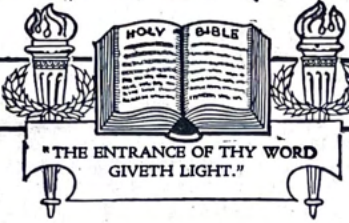


The AUSTRALIAN CHRISTIAN



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. 35

WEDNESDAY, SEPTEMBER 1, 1943

Door for Sheep and Shepherd

SPEAKING to people in familiar language, Jesus held their attention and led them to appreciate deep truths. When addressing women he spoke of mending clothes and of making bread. When men listened he referred to sowing and reaping. He gripped all when he spoke of sheep and of shepherds; for some were shepherds, while all had seen shepherds at work. Pastoral life was a part of the ancient east. It would be difficult to picture even now Judaeen hills without sheep and shepherds.

Thus, using familiar aspects of daily life, Jesus illustrated his love for men. "I am the good Shepherd," he used to say. That expression is sufficient to convey an ocean of truth. His stories of pastoral life were designed with such skill they may be recalled each time an eastern shepherd is seen. When they are recalled their spiritual lessons are also revived.

If we are very modern we may be tempted to introduce up-to-date parables and speak of Jesus as our power-house. Then we shall say, "We must plug into the power-house to be illumined." It may be a modern expression, but it is inadequate. It omits the essential personal touch that we find in the fellowship of the shepherd and the sheep. We want to be assured that we can have personal fellowship with our Lord. That personal touch means so much we are prepared to keep an old picture. A glimpse of Jesus as our Shepherd emphasises his friendship.

The Door

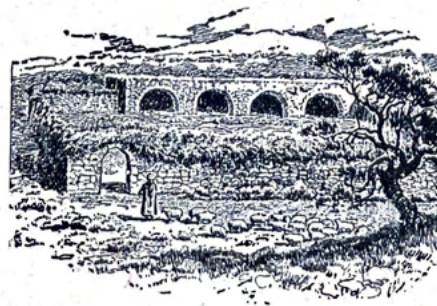
A PASTORAL scene is not complete unless it includes a sheepfold. C. F. Andrew related, in his book, "The Good Shepherd," that he once saw a singular sight which opened for him the whole vision of the shepherd at work. He was climbing a zigzag track on the Hindustan-Tibet road when he came to a hollow in the mountain, where shepherds were gathering flocks out of the fold at dawn. "The fold was a large one, with stone walls made of rubble and a rough

wooden door. The enclosure was covered all round on top with thorns." The door of the fold provided protection; it kept the wild beasts from the flock at night. At dawn it opened the way to green pastures and to quiet waters. Jesus said, "I am the door of the sheep." What he added later makes it clear he desired to show he was the door for the true shepherds and the good sheep. For the shepherds, he is the door to the sheep; but for the sheep he is the door to the pastures.

Door to Sheep

WHEN Jesus sets out that he is the way to the sheep, he is making a unique claim; he is actually declaring there is no other right way to men's souls apart from that provided by him. If a man is to reach the depths of the being of his fellows, he can only do so if he is in Christ. No person can meet human needs unless he himself is surrendered to Christ.

This claim of Christ cannot be paralleled. No other has urged that he is the only way to the sad and guilty hearts of men. "I am the bread of life," he said, "he that cometh to me shall never hunger; and he that believeth on me shall never thirst." When there were murmurings raised against him for saying such things and men began to leave him, Jesus said to those who had been in his company long enough to learn the truth of his words, "Will ye also go away?" Peter replied, "Lord, to whom shall we go? thou hast the words of eternal life."



Unless teachers and pastors approach men and women through the spirit of Christ, they cannot hope to help them. The pastor who lives with the Good Shepherd must gather a flock. He will find that well-fed sheep will not stray. They will hang on his lips for words full of food, and be satisfied.

There are those who have gone "before" Christ. They think they know better. They have gained an entrance to the sheep by climbing into the fold. They have not passed through the door. Their only concern is to make material profit. They are not interested in the needs of the sheep. The poet, John Milton, condemned such pastors who found their way into the pulpit. For, when they go to those false leaders for nourishment, the hungry sheep look up and are not fed. We should be on our guard lest false teachers lead us astray. We should watch lest they seek to interest themselves in others for financial gain rather than spiritual welfare.

Door of the Sheep

THE door of the fold is there to provide shelter and protection. It keeps out prowling bear and cruel wolf. The enemies of the sheep are held back by the door.

Jesus is the door of the sheep. He is our protector. The night of sin is dark. The enemies in that darkness are numerous. We are surrounded by spiritual wickedness. "We wrestle not against flesh and blood, but against principalities, against powers, against spiritual wickedness in high places." Our human philosophies provide nothing that is capable of giving real shelter against the onslaughts of the spiritual hosts of darkness. Our moral conduct is imperfect, and it exposes us to the consequences of sin. We are inadequately protected when we try to shelter behind the improvised doors of human construction. We can only be secure when we hide in Jesus, who is the door and the Saviour.

Behind the divine door we find rest. Being burdened with anxieties, afraid of the future, and worried with the problems of life, we become weary, and long for peace

(Continued on page 411.)

PREACHERS' PAGE

A. B. Withers, in this second article, makes reference to basic truths which must be understood if we wish to grasp the significance of conversion and the work of the ministry.

Ministry of Church

FOR the setting up of the Christian institution, officers extraordinary were needed, . . . but when an institution is set up, it only requires an ordinary ministry" (Alexander Campbell, "The Christian System"). The extraordinary is defined as temporary and the ordinary as permanent (Robinson on church order). "The standing and immutable ministry of the Christian community" (again quoting Campbell) "is composed of bishops, deacons, and evangelists." In "The Relevance of the Church," J. R. Barry says, "And it is, I think, important to recognise that in the transition to the modern system—however inevitable it has been in practice—some vital Christian values have been obscured." From the same author we have a suggestion concerning which he says that "it violates no catholic principle: it involves merely a change in accepted custom and a partial reversion to apostolic practice." What we desire, of course, is just this reversion, but more than a partial reversion, to apostolic practice.

Of the three offices, bishops, deacons, evangelists, which offices do not of themselves comprise all who do Christ's service, the bishop or elder (more is said of what he is than of what he does) is for feeding the flock over which he has been made a bishop, an overseer; he is one able to teach. The deacon who also is to be "a good man," is a servant (as also all who minister are); "They are distinguished persons, called and commissioned by the church. . . ." (Campbell, "Christian System").

"Evangelists . . . are persons devoted to the preaching of the word, to the making of converts, and the planting of churches" (Campbell, "Christian System"). The work of the evangelist, he continues, "is to proclaim the word intelligibly and persuasively—to immerse all the believers, or converts of his ministry—and to plant and organise churches wherever he may have occasion; and then teach them to keep the commandments and ordinances of the Lord."

Now as to ministry, it is "as God hath dealt to each man a measure of faith," and "as each hath received a gift." A man is "a minister of Christ" even to "ministering" the gospel of God, which makes him somewhat of a priest, a priest as one might desire to be. There is an appointing by Christ to service, a putting into the ministry, and men are given—"apostles, prophets, evangelists, pastors, teachers, for the perfecting of the saints, unto the work of ministering. . . ." (Is it for the perfecting of the saints unto the work of ministering, or for the perfecting of the saints for the work of ministering?) In either case Christ gave men for the purpose.

We have referred to priesthood: in "Hope of a New World" and the section on "Evangelism in Our Time," William Temple says that the most potent evangelist is the actual church, "not only the minister, but minister and congregation together." "The presupposition of effective evangelism, and the first step towards achieving it, is a truly dedicated church." "The language of priesthood used in the New Testament," says Barry, "applies to all members of the body." Again, "Priesthood is the prerogative of all Christians." There, just as it stands, we speak. It is Campbell who says, "A Christian is by profession a preacher of truth and righteousness." But he also says, "This concession does not, however, either dispense with the necessity of having

evangelists, bishops, deacons; nor, having them, does it authorise any individual to assume to do what has been given in charge to them. Liberty without licentiousness, and government without tyranny, is the true genius of the Christian institution."

Conversion

When the church came into being and there were added those that were being saved, they were added from among the Jews or it was the conversion of the Gentiles. - It was a greater and lovelier thing than the making of proselytes, which sometimes made a person such as those who made him a proselyte, but with their evils increased.

Conversion is that of which Jesus spoke in saying, "Except ye turn, and become as little children . . ." and that which was said in, "Repent ye, and be baptised every one of you . . ." and, "Repent ye therefore, and turn again."

It is affirmed by Principal Robinson that the doctrine of conversion is "the greatest contribution churches of Christ have made to religious thought." That contribution is in observing that there are cross-lines of conversion, involving the mind, the heart and the will of a person. There has been something of a

rescuing of the doctrine from a false or only partial emphasis.

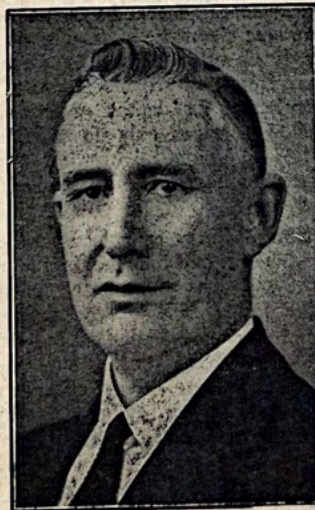
Conversion is first faith. Indeed, it is faith throughout, but faith put into effect, faith shown by works, faith evident in obedience, faith scarcely to be distinguished from obedience, as when it is said, "He that believeth on the Son hath eternal life; but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him." Here "believeth" and "obeyeth" are different words; but, while both can mean to believe, one has within it the meaning of obeying. That faith which is life eternal is faith which goes beyond some ideas of faith, beyond any meagre idea of faith; it is faith taken to finality—faith that can be reckoned for righteousness.

Conversion as the scriptures speak of it takes into consideration that one must believe and be baptised. "And believers were the more added to the Lord." "And many of the Corinthians hearing believed, and were baptised." He that believeth is baptised—"If thou believest with all thy heart thou mayest." This is the basis of the statement already referred to, that baptism must be "grounded upon conscious personal experience."

ONWARD!

THE sun has not ceased its shining,
Though hidden awhile from our sight.
Be faithful, and active, and earnest;
In idleness never sit down:
The better the dark cross you carry,
The brighter will sparkle your crown.

—W. Johnson.



Loyalty to God's Word

A. E. Hurren

THE Bible is a wonderful Book, and who should be more loyal to its truths than the people who plead for "the unity of all Christians by a return to New Testament Christianity?" Yet do we always appreciate it? Rather do we feel that to many Christians there would come a fresh revelation, and experience of spiritual power, if we all were to seriously set about the study of this Book of books; while in the church at large the opinions and practices of men would give place to the things which have divine authority.

It is to be regretted that so many are prepared to accept any teaching at all so long as it is new. The question should not be, "Is it new?" but "Is it true?" Because if it is new it is something more than is in the Book itself. If it is according to the truth of God's word then it is as old as the Book itself. This does not, of course, prevent our seeing the ancient truth in a new light, but let us, like the Bereans, recognise

the basis of truth which we have, and judge all teaching in the light of it.

It should not be the wish of the Christian to avoid the most thorough examination of God's word. Scholarly criticism is not all destructive and may reveal many remarkable things about the book as we have it, but will not vitally affect the rock of the truth itself. Trouble arises when unproved theories are presented as final conclusions by mistaken enthusiasts and are accepted as such by immature minds. We know, through the appearance of new facts as in the case of archaeological discovery, that many of the somewhat hasty conclusions of men are entirely lacking in foundation.

Such a loyalty to truth as that for which we would plead cannot come into existence or be maintained apart from a personal, intimate acquaintance with the Book itself, together with a sincere effort to put its teaching into daily practice.

What we need to-day is a revival of the reverent, prayerful reading of the word, not alone in church assemblies, but in the home both as individuals and in family groups. The Christian who can go through the day without the spiritual food thus received should examine seriously the sincerity of his spiritual experience.

Someone is Guiding

In the daily press publicity has been given to an experience of *Corpl. Adiel Anderson in New Guinea. In this letter to his mother other details are given which may prove encouraging to others.*

I HAVE been trying to find the passage in the New Testament that was so vital to us. You see, the first day we were out was a Sunday, and when we were hiding I opened the Testament to have a look and see if there was a message for us. Now, before, I was thinking that if we got to a particular river we could make our way up it; however, to cut a long story short, what I read was this (by the way, I felt like reading something about Paul)—Paul had a mission, and “on the sabbath we went out of the city by a river side.” Now that looked good to me. Here it was a Sunday; we were considering going up the river bank, and we wanted to get away from the city—well, not *exactly* a “city.” Now, little did I think it would be the next Sunday, and another river altogether from what I thought. I told the war correspondent about this, also how we prayed for rain, and how it rained in half an hour’s time. He said, “Man,

you were guided back to safety.” I said to him, “That’s just why I wanted to tell you.” Then he wanted to know the church I attended.

I must tell you this. One of the boys often used to discuss things with me, and didn’t believe there was a God. He was a real diehard, but about the third day out he said to me, “Andy, if we get back I’ll believe Someone is guiding.” Often, when I must admit my faith was pretty low (I’m not ashamed to admit it), I would tell them, “Now, boys, don’t worry; we think there are only four of us, but there is really another One.” And I used to say, “Don’t worry.” My word, mother, talk about experiences. I realise now how, when Christ was in the wilderness, he was tempted by the Devil. Often a very small but strong voice would say to me, “What’s the use?—why don’t you just sit down and die?” Once we were looking for a very vital track which we just had to find. Well, ten

minutes before we found it, I had to choose between two ways—one, a very easy way, the other, hard. A great temptation for a hungry, thirsty and tired chap. “Here,” it said, “go down this way”; but I just had a feeling that it was the hard way for us. Now, if we had taken the other way, a hundred to one I wouldn’t be writing this.

Please don’t think I am enlarging on things or being dramatic, but it’s the truth. Well, now, I know you won’t worry over me. Oh, just another thing I remembered—a hymn I couldn’t get out of my head was—

“He lives, he lives, Christ Jesus lives to-day;
He walks with me and talks with me along
life’s narrow way.”

Remember in a letter I wrote to you, just before we left the mainland, how I mentioned that, at the age of 16 and 17, I dreaded the idea of going to war, and then I thought I might be able to be of some help to some chap. Thank God I was able to speak to two boys before they died. Mother dear, ninety-nine per cent. of the world does not know what the other one per cent. is suffering in this way.

“Consider the Lilies”

H. J. Patterson, M.A.

THANK God for the beautiful. In the midst of pain and suffering, of tragedy and destruction, we are called back to God by beauty in nature.

Is There a God?

Tertullian said, “If I give you a rose you won’t doubt God any more.” Sir J. Arthur Thomson, Professor of Natural History of Aberdeen University, wrote, “In an enquiry into the significance of animate nature there is no getting past the fact of beauty. It is a reasonable and verified belief that we get at something in this way which can be reached by none other, certainly not by scientific analysis or by logic. There are curiously few general affirmations that we can make about nature; one is that nature is in great part intelligible and rationalistic, and another is that nature is in great part beautiful.” There can be no doubt about this. Whence then came it and for what purpose? Some folk might say, “For man’s especial benefit.” But Gray, in his famous “Elegy in a Country Churchyard,” wrote,

“Full many a gem of purest ray serene,
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen,
And waste its sweetness on the desert air.”

Why, then, but for God’s own delight and enjoyment? We know the materialist would brush all this aside and explain beauty on the basis of sex. But the beautiful is not in animate nature alone. It is everywhere. The rainbow, the snow-clad Alps, the sunrises and sunsets are not to be explained that way. “The heavens declare the glory of God, and the firmament showeth his handiwork.”

The Beautiful For Man

So far as we know there is no other planet where there is life and beauty as we know it here. Did God make the earth beautiful for man’s sake? We might well believe it. The

enjoyment of beauty is a tonic to the soul. The other day a party of five men journeyed to the top of a mountain where the snow lay feet in depth. The tragedy of war was forgotten in the contemplation of the beautiful, and all were much the better. There is a story told of Mungo Park. “Plundered, beaten, stripped by a band of savages, five hundred miles from the nearest human help, he flung himself down under the blazing African sun to die. As he lay despairing, a tiny bead of moss caught his eye. It was no bigger than the tip of his finger; and yet as he looked at the exquisite shaping of its roots, leaves and capsule, he asked himself whether the Mind which planned and sheltered and brought to such perfection of beauty that tiny bead of moss could forget him. He started up and, disregarding both hunger and fatigue, travelled forward. That impulse of faith was not in the moss, but it streamed through it into that fainting human spirit.” Some to escape life get drunk; many go to the pictures to “get away from things.” And yet show I unto you a more excellent way: “Consider the lilies.”

Loveliest of All

“In the beauty of the lilies Christ was born
across the sea,
With a glory in his bosom that transfigures
you and me;
As he died to make men holy, let us die to
make men free—
While God is marching on.”

He came to beautify and ennoble character, and he does it by his own gracious self-giving. The cross was tragic, but the sacrifice was beautiful. All self-giving for love and good of others is a thing of beauty and loveliness. The giant gum, gloriously green and with silvered bark, presents a delightful picture, but its roots are deep down in solid earth, and it offers its branches to heat and cold—a shelter to man and beast. So must we put our roots in God and trust him. Do you worship? “Consider the lilies!”

Cheer Up!

IS it raining, little flower?

Be glad of rain;
Too much sun would wither thee;
’Twill shine again;
The sky is very black, ’tis true,
But just behind it shines the blue.

Art thou weary, tender heart?

Be glad of pain;
In sorrow sweetest things will grow,
As flowers in rain.
God watches; and thou wilt have sun,
When clouds their perfect work have
done.

—Selected.

Door for Sheep and Shepherd

(Continued from front page.)

and rest. While sheltering behind the door we can rest peacefully because we know nothing that can harm us is able to touch us there. Jesus extends the invitation to go and shelter in him. “Come unto me,” he calls, “all ye that labor and are heavy laden, and I will give you rest.”

The door is closed only to provide rest and protection. It is opened when the dangers of night are passed. It opens on to the road leading to pastures and to quiet waters. The door opens the way to life. Those who would venture safely into eternity must pass through Christ. There are many who go the way of Satan, and step on the broad way leading to death. The strait gate and the narrow way, however, are in Christ, and lead to life.

The door opens to a way leading to the hills. Hills symbolise the presence of God. Thus the psalmist cried, “I will lift up mine eyes unto the hills from whence cometh my help.” The door leads to God. Jesus is the door. He is the way to God. “I am the way, the truth, and the life: no man cometh unto the Father but by me.” Without God there is neither heaven nor eternity. Therefore the open door in Christ leads toward eternal life.

Jesus is the Good Shepherd. He is the door. He is the protector. He is the way to life and to heaven.

Notes on Current Topics

A Call to Prayer and Dedication

KING GEORGE has asked that Friday, September 3, be observed as a day of prayer and dedication. Many Christians will be glad thus to regard the fourth anniversary of the outbreak of war. The brighter outlook furnishes occasion for thanksgiving, but in all countries, including our own, there are conditions and problems which should bring us to humble intercession of God. What percentage of our people will pay any attention to the King's call to prayer and dedication? The unheeding myriads make it the more imperative that Christian people should play a worthy part.

New Federal Parliament

Labor's great victory at the polls, whether pleasing or unpleasing to individuals, should ensure stable government for a time, and prevent the determining of laws by the swaying allegiance of one or two members of Parliament. The records of past months have not been of a very elevating character. It will be well if unsavory and unprofitable recrimination now give way to wholehearted effort for the country's good. I was pleased to hear, in church prayers on Sunday, petitions for the new parliament. No party politics are involved in fulfilling the scriptural injunction to pray for those in authority over us, that we may lead a tranquil and quiet life in all godliness.

Pulling Together

Disunity is one of the world's greatest evils. God has made of one all men to dwell in the earth—yet we endure the horror of a world war. Allied nations do not pull together as they should. This favored land of Australia is dreadfully divided into warring parties. The

religion of Christ is discredited because of disunion. Few congregations are unmarred by unbrotherly strife. We should pull together, and not pull apart. Our common purpose ought to be to strive together for the faith of the gospel. Instead, we sometimes have not co-operation, but quarrelling and mistrust.

John Bunyan

A "S.M. Herald" review of M. P. Willocks' new book, "Bunyan Calling," included the following somewhat superior and depreciatory sentences: "On the author's own showing Bunyan does not 'call' to us to-day as he called to his own contemporaries. His theology is dead, his moral persuasion lacks force; judged as literature his books too often appear as naive, if not absolutely simple-minded." I was glad to see in a later issue of the paper a letter from Mr. C. Bernard Cocking referring to the "interesting, but somewhat inadequate review." The following extracts from it are worth noting. Bunyan's "simple-minded" 'Pilgrim's Progress' has been translated into 140 languages and follows the Bible in the mission fields 'as the singing birds the dawn.' It is a foundation-stone in new cultures and civilisations. 'Pilgrim's Progress' and 'Holy War' are our two greatest religious allegories, and 'Grace Abounding' ranks with Augustine's 'Confessions.' In 1928 Bunyan's tercentenary year, 200,000 copies of 'Pilgrim's Progress' represented one commemorative item in world-wide celebrations. Bunyan championed democratic freedom, and ranks high amongst England's greatest men of religious genius. He inspired Scotland, Lincoln, and Douglas MacArthur's father."

A. P. Main

OUR YOUNG PEOPLE

W. R. Hibburt



Active Busy Children Are Good Children

IF we want our children to grow into intelligent, sensible beings, we must provide opportunities for them to be learning by doing, and using all their five senses—those of seeing, tasting, smelling and touching, as well as hearing. Instead of saying, as we often do: "Sit still and listen!" we ought to be saying: "Jump up, and do!"

How many departments do this? Why do we still continue to do so many things for the children that they love to do for themselves? Let them dust and polish chairs, tables, windowsills, etc., clean windows where they can reach them, arrange flowers, filling the vases with water. Let them play as they sing their hymns and songs. Why should they always stand still, when they are longing to be on the move?

Activity

Movement means life and growth. The child who is still and quiet, not wanting to do this or that, is either physically ill and should be taken to a doctor for examination

or else his environment is so wrong that he is afraid of expressing himself in the natural way of all young creatures. It is right for our children to be moving, doing this and that; it is wrong for them to be sitting listening, the only chance for any kind of expression being a song or two to sing, and a few questions to answer.

Directing Activity

If opportunities to move are not given to them—that help them to learn and understand what they are singing, or what we are talking about—then they will get their necessary movement in some other way, and that will probably be a nuisance to others and a worry to the teacher. They will scrape their feet on the floor and knock their heels up and down; tilt their chairs or play with their clothes and shoe-laces; often they will annoy the children next to them, etc. Movement they must have; sit still they cannot, or should not. How much better to let them dance like sunbeams, twinkle like stars, and pretend to fall asleep as they sing the opening song:—

"Lightly dancing, come the sunbeams
Shining all the day.
Silently the stars come twinkling,
"Time to sleep," they say."

Endless other suggestions could be given, but leaders will be able to think of these for themselves. Think your Sunday services through with the idea of movement uppermost in your mind. Remember that the active, busy children are the good children.

Winifred E. Barnard writes in this practical way in her book, "Beginners' Work and Worship." It is an excellent manual to put in a school teachers' library. Do not expect your bookseller to supply you immediately—stocks of good books are depleted in many instances.

The Home Circle

J. C. F. Pittman

A KIND WORD

A LITTLE word in kindness said,
A motion or a tear,
Has often healed the heart when sad,
And made a friend sincere.
A word, a look, has crushed to earth
Full many a budding flower,
Which, had a smile but owned its birth,
Had blessed life's darkest hour.
Then deem it not an idle thing
A pleasant word to speak;
The face you wear, the thoughts you bring,
A heart may heal or break.

SUMMARY OF DIFFERENT RELIGIOUS SYSTEMS

GREECE said, "Be moderate; know thyself."
Rome said, "Be strong; order thyself."
Confucianism said, "Be superior; correct thyself."
Hinduism says, "Be disillusioned; annihilate thyself."
Mohammedanism says, "Be submissive; bend thyself."
Shintoism says, "Be loyal; suppress thyself."
Judaism says, "Be holy; conform thyself."
Modern materialism says, "Be industrious; enjoy thyself."
Modern dilettantism says, "Be broad; cultivate thyself."
Christianity says, "Be Christ-like; give thyself."—Dr. Stanley Jones.

NOT NECESSARILY APPROVAL

IT is sometimes unwise to ask others concerning the effect of your sermon! Some time ago a minister, walking home with a friend, after preaching, ventured to ask him whether, in his judgment, the congregation approved of the sentiments he had expressed in his sermon that morning. "Well, sir, all I can say is this," answered his friend, "I saw quite a number of them nodding during your sermon!" Then there was a silence which could almost have been felt!

The Family Altar

TOPIC.—FROM HOUSE TO HOUSE

Sept. 6—Matt. 25: 31-46.
" 7—Rom. 12: 1-8.
" 8—Rom. 12: 9-21.
" 9—Col. 3: 12-17.
" 10—Col. 4: 2-6.
" 11—Acts 20: 17-31.
" 12—Deut. 31: 16-30; Acts 20: 32-38.

UP-TO-DATENESS is considered essential to success in material affairs, whilst modern methods in evangelism are strongly advocated. Far from being obsolete, apostolic methods can scarcely be improved upon. Our New Testament lesson furnishes us with a fitting example. In addition to his primary business of publicly preaching the gospel, Paul also went from house to house with the glad tidings of redemption. How sadly is the latter work neglected in our day! Yet this was Paul's usual practice, even whilst engaged in earning his own living. If only such work were done systematically, not only by preachers, but by devoted disciples of every Christian congregation, there would probably be a revival of religion unparalleled since apostolic days.

New Government's Policy?

Secretary of the Social Service Committee, W. H. Clay, reports on issues arising from election, on Christian Guest Home and need of a hospital.

NEW individuals professed to having any knowledge enabling them in any way to gauge the result of the elections before they took place, and fewer still expected the results which are now known to us. The Labor Party has won a remarkable victory, and now we must wait and see if any of the moral questions will be given needful attention. The U.A.P. had nothing better than Labor to offer to reformers, some think less, and the independents who stood for Christian principles made no appeal to electors. A disunited church must begin to take stock if right is to gain the throne. At present the prospects are not bright.

The New Order

The newly elected government is charged with prosecuting the war effort with the utmost vigor, and will almost certainly be charged with winning the peace. It must surely come within the next three years. Labor's policy gives promise of better things in the shape of better wages, better housing, better education, better health, social security for all, etc., and freedom to worship after one's own inclinations is also promised, but this means people are to be left to themselves. Freedom to worship is understood by the many as freedom not to worship. Want of courage or lack of faith still prevents those seeking a really Christian order from stating really Christian principles.

The Christian Guest Home

Mr. McMartin, who has been a guest of the home for over four years, was called "home" on Sunday, August 22. Mrs. McMartin predeceased him but a few months. He was a patient sufferer for more than twenty weeks, and was loved by all. Miss Walker, one of the staff, underwent a surgical operation on August 25, and is reported to be making good progress towards recovery. The already over-

worked staff is sorely in need of assistance. The home has a vacancy for a cook, and offers splendid conditions. Surely there is a sister who could render this Christian service.

Home Debt Extinction Fund

The women of the churches have held a preliminary meeting to consider ways and means of clearing the debt on the home this year—£600 is needed. Churches are being invited to set their own aim, to make it a worthy one, and to seek to reach it. The appeal will close on Saturday, Dec. 11, with a celebration at the home.

Christian Fellowship Association

Miss Bain, who has served C.F.A. well at Brighton, Vic., has left for Port Augusta; and Mr. A. Cornish, the agent at Brunswick, has taken up his residence at Upwey, Vic. Both have rendered excellent service. Miss Ruth Morrall and Mr. Geo. Ward respectively have taken up the work. The association continues to meet the urgent financial need of its members, and letters of appreciation are being received.

A Hospital for the Churches

The conditions of the Christian Guest Home make a hospital absolutely essential. The staff of the home are more and more being called upon to render nursing service, and often at night as well as day. This cannot continue indefinitely. £10,000 is needed for this enterprise, and 13,000 members can find it! Why not? The caring for the sick is plainly the duty of the church. The State has received its inspiration to render this service from the teachings of Jesus, particularly from the parable of the Good Samaritan. A splendid leadlight picture of this incident is placed over the main entrance of the Melbourne Hospital.

Call of Northern Queensland

The urgent need of evangelising the far north is emphasised by P. C. D. Alcorn, our Queensland correspondent. Reference is also made to the Brisbane Hostel and the new Anglican archbishop.

IT must be nearly twenty years since we heard A. J. Fisher preach a stirring address on Numbers 13: 30, and exhort us to consider the possibilities of establishing churches in northern Queensland. Recently the president-general of the Methodist church toured the north, and at a civic reception tendered him at Mackay, said that his reason for doing so was to get first-hand information. He believed that the north would become Australia's frontier. Many in the Forces having seen the glories and possibilities of the land, will want to return after the war. It will be necessary to populate northern Australia for the sake of defence. The church therefore must plan now to lay spiritual foundations. But the Methodist church in Queensland, he felt, was not able to handle the task, and so he intended going to Melbourne to appeal to the Australian Methodist Conference to take up the work. He felt that the task was so great and so important that Methodists throughout Australia should consider it.

His remarks are pertinent for our own Home Mission Committee and for our Federal Conference.

Brisbane Hostel

The Brisbane Hostel for the Forces, established and managed by the Queensland Council of Churches in co-operation with the Queensland Temperance League, is doing a magnificent work. During the six months ended last June the hostel has provided 17,859 beds, 92,157 dining room meals, and 52,990 refreshment and milk bar services. Over 400 women drawn from the various churches voluntarily serve at the hostel every week.

New Anglican Archbishop

Bishop R. C. Halse, Bishop of Riverina, has accepted appointment as Archbishop of Brisbane. It will not be Bishop Halse's first experience of Queensland. He served at Townsville and later became headmaster of a boarding school at Charters Towers. He is described as "a man with a deep understanding of human nature, a genuine sympathy with all kinds of men, and an affinity with youth which is quite remarkable."

Mutual Ministry Commended

Recently I had the privilege of describing to one of Brisbane's leading elocutionists how

churches of Christ conduct their morning meetings. He thought the mutual ministry system a splendid idea because it gave the men of the church something to do and kept their interest; it gave scope for the use and development of talents; and moreover, it meant that when the preacher came to deliver his message he came as a new voice and not as one to whom people had already listened for forty-five minutes. He thought our morning service was very well thought out, and wanted to know where we got the idea.

He also said that he thought the Roman Catholic service was well thought out. When you enter their building the architecture and the arrangement of the flowers please the eye, the incense pleases the olfactory sense, and the music pleases the auditory sense. He suggested that it was more than fear that took Roman Catholics to church.

News Items

The Queensland Christian Endeavor Union recently held its 52nd annual State convention. At this convention the intermediates presented a cheque for £25 to the Queensland Ambulance Transport Brigade, and the juniors and buds of the union gave £65 to the British and Foreign Bible Society.

Ann-st. church of Christ will celebrate its 60th anniversary on Sept. 19 and 23. For over twelve months the church has done a splendid work in providing suppers after the evening services for members of the Forces. Many visitors from other States find a spiritual home at Ann-st. This year Queensland's half-yearly conference will be held at Ipswich on Sept. 25 and 26.

United Board Church Hostels

AT the Independent Hall, Collins-st., Melbourne, a hostel is carried on by representatives of the Baptist church, churches of Christ and Congregational churches. The following will give some idea of the magnitude of the work being done for the benefit of the men of the Services: There is no paid staff, the whole of the work being carried out by between 400 and 500 voluntary workers. There are two shifts daily on seven days a week, between 20 and 30 helpers being in attendance at each shift, some on one day per week and some on one day per fortnight.

About 18,000 men are supplied monthly with a three-course meal, or approximately 216,000 men per annum. 5½ lbs. of tea are consumed monthly, 3 cwt. of butter, ¼ ton sugar and 3 tons of meat. During the six summer months 600 gallons of ice cream was consumed. Over £100 is spent weekly on the purchase of food. The annual expenditure on the following items is: meat, £2300; fruit and vegetables, £1200; groceries, £1400. It is estimated that approximately 100,000 knives, forks and spoons are washed monthly, and 100,000 plates, cups and saucers, making a total of 2,500,000 articles washed annually.

The preparation of two three-course meals daily with a great variety of dishes involves an enormous amount of work. The men of the Services say it is the best meal in the city, and so popular has the hostel become that it has now reached its maximum capacity.

All of the above speaks volumes for the wonderful work done by the ladies of the three groups of churches.

Victorian Forward Thrust

IN BIBLE SCHOOL WORK.

TOTAL GAINS—FIFTH WEEK.

67 Teachers. 442 Scholars.

AIM: 100 New Teachers.
1000 New Scholars.

Here and There

Mrs. S. G. Rothermel, a missionary to India in association with churches of Christ in U.S.A., passed through Melbourne on Sunday and attended a service at North Fitzroy at night.

We have received a review copy of "Eleven Weeks in a Japanese Police Cell," by Dr. Chas. I. McLaren, from Messrs. Robertson and Mullens Ltd. The price is 1/6, posted 1/7½. We hope to review this booklet soon.

The Bible Union of Australia has arranged for Canon T. C. Hammond, M.A., to give a series of lectures in Melbourne from Sept. 9 to 16. These addresses ought to be very helpful to any who can arrange to hear them.

All preachers have been asked to speak about the work of the B. and F. Bible Society on Sunday, Sept. 12. Special envelopes for "Bible Sunday" may be had at Bible House, and offerings will be gratefully received. Recently seven new translations were added to the society's list, the total now being 758.

The Commonwealth publicity officer has advised us that another large Commonwealth War Loan is to be launched shortly, and, as in the past, the Prime Minister, Mr. Curtin, will look for help in this matter of war finance to the churches, many of which responded in the past by giving suitable publicity to the Government's appeals. Church people are in a unique position to set an example to the rest of the public in the practice of thrift.

Eleven teachers associated with churches of Christ Bible schools were successful in the first term of the united class of the Victorian School of Religious Education. The term subjects were "Methods of Teaching" and "Sunday School and Bible Class Work." Mrs. F. B. Morris secured the highest marks in the first subject and a credit pass in the second. Miss M. J. Smith, Miss J. M. Wright and Mr. Stanley Allison gained one pass and one credit pass. Miss D. Deane, Miss L. Collis and Mrs. J. L. Jenkins passed in both subjects. Mrs. M. Connell, Miss Gwendra Vernon, Miss Dulcie Stevenson and Mr. C. Mott passed in one subject.

None of the memories of Arthur Mee (writes D.W. in "The Christian World") mentioned what was the most thrilling experience of his career. In the last war King George V. gave a fine lead to temperance "for the duration" by abjuring alcohol in the Royal Household. A movement to spread this abstinence, in the interests of the war effort, led to a mass meeting in the Royal Albert Hall. Sir Harry Lauder made a touching appeal—referring to the death in action of his only son—and then Arthur Mee rose and was acclaimed by thousands as, with fervor that shook his frail body, he implored the audience to follow the King's example.

Chaplain-General Allen Brooke received the following message from one of the chaplains associated with the United Board and a hospital unit: "Over 40 Chinese and Koreans—rescued from the Japanese—are working here, and lately with the aid of two of our Christian lads, classes are being held for them twice weekly. John, a university student, interprets for us. The Chinese listen with intense interest to the gospel message, and beg us to keep coming. Last week we taught them the chorus, 'I am so glad that Jesus loves me.' What a grand thing it will be if they can be won for the Master and sent back to China as Christians."

Recent information from Spain, writes Dr. James Kelly, general secretary of the World's Sunday School Association, indicates that the persecution of members of the Protestant Church is growing, and the position becoming more acute. Out of 250 evangelical churches that existed in Spain before the civil war, only twenty are open. There is complete denial of religious freedom, and it is evident that the re-

ligious toleration promised by General Franco means only personal toleration, for the fact of being a Protestant, but that it is trespassing the law to meet in groups for worship. Notwithstanding such persecution, Evangelical Christians are increasing in Spain, and new members are seeking admission to the churches.

In the course of a broadcast Mr. Churchill said: "There is another element which should never be banished from our system of education. Here we have freedom of thought as well as freedom of conscience. Here we have been the pioneers of religious toleration. But side by side with all this has been the fact that religion has been a rock in the life and character of the British people upon which they have built their hopes and cast their cares. This fundamental element must never be taken from our schools, and I rejoice to learn of the enormous progress which is being made among all religious bodies in freeing themselves from sectarian jealousies and feuds while preserving fervently the tenets of their own faith."

Following the series of addresses by six British church leaders broadcast on Sunday afternoons during August, which concluded on August 29, a distinguished American, Dr. Reinhold Niebuhr, will broadcast on "Power and Justice in International Affairs," at 3.30 p.m. E.S.T. in the alternative programme on Sunday, September 5. Dr. Niebuhr, before the war, became prominent as a commentator on international affairs in the American secular press. He is Professor of "Applied Christianity" in the New York Theological Seminary, and has

written several outstanding books, among which are "Beyond Tragedy," "An Interpretation of Christian Ethics," "Moral Man in Immoral Society," and "Human Nature."

Facing the gravest crisis in four years of war, Red Cross workers in Victoria are again asking greater public support of their war relief programme. An ever increasing avalanche of demands for comforts for the sick and wounded, for blood serum, for food parcels and clothing for prisoners of war, for rehabilitation services and overseas relief, is threatening to swamp even the present huge Red Cross organisation, which has expanded tenfold since war broke out. Victorian officers of the Australian Red Cross Society are meeting the crisis frankly and directly. Between September 1 and September 30 this year a "roll call" of every Red Cross branch and company in the State will be held, and a drive to double membership will be launched.

With zeal and ability the four college students (Messrs. Alcorn, Bond, Evans and Hart) continued the mission at Hampton, Vic., through last week, Aug. 29 brought the effort to a close. Mr. Bond spoke in morning and Mr. Hart at night addressed a large audience. A young man was baptised; a lad made the good confession, and one lady reconsecrated her life. Miss Amelia Scarce sang two solos and the choir rendered an anthem. After the service a fellowship session was held, during which Miss Scarce and Mr. Wallington (preacher of Black Rock church) sang solos. Mr. Taylor expressed the gratitude of the church to the missionaries and presented book mementoes of the special effort. Each member of the team responded. The day closed with supper served in the hall by the ladies.

From Week to Week

IN the "Presbyterian Messenger" for August 13, a former senior chaplain discusses, in an article entitled "The Church and the Defence Forces," some very important subjects. "I would say," he writes, "that the impact of the church upon the men of the Defence Forces has not been what it ought to have been. Candidly, I think we have failed to make the most of a glorious opportunity." He claims that the method of the church's approach is out of date. The methods used in 1914 are being used to-day. The church has been derided, he continues, in the opinion of many men because of denominationalism. "At a chaplains' school in the northern area, which lasted nearly a fortnight, the Roman Catholic chaplains segregated themselves from all the devotions and services. The remainder joined in for morning prayers, but strong protests from some Anglican chaplains broke down the arrangements for combined communion, and we non-Episcopal ministers were reluctantly forced to participate alone in the spiritual feast of the Lord's Supper. The spirit of segregation which pervaded the atmosphere of that chaplains' school is typical of the spirit which is in evidence as a general rule right through the religious life of the Forces." "It is a mistake to suppose that the barriers of sectarianism are broken down in the Services—on the contrary, nowhere are they more in evidence." "I am convinced that many men, realising these difficulties, have decided to temporarily relax their active connection with the church, and in some instances they have made the break a permanent one."

THE writer does not think that the churches take enough personal interest in chaplains. He makes a plea for more interest to be taken in the representatives of the church and in the members of the Forces as a whole.

I know men do appreciate letters from the home church. Many churches are sending greetings regularly. Churches of Christ in Victoria have a committee to attend to the

needs of chaplains. Individuals could take a greater interest, and send letters of encouragement to the chaplains. I know that, so far as the United Board's chaplaincy work is concerned, Chaplain-General Allen Brooke takes a personal interest in chaplains, and is endeavoring to foster the spirit of unity.

The tragedy of sectarianism in the Forces is due to the sin of division in the Christian church. Here is another reason why we must strive to bring unity within the church so that the world of the future may enjoy the blessings of a brotherhood of saints in Christ.

It is only right to point out that the senior chaplain who wrote the article is speaking of conditions which prevailed a year ago. Greater efforts are being made now to help meet the spiritual needs of the men, but the problem of sectarianism is still unsolved. While some Christian groups are drawing closer together, others are drifting apart, widening the gulf of division.

THE letter of Corpl. A. Anderson, appearing under the title, "Someone is Guiding," is an interesting religious document, setting out as it does the religious experience of one of the men in the Forces. I have heard many similar stories. During this war many have related that, when in distress, they have been snatched from death. I am usually a little careful about stories that tell of special guidance. God does guide a man who seeks help in the Bible. He does speak to us through his words of truth. The experiences of Corpl. Anderson may be explained by psychologists; but this truth cannot be dismissed, namely that here is a Christian man who had an awareness of his Lord's presence and that gave him strength to help his companions in the time of great stress. He had a strength others learned to appreciate. Christ stands by us in the testing time, and proves to be a true friend.

News of the Churches

Western Australia

Maylands.—The church is grateful to those who help with preaching services pending arrival of Mr. McRoberts—H. Gray, A. Bell, R. Raymond and C. R. Burdeu. Attendances keep up well. Musical items have been provided by Girls' Club, R. Berry, Mrs. Harris and V. Pallot. Mrs. M. Harris and Miss Muirhead are in hospital. Secretary T. Higgott is sick. Girls' Club raised £8 by concert for Red Cross Fund. Several improvements to church property and further renovations are planned. On Aug. 1, at teachers' tea and conference, it was decided to institute "house system" into school.



HOME STATE'S WELCOME

COMMENCEMENT OF CITY MINISTRY

PERTH.—On morning of Aug. 15 W. H. White gave a helpful exhortation. With great delight the announcement was received that J. K. Robinson would begin his ministry here on Aug. 22. At 7.30 p.m. S. Glanville (China Inland Mission) was preacher. On morning of Aug. 22 Mr. and Mrs. Robinson and their daughter Dawn, from Nelson, N.Z., were welcomed into fellowship. J. K. Robinson, who was heartily welcomed into the ministry of the church by J. Wiltshire, past preacher, gave an inspiring talk. A large attendance included many visitors. At 7.30 p.m. A. B. Povey and E. R. Berry rendered a duet and Mr. Robinson preached. With much regret good-bye was said to Mrs. Ewers, who left for Ballarat, Vic., a few days later.

Fremantle.—A club for boys and girls has been commenced by C. H. Hunt, as an adjunct to Bible school. A similar effort at N. Fremantle is successful. J. H. Inverarity is succeeding Mr. Hunt as S.S. superintendent. Miss Phyllis McCall was married to Mr. R. V. Gulvin on July 29. They will reside at Collie, C.F.A. (now three months old) numbers 33 members, and has paid in over £10. F.M. offering reached £18/5/- (quota £15). Mrs. A. Cooper (ig. Woodside Hospital) is making good progress after a serious operation. E. Gracie is still seriously ill. Mr. McLean, of Albion (Q.), a recent visitor, was reported by error as from Wollongong (N.S.W.).

Queensland

Albion.—At gospel service on Aug. 1 the Boys' Club held a church parade. Young men conducted the service, rendered items and gave the children's talk. Mr. Shakespeare, of B. & F. Bible Society, gave an address to a large congregation on morning of Aug. 8. On Aug. 15 108 broke bread for the day. Meetings have been steadily increased owing to Mr. Alcorn's personal work. The church has enjoyed fellowship with many visitors and men on leave.

Maryborough.—On Aug. 20 the young people's meeting took the form of a missionary meeting. Miss Abbott, a returned Baptist missionary, gave a talk on her work in India. On Aug. 22 J. Wiltshire gave the morning message. Over 30 were at the service in Brooweena on the same day. A small meeting was also held at Aramara. Sympathy is extended to the Turner family. The daughter's husband was killed in an air crash after being married but a fortnight.

Charters Towers.—All services have been well attended, and Mr. Miller's messages are helpful. Church and school are concerned re-

garding the health of H. S. Coward, at present in Brisbane seeking medical advice. Sunday school scholars are practising for anniversary. Each Sunday night visiting Allied and Australian soldiers are entertained with supper and a praise service. Service men present recently have included Mr. Abraham's, Ohio, U.S.A.; Mr. Urban Sharp, Indiana, U.S.A.; Mr. Elston, R.A.A.F., Hamilton, Victoria. Fellowship with these and other visitors has been enjoyed.

Tasmania

West Hobart.—Speakers over past fortnight have been E. Ashlin, M. Kane, J. Park and N. J. Warmbrunn. On Aug. 22 Bible school took up a special offering for food relief in China; £1 was handed to China Fund. Sixteen out of seventeen Bible school candidates passed annual scripture examinations.

New South Wales

Wollongong.—During Mr. Stirling's recent holidays fellowship was enjoyed with R. M. Williams, of Kaniva, Vic, and S. Henderson, of N.S.W. Bible College, who brought appreciated messages. On Aug. 15 a young man came forward for immersion, and on 22nd another young man, a baptised believer, was received into fellowship.

Taree.—P. E. Thomas visited the church on Aug. 15 as conference president and renewed happy relationships. To Taree and Wingham congregations on that day he brought helpful messages. E. J. Saxby conducted morning service on Aug. 22, and at gospel service, held in afternoon, Adj. R. Myers was speaker. A. G. Saunders, who has spent a further short period in hospital, is much improved in health.

Bankstown.—Great interest was created in the "happy hour" session. Attendances reached 160. Scholar drive was launched on Aug. 22, 12 new scholars being enrolled. Gospel services have been well attended, F. Hunting being speaker. A. Hinrichsen, of Rockdale, addressed the church on morning of Aug. 22. Young people continue to do enthusiastic work. Mr. and Mrs. Hale, from Belmore church, have been received into fellowship.

Broken Hill.—Bible school anniversary on Aug. 22 was a time of blessing and inspiration. J. E. Brooke gave a beautiful message at morning service. In the afternoon H. G. Alexander gave an illustrated address to the children, who rendered delightful singing under baton of H. Richards. A large audience listened to J. E. Brooke's message at evening service. A. Thurgood, home on holidays from College of the Bible, assisted with violin music.

Sydney (City Temple).—The work is maintained and services are well attended. Mr. MacLean's addresses are appreciated. Aug. 19 marked 25th anniversary of Mission Band. Approximately 80 enjoyed a delightful afternoon. Mrs. A. R. Main gave an interesting address. During current year much work has been done for foreign and home missions, also for Ashwood House and Boys' Home. Attention has also been given to temperance and Band of Hope work. Mrs. MacLean, the president, was presented with a sheaf of flowers, as were Mrs. Main and Miss Smith (secretary). Saturday night men's gospel meeting continues a splendid work with increased attendances.

South Australia

Unley.—Aug. 22 was C.E. Sunday. K. Jones spoke in morning and Mr. Nankivell at night, with several Endeavorers assisting. C.E. choir rendered items. Laurie Hull, back from New Guinea, was present during the day. J. E.

Morphett has resigned as an elder of the church. Offering for social service now exceeds £13.

Flinders Park.—Special services were continued on Aug. 15 and 22. On 15th A. E. Brown was morning speaker and H. E. Paddick preached at night, when Mrs. Leslie Mathews was soloist. On Aug. 22 W. L. Ewers delivered the morning address and F. G. Banks brought the message at evening service. Miss Joyce Blackmore, of Croydon, rendered a solo. At all these services there were splendid congregations.

Prospect.—Members of K.S.P. and P.B.P. Clubs entertained young people from Prospect Methodist church on Aug. 16; good attendance. Bible school anniversary was held on Aug. 22. P. R. Baker exhorted the church; S. Matthews, of Flinders Park, gave the address at afternoon session; C. Schwab spoke at night. Special singing was given at the services. Solos were rendered by Misses J. Boyle and J. Coulter and Alan Fax and duets by Misses P. and C. Robson and Y. and J. Mackenzie. There were good attendances at all services.

Aldgate Valley.—Dorcas held annual meeting on July 7, visiting speaker being Mrs. Nankivell. At gospel service on July 11 a Bible scholar, Graham Long, made the good confession; he was baptised on July 18. This day marked the closing of the labors of S. H. Wilson, whose ministry at Aldgate Valley and Stirling East was one of rich blessing and fellowship. The church thanks W. Oram, A. Ackland and R. W. Knight for services while awaiting commencement of G. T. Fitzgerald's ministry. Miss Bell, of Blackwood, has been received by transfer. Gospel meetings are now held on alternate evenings. Junior C.E. gained second place in State C.E. efficiency shield competition. Regret was felt at the departure of Mrs. H. Norris and family, now back at Tumby Bay. Mrs. J. Norris and family returned to Henley Beach. Mr. and Mrs. A. Penn are now attending at Mt. Compass. A splendid gathering was held on Aug. 15, when Mr. Fitzgerald commenced his ministry. His message was greatly appreciated. Pte. P. G. Nation, posted as missing, has now been listed among prisoners of war.



HELPFUL MINISTRY CONCLUDED

A UNIQUE FEATURE IN COMMUNION SERVICE

COTTONVILLE.—H. P. Manning concluded his ministry on Aug. 22, and services were very well attended. A feature of communion service was the presence of the majority of the forty persons who had come forward during Mr. Manning's service at Cottonville over past three and a half years. A young lady from Bible school was received into fellowship. A farewell was tendered to Mr. and Mrs. Manning on the following Wednesday. Great regret was expressed by various speakers at Mr. Manning's leaving, and many appreciations given of the work done by both Mr. Manning and his wife. It is felt that a very solid church will welcome Mr. Brooke in a few weeks' time. The secretary (Mr. Gloyn) presented Mr. and Mrs. Manning with a cheque as a token of esteem.

Maylands.—On Aug. 13 the Bible class held a social. K. Jones spoke at both services on Aug. 15. At Bible school, foreign mission boxes were returned, the offering totalling £16/8/2. At half-yearly church business meeting on Aug. 18, reports from auxiliaries showed good work accomplished. Financial statement showed church finances to be healthy. Appreciation was expressed to K. Jones for his addresses, and help and co-operation with auxiliaries. F. P. Langlois found it necessary to relinquish as church officer and treasurer,

which offices he held for 33 years. A minute was recorded expressing appreciation of his valued service. N. Heath was elected to fill the vacancy. On Aug. 20, at a tea arranged by the ladies, 50 men of the church decided to form a men's brotherhood. Mr. Norman Crawford (Church of England) gave a fine message. Services on Aug. 22 were conducted by A. Anderson in morning and K. Jones at night. Sympathy was expressed to Mrs. Luff and family in the loss of the husband. K. Jones is on vacation at Port Elliott, after having completed two years' service with the church.

Victoria

Castlemaine.—C. E. Curtis gave an interesting address on hymns and their writers. In recent Bible school examinations seven sat and all passed, with five merits. Young people of C.E. carried out Orange and Violet Sunday and made distribution at Benevolent Home. Visits were also made to the shut-ins.

West Preston.—Splendid messages and good attendances have been experienced during past few weeks. Two were received into membership by letter of transfer. On Aug. 29 Mr. McDiarmid addressed worship meeting. At gospel service the speaker was A. B. Withers. Eighteen new scholars have been added to S.S.

Ararat.—Officers for year have been re-elected. C. Welsh is secretary, A. Argent president, E. Wilding vice-president. Two young men—Dick Ohem and David Talfor—came forward at conclusion of afternoon service on Aug. 22 and confessed Christ. Mr. Randall started his third year of ministry with the church on Aug. 15.

Parkdale.—On Aug. 22 J. C. F. Pittman, at morning service, and S. R. Baker, in evening, gave appreciated addresses. Mrs. Gaunson, from West Hawthorn Baptist church, and Mr. and Mrs. B. Littlejohn, from Moreland, have been received into membership. The work of women sending greetings and parcels to soldiers is much appreciated.



PROGRESSIVE CHURCH

SCHOOL ATTENDANCES INCREASING

MARYBOROUGH.—A married lady has been baptised. Breaking of bread has continued to average over 120. Evening services also keep up to 100. Both choirs give good service. The church was saddened at the home-call of a very promising young member, Shirley McLeod. Recent weddings include those of Evelyn Hastings and Joyce Ley. F.M. offering was largest for many years. Bible school reports increases in attendance and membership. New Explorer and Good-Companion Clubs are proving an asset. Two young folk have entered the Services—Thelma Hill to W.A.A.F.F., and John Shepherd to R.A.A.F. Fellowship with brethren from camps, Clarrie Davies and Harry Mottram, has been enjoyed. Mrs. James, an old member, recently passed away. Mr. and Mrs. Hollard have commenced their fourth year with the church. At evening service on Aug. 22 the mother of Shirley McLeod took her stand for Christ. The church is in very healthy condition at present.

Montrose.—Owing to sickness and removals meetings are rather small. The church sympathises with Mr. Hughes in his sickness; he is much missed at the meetings. Sympathy of the church goes out to the preacher, Mr. Hindman, who was called away owing to his father's death. During his absence L. Westmore has filled his place, giving a fine address at the combined service last Lord's day.

Blackburn.—On Aug. 29 a young man who made his confession the previous Sunday was baptised at morning-service, Mr. Wright conducting. All auxiliaries are working well. A cablegram has been received from H. C. Bischoff, past preacher, challenging Blackburn Bible school to compete in an attendance competition against the school at South Wellington, N.Z.

Bentleigh.—On Aug. 22 R. P. Morris gave a good address at morning meeting, and in the evening six boys and four girls were baptised by Mr. Goldsworthy at Bambra-rd. chapel. A social evening was held on Aug. 26 in honor of Mr. Goldsworthy's approaching marriage. Mr. Ratten presented him with a monetary gift on behalf of members and friends. Mr. Goldsworthy was speaker at both services on Aug. 29.

Warracknabeal.—Plans are in hand for jubilee celebrations. Bible school has been thrilled by success of forward drive—seven new scholars and one teacher being enrolled. Total attendance at school on Aug. 15 (38) was best for years. A social evening was tendered Mr. Black on his commencement of eighth year of service on Aug. 4. Messages in song have been given by Miss Lola Parsons and Mr. Earl.

Cheltenham.—At gospel meeting on Aug. 22 one young man confessed Christ; he was baptised on Aug. 29. Bible school reports additions each week. F. T. Saunders addressed morning meeting on Aug. 29, presenting the claims of the college. Children's Day was held in afternoon, 90 being present and the offering £4. Mr. Saxil Tuxen addressed a meeting of the Christian Men's Fellowship. This was followed by fellowship tea.

Hartwell.—On Aug. 22 J. E. Webb exchanged with E. Evans, Baptist minister. On Aug. 29 excellent attendances marked Mr. Webb's final meetings. Over 100 persons met after gospel service to bid farewell to Mr. and Mrs. Webb and family. Mr. Abercrombie represented brotherhood and Mr. Fordham the local council. Presentations were made by members. The special building fund contributions now total £62. C. J. Robinson has accepted a call, and hopes to commence his ministry in October.

Ascot Vale.—Juniors visited Children's Hospital, taking 63 bottles, tooth paste tubes and a large quantity of silver paper, and sent about 30/- worth of bandages to blood bank. On Aug. 18, seven juniors visited Melbourne Hospital, leaving oranges and violets. On Aug. 27, juniors visited Greenvale Sanatorium, leaving flowers, 234 books, and over 200 oranges. In scripture examinations Beryl McCallum gained a third prize and Margaret Abrahamson honors. Large meetings for closing services of Mr. Coventry were held on Aug. 29.

South Yarra.—Meetings have kept up well and Mr. Cole has delivered earnest messages. Mrs. Muir, of Collingwood, was soloist on Aug. 22. Mrs. D. A. Lewis has undergone a slight operation which has confined her to her bed. The church made presentations at a social evening to S. Neville on his approaching marriage to Merle Winder. Many young men of the Services attend the meetings. On Aug. 29 W.A.A.A.F. S. Randall, from Strathalbyn, S.A., was present; Mr. and Mrs. Kennon, from Prahran, were received into fellowship.

Carlton (Lygon-st.).—Endeavorers held a meeting in the home of Mrs. Pettifer, who has been unwell for some weeks. A. G. McCullough addressed morning meeting on Aug. 29, and was appreciated. C. L. Lang gave an interesting lantern lecture to Bible class on work with aborigines in Australia. An offering was taken up on their behalf. T. H. Scambler is back after college vacation, and at night gave a splendid message. Mrs. Gove and John McKenzie were soloists for the day. The young people spent an enjoyable evening in the home of Mrs. Lee on Aug. 28.

Gardiner.—P.B.P. Club entertained ladies of church at mothers' night on Aug. 16. At monthly fellowship meeting on Aug. 18 Mr.

Len Buck delivered a lantern lecture on Malaya. Mr. Hagger was speaker at both services on Aug. 22. At evening service the Phi Beta Pi club celebrated 20th anniversary by forming the choir and assisting with the service. On 28th a successful concert in aid of fund to send parcels to all Gardiner members in the Forces was given by Mr. C. Gadge and his party from Malvern, assisted by Mr. W. Laird. Mr. Hagger exchanged with R. L. Williams, of Camberwell, for morning meeting on 29th, and was speaker at night. Miss W. Lee assisted with solos. Recent visitors have been Gordon Lee, Ralph Hall and Doug. Kinnear, all home on leave from R.A.A.F., and W. Taylor, R.A.N.



IMPRESSIVE BAPTISMAL SERVICE

FOLLOWS ADDRESS ON CHRISTIAN UNITY

FOOTSCRAY.—An impressive baptismal service was held on Aug. 24, when D. C. Ritchie was assisted by L. M. Thompson, of Methodist Church, Williamstown. The service was preceded by a devotional meeting at which Mr. Thompson gave the address on Christian unity, and was followed by a cup of tea supplied by Mr. and Mrs. Ritchie. Miss Mary Charles, of the college, addressed the fellowship tea on Aug. 29, and with Mr. S. Ryall assisted with evening service. D. C. Ritchie and T. Hedges, of Footscray, conducted morning service at St. Kilda and H. A. Hunt and L. Finger, of St. Kilda, were at Footscray. On Aug. 30 Miss M. E. Pittman and her choir presented a concert for renovation fund of church. Y.P.S.C.E. members were guests of Victoria-st., Footscray, Methodist Church at a social on Aug. 25.

Open Forum

FOR "CHRISTIAN" READERS

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

STEPS TO UNITY

FOR some considerable time now much has been written and said concerning Christian union and unity. It would appear, however, that the former has somewhat eclipsed the latter—though neither seems very much closer fruition.

It is not so long since we read that a group existed in Victorian theological colleges concerning the question of union; but what have we as a people done in that question? Are we still standing on the outer fringe, or are we taking our place in the lead? It would be good to read of the work of that group.

In this State a lead was given recently by Toc H groups, and special meetings were held on Sunday evenings, and some fine testimony and witness was borne by men and women of various religious bodies as to their desire and belief concerning church union—but to date nothing more seems to have been done.

Can we not as a church call the others to conference, and district by district commence definite and active work towards union and unity? Can we not as churches make definite public challenge thus to the "dissenters" to come out and declare their appreciation of Christ's authority? I am convinced that if such a lead were given we would see the fruit of our labors in our present generation, and would have commenced the return to Christian sanity which alone can heal the wounds of this sad world. Unity with one another would

spell and involve unity with Christ—though to-day too many are not prepared to assert the reverse.

May I then be allowed, through your columns, to call churches, conferences and individuals to declare themselves ready to do something to commence the work of Christian union, having Christian unity as an ultimate aim?—Arnold Geo. Brown.

For Christian Workers

The Salvation Testament—Indexed and marked on all subjects connected with salvation. Moroccoette binding. 7/6 (7/8½).

Vest Pocket Companion, by R. A. Torrey. Selected texts for personal work—classified and arranged for easy reference. 4/3 (4/4½).

Bible Teaching Made Easy, by Violet M. Sullivan. The main facts of the Bible, as well as fundamental truths. Each lesson presents some aspect of the way of salvation. 2/6 (2/6½).

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315 Collins-st., Melbourne.

BIRTH

FLEET (nee Reynolds).—At Warracknabeal Maternity Hospital, on Aug. 19, to Olive and Arthur—a daughter (Ruth Lorraine).

DEATHS

McMARTIN.—On August 22, Malcolm, loved husband of the late Elizabeth McMartin; loving father of Edith (Mrs. Glover), John, Effie (Mrs. Knight); grandfather of Doreen (Mrs. Garrett) and Ward, A.I.F.C. No more pain; home at last.

PRIOR.—At Hobart, Tasmania, on August 24, Jessie Brown, beloved aunt of J. McG. Abercrombie, Camberwell, Vic.; Mrs. Frank Dawson, Cootamundra, N.S.W.; and Andrew McGregor, Hobart, Tasmania.

IN MEMORIAM

LYALL.—In memory of Alex. R., the dearly loved husband of Nellie Lyall, and loving father of Sidney and Clifford (deceased), who passed away Sept. 2, 1937. Ever lovingly remembered.

PITTMAN.—In affectionate memory of my dear wife, Edna Grace, who received the home-call on Sept. 10, 1937.

"I heard a voice from heaven, saying, Write, Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors; for their works follow with them."

—Inserted by J. C. F. Pittman.

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COMING EVENTS

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.

GARDINER CHURCH

(Cor. Malvern-rd, and Scott-gve.)

29th ANNIVERSARY.

Sept. 5—11, Dr. W. H. Hinrichsen.

7, Thomas Hagger.

Soloist, Miss Amelia 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.)

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Sept. 5.—"His Glorious Shame."

Speaker, Mr. A. A. McRoberts.

Sept. 12.—"Singing Men to Salvation."

Mr. C. B. Cartmell.

Bright programme. Happy fellowship.

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ANNUAL MEETING.

THURSDAY, SEPTEMBER 9, 7.45 p.m.

Seots Church, Collins St.

Speakers:

Canon T. C. Hammond, M.A.,

Mr. A. A. Gilchrist.

Chairman, Mr. A. E. Coombe.

WARRACKNABEAL CHURCH OF CHRIST.

SPECIAL JUBILEE SERVICES.

SEPTEMBER 18 to OCTOBER 3.

Mr. L. E. Snow, speaker.

Are you coming? Plan to be present.

Greetings welcomed.

—J. M. Earl, Sec., 42 Jamouneau-st.

CHURCH OF CHRIST, PROSPECT, S.A.

1893—1943.

THE CHURCH JUBILEE will be held on SEPT. 19-22, 1943.

Would past members and preachers kindly get in touch with the secretary, H. C. Meadows, 8 Gloucester-st., Prospect, at your earliest, or send greetings to be read on Sunday, Sept. 19?

YOUTH CALLING! CALLING YOUTH!

INSPIRING MISSIONARY RALLY,

LYGON ST. CHAPEL, MELBOURNE, VIC.,

SATURDAY, SEPTEMBER 25, 7.30 p.m.

Speaker, Dr. C. I. McLaren,

Missionary from Korea.

Subject, "Preface to Peace with Japan."

Chairman, D. C. Ritchie.

Vic. Conference C.E. Committee.

Convener, Miss D. Pearce.

REMEMBER! Brotherhood's farewell to our missionaries for India on Sept. 27.

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Meetings each evening except Friday and Saturdays from SEPTEMBER 26—OCTOBER 10.

Your prayers and attendance are invited.

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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New Hebrides Mission

WRITING in June, Abel Barney, teacher at Nduindui, tells of special services held at Lolovange. The people were very enthusiastic, and thirty people were baptised. He speaks very appreciatively of the work of Mr. Finger, who has been of such help to them in their hour of need. Fortunately, there has been little sickness, though Andrew Loom, the elder at Nduindui, had been very sick, but was apparently recovering. In his quaint English, commenting on Andrew's sickness, Abel says: "Last month Andrew Loom was very sick about two weeks; just now he is alive again and he walk better; they build his tomb already."

Ron Saunders Arrives

The steamer carrying Mr. Saunders arrived at Nduindui on July 26. Since Mr Hammer left the Islands no steamer had arrived, so the arrival of a new worker and Australian mails had a cheering effect upon Mr. Finger. The Board's cable advising that Mr. Saunders would arrive first opportunity arrived on the same steamer. Both men are looking forward to happy times in the service of the Master.

Mr. Finger Remaining

It will be remembered that Mr. Finger went to the Islands for a short term ministry, and his engagement would have lasted until Mrs. Hammer and nurses arrived. Because of changed plans, the Board requested Mr. Finger to remain indefinitely. He has now replied that his desire is to remain for as long as the Board require his services. This decision has helped the Board considerably, and future plans can be laid as Pacific situation improves.

Visits to Other Places

"I managed to get a trip in to Maewo via the old mission launch. The natives are having great fun with it, and took me over, desiring to do so as their share in the work of the gospel. People there were glad to see someone again, and many wanted injections. They are a good crowd over there, and one learns to love them for their good works. They loaded us with yams and taro, etc., for the school. Sometimes these folk find an entrance into a chap's heart by doing the unusual. God bless them! But wonders never cease. I took two of the boys, and left the others to work and look after the place, but when I returned I found four of them down with fever. Apparently the thought of breaking up the happy home for a few days had been too much for them and they succumbed. I noticed that doctors state that fever is brought on by mental anxiety—it sure works accordingly here. Anyway, after a few days they were right again. They are peculiar. It wouldn't do for me to try a trip to Pentecost without taking them, or else they might all be dead when I came back. Well, we had a happy time at Maewo, and I hope the folk were cheered up as much as I was by the visit. I tried to get some more 'sobita' for injections whilst away, but the Melanesian missionaries couldn't give me any. So if the steamer doesn't come this week ours will be finished. The lot we ordered ages ago hasn't come yet. The necessary work has kept me too busy to make any attempt at constructing the well. The boys at times have been carrying sand and gravel, but no concreting has been done. On my own, I find my hands full. I tried some of the natives to see if they wanted a job, but the Americans have been digging deep again, and took away forty more a few weeks ago. They need the natives, so we can't do anything about it. I have had quite a number of calls from different quarters re sick folk, and there sure has been some tramping going on. We had a bad maternity case, and I took the patient, a young girl, to Lolowai, where Miss Samuels did a great job in saving her life. I couldn't leave the girl to die in

her village, and I was mighty glad, after an all-night job, to see her safe and well. I believe it has had a good effect on the village in making them realise that their superstitions are of no avail in such cases and that we are here to help them."—Harold J. Finger.

ANNUAL OFFERING

WITH final clearances yet to come from the States, the offering for 1943 stands in a very favorable position. The final position will be known in a few weeks' time. The figures to date are:

Victoria	£1663	(£35 increase).
South Australia	2080	(£230 increase).
New South Wales	609	'£68 less).
Queensland	573	(£104 increase). ¹
Western Australia	500	(£33 increase). ²
Tasmania	285	

£5710

¹ Western Australia will remit at end of month, but figure supplied is estimated on information to hand.

² Tasmania has remitted £225 and advised of a further £60. Last year Tasmanian remittance was too late for inclusion in annual offering. It seems clear that our aim (£6000) is likely to be reached. Last year the final figure was £5125. New South Wales will have remittances still to come, and should also reach a plus as well as all other States. Our grateful thanks are due to all.

CHINA REMITTANCE

FOLLOWING the advice from China that our earlier draft had been received, immediate application was made to the Commonwealth authorities to send another amount forward. This permission has been granted, and this further remittance should reach China by the end of August. We are glad that this new route is open to us, enabling regular sums to be forwarded. By this means all amounts should be brought to date by the end of the year. We will gladly receive gifts toward these subsidies—your past interest has enabled the Board to help our brethren continue work in outpost. Great things can be expected in the far west of China when once the Burma Road is opened again. We are likely to be called upon to widen our sympathy so that the work can expand.

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

BE STEADFAST

OUR minds must be firmly fixed on the ultimate goal. There must be no letting up, no turning aside, no evasion of our true purpose. To win the war is our one immediate aim. Let us therefore save methodically, setting apart portion of our income to work for VICTORY.

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Tasmania:—G. J. Foot, 32 Carr-st., New Town.

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Obituary

Mrs. M. A. Armstrong

THE church at Footscray, Vic., sustained a loss in the death on Aug. 8 of Mrs. Mary Ann Armstrong. Mrs. Armstrong became a member of the church at Footscray at an early age, and was one of the pioneer members in that district, and was one who had worshipped in the old meeting house in Paisley-st. She had always been a quiet and faithful worker, and was a loyal supporter of the women's work, and also of young people. For some time she had suffered from indifferent health, but when possible she was at the Lord's house on the Lord's day. A large circle of relatives and friends gathered at the home and the graveside testified to the high esteem in which our sister was held. W. Wakefield and D. C. Ritchie conducted the services at the home and the Footscray cemetery. The church extends sympathy to her daughters and brothers, and also to her daughter Jessie, Mrs. Galven, living at Albany, W.A.—W.H.G.W.

Mrs M. E. Corrigan

THE church at Albury, N.S.W., suffered the loss of one of her lovable and faithful members when, at the age of 78, Mrs. Mary Elizabeth Corrigan responded to the call to higher service on Lord's day, July 4. Born in Kent, England, on January 9, 1865, she came south to N.Z. when quite young. At the age of 18 she confessed her Lord and was baptised in the Dunedin tabernacle by the late Matthew Wood Green. After residing in Melbourne, and later in Sydney, she came to live in Albury after her husband's death in 1923. When, in 1928, the church began to break bread in Malcom's Hall, she was a regular attendant, linking up in more active service a little later. Of a bright and happy disposition, she carried her sickness bravely and cheerfully, loved her Lord with a wonderful affection, and gave to all who came her way a noble and positive testimony to the love of God and the value of his presence. There was a large attendance at the funeral service conducted in the church, and later at the Albury Cemetery at the interment. We pray that grace may be given to loved ones who mourn her passing.—H.I.W.

A. B. C. Demeral

THE church at Lygon-st. suffered a great loss when one of its deacons and most active workers, Claude Demeral, received the home-call suddenly on July 31. He was a devoted and gentle Christian of gracious character, loved and respected by all. Every interest in God's work absorbed him, and constituted his life's supreme concern. The lives of all whom he contacted were enriched by his faithful testimony. He was laid to rest in the presence of a sympathetic and sorrowing company of returned soldiers, Masonic and Christian brethren, representatives of each participating in the service at the graveside, which was conducted by S. R. Baker and T. H. Scambler. His widow's sorrow and ours is sanctified by the memory of his devoted life; and the assurance of the glory to come.—A.W.J.

Hannah Jane Flett

A LIFE breathed out in fragrance now blooms in richer beauty, and in larger sphere, having been transplanted on July 18. For years she sweetly witnessed, though not enjoying freedom from pain, and her latter days brought a deal of suffering, but her smile was always there. At the age of 25 she linked her life with Sutherland C. Flett, and coming to Queensland with him and a young family about 35 years ago, settled in Chinchilla district. The Lord's Table was immediately set up, and has remained the centre of witness and aggression at Wombo Creek throughout the passing years. She left us at the age of 74.

Her husband, a son (Edwin), three daughters (Mrs. J. Harling and Mesdames G. C. and L. G. Holt) await this side the trump; and one daughter (Mrs. Arthur Quire) and a young son who predeceased her many years ago have greeted her. On July 19 the writer laid the tired body to rest at Kingaroy.—H.C.S.

A. Knipe

AFTER having been an inmate and patient sufferer in the Horsham Base Hospital for two years, the death occurred on June 15 of Annie Knipe at the age of 76 years. Born at Ballarat, she made her decision in that city about 45 years ago. For the greater part of that period she was very active in the service of Christ and consistent in attendance at divine services. An accident partially incapacitated her for a number of years later, during which time she was brought to the services by car and had fellowship in Bible reading and prayer in the home. She was very spiritually minded, and it could be said she "walked by faith and not by sight." Her thoughtfulness for others and a passion for souls were outstanding characteristics. With a steady faith in God she waited hopefully for her departure, realising that "to be with Christ is far better." Christian sympathy is extended to the sorrowing relatives. The writer held a service at the chapel and the graveside.—Cecil W. Jackel.

Violet McNicol

ONLY in hospital three days, brought there with measles to which complications were added, Violet McNicol, at 28 years of age, bade her family "Good-night" as she went home, there to meet them, in the morning. Placid, sweet and gracious in manner, never absent from the table of the Lord, she leaves a memory cherished by all with whom she was associated. Two boys, the older seven years, a baby girl of six months, with her husband, deacon of the Kingaroy church and S.S. teacher, await reunion "in sure and certain hope." A service in the chapel preceded the ceremony at the Memerambi Cemetery, and large attendances paid eloquent tribute as dust received dust, "only till he come." On Aug. 15 an impressive and triumphant memorial service was held with a crowded chapel, the Kingaroy preacher conducting.—H.C.S.

Mrs. I. Stockbridge

THE church at Paddington, N.S.W., was called upon to part with one of its oldest members when Mrs. Isabella Stockbridge was called home on Aug. 22 at the age of 83 years. Mrs. Stockbridge was baptised by Thomas Bagley and continued faithfully for 44 years. Though latterly she was not able to attend the services, she always listened in to the radio for devotional and praise services. Born at Loch Gilpead, Scotland, she is the last member of a family of eleven, and leaves two sons and three daughters with a grand memory of a great mother; in addition there are eleven grandchildren and nine great grandchildren. To the loved ones we extend sincerest sympathy in the name of him who has taken the sting out of death and given us cause to rejoice in the knowledge that he is the resurrection and the life.—R. Greenhalgh.

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(Rev. 2: 7, 11, 17, 29)

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the sevenfold exhortation: "He that hath an
ear, let him hear what the Spirit saith unto
the churches." Cut off from God's high com-
mand, we can only flounder and bungle along
to disaster. Whereas effective communication
affords power to act and an authentic plan of
action.

We are reminded that two men lost in an
English coal mine blundered about in the dark
and dangerous tunnels, until one said, "Let us
sit still and detect which way the draught is
moving; it moves toward the shaft." At length
they picked up the clue that led to their de-
liverance. Our gallant men from Timor have
told how their re-establishing of radio com-
munication with the mainland was a grand
incitement to fresh and effective efforts which
led to their victory over the fearful odds
against them.

It is not otherwise in the greatest campaign
of the ages, in which we are engaged with
Christ. Thanks to faithful, listening souls,
questing groups and inquiring conferences or
conventions, our hope is strengthened, our
vision is renewed, "we know what we fight
for and love what we know." We can proceed
with a real and growing awareness of "God's
will in our time."—G. J. Andrews.

THOUGHT

*Kind words are the music of the
world. They have a power which
seems to be beyond natural causes.*
—F. W. Faber.

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With which is incorporated the Aged and Infirm
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Printed and Published by the Austral Printing
and Publishing Company Ltd., 528, 530 Elizabeth-
st., Melbourne, Victoria, Australia.