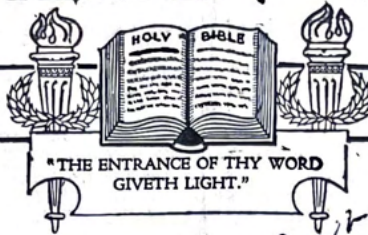


# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,  
for transmission by post as a Newspaper.

Posted direct, 10/6 year. Foreign, 14/- year.  
Through church agent, 2d. week.

VOL. XLVI., No. 34

WEDNESDAY, AUGUST 25, 1943

## A Place in the Church

*A Study Based on the Eighth Proposition of the "Declaration and Address"*

A MAN may have considerable knowledge of the movements of the stars, and not know how to make and bake a loaf of bread. It is possible for a person to have an intimate knowledge of the behaviour of atoms, and be ignorant of the plans God has worked out for man's spiritual salvation. Education is desirable. Knowledge of the facts of the universe adds pleasure to life. However we must not confuse culture and education with the requirements of the new birth. A man's pride in his scientific attainments may so blind him that he cannot perceive the way of salvation God has provided. An educated man may be very ignorant of vital facts. On the other hand a person who has been deprived of the opportunity of gaining a good secular education may be familiar with the truths of God, and be wise in the decisions he makes from day to day.

IF a man is to be saved he must have knowledge of the truths of God's way of salvation. Such truths are expressed in the Bible. In the long record of the scriptures we have an account of the manner in which God began to work to bring into being the plan that provided salvation for all men. From the beginning to the end of the Bible, there is an account of what God has done on our behalf. In the Book of Genesis we see the beginning of the Lord's endeavors to redeem men. The words of the mighty prophets make clear how God was planning for the time when all was ready for the coming of the Redeemer. In the Gospels we are told of the coming of the Saviour. Other New Testament books reveal the knowledge necessary for man's salvation.

A hungry man is satisfied as soon as he eats the meal that is provided. Knowledge of how the food grew and how it was cooked may be of interest, but it is not essential for him to know those facts.

It is enough for the man to eat if he is to live.

Now a man does not need to be made aware of how God brought into being his plan of salvation for humanity before he can be saved and be brought into the membership of the church. The stories of the experiences of the Children of Israel may be of importance, but knowledge of them is not needful for a man's salvation. In other words: "It is not necessary that persons should have a particular knowledge or distinct apprehension of all divinely revealed truths in order to entitle them to a place in the church." There is no implication here that belittles the importance of the scriptures. Here we are urged to perceive a distinction between (1) the gospel facts that must be known and observed if a man is to be saved, and (2) other scriptural truths that are related merely to the manner in which God worked to bring to perfection his scheme to save mankind.

LET this be made clear: there are some facts that a man must know if he is to be saved. The announcement of what God has done and how he will save is good news. When men hear the gospel and come to know what is expected of them, they have grasped the degree of knowledge necessary for salvation and church membership. Preaching of gospel facts is, then, an essential requirement in efforts to bring men into the Christian church.

What are the things absolutely necessary to qualify a person for admission into the Christian church?

1. A man must become aware of his sinful state. Even if ignorant of what is recorded in the Bible, a man may come to perceive he is a sinner. Paul, in Rom. 2: 14, 15, points out that all men are aware of a moral law in their hearts; they know the promptings of conscience

and also the principles of life that reason has deduced from experience. While men are fully conscious of what is right and wrong, they do what is evil in the sight of God. All men bear the heavy burden of guilt at some stage in life. The gospel message emphasises what is a natural fact. While men may have some idea that guilt will lead on to judgment, it is the revelation in the gospel that makes it very clear that sinners face a dreadful doom. Jesus never minimised the awful fate that awaits the unrepentant sinner. If a man is to be saved he must become aware of his sinful nature and of the coming judgment. No gospel preaching is effective unless such facts are presented powerfully to men and women.

2. Men must learn that Jesus came to this world and provided a way of salvation by dying on the cross. He came to seek and to save that which was lost and "to give his life a ransom for many." In the life of Christ we have an example of how to live sacrificially. Jesus provided more than an example, he died that we might live. It is not sufficient that men know this, but it is required of them to acknowledge that Jesus is their Saviour.

3. Men who know that they are sinners and that Jesus is their Saviour ought to be glad to make profession of their faith in Christ, as Lord of life. Jesus required men to be willing to confess him openly as Saviour. Such a confession has a reward. The one who acknowledges Christ will be recognised in heaven. His name will be recorded in "the Lamb's book of life."

4. Knowledge of the truth must lead on to obedience. Christ has made certain requests. In addition to open confession he seeks obedience in Christian baptism. Christ has asked men to do many things to bring about a better social order, but the requests to be observed that will bring them into the church are few and simple. Beside recognising they are sinners they must declare faith in Christ, and be obedient to him in baptism. Men are not asked to give an account of their opinions or interpretations

(Continued on page 399.)

*P 4603  
Georgetown  
Self Support  
Copper  
34 years*



## Bible and Ordinances

A. B. Withers, of West Preston, Vic., discusses the ideals and practices of the Restoration Movement. This is the first of a series of three articles.

WHEN Thomas Campbell said, "Where the scriptures speak we speak, and where the scriptures are silent we are silent," he spoke of the mind to bring again into the confused religious situation the faith which there was at the first. Christians were divided against Christians, and in some of them had come a desire for unity which they proposed upon the word of God, and, as it was said, speaking where the scriptures spoke and being silent where they were silent.

If we are of these, strongly willing to restore ignored and neglected doctrines and meanings of the faith—"the apostles' teaching"—we speak as did these, "according to the scriptures."

We are only different from some others in this, in that we consider some things to be "according to the scriptures" which they do not, and some things to be not according to the scriptures which they believe to be according to them.

This is said, since with Christians it is "honor to whom honor" only to credit others with a somewhat like mind as ourselves.

But concerning ourselves—churches of Christ—where do we speak? What do we say?

### The Scriptures

"Where the scriptures speak, we speak." Where do we speak as to the scriptures themselves?

"The Bible to them," says Principal Robinson in "What Churches of Christ Stand For," "was an historical book and to be interpreted as other ancient books were interpreted."

The need of "rightly dividing" or "handling aright" the word of truth is kept in mind, and a sincere effort made to do this. This involves consciousness of the fact of God having spoken unto the fathers "in the prophets" which was "in divers portions and in divers manners," and at the end of those days having spoken "in a Son"—a consciousness of the increasing meaning and weight of the word of God.

### Old and New Testaments

Old and New Testaments are "inseparably connected"; they are "one perfect and entire revelation." But the New Testament has for us supreme place. J. R. Kellems says, "The rule of faith is identical with the New Testament."

As to the rule of faith: "Nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God." (Kellems: "Alexander Campbell and the Disciples.")

### Interpretation

Interpretation becomes the problem. It is possible to have most (though not all will consent even to this) agreeing to the authority of the scriptures, but holding sadly diverse doctrines. A basic belief in the scriptures, so necessary, is yet not all. The scriptures have to be interpreted. What then of interpretation? In this, as in other things, we do not

speak of ourselves as though from us the word of God went forth, or came unto us alone; but as Principal Robinson has it in "The Ministry and the Sacraments": "Whilst stressing the importance of the New Testament and urging a return to New Testament Christianity, these early fathers of the Disciple Movement declared that no interpretation of the scriptures was authoritative unless supported and approved by the considered, qualified scholarship of the church catholic."

### The Ordinances

The "ordinances" or "traditions" for us are baptism and the Lord's Supper.

**Baptism.**—How misinterpreted this ordinance has been! how violated and ignored! It has been argued when argument was unnecessary; it has been precipitated and delayed needlessly and wrongly; it has been eschewed for no necessary reason. Of this generally recognised but very differently practised ordinance, what do we say?

"Baptism," says A. W. Stephenson in "Pioneering for Christian Unity," "must be grounded upon conscious personal experiences." In the Campbell-Rice debate, Campbell maintained that baptism was "a monumental evidence of the three great facts of man's redemption from sin, death and the grave, by the death, burial and resurrection of Christ." This—as baptism was "administered by the primitive church."

In being baptised into Christ we are "buried with him, through baptism, into death." This

we say, for this, with all its significance, is what the scriptures say.

**The Lord's Supper.**—This other ordinance is most simply called the Lord's Supper and the breaking of bread. ". . . to eat the Lord's Supper." "And they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." "And upon the first day of the week, when we were gathered together to break bread."

Paul also knows it as a communion. "The cup of blessing which we bless, is it not a communion of the blood of Christ? The bread which we break, is it not a communion of the body of Christ?" We do not speak of "Sacrament" and "Eucharist," and Campbell felt that even "communion" was not as consistent as "the breaking of bread." This was because of a possible exclusive use of "communion."

"And," it is said in Acts of Apostles, "upon the first day of the week, when we were gathered together to break bread, Paul discoursed with them." It was a meeting of disciples to break bread. Principal Robinson says, ". . . the chief service on every Lord's day is the Lord's Supper." It would be difficult not to agree, but we must be guarded lest we do ill while seeking to do well. This we may do by a false idea of centrality, or by falsely comparing preaching and the Lord's Supper.

Let us observe that it is said that with churches of Christ "it is the normal habit of all the members to communicate each Lord's day."

"This institution," says Campbell, "commemorates the love which reconciled us to God, and always furnishes us with a new argument to live for him who died for us." Further, "Every time the disciples assemble around the Lord's table, they are furnished with a new argument also against sin, as well as with a new proof of the love of God."

## Companionship

By pointing to the promise of Christ to be near his followers  
Ira A. Paternoster, of N.S.W., presents a message of comfort.

THE life of the believer is enriched by the thought that he is never alone. The desire for companionship is a very natural one. It manifests itself in the life of the infant, and develops as the mind and body grow, finding its earthly culmination at the marriage altar. So very much depends upon the companionships we make in life. Some enrich while others impoverish. Some elevate, and some debase. But whether uplifting or impoverishing, it is a fact we do not like to be alone. God saw that it was not good for man to be alone, and so gave him companionship. How very fortunate is the one who is wise in his choice of friends! Some of us have had personal experience of the real value of friendships made with those whose ideals are God-directed and Christ-centred. Because of these, life to us has taken on a richer meaning. We have learned the value of the confidences we have received and, in some small measure, have been able to reciprocate. Because of this we feel we are never alone. No matter where our lot is cast we find some one who is of kindred mind and fellowship is instant and rich.

As a seeming contradiction of what we have just said, to every one of us there come those times in life when no one we know seems able to share with us the experience through which we are called to pass. The one in whom we feel we could confide is at the moment far away, or maybe the problem seems too trifling or too big to justify our laying it upon them. Our mental state is such that we feel

"No one seems to understand  
The load we have to bear;

No one stretches out the hand  
Or seems the least to care."

The practice of the presence of Jesus seems to be essential in these days of hustle and bustle. We have so many conflicting appeals upon our time and service that the joy of the companionship of Christ is curtailed, if not lost entirely. It is not a sign of an abnormal condition within when we become conscious of Christ's nearness. "I will never leave thee nor forsake thee," was not spoken to raise false hopes. J. W. McGarvey said to his students one day: "Young gentlemen, my spirit will always follow you when it is freed from this old body," or words to that effect. I confess often to the feeling of his presence as I preach. In a far deeper sense we may be conscious of the presence of Christ to guide, to strengthen, to cheer. This consciousness has been the strength of the saints of all ages. They have felt his presence as they faced the lions, or burned at the stake. He has stood by our side as we have been called upon to make some great decision. He has taken the hand of many as they entered the dark valley. Yes beloved,

The Lord is near to his believing people

Wher'er the dark'ning shadows on them fall,  
His ear is ever toward them in their sorrow,

And he will surely hear them when they call.

Be not dismayed, then, as you face to-morrow,

The Lord, thy God, is ever by thy side,

However dark the road you have to travel,

'Tis safe if you will take him as your guide.

# God in History

W. H. Rainey, B.A., F.R.G.S., Commonwealth Secretary of the British and Foreign Bible Society, shows how history reveals the hand of God in the affairs of men.

A STUDY of the skies reveals an infinity of heavenly bodies amongst which our world is as insignificant as a grain of sand on the beach at the seaside. We are told that so vast are the spaces involved that light which left the most remote of these bodies the day that Jesus Christ died has not yet reached this earth. The immensity staggers one. We realise our utter insignificance.

It is not difficult to believe in God as creator of all this magnificence. We see such intelligence in creation that it would need a credulity of which we are not capable to believe that it came into being by chance. Infinite intelligence, that dwarfs all human attainment, is evident in all that surrounds us.

It is another matter, however, to decide whether God plays a part in the life of the worlds he has created, or whether, having set

used by God in matters that affected world history. They were all raised up to bring about a much needed reform or to meet the need of an historical crisis. There are many others in the glorious history of our race; if space permitted we could present a galaxy of heroes worthy to form an appendix to the 11th chapter of Hebrews.

Let us remember, too, that God speaks to men in all ages—in the 20th century as well as in earlier times. Who can doubt, for instance, that President Roosevelt and Winston Churchill with their "four freedoms" are divine agents in the social progress of humanity? We think, too, of many lesser known of our contemporaries, men and women, in various spheres of service, in whose lives it may well be said that "God hath clothed himself." Their names are written on the roll of honor in the city of God. The trumpet will sound for them on the other side. Only then shall we be able to estimate their influence on world history.

What, then, shall we say of such people—are they specially chosen for their work? Does God call some and not others? Is there, then, a process of selection? It may well be so, but let us remember the lesson that Joan of Arc taught us. One day the Dauphin, whom she had made King, flew into a rage when she brought him a message from God. "Why does not God speak to me, instead of you;

am I not King of France?" "Your Majesty," replied the Maid of Orleans with all humility, "God speaks to all men, but some do not hear."

We live in an era when the church is on the defensive. Religion is ridiculed and God neglected. Surrounding us are evils we seem powerless to banish. The powers of darkness are triumphant. The church is hard-pressed. Few will deny that we are passing through a period of spiritual crisis. May it not be that God is calling us to play a part, large or small, "in the strife of good with evil"? Shall we reply with Samuel, "Speak, for thy servant heareth"? or shall we be of those who do not hear? The destiny of a nation may depend on our answer.

## A Place in the Church

(Continued from front page.)

of certain doctrines. Only a knowledge that is within the grasp of the simple in mind and of many children is demanded. If Christ does not ask for more, why ought men?

ALTHOUGH the degree of knowledge required of those entering the church is the bare minimum, there is no limit set for the amount of knowledge of divine truth the saints may acquire for the development of the soul and the understanding of the future plans of God. Christians are called upon to study and rightly divide the word of truth. However we must not ask sinners for a more extensive knowledge than that demanded of them by the Lord, before admitting them into church membership.

## God's Plan

NOT till the loom is silent  
And the shuttles cease  
to fly,

Will God unroll the canvas  
And explain the reason why  
The dark threads are as needful  
In the Weaver's skilful hand  
As the threads of gold and silver  
In the pattern he has planned.  
—Selected.



the mechanism going, he leaves them to their own resources. If the Bible is true, we can have no doubt of the answer as far as this earth is concerned. In its pages we see a God who personally concerns himself with the conduct, as well as the future, of a world. We see the Spirit of God moving in the lives of men and women. We are told, for instance, that "the Spirit of the Lord clothed itself in Gideon." The same might be said of Moses, Joshua, Elisha and a hundred others. They were God's chosen instruments, for working his will in Israel and through Israel, in the world.

The Bible tells us, however, that although Israel was chosen for a special purpose, yet not withstanding all nations have their place in the divine economy. Men of races other than Israel are used to forward the divine purpose. For instance, God speaking in the book of Isaiah (44: 28), says, "Cyrus is my shepherd and shall perform all my pleasure." Now Cyrus was not of the chosen race but a Persian king. At the other end of the social scale we find God using a Midianitish magician named Balaam, who had a wonderful gift of prayer. The New Testament confirms the Old. Jesus Christ himself told us that "God loves the world." He has no favorites and his plans envisage all humanity. Men of our own land were no less the instruments of the divine purpose than those mentioned in the Bible. King Alfred, Wycliff, Tindale, Wilberforce, Elizabeth Fry, Robert Raikes and General Booth were all

## "I'm Sorry"

H. J. Patterson, M.A.

HOW frequently folk use the expression! And often it lacks the meaning the words should convey. Someone of whom we have no special regard sends an invitation for an evening, and we write in reply saying, "We are very sorry we shall be unable to come," when actually we are not at all sorry. Two young boys have a quarrel in the backyard, and when anxious mothers rush out to investigate and stop the fight the one fond mother is heard to say, "Now, Jimmy, say you're sorry." Jimmy dutifully obeys, but he's not a scrap sorry. Words have no meaning, and it may be the beginning of learning how to use language lightly. For some, such apologies are like buffers and ease the jolts a little.

### Sorrow Alone

We may be genuinely sorry over a matter, but if there be no corresponding action it may do damage to the soul. There is an emotional side to life which may not be ruled out, but we are not made up of emotions. It is action that makes the man and serves to help the world. If one simply feels sorry, and there is no following action, the heart may grow callous. Some folk like to be stirred by an impassioned appeal, and to feel the thrill, but mere thrills may be dangerous. Being sorry for our world condition to-day will not avail anything if nothing is done to avert a succession of such tragedies. One may be ever so sorry for wives and mothers and sweethearts in England and Australia, and for those in Russia and even in Germany and Italy, but the real question is, What are we doing about it? We can be merely sorry till the next war, and then continue our sorrow. The Christian of to-day must show the Christian way of life without which new social orders and Atlantic charters are mere

chimeras. Selfishness and greed of gain, lust for power, must be found no more in the heart and at the centre of life, whether that life be Hitler's or yours, the capitalist's or the lowliest workman's. And Christians must be prepared to sacrifice with that end in view. Be sorry alone is not Christian.

### Repentance

Judas was sorry and perished. Peter was sorry and lived. In the case of the one sorrow produced a change of mind leading to a new attitude to life and God. It was true repentance. John the Baptist put repentance at the heart of his preaching, and told the people what they should do rather than feel. Jesus also came preaching repentance, and if one would know what it is let him read afresh the story of the Prodigal Son. Certainly he was sorry, especially for himself, but he said, "I will arise and go to my father." "And he arose and went." When Peter replied to the people of Pentecost the first word was "Repent." It is a condition of salvation for the nation and for the individual. In the present national tragedy we should feel sorrow not for what we are suffering, but for that which provoked the suffering and misery. And when you analyse causes you can answer in one word, "Sin." And selfishness is sin wherever found as covetousness and lust for pleasure and power are. There is a sorrow unto death and a sorrow that worketh life. Of what kind is our sorrow for sin? And this works back to the individual. Changed individuals make a changed nation. The right life will strengthen the nation. Being sorry is not enough—it damages the soul unless there be corresponding right action, and the whole world will continue in misery unless we learn to repent. What are you doing about it?

# Notes on Current Topics

## Science and Religion

PROFESSOR E. N. DACOSTA ANDRADE, Quain Professor of Physics, London University, in reply to the question, "Is there any fundamental conflict between religion and science?" gives the emphatic answer, "No, because they deal with quite different aspects of reality." His closing paragraph is very interesting, and may surprise some readers. "Science possesses proof but no certainty," he writes, "because all her proofs depend upon assumptions which she admits she may be forced to abandon. Religion possesses certainty but no proof, since this certainty is a matter of spiritual experience." It is well to be reminded by a scientist that science builds upon presuppositions that it cannot prove. Religion is based upon faith, but that faith more than justifies itself by its working.

## There is a War On

Sydney newspapers report that a man who in court pleaded guilty to having failed to enrol for military service said he had not known there was a war on until he was summoned a couple of weeks ago. He did not read newspapers, and said he did not know whom Australia was fighting.

Were we to assume that truthful witness was given, the ignorance and detachment would be very surprising. Folk do not take that attitude to earthly conflicts. But when we consider the age-long struggle between good and evil, the conflict between Christ and Satan, there seem to be hosts of people who are unaware that there is a fight on. They are almost completely ignorant of the nature of the warfare, and have no knowledge of the King who will finally overthrow all his foes. Alas, it is not only the unbeliever who seems to

have little appreciation of the great issues. From the conduct of many professed Christians, would an unbiased onlooker gather that they believed that they were ranged on the side of right in the greatest conflict in the world? Yet there is a fight on, and neutrality is impossible.

## For Sheep, Not Giraffes

I have been re-reading with pleasure those excellent books "The Memories of Dean Hole" and "More Memories by Dean Hole." There is much in them to profit the young preacher—and the old one, for that matter. He bade us remember not to seek to display our learning but to speak simply and directly to men. The dean confessed that, as a deacon, he had preached to farm laborers on "The Anglo-Catholic Church and the Ecumenical Councils"! He referred to a graver lapse: a great theologian addressing rustics reminded them that they were surrounded by "an apodeiknesis of theopratic omnipotence"! That is terrible, but I think I could almost match it from some recent writings. Spurgeon's words to some of his young men who were inclined to speak above the heads of people is approvingly quoted by Dean Hole: "Your Master sent you to feed sheep; you preach as if you were feeding giraffes." A greater than Spurgeon said: "I had rather speak five words with my understanding, than ten thousand words in an unknown tongue."

"Tell me the story simply,  
As to a little child."

*A. R. Main*

# A Great Occasion

FOR YOUTH WORKERS

A CONVENTION of Sunday school and youth workers under the auspices of the National Council of Religious Education of Australia is being held in Melbourne from Tuesday, August 31, to Thursday, Sept. 2. The convention theme is "Christian Education in the Church and Home." Mr. W. Beller, our own South Australian youth director, will preside over the gatherings as president of the council. Posters and folders containing full details have been sent to all Victorian schools.

## South Australia Goes Forward

The camp committee heartily approved the suggestion of the campers that the surplus this year should be the nucleus of a fund for the securing of a permanent camp site and equipment. Nearly £23 is in hand for this purpose.

The annual offering this year has been a record one, but is not yet complete.

## Victorian Forward Thrust

TOTAL GAINS—FOURTH WEEK.

59 Teachers. 363 Scholars.

AIM:

100 New Teachers. 1000 New Scholars.

639 entries for the scripture examination are a record, being an increase of 110 over the previous year.

The increase drive has yielded 265 new scholars; a number of schools have yet to report.

## We Could Do That

Prahran church and school have been displaying great initiative in their attack on the work in a difficult district. Chaplain C. Young, in part-time ministry, has encouraged the school to enterprise in new ventures with remarkable results.

1. The cradle roll has been increased from 12 to 85. Shepherds have the care of five babies, and report to the cradle roll superintendent monthly. The Prahran school considers the cradle roll is too important to be in an obscure back room. It is now elevated to front porch. This constitutes a wise commencement in home and parent evangelism.

2. The school has doubled its membership in six months.

3. A social hour is planned at intervals to follow the Bible school session with scholars, parents and friends attending.

## It is a Great Moment

In the week of our preachers when they enter the classroom of our State schools to give religious instruction. There is reason to believe that no other half hour of the week will pay such dividends. For many children it is the only chance to gain spiritual vitamins. When the instructor is equal to his task there is no doubt about the scholars' appreciation. Recently the writer shared three lessons with a preacher in a rural area. Though the schools were small the event loomed large in the mind of the child. It is a great test for a preacher and a teacher to grip scholars of all ages.

Recently a preacher assisting the department in important work excused himself to attend his religious instruction class, saying that in twelve years he had only missed this appointment once, and then to conduct a funeral. We salute preachers and others doing this piece of youth work! Victorian churches take an offering for this work at this period of the year.—W. R. Hibbert.

# The Home Circle

J. C. F. Pittman

## "MY TIMES ARE IN THY HAND"

HE knows, he loves, he cares;  
Nothing this truth can dim,  
He gives the very best to those  
Who leave the choice to him."

## "ACCORDING TO THY FAITH"

ALEXANDER the Great had a famous but poor philosopher in his court. Being pressed for money, he made application for relief to his patron, who commissioned him to draw whatever cash he required from the treasury. The philosopher presented a request for ten thousand pounds, but the treasurer refused to honor it until he advised with his royal master, adding also that the amount was exorbitant. Alexander replied, "Pay the money at once; the philosopher has done me a singular honor. By the largeness of his request he shows the high idea he has conceived of both my wealth and munificence."

## HEARTLESS

It was their first pay parade and one young gunner drew his full pay.

"Well, Gunner X," said the officer on duty. "I see you're married. Aren't you going to make your wife an allotment?"

"No, sir; not a penny!" was the firm reply.

"But—"

"Look here, sir; I allow her £2000 a year. She must manage on that!"

## The Family Altar

TOPIC.—SLEEPING SAINTS

- Aug. 30—Isaiah 52: 1-9.
- " 31—Mark 14: 32-41.
- Sept. 1—Romans 13: 8-14.
- " 2—Eph. 5: 5-16.
- " 3—1 Thess. 5: 1-10.
- " 4—Acts 20: 1-12.
- " 5—Psalm 135: 6-21; Acts 20: 1-16.

IT would ill become the most wideawake hearer to adversely criticise Eutychus. Remember, the sermon lasting until the small hours of the morning, sleep overcame this young man, resulting in his falling to the ground from the third storey. But this must not be used as an argument either for long sermons or an excuse for sleeping saints. The latter are with us still, no matter how good the sermon or forceful its delivery. Excusable, in rare cases, yet, as a rule, after the best defence is made, the practice cannot be rightly designated as other than discouraging to the preacher and baneful in its influence. Our main objective being to arouse sinners from their spiritual lethargy, it may well be asked how this can be done when so many seats are occupied by Christians who sleep so soundly that they might be taken as dead.

Behaviour is a mirror in which everyone shows his image.—Goethe.



## A Plea for Simplicity

R. Raymond, our Western Australian correspondent, refers to a training class, Bible school work and record mission offering.

OVER here in W.A. we have felt for a long time that something more than is being done should be attempted with a view to helping all who desire to serve in the churches. Training classes and study groups have been formed from time to time, and very effective work in this way is still being done. But there is a larger group of workers which can never be reached by a class meeting from week to week. At last I am able to report that a Christian Men's Association has been called into being, or at least is in process of formation. The objects of the association are to mutually help and inspire one another in Christian service; to train men for effective leadership; to develop preaching ability; to co-operate by team work to stimulate weak churches and to foster special evangelistic work. The association will meet monthly. It is anticipated that a good library will be formed for the use of the members. The membership will be open to all men of the churches.

### Simplicity

I have been much impressed of late by the number of people who are pleading for the simplification of our religious vocabulary. Canon Streeter once said: "If religion is meant for the ordinary man, the attempt should be made to present it in the language of common speech." Professor A. Edwards, of the Perth University, has been advocating improved methods of teaching English. "Lack of skill in using words effectively as a speaker or writer led to muddle and misunderstanding," said the professor. He was appealing for a purer and simplified English. In doing so he instanced the case of an Australian judge "who confessed the other day that he had passed a 'terrible night' trying to interpret the

government regulations for the prices control of groceries." "What was needed in all callings," said the professor, "were people who could say in a concise form all that required saying, who could select the best and simplest words." Dick Shepherd is reported to have said that one Sunday evening he was listening to a service on the wireless, "but when the preacher, a perfectly reasonable person, used the words 'justification,' 'redemption,' 'sanctification,' all within the space of one minute, I put the headphone down in despair." "What depressed me," he said, "was that an otherwise perfectly rational minister should broadcast these great words into hospitals, public houses and other places as if they were familiar to ordinary people." Are we ready to face the possibility that great words like "atonement," "incarnation," and even "grace" have almost ceased to have any meaning for the present generation?

### Bible School Work

Our B.S. and Y.P. Department has brought forward a scheme for maintaining interest and enthusiasm in the Bible school work throughout the whole year. The scheme is based on the house system of public schools. It takes into account all the activities of the school year attendance, new scholars, examinations, sports and anniversary prizes. Our Bible Schools Department is commending itself to the churches by its wise planning and capable leadership.

### Offering

It is reported here that the annual offering for missions is an all time record for W.A. "The Western Christian" reports that last year's record offering has been passed by £100.

## Moral Guide for Voters

The N.S.W. correspondent, Ethelbert Davis, reports several valuable contributions made in his State on current affairs.

THE Council of Churches in New South Wales has issued a manifesto on "the responsibility of citizens to the State in respect of the Federal elections." After a lengthy statement concerning political and social problems it concludes: "Seeing that only the application of Christian principles will provide the solution of our problems, concentration upon Christian education in the home and in the schools is vital and urgent. In order that there may be secured parliaments and administrators of truly Christian quality, we commend to our fellow-citizens consideration and application of the following principles:—

- (1) Christian character and ability should be considered as primary and essential qualities in aspirants for public positions.
- (2) Upon Christian citizens devolves the responsibility of endeavoring to secure the election to public office of those who favor the application of Christian principles to national and community life.
- (3) Post-war reconstruction schemes must be based on the teachings and spirit of our Lord Jesus Christ.
- (4) Citizens should vote in the light of the objectives of the Atlantic Charter, with particular reference to its provisions concerning freedom from want, freedom from fear, freedom of worship, and freedom of speech.
- (5) The absolute responsibility of any government to provide full employment for all in the post-war period.

Upon each citizen is then urged the moral obligation to exercise intelligently and conscientiously his franchise.

### Union From Another Angle

Dr. Wallace Dean, principal of Croydon Methodist Girls' College, recently made a contribution to the discussion of the question of Christian union. "The world," he said, "will never be without denominations in religion, even as no democratic parliament will be without its parties." Defending denominationalism, he said, "Denominations in church life play an important role in the social drama which cannot be attained by a uniform system. The Salvation Army probably does a work that no other body could accomplish. The Anglican church touches those who do not respond to strict Presbyterianism; while the contrary is likewise equally true. This is not to suggest that we could not spare a few denominations from the unduly long list; nor that it would be an unmixed evil if some happy unions were to take place." In support of his position he maintained that in every denomination there should arise men who have grown beyond their particular church boundaries—men who are universal in outlook and are not slaves to any local shibboleth. In that way every church could have fellowship with every other church.

We admit that this is a contribution to the discussion of the question, but fail to see in it much help to the cause of reunion.

### Needs of To-day

As daring action is the child of daring thinking, surely something worthy and enduring should emerge from the thought men are giving to the needs of to-day and of to-morrow. Arresting things are being said, things worth passing on. Colonel Edwin T. Cooke, Senior Administrative Chaplain of the U.S. Army, S.W. Pacific, preaching on a recent Sunday in St. Stephen's Church, said that there are four imperative needs of the present hour, when life, as we have known it, is going to pieces. One outer need was for personal security, a need that found expression in the four freedoms of President Roosevelt, and was being worked out by planning for economic security and reconstruction. "The second," he said, "was the need for a sense of inner power to enable us to cope with life, and the forces within us."

"The others were inner needs. One was an assurance that, besides the many external values we were seeing destroyed, there were others that were unchanging; and the second was the need of a conviction of some external purpose; some ultimate objective toward which society was moving. Without such a goal why this wastage of world upheaval?"

The speaker maintained that the answer was not in inventive genius, in science, which to-day was commandeered for destruction; not in knowledge, because institutions of learning were performing tasks to bring the war to a solution as quickly as possible; not in philosophy, which to-day was barren with cynicism; nor yet in art and culture, the one put aside and the other dormant. "We are driven back to the truth that only the Christian religion supplied the answer. 'I live, and because I live ye shall live also,' Christ said. Love, truth and hope would never be crushed."

## Open Forum

FOR "CHRISTIAN" READERS

### "TO BANISH WANT"

MR. C. C. KING (11/8/43) is scarcely fair to the Beveridge plan in his sweeping statement that it "falls far short of its avowed object." He is also very ungenerous in his references to "an unstable foundation" and to "palliatives" which should be "relegated to the obscurity they deserve."

Anyone who has carefully and impartially read the whole report—and not merely about it—must admit that Sir William Beveridge has accomplished all that he was asked or empowered to do, namely, "to undertake . . . a survey of the existing national schemes of social insurance and allied services . . . and to make recommendations."

The report does not claim to provide blue prints for the complete reorganisation of Great Britain's social and economic life. Clauses 8 and 10 specifically state, *inter alia*:—

"Social insurance should be treated as one part only of a comprehensive policy of social progress. . . . it is an attack upon Want. But Want is only one of five giants on the road of reconstruction and in some ways the easiest to attack. The others are Disease, Ignorance, Squalor and Idleness. . . ."

"It is put forward as a limited contribution to a wider social policy, though as something that could be achieved now without waiting for the whole of that policy."

Mr. King's simple panacea of a single tax, or ground rent, on all land is too highly debatable for adequate discussion in these columns: in any event, it is to-day quite outside the realm of practical politics. The Beveridge report, on the other hand, whilst not claiming to remove, would at least (to take Mr. King's own words) "alleviate poverty and unemployment."—R. A. Clarey.

## Here and There

A complaint was once made to Mr. Neville Chamberlain that he was too old for his responsible position. He replied: "I would remind you of an Eastern proverb—that an elderly camel can carry more than many asses."

Progress figures of the F.M. annual offering in Tasmania are reported by the State secretary, G. J. Foot, as follow: Launceston (Margaret-st.), £60/6/3; Invermay, £10/7/9; Tunnel Bay, £14/1/-; Devonport, £6/15/-; West Hobart, £3/0/6; total to date, £94/10/6.

Tasmanian women's executive members have arranged a State day of prayer and fellowship for Sept. 22, commencing at 11 a.m. Representatives from other bodies will be present. There will be interesting speakers, and an organ recital by Mrs. Johnston and vocal items. Greetings will be read during luncheon. At Hobart the Collins-st. chapel will be the prayer centre, and at Launceston the Margaret-st. building.

The church at Rathdown-st., North Carlton, Vic., has a church organ which is not being used, and is willing to give it to a worthy cause within or outside the brotherhood, for use in the Lord's work. No payment is asked for; but the recipient, it is thought, may care to make a contribution to the Christian Guest Home at Oakleigh. Applicants should write the secretary of the church, G. Berry, 6 Aberdeen-st., Brunswick.

The board of management of the Federal College of the Bible has elected Dr. W. A. Kemp as chairman in succession to the late Mr. R. Lyall. Dr. Kemp has been a member of the board for many years, and has a keen interest in the college and its students. The board received with regret the resignation of H. J. Patterson as a member owing to his early departure from the State. Good wishes for his future service were expressed.

Following the suggestion of Mr. Greenwood, youth organiser in Queensland, one of the most valuable features arising out of the National Council of Religious Education convention will be the conferences of the four youth directors from Queensland, N.S.W., Victoria and S.A. The purpose of the conferences held by these leaders will be to federalise and co-ordinate as much of the youth work as is possible. In the past each State has more or less gone its own road. The best results have not been obtained due to overlapping or ignorance of each other's programme. This conference should pave the way for historic developments.

The third term of the 1943 session of the School of Religious Education, in which churches of Christ are a co-operating body, commences on Monday, Sept. 13, and continues to Nov. 1. R. A. Cook, B.A., and W. R. Hibbert lecture on the life of Christ and the leadership of youth. A correspondence course is available for teachers unable to attend. Enrolment should be made to the secretary, N. S. Draper, Sunday School Union, 100 Flinders-st., Melbourne, C.I. E. L. Williams, M.A., served as one of the lecturers in the second term. The fee is two shillings per term, the school location is 100 Flinders-st., and the lectures commence at 7.45 p.m. on Monday evenings.

Sixty leaders gathered at the superintendents' and secretaries' tea held at City Temple, Sydney, to launch the N.S.W. second State-wide scholar drive. Last year 800 were added to schools in N.S.W.; this year the aim has been set at 1000 new scholars and 100 new teachers. The whole tone of this meeting was most enthusiastic and inspiring, a happy augury for a successful drive. One of the features of this year's drive will be two choruses specially written by Ron Wotherspoon. Officially the

scholar drive opened on Aug. 22. Another feature of the drive will be the special attention given to the education of parents concerning the indispensable nature of Christian teaching and training for children.

A hut in a northern Victorian camp was purchased recently at a nominal figure by the Presbyterian Soldiers' Welfare Association for the joint use of Presbyterian, Methodist and united churches' chaplains. An agreement has been entered into whereby the cost, equipment, management and use of the property are to be shared equally. It is estimated that £150 will be required to cover the entire cost, which means that the united churches—Baptist, Congregational, churches of Christ and Salvation Army—are asked to contribute £50 each. Churches of Christ and individuals who desire to assist this service for the men in camp are invited to forward contributions to W. Gale, T. and G. Buildings, Melbourne.

An emergency issue of clothing to 170 Polish refugees travelling from the Middle East to Mexico was the biggest job of distribution undertaken last month by the Red Cross Civilian Relief Depot, for Victorian Division. The refugees left India in midsummer, and arrived at an Australian port on a bitterly cold winter morning, still wearing tropical clothing. The refugees have been in exile from Poland since 1939, when 30,000 of them, mostly the families of Polish Army officers, were interned. On the outbreak of war between Russia and Germany in 1941, they were released from prison camps and sent to Iran.

## From Week to Week

MUCH attention has been given to the election of a new parliament for the Commonwealth. On Saturday, August 21, the nation went to the polling booths throughout Australia and registered its wishes. At present, it seems, there is every likelihood that the present government will be given a strong working majority. Owing to the evenly balanced parties of the old parliament national business was affected. Now that one party has gained the approval of a big majority, it is to be hoped that much of the bitterness evidenced in political life in the last few months will be set aside.

One thing that stands out is the comparative ineffectiveness of sections of the daily press to win the public over to their viewpoint. In spite of leading articles and special features planned to guide public opinion, the people went their own way. It seems that where men are free, propaganda of any form is not very effective if it runs contrary to the prejudices of the average individual. Where there is a secret ballot and people are free to make their own choice democracy has nothing to fear. Because the ballot was not kept strictly secret in Germany the people were not free to express themselves. The loss of the secret ballot made the Nazi regime possible.

It is not our intention to take sides in politics, except where there are moral issues; however, now that the people of Australia have made their decision we trust that the new parliament will advance the interests of the whole nation and help to make this land a place of which we may be proud.

WORLD events are moving toward the time when decisive acts will take place. The meeting of Mr. Churchill and President Roosevelt in Quebec is a shadow indicating what is to come.

Through the Middle East Relief Commission and the British Government, they were offered the choice of going to East Africa, India or Mexico. Ten thousand chose Mexico, with the prospect of the long voyage past India and Australia. The first shipload for Mexico was under the charge of a Polish Consul in India. When they arrived at an Australian port they communicated with T. M. Burke, Polish Consul for Australia, and those who were in need of warm clothing were taken to the Red Cross Civilian Relief Depot.

G. H. Newell writes: "Since last report I have been with the churches south-east of Hobart. In spite of the fact that it was the cold period of one of Tasmania's coldest winters for some time, we had 16 meetings in 15 days. The only service postponed was on account of a snow storm. We had no heaters in the buildings, and mostly we were cold, but our hearts were wonderfully warmed night after night with spiritual fellowship. At Kellevie, near Bream Creek, we had fine meetings. Up to 50 were present on Sunday and 35 on the last night with plenty of snow about. W. Clifford is 93. He was a friend of Stephen Cheek, and still takes his turn at speaking. Nubeena and Tunnel Bay, two of our most southerly churches, are only seven miles apart. Nubeena has known far better days. Removals have weakened the cause. The brethren at Tunnel Bay are helping here. We had good meetings and up to 35 were present. At Tunnel Bay our cause is strong, and the work in good heart; up to 50 came along to the services. There were three baptisms, and two more are to be baptised (all adults). It was a time of wonderful spiritual fellowship, and I am much encouraged by the loyalty and sacrifice of these churches."

Already Europe is smitten with the horrors of total warfare. Ruined cities, smashed houses, multitudes bereaved of loved ones, millions wandering homeless seeking shelter from destruction, starvation facing enslaved populations, and a bitterness toward fellow-man reveal the stark horror of war. There is no glory in war. It is a fact that, during battles, men perform heroic deeds, but in peace they may be just as heroic. I do not think any person in his right senses can find total warfare an art in which to glory. It is to be hoped that those who chose to get their ends by resorting to war will see that they could have gained much by peaceful negotiations. Those who have foolish dreams of gaining world domination ought to be given no opportunity of rising to power. Napoleon, Mussolini and Hitler have sent the world back to the jungle.

Even while enjoying the flush of victory we should be planning how international troubles may be settled by some world council.

SPRING is near. It will be given an extra good welcome this year. In many parts of the continent the winter has been more severe than usual. Victoria registered unusually cold periods, with snow in and around Melbourne. In the brighter days of the coming months we shall forget the cold and enjoy the beauties of the season that brings new life and glory into the world. In flowers, so bright in spring, and in the sweet songs of the bird, we seem to be aware of the presence of God. Already the golden hue of wattles has added splendor to city gardens and native bush. If we are not indifferent to the call of nature we shall feel the presence of God in this renewed life. Then we shall appreciate the words of Paul who said, "God is not far from any one of us. For in him we live and move and have our being."

# News of the Churches

## Tasmania

**Kellevie.**—The church has recently enjoyed a visit from G. Newell, who gave inspiring messages. On Aug. 15 B. Golder, of West Hobart, exhorted. In afternoon M. Kane preached.

**Hobart (Collins-st.)**—A most enjoyable tea marked the first anniversary of the young people's mission band. Some 40 attended the meeting which was held in the upper hall at rear of chapel and ably conducted by the vice-president, Mrs. J. Boxhall. The reports showed that much work had been done to arouse interest in overseas mission work and that over £6 had been collected. C. P. Hughes attended, as did the president of F.M. Committee, who conveyed greetings and best wishes from that body. Children rendered items. Mrs. Boxhall is congratulated on the results of her excellent leadership. Good congregations attended both services on the same day, Aug. 15.

## New South Wales

**Lismore.**—A. Baker gave a farewell message on Aug. 8. He has resigned from the work on account of ill-health. Conference president, P. E. Thomas, was speaker at both services on Aug. 15. R. Acland has returned to take up the ministry, and spoke at gospel service on Aug. 15. Endeavorers wrote 43 letters for the month to members of church in the Services.

**Bankstown.**—Much interest has been created at the happy hour sessions conducted by Mr. Hunting. All branches of young people's work are working well. Three new teachers have offered for Bible school. Services on Aug. 15 were well attended. Mr. Gust spoke in morning, and Mr. Hunting at night, to a good crowd, the "happy hour" being demonstrated to parents.

## STEADY PROGRESS

### CHURCH BECOMES SELF-SUPPORTING

**GEORGETOWN.**—Since the church was formed three and a quarter years ago, the work has been generously helped by the H.M. Department. Due to the steady progress of the church, at a special meeting on Aug. 12, it was decided to become self-supporting. It has also been possible to raise the preacher's salary. Recently D. R. Stirling, of Wollongong, addressed the church. On Aug. 15 R. M. Wilson spoke in morning. In afternoon the Bible school arranged an overseas mission display; offering was £15. At night the demonstration was continued, when R. V. Amos spoke to a crowded meeting.

**Albury.**—Meetings have been well attended in spite of sickness. Two new scholars have been added to Bible school during increase campaign. Recent visitors have been Mr. and Mrs. Armstrong, St. Kilda; Mrs. and Miss Attwell, Thornbury; Sister Strack, Essendon; Les. Jeisman and W. Heath, Adelaide. W. Matthews received the home-call on Aug. 10 at the age of 85. On Aug. 11 Miss Myrtle Taylor and Mr. Gordon McQueen were united in marriage. Kindergarten room has been renovated and cupboards erected for use of auxiliaries. At evening service on Aug. 22 Mrs. Lindsay Robb made the good confession. Mr. Walmsley has accepted a call to labor with the church at Swan Hill, Vic. Recently the Young Explorers and Good Companions held a combined social.

**Petersham.**—On Aug. 8 two were received into fellowship (Mrs. Jeffrey and Mr. S. Shirley), who were baptised at Burwood by D. Wakely on Aug. 4. Twenty-four members broke bread, and a helpful address was given by Mr. Dale, from Mosman. Mr. Stow is carrying on the work faithfully.

## Queenland

**Maryborough.**—Meetings on Aug. 15 were well attended. Visitors included Mr. Evans, home on leave. There was a good number at Urraween service. Mr. Price has suffered a setback in hospital.

**Coorparoo.**—Monthly prayer meeting was held at home of Mr. and Mrs. J. Coward. A happy time was spent, H. E. Greenwood giving an inspiring message. This company looks forward to the time when a cause will be started in the district.

**Annerley.**—Morning services have been well attended and interest shown in a special series of addresses given by Mr. Greenwood, C. Saville (Lismore, N.S.W.) and Mrs. L. Wales (Charters Towers) have assisted with solos at gospel meetings. Fellowship has also been enjoyed with visitors from Merewether, N.S.W., California (2) and Texas (1), U.S.A.

**Roma.**—Recent scripture examination showed 14 passes out of 16 candidates, one gaining first prize in Division 8. Attendances at church have been seriously affected by illness. On evening of Aug. 17 a social evening was held at home of Mr. and Mrs. L. R. Pitman, when about 40 young people spent a very enjoyable evening. Advantage was taken to extend to Lieut. McLachlan, of the Salvation Army, birthday greetings, and a small presentation was made in appreciation of his assistance at church services.

## South Australia

**Edwardstown West.**—Young Worshipers' League held a successful social on July 30. The church quietly celebrated third anniversary of commencement of work in new building on Aug. 8, Mr. Pike exhorting good attendance in morning and Mr. Albert Anderson conducting evening service. Ladies' Sunshine Circle held annual meeting on Aug. 19 with a number of visitors. Reports showed a good year's work.

**Unley.**—On Aug. 15 the following Service-men were present: Lindsay Bowes, Allen Burdett, Jack Richards, Gordon Young, Major Ian McCallum. Letters have been received from Jack Gore, Cliff Verco, Frank Osborne, Max Williams, Alan Steyens, Eddie Rowlands. All have expressed how much they miss fellowship of the church. Good meetings were held, Mr. Nankivell speaking at both meetings. Miss Ella Gore is among members unable to attend due to lengthy illness.

**Semaphore.**—On Aug. 8 church anniversary services were held. W. L. Ewers and F. Hollams were morning and evening speakers respectively. Special singing was rendered by choir at both services. Tea and public meeting took place on Aug. 10. Mr. McLeod (Presbyterian) gave a lantern lecture on the work of the A.I.M. to a large audience. Ronda Syms gained a first prize in Division 5 in the scripture examination. On Aug. 15 H. Padwick was morning speaker, and S. Matthews preached at the gospel service.

**Berri-Winkle.**—On Aug. 8 members at Winkle had fellowship with L.A.C. Allan Chapple (on leave) in morning, also with Miss W. Wills, of Maylands. L. A. Chapple addressed the church. In the evening, at Berri at combined meeting, the preacher, L. G. Johnson,

conducted an in memoriam service for late Mr. Fiedler. Mrs. Johnson rendered a solo. Annual church business meeting at Berri on Aug. 12 was well attended. Reports of church and auxiliaries showed that all departments were giving a good account of themselves. All officers were re-elected.

## ANNUAL MEETING

### NEW PREACHER WELCOMED

**ALDGATE VALLEY.**—On Aug. 13 Mr. Mauger presided over a good attendance, when election of officers took place—two deaconesses (Mrs. R. Long and Mrs. Roberts), five deacons (W. Oram, L. Kyle, R. Harstlett, R. W. Knight and E. Golding), two elders (W. Oram and E. C. Mauger). After the election welcome was tendered to Mr. Fitzgerald and family. Mrs. Fitzgerald could not attend owing to a bad eye. R. Knight, W. Oram and F. A. Halliday spoke words of welcome. Mrs. Mauger spoke on behalf of the sisters and presented Mr. Fitzgerald with a bouquet for his wife from the meeting. A social cup of tea was enjoyed.

**Prospect.**—The annual business meeting was held on Aug. 11 with a good attendance. Reports showed all auxiliaries have had a year of good service. Officers elected: secretary, H. C. Meadows; treasurer, R. Bradshaw; deacons, W. Molcher, A. Mackenzie, P. Roberts, F. Baker, A. Averay. The church is in good financial position. Mr. Allbright, of S.A. Alliance, exhorted the church on Aug. 15. C. Schwab led evening service. The choir is rendering good service. John Mackenzie is home on vacation from Glen Iris, and M. Bunyon and H. Trenoworth on leave. Bible school is preparing for anniversary.

## Victoria

**Emerald.**—On Aug. 8 Laurel Jackel, Everett Jackel and Mr. R. Berry were baptised. These three were received into fellowship on Aug. 15.

**East Kew.**—On Aug. 15 Mr. Candy spoke at both services. C. Mott, of Balwyn, presided in morning. On Aug. 22 Mr. Thorr, of Balwyn Baptist church, addressed the church. Bible school added another new scholar and one teacher. The aim is 20 scholars and 3 teachers.

**Newmarket.**—On Aug. 8 and 15 Mr. Graham addressed both services. In absence of Mr. Graham at a mission in Ballarat, J. Burns, of Ascot Vale, addressed morning service on Aug. 22. Ken Patterson, of the college, spoke at gospel service. Since Bible school campaign commenced 10 new scholars have been gained.

**Carlton (Lygon-st.)**—At morning meeting on Aug. 22 W. W. Baird gave a very helpful message. Dr. Law addressed the Bible Class. F. T. Saunders was speaker at evening service. Oranges and violets collected were given to Carlton Home. The church is happy to announce that C. G. Taylor, preacher-elect, is to begin his ministry on Nov. 7.

**Oakleigh.**—C. L. Lang gave a lantern lecture to P.B.P. chapter on Aug. 3. S. Neighbour was speaker at both services on Aug. 15. Recent alterations to lighting and renovations to interior of chapel have been favorably commented on. Choir continues to render helpful ministry at evening services. Bible school is preparing for anniversary.

**Melbourne (Swanston-st.)**—There were excellent meetings on Aug. 22. Morning service was broadcast. J. E. Thomas spoke morning and night. At conclusion of evening service a fellowship hour was spent. Community singing was engaged in, J. E. Thomas showed pictures of interest, and a cup of tea concluded a happy session.

**Preston.**—An inspiring message was delivered by Grenville Hing, Reservoir, at morning service on Aug. 22. At gospel service two solos by Miss Winifred Lee were enjoyed.

**Middle Park.**—Mr. Stewart was morning speaker on Aug. 15. Mr. Smith, of St. Kilda, presided. First half-hour of gospel service was devoted to favorite hymns. Mr. Sansom, of Prahran, was president on morning of Aug. 22; Mr. Whiting gave a helpful message. Gospel service took the form of a question night conducted by Mr. Stewart. Mrs. Wells is in after-care home after operation, and the organist, Miss Houghton, is convalescent after illness.

**Collingwood.**—A fine "second coming" address by T. Fitzgerald at gospel service on Aug. 15 marked commencement of his 14th year of faithful service with the church. At morning service H. Watson brought a delightful message. The church has been saddened by the loss of G. Wimpney, who was called home on Aug. 9, after illness of almost two years. Members are indebted to N. York and L. Herford, of East Kew, for assistance as pianists in recent months.

**Horsham.**—On Aug. 15 C. W. Jackel at evening service supplemented his address on "Pilgrim's Progress" by lantern slides. A social in the school hall on 17th in aid of soldiers' parcel fund was well attended. Lorna McWharion gained third prize in Div. 3; 10 merit and 14 passes were also won by school in annual Bible school examinations. On Aug. 22 J. Butler and F. J. Sherriff addressed services in absence of C. W. Jackel, who is conducting special services at Wedderburn.

**Moreland.**—Christian Endeavor Societies have been active in recent weeks. Intermediates and Y.P.'s combined and visited Christian Guest Home on Aug. 14. On 21st the intermediates conducted a successful social, and the Orange and Violet Sunday on 22nd was well supported by the three societies. Morning congregations have been good; evening services average about 95, but are improving. Many members are sick, and the sick visitors, Mrs. Workman and Mrs. Tonkes, have been very active.

**Black Rock.**—Ladies' Guild held annual business meeting on July 29. Secretary's and treasurer's reports showed an excellent position. Ladies' Guild birthday afternoon was a successful function on Aug. 5. Sister McIntyre was guest speaker from Port Melbourne Mission. Eleven guilds were represented. Boy Scout troop held an enjoyable evening on Aug. 7, to augment funds for equipment. Aged

**Ormond.**—C. L. Lang has been giving good messages at prayer meetings. August is set aside for a month of self-denial, study of the word of God, and special prayers for the church. Ladies' Aid held a pasty evening, a good time being spent. C. L. Lang illustrated the lesson in Bible school with lantern slides. He gave good messages on Aug. 22. A number of members are away through sickness. Mrs. Moxon, an aged member, has passed away, and the church extends sympathy to the bereaved.

**Bentleigh.**—On July 25 W. J. Smith, of Mont Albert, was speaker in morning and A. Goldsworthy at gospel service. On Aug. 1 Mr. Goldsworthy addressed both services. One scholar made the good confession. On Aug. 8 Mr. Wallington, from Brighton, spoke in morning and Mr. Goldsworthy at gospel service. One lad accepted Christ. On Aug. 15 Mr. Goldsworthy was speaker at both meetings and one lad made the good confession. Mr. Goldsworthy is untiring in his efforts for the church. Sunday school scholars are very interested in the increase campaign, and to date 20 scholars and a teacher have been added.

**Caulfield (Bambra-rd.).**—Attendance at Bible school, 214, on Aug. 15 was a record. Ten new scholars and three new teachers have been gained through increase campaign to date. 150 broke bread on Aug. 22, when H. M. Clipstone addressed both services. At gospel meeting nine young people from Bentleigh were immersed by their preacher, Mr. Goldsworthy, who assisted in the service. A large quantity of oranges was received through Orange and Violet Day for distribution to Caulfield Hospital. P.B.P. and K.S.P. held combined social evening on Aug. 20. Endeavorers are combining with the district union in regular visitation to military hospital.

**North Essendon.**—Ladies' Guild members are busy sending gifts to young men in the Forces; members give cheerfully for this. Eric Hart is serving the church splendidly in speaking and visitation. Many regrets are expressed that he will not be continuing after November. Morning meetings have been well attended, but gospel services cause officers some concern. Bible school is healthy, many new scholars having been enrolled. Phi Betas and Christian Endeavorers are doing splendid work. Overseas mission offering was a record. Recent visiting speakers at morning services have been F. T. Saunders and A. McRoberts. Members watch with interest the work of Ron. Saunders in the New Hebrides. He received a parting gift of a cheque. Chap. Albert Jones, R.A.A.F., a former preacher, spoke at gospel meeting on Aug. 8. On Aug. 22, at morning service, E. T. Hart gave his impressions of the first week of the student mission at Hampton, and in evening N. Kingston, of the college, gave the gospel message.

**Thornbury.**—At annual business meeting the following were appointed: Elder, Dr. Killmier; Deacons, S. Allison, C. Frith, W. Linard; secretary, F. Lee; assistant secretaries, W. Linard, E. Mounsey; treasurer, C. Frith. Reports showed the work to be keeping up nicely. Financial statement showed church debt reduced by £113 during year. Special offering since has reduced debt by another £80 to £975. Mutual fund earned a surplus of £55 during the year. Deposits are nearing £4000. Dr. Killmier has commenced a social hour after gospel services when young and old join in a time of singing and fellowship. Ladies provide a cup of tea. Mrs. Baker and son Jack have been received by transfer from Reservoir. The choir is taking a regular place in evening services and making helpful contributions. S. R. Baker represented B. and F. B.S. on Aug. 1, and a special series of meetings for children commenced with Messrs. White and Roberts on Aug. 15. F.M. offering closed at £21/1/7 plus £10/4/4 from duplex, the highest total for many years. J. E.

Searle continues to labor faithfully, his messages and sick visitation being appreciated.

## ★ YOUTH WORK AT BENDIGO

### STATE DIRECTOR VISITS

**BENDIGO.**—Since the coming of Mr. Mathieson the work has made much progress. All departments are in a healthy condition, especially the young people's work. The visit of Mr. Hibbert on week-end commencing Aug. 7 was enjoyed. 22 hiked to the bush, 33 sat at tea-table. This was followed by a social evening. All messages were enjoyed on the Sunday, and 50 met around the teatable. Mr. Mathieson on Aug. 15 gave inspiring messages. The home-call of Mrs. Smith, a faithful member (late of Echuca), is regretted. 22 young people and friends gave a surprise evening to Mr. and Mrs. Vafiopolous on the occasion of their silver wedding on Aug. 18. Mr. and Mrs. H. Parson and May Gething have removed to Sydney.

## Scripture Examinations, 1943

### TASMANIAN PRIZE LIST

Div. 1.—1, Neta Orr, Sandhill, 97; 2, Shirley Martin, Sandhill, 96; 3, Harry Harvey, Caveside, 91; highly commended, Catherine Heather, Collins-st., 86.

Div. 2.—1, Eleanor Arnot, Sandhill, 96; 2, Barbara Thurston, Sandhill, 95; 3, Marie Clarke, Sandhill, 94; highly commended, Peter Bassett, Sandhill, 93.

Div. 3.—1, Dianne Fish, Sandhill, 97; 2, Beverley Bassett, Sandhill, 96; 3, Lois Cleaver, Sandhill, 92; highly commended, Laurie Horder, Margaret-st., 91; Peter Smith, Caveside, 91.

Div. 4.—1, Elaine Stevens and Sydney Ritchie, Margaret-st., 96 (equal); 2, Aleck Wagner, Caveside, 93; 3, Doris Allen, Margaret-st., 90; highly commended, Beverley Gullidge, Margaret-st., 88.

Div. 5.—1, Peter Stevens, Margaret-st., 100; 2, Jean Allen, Margaret-st., 89; 3, Betty Johnston, Margaret-st., 85; highly commended, Basil Turner, Margaret-st., 75.

Div. 6.—Special prize, Muriel Byard, 83; 1, Joyce Barton, Margaret-st., 80; 3, Allan Orr, Sandhill, 73.

Div. 8.—1, Gwenda Barton, Margaret-st., 91.

Div. 9.—1, Mr. R. Edmonds, Invermay, 96.

Div. 10.—1, Miss A. Barton, Margaret-st., 100; 2, Mr. E. Stevens, Margaret-st., 82.

### NEW SOUTH WALES PRIZE LIST.

Div. 1.—Marlene Findlay, Beverley Hills, 98; 2, Pamela Brookes, Beverley Hills, 97; 3, Patricia Kneipp, Grafton, 96.

Div. 2A.—1, Brenda McGregor, Paddington, 100; 2, Norma Fraser, Hamilton, 99; 3, Daphne Jurd, Hamilton, 98; 4, Judith Harvey, Georgetown, 96.

Div. 2B.—1, Keith Fraser, Georgetown, 98; 2, Margaret Leach, Burwood, 93; 3, Eric Barnes, Hurstville, 88.

Div. 3A.—1, John Forrest, Belmore, 97; 2, Mary MacFarlane, Paddington, 96; 3, Kevin Crawford, Epping, 95.

Div. 3B.—1, Yvonne Edwards, Epping, 100; 2, Peter Ellis, Burwood, 99; 2, Laurie Larcombe, Paddington, 99 (tie); 4, Jean Reilly, Georgetown, 99; 5, Mary Snowden, Wagga, 98.

Div. 4A.—1, Gwenda Reilly, Paddington, 93; 2, Beverley Shepherd, Mosman, 92; 3, Norman Martin, Marrickville, 91; 4, Lois Whitehurst, Loftus Park, 90.

Div. 4B.—1, Elsiemae McCallum, Epping, 94; 2, Rae Edmonds, Belmore, 93; 3, Elva Check, Belmore, 92; 4, Bruce Taylor, Burwood, 91.

## ★ COLLEGE TEAM,

### GOOD MISSION IN PROGRESS.

**HAMPTON.**—The mission conducted by four men from the college continued with good attendances last week, meetings being held every night. A young man and the mother of a recent convert confessed Christ. Delegations from sister churches were appreciated. On Saturday a canvass for new scholars was undertaken by Bible school teachers. At night a youth rally was a bright session, all the missionaries having a part and C. G. Taylor presiding. There were very good gatherings on Sunday and helpful addresses by Mr. Evans and Mr. Bond.

Mrs. Bonny, aged 82, passed away on Aug. 3. A memorial service was held on evening of Aug. 8, Mr. Wallington delivering a stirring message. Overseas mission offering reached objective of £50. Helpful messages have been appreciated from Messrs. Edmonds, Clark, J. Baker, jun., Hardham, Wallington and Clay.



- Div. 5.—1, Colin Bowser, Belmore, 96; 2, Gaynor Harvey, Georgetown, 95; 3, Ron Street, Georgetown, 94; 4, Peggy Goode, Inverell, 93.
- Div. 6.—1, Dorothy Morton, Burwood, 98; 2, Lorna Mudford, Gilgandra, 92.
- Div. 7.—1, Jean Murray, Burwood, 100; 2, Dorothy Butler, Gilgandra, 99.
- Div. 8.—1, Audrey Parkes, Canterbury-Earlwood, 88; 2, Jessie Thomas, Marrickville, 83.
- Div. 9.—1, Ella Budgen, Bankstown, 87.
- Div. 10.—1, Beril Webb, Canley Vale, 75.

### The Late Mr. Robert Lyall

AN APPRECIATION BY H. E. CAREY.

ON March 15, 1883, in the rooms of Fraser and Co., Queen-st., Melbourne, a church was put up to auction. It was the John Knox Presbyterian Church, on the corner of Swanston and Little Lonsdale-st., opposite the Museum. This edifice, with its very attractive facade, had been built in 1847 by the Free Church Presbyterians under the ministry of James Forbes. The property was bought by Mr. Alfred Shaw, who sold it again to the Church of Christ, of which he was a member. A young man—not yet of age—named Robert Lyall was present at the sale. He had become a member at the early age of fifteen.

It was only by his lamented death on Monday, July 12, that his association with that place of worship was terminated. But why am I asking the readers of "The Messenger" to gaze down this avenue of local church history? It may seem of little interest to us that Mr. Robert Lyall was a worshipper at a former Presbyterian sanctuary for almost all his long life; that he held the office of secretary there for more than fifty years; but there is more than that for us. Near where Mr. Lyall and his family spent their holidays there was no congregation of his own particular fellowship, and he worshipped regularly with the Presbyterians. Thus I became acquainted with him and was proud to call him my friend, for his excellent character compelled the respect and admiration of all his acquaintances. Sound and strong in faith, he was yet broadminded—as broad as Christianity itself. The union of all Protestants into one great church was his hope and ideal. He has passed on, but to all who knew him he, being dead, yet speaketh.—"The Presbyterian Messenger."

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"Synopsis of Christian Theology," by Samuel Oliver. Clear and orthodox. Proof texts in convenient form and well arranged, 2/- (2/2½.)

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#### BIRTHS

CHISLETT.—At Mildura on Aug. 21, to Gordon and Clarice—a daughter (Robyn Faith). A sister for Glen.

MELVIN.—At Charters Towers, Qld., Maternity Hospital, private, on July 14, to Mr. and Mrs. S. A. Melvin (nee Phyllis Tucker), the gift of a daughter, Janice Meryl. Both well.

SCOTT (Willcox).—On June 28, at Dunolly Hospital, to Bessie and Ray—a son (Geoffrey Raymond).

#### BEREAVEMENT NOTICE

GRAHAM.—The family of the late Mrs. Margaret Graham desire to thank all relatives and friends for cards, letters, telegrams and floral tributes in their recent sad bereavement. Will all please accept this as a personal acknowledgment of our sincere gratitude?  
—13 Coppin-st., Richmond.

#### ACCOMMODATION

Soldier's wife, one child, has bedroom, use of kitchen, and conveniences available; 10/-. Also, widow wishes separate accommodation for boy 11 and girls 8 and 13, in country following Christmas Day for 2 or 3 weeks; will pay board.—Will. H. Clay, Social Service Office, 241 Flinders Lane, Melb. Tel., MU2104.

#### COMING EVENTS

SEPTEMBER 3.—Swanston-st., 2 p.m., Victorian Women's Conference Executive will meet. Leader of devotions, Mrs. McIvor; speaker, Matron Cook.

AUGUST 28 and 29.—Northcote Bible School Anniversary. August 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.

AUGUST 29.—80th anniversary of Doncaster church. Morning, 11, Mr. T. H. Scambler; evening, 7, Mr. R. A. Banks. Sept. 1, Wed. evening, 8, in Athenaeum Hall, Public Meeting; speaker, Mr. T. Hagger. Good programme arranged. Welcome to past members and friends.

SEPTEMBER 5-12.—Collingwood Bible school anniversary, Sept. 5, 3 p.m., Mr. A. W. Candy; 7 p.m., Mr. T. A. Fitzgerald, Sept. 12, 3 p.m., Mr. J. White; 7 p.m., Mr. Gordon Andrews. All past members and old friends cordially invited.

#### CONFERENCE AND RALLY OF ASCOT VALE, ESSENDON, NEWMARKET AND NORTH ESSENDON CHURCHES.

SATURDAY, SEPTEMBER 4  
at North Essendon Chapel, Berry St.  
3.30.—Bro. Thos. Hagger, "Church Problems."  
5.30.—Tea. 1/3.  
7.30.—Inspirational Rally. Bro. W. Graham, "Evangelism."  
Musical programme by Y.P.  
Welcome extended to all interested friends.  
—J. W. Burns, Hon. Sec.

#### LYGON STREET CHURCH OF CHRIST. NEW CENTURY BIBLE CLASS.

Every Sunday at 3 p.m.  
Aug. 29.—"The Transition of the Aboriginal." A Lantern Lecture by Mr. C. L. Lang.  
Sept. 5.—"His Glorious Shame." Speaker, Mr. A. A. McRoberts.  
Bright programme. Happy fellowship.

#### CHURCH OF CHRIST, ST. GEORGES RD., NORTH FITZROY.

PLEASANT SUNDAY AFTERNOON,  
SEPT. 5, 1943, 3 o'clock.  
Mr. Leslie Hollins, M.L.A., will speak on "The Story Behind the Liquor Enquiry."  
Bright Musical Programme.

#### GARDINER CHURCH

(Cor. Malvern-rd. and Scott-gve.)  
29th ANNIVERSARY.  
Sept. 5-11, Dr. W. H. Hinrichsen.  
7, Thomas Hagger.  
Soloist, Miss Amella Scarce.  
Wed., Sept. 8, 8 p.m.—Good programme.  
Speaker:  
Major P. M. Blenkinsop, Chaplain U.S. Army.  
All invited.  
(Camberwell tram passes the door.)

#### PRELIMINARY NOTICE.

MONDAY, SEPTEMBER 27, 8 p.m.,

LYGON STREET CHAPEL.

FAREWELL MEETING TO

Bro. and Sister C. G. V. Thomas and

Bro. and Sister B. V. Coventry,

Missionaries for our Indian field.

Keep the date free.

—J. E. Allan, Sec.

#### CHURCH OF CHRIST, DANDENONG.

OCTOBER 3.

Church Jubilee and Commencement of Hinrichsen-Morris Mission.

Would past members who intend to spend the day, please get in touch with the secretary, H. A. Williams, 78 Langhorne-st., Dandenong, so that catering can be arranged?

Fruit trees, good, 2/- ea., 18/- doz. Grape Vines, Rhubarb, 9d. ea. Gooseberry, Currants, Logans, 6/- doz., £2 100. Raspberry, 2/- doz., 12/- 100. Strawberry, 6d. doz., 3/- 100. Pines for Shelter and Timber, move easy, 4/- doz., 30/- 100. Bamboo, Boobyalla, 9/- doz., 60/- 100. Privet, green, 2/6 doz., 15/- 100. Variegated and Myrtle Leaf Privet, 3/6 doz., 25/- 100. Large ornamental trees, 2/- to 5/- each. Boronia, Azalea and good shrubs, 2/- each, free on rail, Emerald.  
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## China Monies Reach Destination

**M**ONTHS ago a remittance was sent to the Chinese Home Missionary Society, Hucell, through the China Inland Mission, Chungking. Mails being difficult, it was not expected that early word would be received about arrival of money. Anxious to send more funds forward, the Board sent a cable to China Inland Mission, enquiring about previous remittance, to which a reply was received stating that money had been forwarded to our workers. Plans are now under way to send a further £125/10/- immediately, a like amount within thirty days, and further like amount before the end of the year—in all £376/10/-. This would bring our remittances up to date till December 31, 1943. We are grateful to the good offices of the China Inland Mission in helping in this way, and more than glad that their China office has been able to contact our Christian workers. It is certain that our workers have been experiencing great difficulties in carrying on the work, and should be greatly encouraged to know that we have not forgotten them. We are grateful to many who continue to send special gifts towards this subsidy, and assure such that every effort will be made to keep the amounts going forward. It is of interest to recall that our agreement with the Chinese Home Missionary Society for payment of subsidy was for five years, but has now continued into the ninth year. Our help to China is likely to increase rather than decrease.

### "Unoccupied China"

From reliable sources we learn that Christian work in "unoccupied China" continues almost as heretofore. In some cases the work has been strengthened by the influx of Christian workers from the eastern parts. Greater efforts are being made to reach the people further west, especially among the tribes people. It is possible again to travel by air from Calcutta to West China, and missionaries are using this route more and more. Thus, when one door closes, other doors open. Missionaries entering from the west are generally for the Szechuan and Yunnan provinces, emphasising once again the efforts being made to make Christ known in the far west of China. Hitherto these remote provinces were the neglected ones, distance and travel facilities being the great drawback. It is also reliably reported that there is no actual starvation in "unoccupied China." Foodstuffs are naturally scarce, and prices high, but most get sufficient to carry on. On the other hand, "occupied China," owing to the Japanese holding China's "rice bowl" (great rice growing areas of Central China, where two-fifths of the world's rice is grown), the people are either starving or on the verge of starvation. Several agencies are now at work to bring relief to these-stricken areas.

### "Occupied China"

"World Call" for August says: "What is happening among the Christian churches in the countries occupied by Japanese forces? We are cut off from all of them. With the partial exception of occupied China, we have no significant information as to how they have fared since the mildly encouraging reports brought by missionaries who left them a year ago to journey homeward on the repatriation ships. A few small hints from the Philippines suggest that Christian and other benevolent organisations have been able to assist prisoners, a fact that indicates life, if not freedom and vigor. For the Japanese empire of pre-war days, for the Netherlands East Indies, Malaya, Thailand, Burma, Indo-China, the darkness is practically complete, punctuated by the occasional sparks that are broadcast to mislead. From occupied China, chief of the involved areas to

concern American missions, there come fairly frequent specific messages, though no thorough account of any district and no comprehensive picture of the whole. The Japanese regime attempts to extract the utmost in economic resources, but is unable or unwilling to provide shipping imperatively required for transfers of food along the China coast. The barriers to trade with the free areas are much more strict than in the earlier years of the war—to the hunger, cold and unemployment of millions of Chinese in both regions."

### The Chinese Church in Captivity

As already known, the Japanese Government brought about a union, under pressure, throughout Japan. The same process is under way in Japanese occupied territory in China. This union will comprise a loose federation of all Protestant groups and at least a representation of Roman Catholics. It is reported that the Japanese, to force such a union, have already dissolved some Christian organisations and confiscated their properties. Under the new constitution the Japanese allow for a fair measure of freedom among local congregations, but a dangerous position has been created by making the central church leadership responsible to the Japanese authorities. Bishop Z. T. Kaung (the man who "baptised" Chiang Kai-Shek) sends a message which was smuggled to the outside world, which says that through all the difficulties of the present he sees values in the union which should not be lost after the war. There are some indications of close Japanese management and possible forced combinations in East Central China. There should always be allowance for Chinese skill in formal compliance with little change in fact. Looking at the whole pattern of Japan, Korea, Manchuria, and now North China, one must ask why it is that we Christians wait to unite at the command of a pagan power, why it is that we will not unite in response to our Master's intent and prayer, or in order to serve man and God more truly.

The church of Christ in China, which already comprises the united forces of five missionary organisations, has been working for years toward church union, and has already had a fair measure of success. Truly the Christian church should be ashamed that a form of church union should be forced upon the church in China by a pagan power.

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

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# Obituary

## E. Allison

IN the passing of Ern Allison the brotherhood has lost one of its choicest characters. The brethren at Mile End, S.A., where he was in office, will miss him most, because of his sincerity and faithful witness and lovable disposition. He was ever ready to visit and encourage the youth of the church. He was laid to rest on June 23, when many members and friends were at the graveside, and the expressions concerning his life will long be remembered by them. He first joined the church at Milang, and held office in Murray Bridge before coming to Mile End. The sympathy of the church goes to Mrs. Allison and Bob.—E.S.C.

## Mrs. V. Curl

THE church at Flinders Park, S.A., mourns the passing of Mrs. Violet Curl on July 23 at Royal Adelaide Hospital. She demonstrated for many years through the ministry of suffering a great witness, and by her faithfulness, devotion, love, patience and cheer has proved an inspiration and strength to her brethren. In November, 1933, at a tent evangelistic campaign held by Mr. Lampshire and Mr. Houston at Allemby Gardens, on behalf of York church, our sister (even at that time in poor health), together with her husband, made confession of faith and was baptised. Because of her becoming an invalid, and rarely well enough to be wheeled in her chair to attend church, it was arranged that each Lord's day she be visited by a brother who offered to serve the emblems at her bedside. With great joy she accepted this offer, and for over ten years has been ministered to in the home when laid aside. She developed a most beautiful character, and it was an uplift to visit her. Whilst we mourn her loss, we know that it is only for a season and that she has gone to be with Christ. May the comforting companionship of God be the portion of the husband, H. Curl, the daughter Phyllis, and all the bereaved.—G. McK. Houston.

## W. Hammond

THE home-call came suddenly to Wallis Hammond whilst on duty, at the age of 52 years. He was on the staff of the Metropolitan Water Supply Department, and was deputising as a meter reader. On July 12 the day was wet and boisterous, and his motor-cycle skidded on the wet roads, causing severe injuries. He passed into the presence of the Lord on July 14. He and Mrs. Hammond began their testimony for the Lord with Lake-st. church, later transferring to North Perth. His was a silent, unostentatious testimony, and only those who knew him best knew of his joy and sincerity in the faith. He leaves a widow and three children—Wallis, Violet and Raymond—all in uniform, and at the time of the accident absent on duty. To these and to all who mourn deepest sympathy is extended. A large gathering met at Karrakatta Cemetery to say "Good-night" until the day breaks and shadows flee.—H.J.Y.

## Mrs. E. McAlpine

RECENTLY the death occurred of Mrs. Euphemia McAlpine, of 65 Wheatly-rd., Bentleigh, Vic., the burial taking place at Fawkner Cemetery. Her passing calls to mind her godly life described by one as being purely an influence for good. The daughter of Thomas and Jean Montgomery, she was born at Taramore in 1863. Her husband was the son of a local preacher—Mr. Walter McAlpine. She was baptised in the Coliban river. The family then travelled overland 100 miles by bullock drays to Rutherglen, where our deceased sister leaves a number of friends. Then, for many

years, she and her husband lived at Newmarket, where they brought up their family, being assisted by the Newmarket church of Christ Sunday school. In her declining years the Bible continued to be her source of guidance and comfort, whereby she lived "as seeing him who is invisible," for which reason it is fitting that we record her passing with loving respect, praying also that the memories of her may be ever an influence for good.—R.C.G.

## Miss M. F. Turner

ON July 29 Miss M. F. (Flo.) Turner passed to her rest after a long illness. Although she was associated with the Oakleigh church, Vic., at the time of her death, her active Christian life was spent with the Hawthorn church. She came into fellowship with the church there during the Chandler-Clay mission in 1917. She was a choir member and Sunday school teacher for many years. Her outstanding contribution was as chaplain of the Girls' Club, when for several years she had from twenty to twenty-five girls in the club. A large circle of friends at the home and graveside testified to the high esteem in which our sister was held. The writer was assisted in the funeral services by J. E. Allan, E. L. Williams, and Principal Scambler, who paid a beautiful tribute to Miss Turner's faithful and unassuming Christian life. Her mortal remains were laid to rest in Box Hill Cemetery. The church extends loving Christian sympathy to the relatives.—S.N.

## William John Ward

ON August 8, Flying Officer William John Ward was killed during aircraft operations in the New Guinea area. He was a faithful and devoted member of the Carnegie church, Vic. He started to come to Carnegie as a kindergarten scholar, and went right through the Sunday school, becoming a Sunday school teacher for several years. He was baptised by J. E. Shipway after having confessed his faith in Christ during a mission conducted by Jas. E. Thomas in 1929. He was a faithful and capable member of the church, becoming church treasurer and taking a lead in all work, especially in young people's activities. He was a very capable scholar, and graduated in Commerce at Melbourne University. Soon after war broke out he joined the Air Force, though he had a real hatred of war. He served well, and soon won the admiration of his senior officers and quickly rose in rank until he reached the rank of Flying Officer some months ago. The church extends deepest sympathy to bereaved loved ones.—L.E.S.



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## Incitements to Victory

(Revelation 2: 1)

WE are all doubtless aware of a host of things that should arouse and encourage the nation on the way to victory. Stalwart allies, vast resources, lessons learned, a turning of the tide, and the vision of a better world according to the will of God! Quite beyond mere propaganda, there are the incitements of stirring facts, for which we do well to be truly thankful to our heavenly Father.

But the present war is just one phase of the struggle of the ages which involves the people of Christ. Indeed, we should realise that, when the war is over, the greater conflict will still go on, that mighty warfare for which we have been enlisted in the churches, under the sovereign leadership of the living Christ.

However, there are incitements to victory in this Christian struggle. They have been known and experienced by Christ's crusaders from the very start. We get sight of some of the earliest and strongest of them in the valiant testimony of that great "companion in tribulation," the beloved John of Patmos. What are the letters to the seven churches, recorded in the second and third chapters of Revelation, but our Lord's incitements of his people to victory? They are a challenge to the churches to-day.—G. J. Andrews.

## THOUGHT

*The safest road, as Isaiah knew, is  
the way to holiness. There is one-  
way traffic there.*

—Hugh Redwood.

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Printed and Published by the Austral Printing  
and Publishing Company Ltd., 528, 530 Elizabeth-  
st., Melbourne, Victoria, Australia.