs. H. R. Ross, treasurer, were elected at Sunshine Circle meeting on July 13.

**Boort**—In recent weeks addresses have been enjoyed from Mrs. Waterman and Mr. Gale. Mr. Streader and Mr. Lanyon are preaching helpfully. One young lad decided for Christ on July 25. Recent members welcomed are Edwin Dyer and Preston Forster.

**Ascot Vale**—George White and Mrs. Holland have been very ill. Good Companions' Club has record meetings; Mrs. Coventry at a recent meeting gave a talk. Jars, bottles and silver paper collected by juniors were taken to Children's Hospital. Scholars are practising for Children's Day service.



**East Kew.**—Services continue to be helpful, and Mr. Candy's messages appreciated. The 11 a.m. service is always well attended, but not the gospel service. The Army has claimed more of the young men, Neville York being the latest to go into camp. Sunday school has gained three new scholars in the campaign.

**Rochester.**—The largest congregation for years was present on Aug. 1. Visitors from other local churches were present. Mr. Payne gave a fine address. Aborigines from Cumeroo-gunga rendered several hymns. Their singing was highly appreciated. The visitors had tea with local church members before the meeting.

**South Richmond.**—On Aug. 1 C. Page, of the college, exhorted the church. A. Cremin presented the gospel message and three confessed Christ. Reports submitted at annual business meeting indicated progress. Mr. Thomas, secretary, Mr. Stent, treasurer, who have served the church faithfully, were re-elected. A. Cremin spoke at both services on Aug. 8.

**Brighton.**—At annual business meeting held on Aug. 3 reports showed church membership 212, 11 additions, 2 transferred, average at communion 95. Bible school average 125, teachers 26. Financial report was satisfactory. The mutual fund has contributed £480 since its inception seven years ago. Flt./Sgt. G. Emmett is reported missing from operations in South Pacific.

**Kaniva.**—W. R. Hibbert addressed services at Kaniva and Yearlinga on Aug. 1. He visited the Y.P.S.C.E. on Tuesday night and conducted an interesting youth and age rally on Thursday night. Mr. Earle enabled Mr. Hibbert to contact youth workers throughout the circuit during the week and thus made his visit profitable to all. Mrs. Pilkington, of Albury, N.S.W., was a visitor on Aug. 8.

**St. Kilda.**—Attendances have been well maintained despite weather and sickness. R. Walters, of South Yarra, presided on morning of July 18. Other visitors were welcomed. Mr. McCue, of L.O.A., and Chaplain Young spoke at morning meetings on July 25 and Aug. 8. Men's fellowship had an open meeting on Aug. 6, when Mr. Margetts, candidate for Federal Parliament, was present. Kindergarten party was held on Aug. 7. Sister Box, organist, has recovered from illness.

**Essendon.**—Attendances over last few weeks have been well maintained, and interesting discourses have been delivered by W. E. Jackel. On Aug. 8 Mr. Jackel exchanged with Mr. Draper, of Essendon Baptist church, for morning service. Mr. Thompson, from North Essendon church, presided. At gospel meeting Mr. Jackel immersed three young ladies who recently confessed Christ—Val. Loring, Valda Wiles and Elva Willmott. Mrs. J. Brideson and Miss Gwen Kemp sang a duet.

## SECRETARY'S VISIT

### MISSION PLANNED FOR ANNIVERSARY

**WEDDERBURN.**—There was a good meeting on the occasion of Mr. Gale's visit on July 11. Overseas mission offering amounted to over £5—best for many years. A mission with C. W. Jackel, of Horsham, has been planned in connection with 79th anniversary. He was a convert of this church.

**Middle Park.**—Mr. Whiting was morning speaker on Aug. 1. At gospel service a half hour was spent in singing favorite hymns. At morning service on Aug. 8 Mr. Stewart delivered an address appropriate to Protestant Sunday. Senior Bible school scholars held monthly tea and took active part in gospel service. Mrs. Wells is laid aside in hospital.

A special appeal was made to reduce building debt. £25 was donated from church funds and members responded with another £30.

**Northcote.**—On July 11 Dr. Hinrichsen addressed the church. On July 10 the choir presented an interesting programme under Mr. Tinkler's leadership. On July 24 a social was conducted by Endeavor Society, when a presentation was made to Miss Gwen Wilkins, who was married on Aug. 7. On July 25 B. J. Combridge was morning speaker. Under auspices of Ladies' Guild a concert was given by Clifton Calisthenic College in Northcote Town Hall to a large audience. Foreign mission offering was: Annual, £37/4/9; duplex envelopes, £35.

**Carlton (Lygon-st.).**—T. H. Scambler was the speaker at all services on Aug. 8. His messages have been much enjoyed over past two months. Norman Chung, Alan Haddow and Denis Mills were received into fellowship. Mr. A. Chatfield and Miss J. Burt were married in the chapel on Aug. 6. Miss A. Craigie has been elected president and Mrs. R. McColl secretary of Woman's Mission Band. Sunday school reports increase in scholars over past few Sundays. Practice for anniversary has begun under Nat Haddow. Including duplex envelopes, £54 has been raised for overseas missions.

**Footscray.**—The South-west Suburban District Officers' Association met at the home of D. C. Ritchie on Aug. 6. T. H. Scambler addressed the meeting. J. Boyle, elder of the church, passed away on July 22. Under the auspices of the Ladies' Aid, with Mrs. Ivor Buckley as convener, 60 members of the Forces will receive comforts. An appeal for that purpose has reached £11. Much sickness prevails among members, including Mr. Aitken and Mrs. W. Buckley. Mrs. Armstrong, one of the oldest members of the church, passed away on Aug. 8. The S.S. is practising for its anniversary under leadership of W. Easton.

**Ballarat (York-st.).**—There is keener school interest amongst teachers and scholars as a result of the visit of W. R. Hibbert and company. F. R. Elliott gave the school an illustrated address, and presented new choruses, which are being utilised as stimulus in campaign. Local competition has concluded, boys winning six monthly section. Successful Endeavor broadcast 3BA was made on Aug. 8. Church attendances are affected by winter and influenza. Speakers have been H. Edwards, W. R. Hibbert, F. R. Elliott, H. Feary, J. Wilkie, W. Feary, A. Sheppard and B. Feary. Foreign mission offering closed at £12.

**Hawthorn.**—Good services have been held in recent weeks. E. Allsop spoke on morning of July 25 and J. E. Allan at night. Mr. Allan spoke at all services on Aug. 1 and 8. The church has suffered a great loss in the passing of Mrs. L. Smith, a faithful member for 49 years. At morning service on Aug. 8 Mr. Allan made reference to the high esteem in which she was held. Sympathy is also tendered to relatives of Miss Flo. Turner, a former member, who has passed on. Mr. Whittington has returned to hospital, and is still very ill. The ladies recently held a happy social afternoon at home of Mrs. Redford.

**Hartwell.**—During July two young men were added by faith and baptism. On Aug. 1 Mr. Webb was speaker at both services. Offering for overseas missions amounted to £24. On Aug. 3, at a well attended meeting of Ladies' Mission Band, Mrs. Farrell on behalf of the ladies expressed best wishes and made a suitable presentation to Mrs. J. E. Webb, who will shortly be leaving for S.A. The church has lost one of its faithful members in the passing of Mrs. Kennedy after a short illness. Sympathy is extended to the family. Sisters Lorna Piper and Shirley Bell, who have been ill, are making good recovery. Two new scholars came to Bible school on Aug. 8.

**West Preston.**—Speakers at worship services over past three weeks have been A. B. Withers, Mr. Allison and Wynn Hart, who was on final leave and later in the day left for his destination with a Y.M.C.A. unit. Splendid addresses have been delivered by A. B. Withers at gospel services, with excellent attendances. Nine scholars have been added to Bible school in the increase campaign. Members of Ladies' Guild paid a visit to Pentridge Gaol (women's section) on Aug. 7. Musical and elocutionary items were appreciated by the inmates.



## MINISTRY CONCLUDING

### ENCOURAGING FINANCIAL REPORT

**BALWYN.**—The church is sorry to accept the resignation of H. J. Patterson, but congratulates him on his appointment, at commencement of new year, as deputy principal and lecturer in N.S.W. college. Plans are in hand for special services during October (including a week with E. C. Hinrichsen), when the church becomes 21 years of age. Two ministers only have served Balwyn during these years, Overseas offering, including duplex envelopes, was £80. Concert for hampers for church boys raised £22. £100 has been paid to Properties Corporation, leaving debt now £570. Seven years ago debt stood at £1900. Average weekly communicants for 12 months, 115. Miss P. Ludbrook and Miss M. Chipperfield have been received by letter from Gardiner. Youth work is in healthy condition. Young men of Kappa Club take evening service first Sunday in each month. Annual church business meeting elected: Secretary, L. Warmbrunn; treasurer, C. Oliver; deacons, Messrs. Adam, Austin, Broussard, Drummy, Finlayson, Parsons, Snowfoot, Sturgess.

## New South Wales

**Inverell.**—Mrs. Tierney has been received into fellowship. The car fund has reached £157; included in the total is a donation of £1 from Peshurst J.C.E. A 1939 Ford 8 h.p. car has been purchased for £135. The baptistry has been renovated by Mr. Bright and is now very attractive. Mr. and Mrs. T. G. Cosh, after regular attendance at the services from a distance of 14 miles, over a period of more than 40 years, are moving into Inverell to reside. Sickness and cold reduced attendances during past month. Mr. Burgin has recovered after sickness. Monthly services at Fern Hill are being revived.

### ADDRESSES

C. P. Hughes (preacher Hobart church, Tas.).  
—Box 102D, G.P.O., Hobart.

L. Vafiopulous (secretary Bendigo church, Vic.).—327 High-st., Bendigo.

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## Open Forum FOR "CHRISTIAN" READERS

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

### TO BANISH WANT

LIKE "Constant Reader," I am strongly of opinion that the Beveridge plan falls far short of its avowed object. It deals only with effects, quite overlooking the causes which produce them. What chance would this much-belauded plan have with unemployment rampant, as in the depression just over a decade ago? Unemployment is due to the crass stupidity of the general mass of people in allowing a comparatively few persons to own the majority of the land, and to our tax systems, which hamstring industry at every turn.

As the plan under review allows the owners of the earth to retain special privileges, it is foredoomed to failure. Truly the Psalmist wrote: "The earth is the Lord's, and the fulness thereof." But man has altered it to read: "The earth is the landlord's, and the fulness thereof." As disciples, rightly we pride ourselves on the fact that our cause is laid on a solid foundation, and therefore any scheme which evidently has an unstable foundation should be approached with extreme caution. On this essential basis rests the ability of any nation to build a better social order.

There can be little disagreement, I think, with the statement that the vast majority of the people have been disinherited. For use of a site on which to toil, payment is exacted by someone. Can this wrong be righted? Yes, quite simply. Equitably value all land, and require the owners to pay the ground rent of it to the State. When this real plan to alleviate poverty and unemployment is adopted, the people can be compensated by the abolition of all present taxes upon their labor. With the adoption of such a natural, commonsense and, moreover, Biblical system, palliatives like the Beveridge plan could be relegated to the obscurity they deserve.—C. C. King.

### FEDERAL YOUTH ORGANISATION

W. R. HIBBURT'S recent suggestion of federalising our brotherhood youth organisations appears to justify not only serious consideration, but also its implementation. Those who have observed the development of this phase of church life in America, for instance, feel keenly that an advance in our youth work is overdue. It would seem that our Australian brotherhood would profit considerably by a careful and exhaustive survey of methods and materials of American churches—even granting our need of materials and technique indigenous to Australia.

During the past 15 years remarkable strides have been made by our American churches in the field of religious education. The churches require preachers with extensive training in this field. The colleges have provided for this training by extending the courses of study.

It is apparent that in Australia secular education is making definite progress. In order adequately to meet the religious needs of youth the churches must keep pace.—W. F. Nankivell.

### NICOTINE

YOUR apt quotation from the late Sir Andrew Clarke, in your issue of 4/8/43 prompts me to a syllogism as follows:—"Nicotine is a poison. So is alcohol; so is strychnine; so is arsenic; so is opium. It

(i.e., nicotine) ranks with these agents. Health is always in some way or other injured by it; benefited by it—never!" I wonder how many total abstainers (i.e., from alcohol) who smoke tobacco will subscribe to this. With all due apologies to the late eminent medico.—Thos. W. Smith.

### Timely Publications

"The Roman Catholic System." An exposure of Romish error and practices by Dr. Wm. Hammond, an ex-Roman Catholic Priest. 2/9.

"The Menace of Rome," by W. D. McConnell. 10d.

"Subsiding Revolt," by Canon T. C. Hammond. The principal points of objection clearly shown. 3d.

"Rome's Domination of the Parliamentary Labor Party." Extract from "The Vigilant," Victorian Protestant Federation monthly. 5d. doz., 3/- 100.

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Two copies of text-book, "Religions of the World," by Grant.—P. Retchford, 57 The Point-rd., Woolwich, N.S.W.

### BIRTH

EARL (Pettigrove).—On July 26, at "Airlie" private hospital, Ivanhoe, to Captain and Mrs. Harry F. Earl—a daughter (Judith Anne).

### SILVER WEDDING

Mr. and Mrs. L. Vafiopulous announce with pleasure the 25th anniversary of their wedding, celebrated in St. Luke's Church, Hanley, Staffordshire, England, on Aug. 18, 1918. Present address, 327 High-st., Bendigo.

### DEATH

DEMERAL.—On July 31, suddenly, at 138 Beaconsfield-pde., Albert Park, Arthur Byron Claude Demeral, beloved husband of Minnie Demeral, loved eldest son of Maria Ann and the late Thomas Demeral, of Chatswood, N.S.W. (Driver 1st A.I.F.). I thank God for the years I called him mine.

### IN MEMORIAM

NICHOLLS.—In loving memory of a dear husband and loving father, Charles Nicholls, who passed away on Aug. 15, 1941.

"Thus would we pass from the earth and its tolling,

Ever remembered by what we have done."

—Inserted by his loving wife and daughter, Lou.

SAUNDERS.—In loving memory of my dear husband, Edward, who passed away Aug. 12, 1939; also his eldest daughter, Amy, Aug. 20, 1938.

Away in God's beautiful mansions,  
Sheltered from sorrow and pain,  
Some day, when life's journey is ended,  
We'll meet our loved ones again.

—A. M. Saunders (Box Hill).

TAYLOR.—In loving memory of my dear mother, who passed away at Bendigo on Aug. 10, 1935.

The greatest sting to human heart  
Is to have, to love, and then to part.

—Inserted by her loving daughter, A. Morphett, and grandchildren Ivy and Walter Morphett.

TAYLOR.—In loving memory of my dear mother, who died at Bendigo on Aug. 10, 1935; also dear father, died at Clunes April 8, 1887.

"Sweet is the word remembrance

As these few lines will show,

You will always be remembered

As the years may come and go."

—Inserted by their loving daughter, and grandchildren Ralph, Horace, Percy, May Perkins.

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### COMING EVENTS

AUGUST 18 (Wednesday).—Victorian General Dorcas Committee will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters interested in this work are invited to attend.

AUGUST 22, 28 and 29.—Northcote Bible School Anniversary. Aug. 22, 3 p.m., W. Jungwirth; 7 p.m., Dr. W. A. Kemp. Aug. 28, 3 p.m., Varied Programme conducted by W. R. Hibbert. Aug. 29, 3 p.m., T. Fitzgerald; 7 p.m., W. T. Atkin. Singing conducted by Mr. Tinkler. A welcome for all.

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Aug. 22—"The Little that Jesus Did."—Dr. Law. Bright programme. Happy fellowship.

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## Are Missions Done For?

THAT the Christian missionary enterprise has been hard hit there is no doubt. The devastation by war, the recalling of missionaries, the unsettling of mind in the home constituency—all of these combined are a terrible blow—terrible, but not decisive. For the Christians have the power to "take it." They are a tough-fibred people. They do not know when they are beaten, for they have the power to change defeat into victory. The Christian movement survived the worst thing that could happen to it, namely, the death of its Founder, and made it into the best thing that could happen to the world, namely, its redemption. A movement that can survive the worst thing and turn it into the best thing is not a movement that will collapse in a world crisis of this kind. It has virility, vitality, power of recuperation and come-back. Suppose the worst thing should happen—God forbid—and the Allies should be defeated and Japan and Germany should control Europe and Asia and Africa, would the Christians be beaten? Oh, no. We would begin on the Germans and the Japanese and we would convert them. Tough proposition? Yes, but Christianity began on a tougher proposition than that, namely, our barbarian ancestors, and won them by patient love and good will. We can do the same. The spirit is not dead within us.

I asked one missionary what another missionary who had refused to be evacuated from Malaya was doing. He replied, "We don't know where he is, but we know what he will be doing—he will be converting the Japanese." That is the deathless spirit of Christianity. When the world is at its worst Christians are at their best. The Christians keep on marching after the band stops playing and the banners stop waving. They have an inner dynamic. If you put the missionary out at the door he will be back by the window. In 1927-28 all, or nearly all, of the missionaries were put out of China in the anti-Christian movement. It looked as though everything the missionaries had done was ruined. In two years the missionaries were back again, and in a better position than ever before. The Chinese were now in charge of an essentially indigenous movement with the missionaries on the edges as the guides and spiritualisers. It was the best thing that could have happened. From that time Christianity has gone on by leaps and bounds in China. This world setback is a strategic retreat that we may gather our forces for a better, a more purified advance into the soul of humanity with the only thing that can save it—the gospel of Christ.—Stanley Jones.

### MISSIONS IN THE CHINESE WAR

IT is among the glories of the Christian church in our time that missions did not fold up and quit when China was invaded, as so many of the tribe of safety-first were quick to urge. With the active help of Christian folk in this and other lands, the entire Christian enterprise rose to new levels of faith and love and service. A fourth of the Christian hospitals, more than half the schools, were put out of action by bombing, burning and the shocks of the invasion. Yet with inadequate staffs, with remnants of equipment, they were replaced in service amid continuing destruction and impoverishment. Crippled as they were, the Christian groups reached out to others more needy than themselves. Shelter and care for refugees numbered in the millions, relief enterprises aiding other millions in hunger and distress, and the organisation of many thousands of persons to care for China's three million wounded soldiers—all of these represent days of effort by tens of thousands of men and women ministering to extreme want. This co-operative service and purposeful fel-

lowship under Christ, experienced through crises of bombardment and assault, built character that can confront this present world. The response of students, officials, farmers and laborers has heartened missionaries. More than two hundred thousand Bibles and Testaments are sold in China each year, with more than four million Gospels and portions, despite the lack of transportation to many regions, and with paper costs twenty to forty times the old prices. Such are the outreaches from a membership of Christian communicants numbering only six hundred thousand, just one-seventh of one per cent. of the population of China, almost all of whom are poor and some of whom cannot read. Nearly eighteen hundred missionaries are still at work among them in Free China to-day. Are we sharing in the remarkable difficulties which they and their many Chinese colleagues confront, and in the more remarkable achievements of their service? —Dr. M. S. Bates.

### ANNUAL OFFERING

THOUGH too early to forecast with accuracy, it seems certain that the annual offering will exceed the figures for previous years. South Australia is the only State where a clear picture can be seen, and it is certain that the figures here will be a record. To July 31 nearly £1800 has been received from South Australia, and compares with approximately £1850 received in South Australia to end of August last year. A large increase in this State is assured. Other States report increases, though some have not been able to supply any figures. The Federal Board thank all for their splendid response, and will supply fuller details when information is received. Churches that have not remitted their amounts are asked to forward to their State committees immediately.

### A MISSIONARY'S LONGING

MR. ESCOTT, writing during his vacation, tells of the burden of his heart. "I am glad to say we are well in health, and are looking to get back to the work once more. May the Lord take us and use us as he has never done before to the salvation of souls. When the people come to the dispensary and I hear them calling me uncle, and the little children as I pass their homes, in moving in and out amongst them, call out Salaam, Mama (Uncle), I long that these little ones might be won for the Saviour. When they come bringing little gifts to show their gratitude for ministry rendered to them, I pray for the day when we shall see them bringing their loving gifts of gratitude to the Saviour. A man often calls to see me, and when we meet he embraces me as is their custom to those

near and dear to them. He first met me when at Shrigonda, having come there for treatment, and he looks upon me as having saved his life, and calls me his Guru (a religious leader). I tell him he should take Jesus as his Guru, as he can save him and I cannot."—T. Escott.

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

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## Obituary

### Mrs. J. Atkins

WITH the sudden passing of Mrs. J. Atkins, Mont Albert church, Vic., has lost a faithful and beloved worker, and president of the Ladies' Guild. Our sister joined the church at Box Hill during J. E. Allan's ministry; from thence she removed to Hawthorn with her family. Latterly she had resided at Mont Albert. Services at the home of her daughter (Mrs. K. Cuthbert) and at the graveside were conducted by the writer, assisted by K. Roberts, of Mont Albert. Our sister has left little grandchildren inquiring "if Nanna will read to the 'angels' just as she used to read to them.—G.J.A.

### John Boyle

ON July 22, John Boyle passed away at Footscray, Vic., at the age of 86 years. He came into the church under the preaching of W. D. Little at Maryborough, Vic., nearly half a century ago. Since that time, until the commencement of a long illness six years ago, he was actively engaged in church work. Before his sickness he was intensely interested in sport, especially that associated with the church. At the time of his death he was an elder of the church. Fourteen years ago he and his wife came to Footscray. After an illness of twelve years Mrs. Boyle predeceased her husband three years ago. There were ten children in the family. The four surviving children are, Mrs. G. Morton, Miss F. Boyle and Mrs. A. Charles, of Footscray, also Mr. T. Boyle, of Ararat. W. W. Wakefield and D. C. Ritchie officiated at the graveside in Footscray cemetery on July 23: Depest sympathy from the church is extended to the bereaved.—D.C.R.

### Mrs. C. J. Dale

THE church at Oakleigh, Vic., sustained a loss in the death on June 18 of Mrs. C. J. Dale. Mrs. Dale joined the church at Oakleigh during the Kellem-Richards mission in Melbourne in 1923. She has always been a quiet, faithful worker, and was a loyal supporter of the women's work. A large circle of friends and relatives at the home and the graveside testified to the high esteem in which our sister was held. Her husband and family are sustained in their sorrow by the memory of her Christian hope.—S.N.

### Mrs. J. Inglesinger

THE passing of Mrs. J. Inglesinger, aged 79, removes another link with the early days of the church at Hawthorn, Vic. With her parents she attended the meetings at Swan-st., Richmond. At 15 years of age she was baptised by J. T. T. Harding, and soon after united with the growing church at Hawthorn. Mrs. Inglesinger lived a very simple, sincere life of faith in her Saviour and loyalty to the principles of churches of Christ; her convictions and beautiful character won for her an affectionate place in the life of the Hawthorn church. With other members of the "old guard" she made a valuable contribution to the spiritual strength of the local congregation and the whole brotherhood. A representative gathering at Kew Cemetery testified to the esteem in which she was held by church and community. The church extends loving sympathy to daughters and sons and relatives in their time of sorrow. "He giveth his loved ones rest."—J.E.A.

### E. A. Jellett

IN the passing of E. A. Jellett on June 24 the church at Naracoorte, S.A., has lost one who for the past 12 years has been keenly interested in its affairs. He was born at Murtoa, Vic., in 1876—the second son of Mrs. and the late M. F. Jellett, of Westbourne Park, Adelaide. On Aug. 7, it will be 51 years since he was

immersed at Lygon-st., Melbourne, by Isaac Selby. Since then he has been in membership at Kaniva, Bordertown, Fremantle, Cottonville and Naracoorte. In Naracoorte church he has held office as organist, secretary, deacon and elder. Those who have spent their lives nearest to him speak of how, with the passing years, his Christian faith was held with increasing preciousness. He is survived by his wife (elder daughter of late Mr. and Mrs. B. J. Lawrance, of Lillimur, Vic.); one son (A. L. Jellett, R.A.A.F.), and two daughters (Mesdames H. Gericke and V. McKenzie); also his mother (Mrs. A. S. Jellétt, of Adelaide), two brothers (F. Jellétt, Sydney, and A. B. Jellétt, Hynam), and two sisters (Mesdames Syd. Shepherd, Naracoorte, and Frank Cleveland, Adelaide). Services were conducted at home and graveside by F. Banks, of Croydon, and A. C. Killmier, of Naracoorte. On the following Sunday evening a largely attended service of remembrance and appreciation was held, when F. Banks delivered the address. To the members of the family sympathy is sincerely offered.—A.C.K.

### J. G. Shain

AT the age of 74 years, James G. Shain passed suddenly from the church at Box Hill, Vic. He became a member of Berwick church many years ago, during the ministry of J. C. F. Pittman, and has delighted in active service for the Master through the years. He was an ardent controversialist, an open-air witness, and an earnest preacher, notably at Brunswick and Mitcham. His own brother came all the way from Sydney to pay last respects and a very high tribute of praise. Moreover, many friends have conveyed to the writer evidences of abiding memorials to Mr. Shain in their grateful hearts. The interment was at Box Hill on July 8, in the presence of relatives and representatives of the churches.—G.J.A.

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## Effects of the Vision Splendid

(Rev. 1: 17-20)

SHALL we consider some major effects of the vision splendid, upon John, and upon others who share it?

First, humiliation. "When I saw him," says John, "I fell at his feet as one dead." We who justify ourselves, and declare we are as good as the next person, get a different view of ourselves face to face with the Christ. So Peter at the first implored, "Depart from me, for I am a sinful man, O Lord." Our abasement is due in part to our having left him out of account. Second, the dispelling of fear, that "enemy number one" in human affairs. "He laid his right hand upon me, saying unto me, Fear not." In various circumstances that has been one of Christ's most frequent expressions. So Stephen could stand, fearless in the presence of death, for the living Lord was there. Third, a new conception of the churches. They are the candlesticks of the Lord in this dark world, and he is in the midst. When Saul of Tarsus persecuted the church, he was startled by the realisation that in striking at the church he was striking at the Christ. So for the rest of his life two exalted themes dominated his message and ministry, "The Church" and "The Christ of the Church."—G. J. Andrews.

### THOUGHT

*Life appears to me too short to be spent in nursing animosity or registering wrong.* —Charlotte Bronte.

### PREACHERS' PROVIDENT FUND

With which is incorporated the Aged and Infirm Evangelists' Trust.

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

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2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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