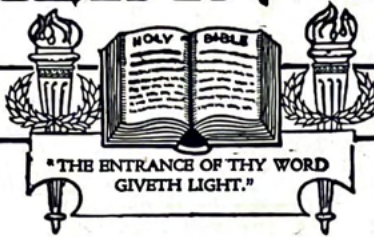


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A Motive for Unity

WHAT motive is urging us to work for the unity of Christians? The nature of our motive will affect the direction of our next steps toward union.

A fear of being overcome by world-forces may create a desire to bring unity within the church. We have heard people say that, unless the church unites, it will be swept aside by this or that political movement. This cry is raised by those who are fearful of what may happen to a divided church when it is opposed by a well organized world-force. "We must unite," they say in effect, "or we shall perish." To save the church from some defeat which they imagine will come upon it, these people seem to be urging that all teachings that seem to be hindering Christians uniting in one body ought to be swept aside. If such a motive were given full expression, many vital practices of the church would be cast away, and then, instead of being the church, it would become a weak association of people lacking conviction in the great truths of the Bible. To work for unity just for the purpose of saving the church is to work for defeat.

If the church seeks to save its life, it will lose it. So do not allow the motive of fear, or self-preservation, be the motive of the urge toward unity, but let a nobler creative force encourage us to reach toward that goal.

WE suspect that some have as a motive for unity the idea that it would bring great power to the church. "If the church were united," some say, "it would become the most powerful force in the world, then no nation would dare to withstand the church's decrees." Perhaps we have been guilty of thinking along similar lines, and have thought that a united church would have power to sweep aside social abuses; like the gambling evil and the drink traffic.

If we work for unity so as to gain power for the church in the affairs of society, we may be enticed to give up many truths that are, in fact, the source of the church's strength; and then we shall find that such a united church is too weak to exert authority in the world.

THERE is a motive set down in scripture which ought to urge us to work for Christian unity; it is the motive that Christ had when he prayed for the unity of his disciples and those who would come to believe on him through them. The Master's motive in praying for unity was that the disciples might be so united in the Father that the world would come to believe that God had sent his Son into the world. Unity must create the belief that God sent Jesus into the world, and reveal God's love for men (John 17: 24). Therefore Christian unity must compel men to believe in Christ, and it must show the

greatness of God's love. The motive urging us to work for unity must be related to the aim of winning men to Christ and of helping to reconcile sinners to God. We should not separate our efforts to show the way to unity from the New Testament teachings on the way of salvation. The prayer of Christ for unity was that the world might believe. Therefore a united church must be able to declare what a man must do to be saved.

If we respect Christ's motive in seeking a united church, we shall not allow any step to take us from the truths Christ taught concerning the salvation of man.

THE united church for which we are working must believe and teach the divine origin of Christ. Any move we make toward the development of unity must leave us full freedom to preach that truth of the scriptures. To sacrifice truth so as to gain the sympathy of a larger fellowship of men will not increase the strength of the church. Compromise might gain unity for a time, but soon it would fail, for it could not gain divine approval.

If we believe in Christ we shall do all in our power to keep his commandments. Christ commanded his followers to go everywhere to make disciples of all nations, and to baptize believers in the name of the Father, Son and Holy Spirit. Christ associated personal belief and surrender to God with Christian baptism. When we know of these commandments we cannot give them up nor cease preaching them, even although it may be urged that to do so a larger group of people may be encouraged to unite in an organic union. What may be gained in one direction will be outweighed by loss in the other. Christ designed his commands for the advantage of the church, and neglect of them will bring weakness. By obeying the request of Christ, men are brought into close fellowship with God, and such fellowship strengthens the lives of men and women in the church of the Lord Jesus.

WE urge therefore that one of the next steps we take to unite a divided church be made in accord with all that Christ taught and commanded with regard to the way of salvation. A united church that does not call attention to the need of obeying divine commands and also to the fact that Jesus is the Son of God, can never be a real, living body; in fact, it cannot exist at all except, perhaps, in some person's imagination. Those who give up truth with the hope of advancing the cause of unity will make no progress and will get nowhere in the end.

While there may be differences on some questions so far as members of the Restoration Movement and Baptists are

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Where Do We Go From Here?

*In view of the world's desperate need, and the weakness of a divided church,
Principal T. H. Scambler presents a spiritual unity for redemptive service as
the immediate objective of those who plead for complete Christian unity.*

THE world is at war! Millions of men and women and children are being desolated, dehumanised, destroyed. In a day of utter human need, the people of God are incapable of combining their redemptive forces for the salvation of the world. It is recorded as a mark of the everlasting disgrace of the Russian church that at the time of the revolution, while guns were pounding at the gates of Moscow, some ecclesiastics were gravely discussing in that very city the question of the color of sacred vestments. If we in our country and in this crisis are not quite so shamefully inept, we are nearly so, for we come together in endless discussion-groups to consider Christian unity, and we hold up the whole question over some matter of church polity or doctrine or practice. And the world is at war!

The world sadly needs what united Christianity could do for it to-day. There is no ethical force to compare with the church of God, if it could be organised and set to work. It is, however, a divided force; its energies are dissipated. Unfortunately, we do not care very much that it is so. We Christians in Australia are rather sorry the world is at war. It incommodes us somewhat. This rationing, and high taxation, and shortage of luxuries—very inconvenient! We fail to appreciate the utter devastation and demoralisation and starvation of vast areas of the earth's surface. Not that we could put an end to it now, if we were united. We might have done a great deal once. We might have a tremendous part in the world's recovery after the war if we could speak and act together as the people of God.

Here is a child drowning in a flooded drain. I call to a man near to help me save it. We could, together. But he says: You reject the doctrine of apostolic succession; I cannot unite with you to save a child. Silly! Yes, that is how silly we are. Over there is a group of children becoming submerged in the immoral conditions of life in the slums (or it may be in the paganised atmosphere of a new housing commission centre). Some people are anxious to do something about it. They call to us to help. Oh, no—they believe in infant sprinkling and baptismal regeneration. We cannot unite with them to save children from paganism and immorality until they amend their doctrines.

Some are saying again, That is all nonsense. Nobody would ever act that way. That is the way Christian people are acting all the time. They could work together in redemptive enterprises in which they are all supposed to be concerned, but they continue to divide their forces because they differ about names, or church polity, or religious practice. They place emphasis on the wrong things, and make division over matters that should be no more than occasions of interesting discussion among brethren. Before high heaven, if one man prefers to be known as a Baptist and another as a Christian only, why should that be a reason for division and hindering the work of God?

It would help us in our thinking on this subject if we remembered that there has developed an immense institutionalised type of Christianity through the ages. Institutional

Christianity, expressed in organisations, sacraments and forms of various kinds, has undoubtedly made a valuable contribution to the church's welfare—it has helped to "conserve the heritage of the past and maintain the historic continuity of Christianity" (Rall). It has also often been a great hindrance to progress. Every great renewal of life in the church through the Christian era has been a move away from the institutional to the spirit of Christianity—as, for instance, in the work of Luther, Wesley and Campbell. Baron von Hugel has pointed out what happens when the institutional side, legitimate in itself, becomes dominant—among other things "a predominance of political, legal, physically coercive concepts and practices" as against "spiritual sincerity and spontaneity and the liberty of the children of God."

Unfortunately while the church at large is beginning to realise the need of a united Christendom, it goes to work to attain unity on the basis of institutionalism instead of along the lines of its vital spiritual experiences.

The world is at war! Try to realise it. Christ is dishonored in his church because of its failure to represent him in the direst emergency the world has known. Are we prepared to let the world go on to utter damnation rather than unite with Christian men to save the world from paganism, unless those Christian men accept our ideas of institutionalised religion—the very things that Christ withstood and condemned in his own day? If a house is on fire and children are in the burning building, are we to sit down and discuss a man's ideas concerning sacramental religion before we are prepared to combine in an effort with him to save the children? The world is on fire, and a fate far more terrible than being burned to death awaits myriads of children, and the church has a mission and falls to accomplish it. Must we

forever call meetings and talk and talk about the platform of Christian unity, formulate a few impossible proposals, and go home and sleep comfortably as though we had done our duty?

Do you say, Our doctrine of baptism is scriptural; the name we wear is divine? They are, and we shall continue to preach them, faithfully and lovingly. It will not advance the cause of Christian unity, however, to bring these subjects forward for consideration as soon as the question of unity comes under review. There is a place for them; there will come a time when they must be considered. They do not belong to the approaches to this great subject. Let us unite in life and works now; it will enable us to unite in faith and order some day. To work in the reverse direction will surely place impassable barriers in the way of unity. The law of the sabbath was just as divine and scriptural for the Jews as any teaching we propound to-day. The sacrifices they offered in Christ's day were all according to the law. But Christ said "Go ye and learn what this meaneth, I desire mercy and not sacrifice." His contemporaries were making their institutionalised religion their standard of life, and a cloak for avoiding the more vital elements in God's requirements. What matters if a man does believe in apostolic succession, or wear a sectarian name, or hold erroneous ideas about baptism? Are they reasons—REASONS—for refraining from joining hands with him in an effort to save the world? You say, He makes them a reason. Perhaps he does. That is his sin. I am concerned about ours.

We must, because the world is at war, and God is dishonored by our disunity, and the world is being destroyed—we must be prepared to overcome all barriers to a full co-operation in service. This is the next step—this is where we go from here.

Our "steps towards unity" and "the essentials of unity," and the "platform of unity," valuable though they are, and important as they will be when the time is ripe for them, are not the next steps. Until the world is on its feet again, let us act on the basis of love and the desire to serve. This will not bring us to the final formal "organic" unity in Christ. When the day comes for that to be achieved, we as a people shall have a vital word to say. We cannot say it with advantage yet. We must earn the right to say it, by the practice of unity now.

"I've Got Sixpence"

W. R. Hibburt

I'VE got more than the amount in the refrain of the popular song entitled, "I've Got Sixpence." In fact, I've got seven shillings and a strong desire to buy some books on Christian union.

To-day I visited the Austral Publishing Company and was surprised that I could get a wonderful bargain. To-morrow I am investing my seven shillings in the following books and pamphlets:—

Adventuring for Christian Unity, Dean E. Walker, M.A., B.D.	1/9
Pioneering for Christian Unity, A. W. Stephenson, M.A.	1/6
Heralds of Christian Unity, Thos. Hagger	1/-
Towards a United Church—A Symposium	1/-
The Vision that Made a People, Frank C. Hunting	6d.
Towards the Unity of God's People, A. R. Main, M.A.	2d.
Why I Belong to the Church of Christ, A. R. Main, M.A.	2d.
New Testament Christianity, W. M. Robinson, M.A., D.D.	3d.
Alexander Campbell—an Apostle of Christian Union, Thos. Hagger	2d.
A Plea for a United Church, A. W. Stephenson, M.A.	2d.
Christian Unity, T. H. Scambler, B.A., Dip.Ed.	1d.
Principles of Union, E. L. Williams, M.A.	1d.
A United Church, A. L. Haddon, M.A.	1d.

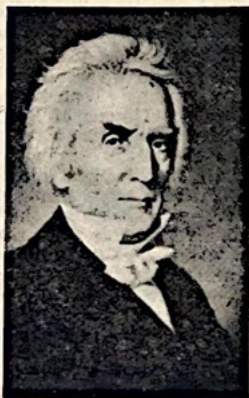
I am not only satisfied with the bargain, but assured that they will help me to play a constructive part in one of the world's major problems—Christian union.

The Spirit of Unity at Work

R. L. Williams, B.A., B.D., relates a personal experience in the adventure for Christian unity.

IN the light of the magnificent spirit of brotherliness and liberality towards the brethren of other doctrinal persuasions as expressed in Thomas Campbell's famous document known as the "Declaration and Address," it is unfortunate and significant that in Australia there is an attitude of question on the part of other religious bodies towards the churches of Christ.

And the question that exercises our minds is, What is responsible for this attitude on the part of others? It may be said to be due to a misunderstanding. But where does the misunderstanding lie? Does the fault rest entirely with others, or are we to blame



Alexander Campbell,
An earnest advocate of the union
of Christians.

for this unmistakable cleavage? There is something to be said to both sides of the question, and we would not for a moment suggest that our brethren of other communions are blameless in respect to an unforgivable attitude. But a word in season to ourselves. The misunderstanding is due in part to the fact that we have misunderstood ourselves and the genius of the things that we claim to present. This misunderstanding of ourselves has often led to a provincial and aggressive kind of evangelism which has given to us a false label in the eyes of Christians of other communions. It may be said that in our enthusiasm for what has often been called "visible results," the great issues of our movement have been sacrificed for the sake of matters of lesser moment. It must ever be kept before our minds that our heritage so splendidly conceived and maintained by the fathers of the movement is the rediscovery of the New Testament ideal and basis for the unity of all Christian believers. And it is obvious even to the most casual reader of the record, that the one outstanding factor in the history of the New Testament churches was the spirit of unity which held them together in spite of differences.

It was my privilege during several years of training in America to mingle freely with Christians who represented a great variety of denominational brands. Preachers and students from most every well-known Christian denomination, attended many of the lectures which were given by our own teachers. In many instances we got so close to each other that respective denominational labels were entirely forgotten. It was the freedom, warmth and sincerity of the fellowship that convinced us all that, in spite of certain differences of

doctrinal emphasis and interpretation, there is a unity of common experience in the deeper issues of Christ which is wide enough to embrace and high enough to transcend the most multiple of lesser matters. I returned home to Australia with that broadening experience of fellowship in Christ as one of the deepest impressions of those years. But when I came to Camberwell to discover the reserve with which the ministerial brethren received me, a reserve to which I had long since been so unaccustomed, I straightway proceeded to ask why. With due consideration for the natural reserve of Australians as compared with Americans, I knew that there was some reason beyond the question of disposition. It was soon that the realisation came that in the opinion of my brethren I represented a people who were provincial and exclusive in their outlook. Needless to say, the situation was a stinging reminder of the vision that originated our movement, and I resolved to penetrate the reserve and to break down whatever barriers existed in the minds of my brethren. The endeavor has resulted in the wonderfully satisfying experience of gaining their complete confidence and becoming a fully accredited member of the fraternity of Christian ministers.

In view of the misrepresentation of ourselves that has repeatedly marred our fullest fellowship with the Christians of other bodies, my motive has always been to show that we are not in the field to compete with other communions whose traditions are firmly embedded in their life and outlook; but to understand and love them, and in spite of different emphases to associate ourselves with them in demonstrating to the world that the Christian conception of brotherhood is a thorough-going and practicable reality. Until I was able to disabuse the minds of my brethren of the misconceptions which they had somehow got hold of, the things for which we stand as a people were neutralised at the outset. Remarks made from time to time in subsequent conversations revealed the deep

misconceptions that prevailed in the minds of some of my friends. For example, one man approached me on one occasion and said, "Would you tell me something about your people? I would like to know. I must confess that you are the first church of Christ preacher whom I have had the courage to approach in frank conversation." On another occasion I was in the company of two other members of the Ministers' Brotherhood when one of them, who is an outstanding leader in the religious world, said to us, "I do not regard you men any more as representatives of particular church bodies, but I look upon you rather as just Christians. And although I am known as a Presbyterian, I would much prefer you to regard me merely as a Christian."

That statement, which his brethren heartily endorsed, surely takes us somewhere near to the spirit of that unity which prevailed in the days of New Testament Christianity. It also indicates that in spots the modern Christian community is beginning to arrive at the place where the author of the "Declaration and Address" reached over a century ago. I have often expressed a little prayer of thankfulness to God for that statement which, in view of my earlier experience with the same brethren, seemed like a milestone of progress in the things for which we as a people stand.

As late in the day as it may appear to be, we must face the fact that one of our primary tasks even now is to persuade other Christian people of our bona fides, and thereby win their confidence, before we can make our maximum contribution to the reason to be of our movement, namely, the promotion of the unity of God's people.

A Motive for Unity

(Continued from front page.)

concerned, yet in their teaching concerning the Lordship of Christ and the need of obeying the command of baptism there is considerable agreement, enough agreement to make it an obligation on our part to explore every possibility of working together in unity in the interests of the kingdom of God. Therefore the efforts that are now being made in several of the Australian States to encourage closer co-operation with our Baptist brethren, ought to be developed. It is in such a direction that we can take a step toward unity in the truth.

Churchmen's Fellowship at Wangaratta, Vic.

AT the Victorian conference, in the discussion on Christian unity, G. O. Jackel reported on a movement among the churchmen of Wangaratta. A report was requested, and was received from Mr. A. Living, the president of the fellowship, a barrister and solicitor, and a member of the Church of England. Mr. Jackel says no preacher is a member of this fellowship—it was initiated and is carried on by the men of the congregations. Mr. Living says: "The Wangaratta Churchmen's Fellowship came into being some 18 months ago, and consists of churchmen of the Baptist, Presbyterian, Methodist, Anglican churches, churches of Christ and Salvation Army, all of whom desire to see a more truly Christlike spirit binding the various parts of the Christian church in the unity of the Spirit and in the bond of peace." The aim and object of the fellowship is to foster a desire for the reuniting of all who profess to be Christians in the sense that Christ prayed for his followers "that they might be one, even as thou and I art one, that the world might believe that thou hast sent me." The members of the fellowship, originally some ten in number, but now almost double, meet on the last Friday of the month for prayer, Bible study and discussion. A simple supper of tea and biscuit is partaken before dispersal. On one Sunday

(usually just before the meeting night) members attend divine service in each of the five churches and Army hall in succession. In some of the churches they receive a welcome at the service, and where possible they all partake of the Lord's Supper. At times they supply pulpits when the clergyman of a particular church may be indisposed, or absent. In November last three members of the Surrey Hills United Men's and Women's Fellowship visited the town. The pulpits of the various churches were occupied by the visitors during the Sunday services and at a pleasant Sunday afternoon in the Presbyterian hall such subjects as Christian economics and church reunion were outlined by the visitors. The Wangaratta Fellowship believes that it is justifying its existence in an endeavor to demonstrate to all church people that they should regard one another primarily as fellow-Christians, and further that each can have fellowship with the others by joining in praise and worship in any one of the divine services of the churches represented."

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Unity in a Rural Area

Howard Earle, of Kariva, Vic., writes of the manner in which fellowship among Christians has been developed by combined meetings.

IT was in a rural area that the fires of zeal for Christian unity first leapt into a flame. Thomas Campbell was minister in a country charge, in U.S.A., when his passion for unity among believers in Christ sought practical expression and precipitated the crisis that ultimately led to the Restoration Movement.

It is in rural areas that Christian unity is so desperately needed, and it is in rural areas that the fires are being kindled to-day.

It is in a rural area that we have been stoking the fires of our own and other people's zeal for unity.

We began by worshipping together. We considered that on Christmas Day we ought to unite our hearts and voices in praise to God for his unspeakable gift. We considered that on New Year's eve we ought to unite in presenting our bodies as living sacrifices unto God who, by his mercies, had brought us through another year and to a new year. We considered that on Good Friday we ought to worship him who so loved the world that he gave his only begotten Son, together. So for the past three years we have held united services on Christmas day, New Year's eve and Good Friday.

We went on to cultivate fellowship in other ways. We believe that fellowship must precede unity. So we sought to create fellowship among the ministers of the churches. Having led our people in united worship we felt we should lead them in fellowship one with another. We met from time to time to arrange a plan for giving religious instruction in the State schools of the area and to ar-

range meetings to receive the deputation of the British and Foreign Bible Society. Then we came to desire regular fellowship, and so established a ministers' fraternal—a fraternal for fellowship and service. Through our monthly meetings we have come to learn that there are some things we can do together that we could never hope to do through isolated individual effort. Already we have been to the Shire Council on two occasions to confer together on matters affecting the well-being of the whole community.

From the fellowship of the ministers we are moving out to create fellowship among the men of the churches. A day or two ago, plans had progressed far enough to announce that a men's club, open to the men of all the churches, would meet fortnightly in Wesley Hall.

We are hopeful of a further announcement being made in the near future that a youth fellowship, open to the young men and women of all the churches, will be created.

Through worship we came to desire fellowship, and inevitably we have come to desire to make a united witness. We have planned to hold a series of services or of witness in the Shire Hall, beginning on Sunday evening, June 4, when Mr. A. A. Hughes, M.L.A., will be the preacher.

We are confident of greater things in the coming days, because now we are experiencing the joy of united worship and fellowship and the power of united witness.

And what is true of one rural area is, or may be, true also of scores of others.

The Home Circle

J. C. F. Pittman

THE SEED

SOMEONE sowed a tiny seed,
Long ago;
Someone whispered, Lord, I plead—
Let it grow!
Where the seed was, now a tree
Lives and grows,
But the power a prayer may be—
No one knows —F.M.N.

BOTH EYES ON CHRIST

YOU and I must have both eyes upon Christ. So many Christians seem to have one eye upon the world, and the other eye upon him, just a casual look at the Lord. But to reflect his glory the whole life has to be turned to him, concentrated upon him. My friends, does Christ fill your horizon? Is your life set toward him? I remember once at my mission in Wandsworth, I had a vicar to speak to my people, and he rather startled us with the way he began. He said: "I want to give you people some good advice. Don't squint." My folks looked at me, and I looked at them, and we wondered what was going to happen next. Then he went on to describe the beautiful scene of Peter stepping out of the boat and walking on the sea toward his Lord; and then Peter began to sink, and Christ stretched out his hand and saved him and brought him back again into the boat. And when they reached the shore, the Lord said to his disciples, "Wherefore didst thou doubt?" And he told my people that the root meaning of that word "doubt" was just this—looking two ways at once. Peter, why did you begin to sink? Because you had one eye upon the Christ, and the other eye upon the billows and the storm around you. The secret of walking on the water is just this—both eyes on Christ.—Selected.

Her Pa.—"Do you realise you have been here to dinner every day this week?"

Lover.—"That's O.K. I have fixed up at my lodgings to have only bed and breakfast in future."

Notes on Current Topics

Thomas Carlyle's Religion

THOMAS CARLYLE was much criticised in his lifetime, and has been much neglected since his death. The sage of Ecclefechan was not clothed in soft raiment; and he was rugged, stern and somewhat forbidding in demeanour as well as forthright in speech. His books are not easy to read—they cannot be compared with snippety pictorial newspapers for use in crowded business trains! But Carlyle was a great man who wrote great books. If I say that I much enjoyed a recent essay on Thomas Carlyle by Dr. F. W. Boreham some reader may find an easy explanation. Dr. Boreham praises Carlyle, but remains "this side idolatry." He agrees with the verdict of Lord Morley that Carlyle was "one of the mightiest moral forces of all time, while his influence upon our literature is as salutary as it is permanent."

Carlyle was charged with being an unbeliever, and it is the refutation of this charge which specially interested me in the essay mentioned above. Dr. Boreham writes: "On his forty-ninth birthday I find him writing one of his lovely letters to that wonderful mother of his. 'This time nine and forty years ago,' he says, 'I was a small infant a few hours old, lying, unconscious, in your kind bosom, you piously rejoicing over me—appointed to love me while life lasted to us both. Surely, we may both say, as the old Hebrews devotedly did, *Hitherto hath the Lord helped us!* Yes, for all our sorrows and difficulties we have not been without help, neither shall we be.' And in one of his last letters he tells his friend, Erskine of Linlathen, of the comfort he finds, on sleepless nights, in meditating on the fatherly love of God." That is a beau-

tiful confession and statement. It is such a faith that we need to have to-day.

Co-operative Action

The expression of a desire for unity is one of the most prominent features of modern church conferences. The imperative need to heal the divisions of Christendom if an adequate impact is to be made upon the world is constantly being stressed. An astonishing change, in which every lover of Christ should rejoice, has come over believers in nearly all communions. I note that the Victorian Presbyterian Assembly is reported to have approved the principle of a federal union of churches as a preliminary step towards complete unity, and has authorised the Christian Unity Committee to confer with the Methodist and Congregational Churches on possible plans of co-operation. Preaching in Chalmers Presbyterian Church, Sydney, on May 7, the minister, Mr. D. F. Brandt, made a strong plea for unity, urging also that we do not wait for corporate union before working together against common evils such as materialism, paganism, growing disregard of the Lord's day, and a lack of idealism and collective responsibility which allows giant social evils to flourish. For members of churches of Christ I think I may say that while nothing short of a visible, organic union on a New Testament basis can be regarded as fully satisfactory, we shall gladly co-operate with all who love the Lord Jesus Christ in an earnest endeavor to defend the sacred beliefs which we share in common, and to oppose the growing evils of the times.

The Family Altar

TOPIC.—QUERULOUS QUESTIONING

- May 29—Isaiah 55.
- " 30—1 Tim. 1: 3-11.
- " 31—1 Tim. 6: 1-6.
- June 1—2 Tim. 2: 22-28.
- " 2—Titus 3: 1-10.
- " 3—John 11: 30-37.
- " 4—Job 14: 1-14; John 11: 38-46.

"COULD not Jesus have caused that this man should not die?" asked some who saw him weep. "Could not our Lord have prevented this awful war? Could he not, through all past ages, have saved the world from sin and suffering, and so ordain that they shall never trouble us in time or eternity?" men ask even now. It appears that there is but one reply to all such questions, viz., that by so doing God would thwart his own plans. In the case of Lazarus, had his sickness been cured, the miracle of resurrection would not have been wrought. In the other cases, his eternal purpose would be thwarted, for he would take from man the freedom of choice with which he is endowed (a nature which he would surely have chosen for himself rather than being a mere machine), and his own plan to save the world through acceptance of Christ our Redeemer, would have been prevented.

The Australian Christian

A. R. MAIN.

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Religion on the Air in New Zealand

G. R. Stirling, of New Zealand, tells of the interest in religious broadcasts, an experiment in liquor reform and missionary progress.

THE churches have always been well treated by the broadcasting authorities here in New Zealand. Churches get a good share of time in daily and Sunday broadcasts. As well as this, the Christian message has been on the air on many other occasions in the normal programmes. Every week now we are getting Dorothy Sayers' play on the life of Christ, "The Man Born to be King." It is having a very enthusiastic reception. Even secular opinion agrees that this is the best piece of Christian propaganda that has come to the New Zealand public for years.

The Auckland Inter-church Council on Public Affairs has been using several sessions a month on both national and commercial stations in connection with a recent appeal to the community for a Christian moral basis for life. Dramatic conversations between ministers and parents of delinquent children and pithy talks on the relation of the Christian faith and ethics to modern life have characterised the broadcasts.

Recently on a national hook up, Archbishop West-Watson, distinguished Anglican and leader in New Zealand inter-church life, was heard giving the Christian way of looking at rationing. This was sponsored by the Government.

Other programmes coming weekly are the Archbishop of Canterbury's talks, and talks by some of the world's great Christian leaders on post-war reconstruction.

The N.Z. Listener, official organ of national broadcasting, is also generous in the space it gives to religious affairs. Frequent leading articles discuss religious matters, and scarcely an issue goes by without some reference to some great church leader or movement.

At the recent elections, the city of Invercargill went "wet" again after many years, and just by about five or six votes. Parliament has recently given many long hours of debate to discussion about the management of the liquor trade in Invercargill. The debate was considered important because the Invercargill experiment will most likely determine future policy throughout the Dominion. The opinion of the Government was that much of the evil of the liquor trade and much of the law-breaking connected with it was due to its control by private enterprise. So in Invercargill the whole liquor business will be community-owned, being run by salaried administrators, who will be answerable to the Invercargill people. In this way hours and sales can be strictly controlled. Profits accruing from the sale of liquor will now go to educational and recreational institutions of the city.

It is interesting to note that the W.C.T.U. of New Zealand has lodged an official protest on the grounds that the sin of the private owner in selling liquor is now taken over by the people as a whole.

History has been made in our Southern Rhodesian mission. The mission has now developed to the stage where the Africans themselves are able to take a large part of the control of the mission. Representatives of all the churches in the Lundi area met and elected eight of their number as a management committee to take the oversight of the thirty-three churches, the gathering of the offerings, the paying of the preachers, the care of the buildings and extension work. This relieves Garfield Todd of much detailed work

and enables him to shape policy in other major matters. It is also a step on the way to an indigenous church of Christ in Southern Rhodesia. J. N. Hambelo, the chairman of the new committee, said in his speech, "I have been a servant of Dadaya for twenty years, and some of us have been wondering if we would ever grow up and accept the responsibilities of grown-up sons. Now our father (Mr. Todd) is handing the work over to us. It will be his turn to sit in the village and advise us and give us praise, but it is for us to go into the fields and work. This is the dawn of a new day in Dadaya, for we have entered upon our manhood. Let us accept this responsibility with both hands and let us show our father that his confidence in us is rightly placed."

During the year there have been 506 decisions and 380 baptisms. Six new schools have been opened. A maternity home has been erected. Six new church buildings have been built. Higher secondary education has been given at Dadaya, this being the first time that Southern Rhodesian natives have received it. All candidates were successful in final examinations in this section. N. Sitole, in the vanguard of progress amongst Southern Rhodesian natives, now studies for his arts degree. Five young Dadayans who have passed through our school are now back on the staff. The new Perkins memorial church building at Dadaya is under construction. At present meetings of the Dadaya church are held outside as the present building will not accommodate the membership.



Praise Be To Thee

LORD, thou art God, which hast made heaven, and earth, and the sea, and all that in them is.—Acts 14: 15.

At the rising and the setting of the sun,
To thee, for all thy work well done,
To thee, for all our length of days,
To thee, O God, to thee be praise.

How blue the sky; the river's sheen,
Mirroring clear the hillside's green,
Retells the tale of willow tree,
Of rainbow tinted wild sweet-pea,
Of daintly blossomed cherry, bough
All gaily dressed for spring-time now.
O heavenly dome of our fair land
Thy blessings send with lavish hand.

How soft the breezes, still the wind
Among the ivy vines entwined
About the myrtle branches mauve,
That shelter this green, lovely grove;
Violet the haze 'neath swaying boughs
Stirred by the song which through them
soughs;
See where the slanting sunbeams woo
The trees that grace this avenue.

How swift the swallow's tireless flight,
Smooth flies the lark through rosy light,
Clear sings the blue-bird to the dawn,
The merle on wings of song is borne
Up through the morning's golden gleam;
The sunlight dapples the murm'rous
stream

Where, 'mid the lilies' ivory,
The slow swan glideth gracefully.

At the rising and the setting of the sun,
To thee, for all thy work well done,
To thee, for all our length of days,
To thee, O God, to thee be praise.

—St. Clair Saunders, Taree, N.S.W.

Our Young People

W. R. Hibbert



SETTING THE THAMES ON FIRE

MOST people of the elder generation can recall youthful dissatisfaction and burning desires to right the wrongs of the world in dynamic outbursts of reformative zeal—to quote an old saying which is as true to-day as when it was coined, "To set the Thames on fire." This is a state of mind which can easily be capitalised by such men as Hitler, well versed in crowd psychology and the appeal to the emotions to further their own particular schemes.

Youth and their zeal to "set the Thames on fire" will be needed to give us a better after-the-war world. It will be tragic if youth become allied to the wrong leaders. Nothing will be achieved towards bringing about the best of all worlds unless it is realised that new policies and new political faiths must have as a background the laws of God and the teachings of Christ. It is the responsibility of the church to supply this leadership. At the moment it appears to be coming from without rather than from within the church.

Is it not possible for the church to introduce youth to the Man Christ Jesus and his programme? How great and challenging the Leader and the programme!

THE NATION'S BLOOD-STREAM

HOW does the nation enrich its blood-stream? Those who attended the Interchurch Girls' Fellowship demonstration in Melbourne Town Hall on May 16 know the answer. Over 3000 young women, representing the Protestant churches, provided evidence of the splendid type of young women who, day by day, put the Christian content into their life. At this hour in our national life the Christian forces of the community are warranted in demonstrating their strength and purposefulness.

Miss Allison Thompson, secretary of Churches of Christ Girls' Fellowship, is secretary of the Victorian Inter-church Girls' Fellowship.

VICTORIA

A GROUP of young women have a vision concerning a Victorian Girls' Fellowship. The fellowship has an attractive and practical programme to offer. The annual meeting is being held in the church of Christ, Rathdown-st., Carlton, on Wednesday, May 31.

Under the title of Pleasant Saturday Evenings, the Young People's Department has arranged a series of meetings where the young people from the churches may fraternise. There is a change of programme every twenty minutes. Youth entertain youth as they share their cultural and creative interests. The remaining sessions take place at North Richmond school hall, Coppin-st., Richmond, on Saturdays, May 27 and June 3.

The Victorian Young People's Department is responsible for the "Sunday School of the Air" sessions over 3DB during the month of June. A. B. Withers, C. J. Robinson and V. O. Stafford present the story; Hartwell, West Preston, Reservoir and East Malvern schools provide the choirs.

Here and There

Hamilton

On May 22 we received the following telegram:—"E. C. Hinrichsen conducted Wollongong (N.S.W.) third anniversary; wonderful meetings; 11 decisions at night."

The Victorian Committee for Promotion of Christian Union supplied the articles for this number. The committee desires that churches emphasise the subject of Christian union on May 28, it being the anniversary of the commencement of the church on the day of Pentecost.

Mr. Ralph Moore has been appointed to the deputational staff of the British and Foreign Bible Society. Mr. Moore has just completed ten years' service as a home missionary in the Presbyterian church. His first itinerary for the society is planned to include the Numurkah district.

We are sorry to learn that the son-in-law of Chaplain C. Young, Flight-Sergeant Donald Abbey, is reported to have been brought down and to have been killed while in action. He was captain of a Catalina. Mr. Abbey, who was a member of Preston church, Vic., was stated to have been a very talented and devoted airman.

The final meeting in connection with 63rd anniversary of the Bible school at Doncaster, Vic., was held in local hall on May 14. There was a good attendance. A splendid programme was presented by scholars, including items by kinders. A scriptural drama entitled "Mary and Martha" was given, preceded by a pictorial version of the gospel shown on lantern slides. All items were highly appreciated. Proceeds of admission, £7/11/-, were handed to local Red Cross branch.

At Grote-st., Adelaide, S.A., on May 7, a "back to Sunday school" was held to commemorate 60th anniversary of opening of school hall. Mr. and Mrs. Hagger, of Victoria, brought greetings, also Mrs. Hemer and Miss Hancock, after which about 40 sat to an enjoyable tea and time of fellowship. At evening service a young lad assisted, and young people sang in addition to senior choir. W. Beiler gave appropriate addresses. On May 10 Mr. Riches presented lantern slides of work amongst lepers. May 14 was observed as Mother's Day, when Mr. Beiler gave appreciated addresses. One hundred and twenty broke bread for day. At evening service Mrs. Roberts, 81, and Mrs. Cleveland, 80, two of the oldest members present, were presented with a bouquet of white flowers. A duet by W. Watson and Miss G. Mossop was appreciated. Mrs. DeLaine is out of hospital and doing well after operation.

To celebrate the diamond jubilee of the church at York, S.A., Jas. E. Webb, of Mile End, conducted evangelistic services in the chapel, from April 30 to May 11. The attendances were encouraging, and there was one decision for Christ. The song services were led by A. Glastonbury, of Cottonville. Miss Mossop presided at the piano on the week nights. Local and visiting brethren and sisters helped with special items of song. At the close of the final service, supper was served, and E. J. Harding and S. H. Young voiced the thanks of the church to the missionaries and to those who had assisted. Mr. Rootes, on behalf of the church, presented gifts of books to missionary and song-leader.

W. B. Payne writes: "Twenty-eight years ago D. Turnbull gathered several of the brethren together, and set up the Lord's Table in Rochester, Vic., and a mission was conducted by G. E. Burns and J. E. Shipway. Rochester was linked with Echuca in a circuit with J. E. Shipway as preacher. In 1920 the Home Missionary Committee arranged a mission with E. C. Hinrichsen and Les. Clay. Then through the Church Extension Committee, a church building was erected and a well-established church planted. For a number of years the work was carried on by students of Glen Iris. At the recent annual business meeting, Mr.

Turnbull announced that he was leaving Rochester to live in Melbourne. This was quite a shock, as Mr. and Mrs. Turnbull seemed an indispensable part of the church. A suggestion was made that the church debt be cleared before their departure, so a special offering was taken on Mr. Turnbull's last Sunday, which resulted in the clearing of the debt. After the service a gift-token of love was given to Mr. and Mrs. Turnbull. Since 1928 the work at Rochester has been carried on in periods by W. B. Payne, G. Woolnough, A. C. Mudford, H. Hargreaves, R. Hall and G. Hamilton (the present secretary). Since June, 1943, W. B. Payne has again been the preacher. The church is in good heart; attendances are very good."

All services at Hamilton, N.S.W., have had increased attendances during past month, particularly gospel services. An Anzac service was held on Sunday night, April 23, when the calling of the names of Service men connected with the church was followed by special intercession. A married lady confessed Christ. At evening service on April 30, the Hamilton Red Cross paraded and Miss Grisdale rendered a negro spiritual. Youth Week was celebrated on May 7. Chaplain Tease spoke at Berean Bible class, when a record number of 35 attended. He also addressed gospel service, when several items were rendered by young people. The largest morning service for two years was held on May 14. At night a large number attended a mothers' service, when Ladies' Guild formed the choir and Lloyd Jones preached. The church has been delighted to secure the services of Stan. Roberts as superintendent of school.

Prisoners of war in Germany are visited by prisoner of war chaplains of their own nationality, who make regular trips to camps to conduct services. Prison camp churches have become firmly established now, with the help of the Red Cross Society, who have sent quantities of Bibles, New Testaments, hymnbooks and religious literature to prison camps. At Easter, Red Cross sends pamphlets to guide prisoners of war in their special Easter services, and last Christmas many of the camps received copies of a nativity play from the society.

Story of Christ on Radio

"THE Man Born to be King," by Dorothy I. Savers, is a broadcast presentation in modern language of the story in the four Gospels. It aroused intense interest when first broadcast by the B.B.C. (Great Britain). This story of Christ's life is in modern conversational English, which reproduces the colloquial atmosphere of the Greek original to make the characters live as real people recognisable in modern types, and to present Christ himself as a vivid personality in action. It is considered to be a missionary enterprise in the truest sense. Reports on this radio production indicate that it will create great interest. It would be a great help if all those not interested in Christianity could be persuaded to listen to this graphic presentation of the life of Christ.

The A.B.C. will present the B.B.C.'s actual performance, produced by Val Gielgud, on the national network on successive Sundays, starting on June 4, at an hour that will enable churchgoers to hear them. The time will be 9.15 p.m. in all States except South Australia, where it will be 8.45 p.m. More information concerning this production may be given later.

From Week to Week

PROOF that differences of beliefs do not hinder churches uniting so as to gain some definite common aim is shown in the united request of seven religious communions to have the word "secular" removed from the Victorian Education Act. Protestants and Roman Catholics came to an agreement on several propositions, so that the children of Victoria may have an opportunity of securing an education that has a moral and spiritual basis. The Premier agreed to present to his Cabinet the following proposals:—

"1. That the word 'secular' be removed from the Education Act.

"2. That legal provision be made to allow accredited representatives of religious denominations to give religious instruction on the basis of an agreed syllabus twice a week during school hours to children whose parents are willing.

"3. That ministers of religion, when authorised by the recognised authority of their denomination, have the right to give instruction to children of their own denomination.

"The statement said that the removal of the word 'secular' did not imply the giving of formal religious instruction by departmental teachers. It was suggested, however, that specific provision be made in the act for lessons on personal conduct, public duty, and community service, as well as health and temperance."

Empire Day does not receive much attention these days. However, the aims set down in the declaration signed by the King and the Prime Ministers of Great Britain, Canada, Australia, New Zealand, and South Africa will bring pleasure to many throughout the world. I rejoice to find the following statement in the declaration:—

"The people of the British Empire and the Commonwealth of Nations willingly make their sacrifice to the common cause. We seek no

advantage for ourselves at the cost of others. We desire the welfare and social advance of all nations and that they may help each other to better and broader days.

"We affirm that after the war a world organisation to maintain peace and security should be set up and endowed with the necessary power and authority to prevent aggression and violence.

"In a world torn by strife we have met here in unity. That unity finds its strength not in any formal bond, but in the hidden spring from which human action flows."

ADDRESS

Mrs. C. Watkins (secretary Tasmanian Women's Auxiliary Executive).—38 Queen-st., Sandy Bay, Hobart.

Expounding the Word

"Believe and Live" (Gospel of John), Dr. D. L. Pettingill, 2/10 (3/04).

"Christ Interpreted" (Epistle to Romans), C. H. Nash, 4/9 (5/14).

"An Outline of Epistle to Romans," C. A. Coates, 5/- (5/44).

"Helps to the Study of Philippians," Dr. W. Milson Cash, 1/9 (1/114).

"Lectures on Epistle to Colossians," Wm. Lincoln, 3/4 (3/64).

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News of the Churches

Tasmania

Hobart (Collins-st.).—During May, C. P. Hughes arranged special Sunday evening services. The first was youth night, commencing with monthly fellowship tea; speaker, Mrs. V. Couch. Young people took part in gospel service. Bruce Stranger and Mrs. Cooper each sang a solo. On May 14, Mother's Day, the men's choir was a feature, with David Stranger soloist. Third Sunday was family night, and fourth a civic night. The choir is rendering fine service under leadership of C. Hughes. Y.P.S.C.E. is a live society, and having splendid meetings. On May 9 they held meeting at home of Mrs. Olson, an elderly member.

Launceston (Margaret-st.).—At evening service on May 7 a young woman who had made her stand the previous Sunday was baptised. At morning service on May 14, W. H. Rainey, Commonwealth secretary of B. and F. Bible Society, was speaker. Junior choir rendered items at a Mother's Day service in evening. S. H. Wilson was speaker. Miss Gwen Foot has been appointed superintendent of Intermediate C.E. Society. Mrs. Libby is very ill, and Mesdames H. Sulzberger and S. Wilson have been laid aside. Bruce Burn and Colin Orr (both now in the Services) have been home on leave and had fellowship with the church.

Queensland

Hawthorne.—Christian Women's Fellowship held a successful morning tea on April 27. A number of visitors were present. Mr. Kirkwood, preacher of Moorooka church, gave an appropriate address. Church funds will benefit by over £6. Mother's Day was observed and reference made to commencement of Mr. Rothery's second year of service. It is felt that every sphere of church activity is on the up-grade.

MOTHERS HONORED

STATE AIM TO GAIN 500 CONVERTS DISCUSSED

ROMA.—Bible school held annual picnic on May 1, 100 being present. Mr. Greenwood, State organiser, paid a visit on May 9, and at night met church officers and discussed future work in connection with decision of Home Mission Committee in its aim for 500 conversions during year. On May 14, Mother's Day was observed with special services. In morning a bouquet was presented to every mother of church, and at night mothers of church conducted the service, which was broadcast. The address was given by Mrs. Wylie. During afternoon Mrs. S. L. Neil and Mrs. E. W. Thrupp visited the hospital and presented every mother with a bouquet and text. Y.P.S.C.E. meeting on May 11 took the form of a mothers' service; there were 29 present.

Mackay.—Mr. Millar, of Charters Towers, is conducting a six weeks' ministry with the church. Meetings are well attended, especially gospel services. Fellowship has been enjoyed with visitors, including several American brethren. On May 12 the Sunday school gave an interesting Mother's Day concert. An offering of £2/7/- was handed to church officers. Mr. Millar has been able to do much visitation, and helpful contacts have been made with non-members.

Gympie-Monkland.—Mother's Day was observed with appropriate addresses and singing, special hymn-sheets being used both at Monkland and Gympie. C.E. societies entertained mothers at their week-night meetings, and Gympie kinders had an open session for mothers. Endeavorers at both places decorated chapels with white flowers and distributed tokens to all who came, while a special visitation of hospital was also made. One young man made the confession at Gympie.

Toowoomba.—Women's Mission Band has decided to work for purchasing of a manse. Baptist young people were guests of Y.P.F. at tea and social on May 6. They also contributed to programme for devotional meeting. Harlaxton S.S. prepared Mother's Day programme and entertained mothers on May 14. A mothers' tea, organised by S.S. staff and Y.P.F., was well attended. G. W. Pittendrigh (Methodist minister) gave an appropriate address. Assistant Chaplain-General Collins told of experiences in Middle East at April "fellowship hour." Men's Brotherhood meets monthly to train for more efficient service. Baptists, Congregationalists, the Salvation Army and our own members held a united service in our building on Anzac Day. Sympathy is extended to Mr. and Mrs. Reg. Adams, whose only child passed away suddenly on May 14.

Bundaberg.—On morning of May 14 Mr. Tomkinson, of China Inland Mission, gave an interesting address. Mother's Day was observed. Pte. Frank Collingwood, home on leave from New Guinea, and his mother from Lismore, N.S.W., were visitors in morning. Pte. Collingwood gave an inspiring gospel message at night, when senior Girls' Club paraded. Owing to continued ill-health, Mrs. Pohle has been compelled to relinquish leadership of Good Companions' Club, and Miss Coral Chappell is now doing splendid work as leader. On afternoon of May 13 the Good Companions honored their mothers at a social. On Monday night the senior Girls' Club, under their leader, Miss Muriel Cedergreen, held a mothers' social, all mothers of church being honored. After seven months in Orthopedic Hospital in Toowoomba suffering effect of war injuries, Cpl. Cliff Lassig spent sick leave among relatives and friends before returning to hospital for further treatment. Gladys Christensen, A.W.A.S., was married to Pte. Atkins on April 22. In absence of the preacher, Mr. Whitney, of Presbyterian church, officiated. Geo. Linderberg was laid to rest after very brief illness on May 9. Sympathy has been extended to his family.

Western Australia

North Perth.—Meetings for past month were inspirational. Interest in all departments has greatly increased. Mr. Thickins is untiring in his labors. Six were added to church. Mother's Day services were excellent. Girls' Club entertained mothers at an evening. Monthly after-meeting services are promising. Visiting speakers have been Mr. Duckett and Chaplain Miles.

Maylands.—Preacher on morning of May 7 was C. R. Burdeu. In evening Y.W.L. took part in exercises. A. McRoberts preached to a large congregation. On May 14 three services were well attended, especially afternoon for mothers. Girls' Club held successful and appreciated mothers' and daughters' night on May 16. A. McRoberts leads party to Woolooloo Sanatorium monthly, where a fine responsive work is done for patients. Members rejoice in Mrs. Burdeu's partial recovery.

Inglewood.—During April helpful addresses were given by Mr. Sherman and visiting speakers. On April 23 A. Anderson gave a talk to Bible school. T. Marsden, an isolated member, gave morning address. In evening a baptismal service was conducted. L. Peacock assisted Mr. Sherman, who after the baptism

gave a fine message on the Restoration Movement. Ladies' Guild is doing good work with Mrs. Yelland, president, and Mrs. L. Peacock, secretary. £3/5/- was handed the church treasurer for manse fund, and a talent scheme has been started for same purpose.

Fremantle.—Sunday school at North Fremantle held a successful anniversary on Apr. 23 and 25. School building is now free of debt. Len Taylor, after severe illness and convalescence, is resuming duty, but S. Thomson continues very ill at his residence. Mrs. Stenhouse is very sick, and Mrs. Lindsay and her son Frank have suffered the loss of husband and father. On May 7 a young woman, Christine Deller, of Jandakot, was baptised. Miss Ruth Whelan, after long and useful service in school and Endeavor, as well as at the organ in church services, has removed to Eastern States, and at Brisbane on April 11 was married to Mr. Peter Thygesen. Among recent visitors has been Mr. Smith, of Bordertown, S.A.

CHAPEL PACKED

SERVICE MEN ACCEPT CHURCH INVITATION

PERTH.—Bible school is at present "on top" in increase and attendance campaign. At 11 a.m. on May 14, visitors included Lieut. B. N. Panton and L. Leopold, of S.A. A talk by J. K. Robinson was helpful. During day a number of male members took up positions in city streets and invited Servicemen and women to gospel meeting. As a result the fighting forces in and around Perth rallied to Lake-st. chapel. The building was packed at 7.30 p.m. with keenly interested hearers. A Mother's Day celebration was held. E. R. Berry and A. B. Povey rendered a duet, and V. Pallot a solo. J. W. Eddleston (Presbyterian church, Albany), known as "the singing pastor," was present. Mr. Robinson preached. A Bible school scholar decided for Christ. A happy day's proceedings closed, when Mr. Berry led a song-service, and supper was served.

Kalgoorlie.—The visit of A. Anderson on April 25 and 26 was much appreciated, and he left a stirring challenge for a foreign mission outlook. Mrs. Dave Ewers beautifully rendered a solo. Mr. Fitch has been in hospital, and the church is thankful to R. Beard, Lewis Park and F. Stephenson, who occupied the platform effectively. Messages in song have been presented by Mrs. Tonkin and Mrs. Ewers, Miss Shirley Morrow and Ben Wesley. Youth Sunday was observed on May 7, when young members of church took parts in services of the day. Bible school on Mother's Day presented a programme in afternoon when the cradle roll superintendent, Mrs. E. M. Pascoe, presented posies with messages to mothers of members of roll. Ben Wesley was speaker for afternoon. Mr. Fitch is now about again. During his illness F. Stephenson compered children's broadcast choir over station 6KG.

South Australia

Glenelg.—On May 14 two young men made the good confession, D. Pike being the preacher.

Prospect.—Endeavorers took part in Northern District Union jubilee at special services throughout week. Intermediate C.E. won intermediate banner donated by union. Mother's Day services were conducted on May 14. A. E. Brown exhorted the church. Fellowship was enjoyed with visitors. Mr. Mansell is still sick.

Semaphore.—A youth service was held on May 7, when young people took part, and youth choir rendered special singing. Women's Mission Band held monthly meeting on May 9, Miss H. Grant being speaker. At a recent officers' meeting, it was announced that £600

Victoria

had been loaned free of interest to pay off debt on manse. Special efforts will be made to repay money in six years. Bible school reports six new scholars, and numbers attending Bible Study Fellowship are increasing. Offering for Young People's Department realised more than £6.

Norwood.—The church welcomed home John Folland on leave. Church annual business meeting was held on May 10, when the following were elected deacons: H. Canfield, E. J. Johnson, C. J. Parker, L. R. Parker, A. Latta, J. N. Tilley, C. C. Johnson and F. W. Francis. Report of year's work was very encouraging—the best for a number of years. Treasurer reported that church had contributed in straight-out offerings £1368/14/7 for all purposes. A. J. Ingham has completed six years' service with the church. Mother's Day services were held on May 14, and on 15th combined Endeavor societies held a meeting for mothers of church, when Miss Edna Vawser gave an interesting talk on mothers of India.

Queenstown.—A lad from Bible school, Ray Herde, has made his confession. Mother's Day services were well attended. Mr. Morris, from Cheltenham, and Mr. Brooker delivered good addresses. A male choir gave several items at gospel service. I.C.E. Society held a service in memory of mother on May 12, when Mr. Brooker gave a message. Young People's Society enjoys good meetings. Newly-appointed officers of society were welcomed to their positions with Mr. Myhill leader. A camp fire meeting was held in lecture hall, and an address delivered by Mr. Hinde to about 60 members of society and visitors. Girls' Wattle Club with assistance of other artists gave an evening and entertainment in chapel to a large audience. Mr. Foote, sen., an elder and regular member of choir, was tendered a social by choir members on his 80th birthday; a presentation was made. A. Holmes and A. J. Parker, a deacon and doorkeeper, have been removed to hospital. Sympathy is extended to relatives of late J. H. Hawkes, who for many years assisted with exhortations at Sunday morning services.

Aldgate Valley.—J.C.E. held Mother's Day meeting on May 14. Items were given and an encouraging message by G. T. Fitzgerald. Lunch in kinder room was appreciated by the juniors. Splendid services and attendances continue. During April Dulcie Nation made the good confession and was baptised. On April 30 Youth Sunday was celebrated. Excellent addresses were given by Mr. Fitzgerald, and during evening service combined choir of juniors and S.S. scholars assisted. Harvest thanksgiving services were held in March with fine display. The goods were sent to Stirling District Hospital. Combined Bible school picnic was held on March 25 at National Park. Fellowship of visitors and members on leave has been enjoyed. Early in year R. Philp and R. L. Harslett were home on leave. A. Harslett has been discharged and has resumed duties as deacon. Pte. Jim Shanks, returned from New Guinea, has had fellowship with the church. J.C.E. has re-opened under leadership of H. Aikland. W. G. Oram has returned home after a holiday and meeting with brethren at Kaniva, Vic.

New South Wales

Canley Vale.—Mother's Day messages were given on May 14. Junior Endeavorers distributed buttonholes at morning service, and in evening presented an item in honor of mother. J.C.E. raised £5 for C.E. cot—a record for this church. Mr. Parker is spending college vacation in full-time ministry.

Chatswood.—In addition to the spiritual uplift of 30th anniversary services, a thankoffering of £244 was received at a recent afternoon given by Ladies' Mission Band. Mrs. Alf. Graham was presented with a leather travelling case in recognition of her ten years as president. Officers of church also tendered a letter of appreciation for Mrs. Graham's many services. The church is grateful for the return of Mrs. R. W. Perkins after illness.

Emerald.—On May 14 fellowship was enjoyed with T. H. Scambler, who gave inspiring addresses. Painting of interior of chapel is proceeding.

East Preston.—Mother's Day service was observed on May 14 at 7 p.m. J. Plummer (Reservoir) preached to a splendid congregation. Don Abbey, R.A.A.F., the church's first secretary, has been reported missing, believed killed.

Malvern-Caulfield.—Splendid meetings were held on May 21, F. E. Buckingham preaching. In evening the choir rendered an anthem and Mrs. S. Jeffery, from Essendon, sang a solo. A young lady and a young man were baptised. Mrs. Robinson and Mr. Draeger are in Alfred Hospital.

Moreland.—The 35th anniversary of church was celebrated on May 21. Special services were largely attended, there being 188 present in morning and 178 in evening. H. B. Robbins spoke in morning. In evening W. Gale preached and Miss Winnie Lee rendered two beautiful solos. More than 40 visitors and members enjoyed hospitality and fellowship.

Reservoir.—On May 18 some church officers were present at Y.P.S.C.E. and gave short talks. Mr. and Mrs. Grainger are on holiday, and at morning worship on May 21, H. Trathen and G. Johnson brought messages. Gospel service was conducted by J. Plummer. T. Hueston, on leave from R.A.A.F., was present in morning. A solo was rendered by Miss C. Plummer at gospel service.

Collingwood.—The church extends sympathy to Miss Biggs, whose father was accidentally killed on April 30. Mrs. Lightowler is recovering from illness. The spirit of the meetings is very good. Work is very active amongst young people. A meeting of young men and officers of church was held on May 8 to form a Men's Society that will assist those willing to help in services.

Sunshine.—During recent weeks three scholars of Sunday school (Ruth Wright, Margaret Wright and Margaret Gilson) were received into fellowship. Prayers of church are with Mrs. Boyd during her illness. Young people's clubs recently arranged gospel service which was most successful, Mr. Moroney being speaker. Messages of A. G. Bennett continue to be appreciated.

Middle Park.—Mother's Day was observed on May 14. Appropriate addresses were given by Mr. Alcorn and Mr. Stewart. White flowers were distributed. At gospel service a duet by Mr. and Mrs. Stewart was enjoyed. The church is grateful to Mr. Alcorn for occupying the pulpit during Mr. Whiting's absence on vacation. Sister Reynolds has been seriously ill, but is improving.

Ormond.—C. L. Lang gave good messages on May 14. Buttonholes were given out by Endeavor Society. On May 15, Endeavorers entertained ladies of Aid and Mission Band. On May 17 the prayer meeting folk and members went to the mission at Oakleigh. On May 21 C. L. Lang gave good messages. A number of members were away through sickness. Len Cairns was home on leave from N.S.W.

Brunswick.—Good meetings were held on Youth Sunday. Both services were conducted by youth of church, S. Prentice and A. White preaching. At close a senior scholar was immersed. Youth collection amounted to £14/16/-. On May 8 an interesting quiz night was held between officers of church and Endeavorers. Parker Scott was welcomed home on leave. On May 14 Mother's Day services were held, S. Prentice preaching.

Preston.—On May 14 two young men were welcomed into fellowship by faith and baptism, Mr. Combridge speaking. Evening gospel service was conducted by F. J. Funston. Members of J.C.E. Society distributed white flowers in observance of Mother's Day. At morning service on May 21, a brother, formerly baptised, and two ladies by transfer from North Carlton were received into fellowship. Anniversary of

J.C.E. Society was celebrated at evening service, members taking part in a service of song. Mr. Combridge spoke at both services. Sympathy goes out to Mr. and Mrs. Crossfield in the loss of their daughter, Dorothy, a Bible school scholar, after a short illness, also to Mrs. S. W. Gray, who recently suffered the loss of her mother.

Ararat.—Fairly successful meetings have been held lately with Mr. Quayle and Mr. Randall. Mid-week prayer meetings have been fairly well attended and helpful. W. Gale addressed both meetings on May 13, his addresses being enjoyed. He addressed officers at a meeting in afternoon on lowering of interest rate and a resident preacher. Ladies have held a successful fete in town hall. Sunday school is starting practice for anniversary.

Gardenvale.—Attendances are maintained. Speakers assisting Mr. Anderson during past few weeks have been Messrs. Wedd, Geyer, Smith and R. P. Morris, whose messages were appreciated. Mr. Tippett, home on leave, was presented with a New Testament at a social evening. Women's Mission Band held a successful anniversary service on May 3, Mr. Hollins, M.L.A., addressing a large gathering. J.C.E. meetings are well attended, and juniors are doing good work visiting the sick.

Shepparton.—The church is pleased to have the fellowship of Mr. Ross, who has come from Castlemaine to accept a position at Mooropna Hospital. Mr. and Mrs. Hargreaves have commenced a "Joy Club" for children up to 14 years. The recently formed J.C.E. meets each Sunday morning. Graham Taylor has joined the R.A.A.F. Air Force brethren meeting with church include Len Wilson, from Surrey Hills; Alan Brown, from Oakleigh; and Les Coutts, from Gardiner. Gospel service attendance shows noticeable increase.

North Fitzroy.—On May 14 E. Smedley spoke in morning. In evening a Mother's Day service was held with appropriate solos and hymns, R. Enniss preaching. Chaplain G. O. Tease gave a stimulating address on morning of May 21, speaking of his experiences with men of the Army. Two men were received into membership, C. Lord, from North Carlton Baptist church, and W. Sands, formerly of Goresst., Fitzroy, and lately returned as a released P.O.W. after two and a half years in Germany. R. Enniss preached at night. Offering for Youth Department was £9/9/10.

Warrnambool.—Recently the Women's Mission Band had a special afternoon, when A. A. Hughes, M.L.A., gave a most interesting talk. On May 3 the Baptist church joined with us in a fellowship meeting, Mr. Helmore, minister of Baptist church, being speaker. Bible school has completed a successful "Air Force Competition" during which new scholars were added to school. At evening service on Mother's Day, Women's Mission Band rendered choral items, Mrs. C. Dunlop was soloist and Mrs. R. Brown the reader for the service. T. V. Weir was preacher. Mr. Pritchard, of Portland, has been received into membership.

Ascot Vale.—Kindergarten held a mothers' service on May 13, each child giving its mother a small gift. Afternoon tea was served. Women's Auxiliary celebrated Mother's Day on May 16, Mrs. Pickford being speaker. A posy of flowers was given to each lady. Mrs. White, having attended the church the longest, received a special gift. Three bunches of flowers were sent home to oldest mothers. On April 22 Patricia Cole and Mr. Simmons were married, Mr. Bensley officiating. Junior C.E. presented everyone attending church on May 14 with a white flower, also had a mothers' service with about 13 mothers present. Women's Auxiliary conducted service in evening, which was largely attended. On Youth Sunday three

scholars made the decision, and two young men decided the following Sunday. Good Companions held a nice service for Mother's Day.

Hamilton.—On Anzac Day Hamilton churches held a combined memorial service, at which A. E. Forbes was speaker. The church has started a paper called "The Silent Witness." Mr. Forbes has been appointed secretary of local Ministers' Association. On May 7 young men of Bible school assisted at gospel service; junior choir sang, and Mr. Forbes spoke. Mother's Day was observed on May 14. At a special service in afternoon five scholars from Bible school made their good confession. A youth tea was held in S.S. hall, about 60 being present. Gospel service was well attended. Concern is felt at return to hospital of Mrs. McIntyre.

Bendigo.—All departments of church experienced a spiritual uplift as a result of the recent mission with V. C. Stafford. Ladies' Auxiliary is meeting with a good response to manse appeal. S.S. reports 20 entrants for examinations. On May 16 Y.P.S.C.E. entertained mothers. Mrs. A. Pettigrove is home from hospital after her accident. Arthur Smith, a church deacon, has joined R.A.A.F. Budgeting system has been adopted by the church after a very satisfactory three months' trial. Mr. Mathieson is giving of his best, and the church appreciates his ministry. In recent scripture learning competition results were as follow: Junior section, George Mathieson; senior section, Harold Lacy. There were 14 entrants. Mrs. Briggs has commenced a club for junior girls, to meet every Friday evening in school hall.

Frankston.—On May 14 Mr. and Mrs. Hagger commenced their ministry with the church. Mr. Hagger gave inspiring addresses to good congregations. He also spoke to Bible school, when there was an excellent attendance. Mr. and Mrs. Hagger and Mrs. Semken, W.A., were welcomed into membership. Words and music of one of the hymns used at morning service were composed by two of the members. Mr. and Mrs. Hagger were publicly welcomed on May 17, when E. L. Williams, conference president, presided. Mr. Gale gave a fine address. Welcome greetings were given by P. H. Smith, Methodist minister, for all ministers of Frankston, and F. Pittman, Chelsea. Mr. Hinde spoke on behalf of church. Miss Ellis, who spoke for the ladies, and Miss McLearn, for young people, presented bouquets to Mrs. Hagger. Mr. and Mrs. Hagger responded to the greetings. A pleasing feature was the solid support promised by the young people. On May 21 Mr. Hagger gave inspiring addresses.

Gardiner.—F. T. Saunders was speaker at both services on May 7 owing to illness of Mr. Scambler. At 2nd degree K.S.P. on 9th, Cpl. J. Ludbrook gave an interesting talk on New Guinea. On 13th, church officers and Women's Mission Band provided a banquet for members of cricket teams as appreciation of successful season. Mr. Hunt (St. Kilda) and A. Wilson (Swanston-st.) were speakers on May 14. Mrs. R. A. Strongman is now chaplain of P.B.P. Club, and members celebrated mothers' night on 15th. Mrs. Beaments, in St. Vincent's Hospital, is progressing favorably after serious operation. Speakers at midweek meetings recently have been R. F. Geyer, A. Thomas and E. Buckmaster. On 20th over 60 young people attended monthly "squash" meeting at home of Mrs. A. Thomas. Capt. Robinson gave a challenging address. One young woman accepted Christ, and two others reconsecrated their lives. Mr. Strutton, India, was present at morning meeting on 21st, when G. Cole, Sudan United Mission, was speaker. M. Hepburn (Campaigners for Christ) preached and Lois McLean, from Bible school, confessed Christ.

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BIRTH

STRACK (Kemp).—On May 18, at Jessie McPherson Hospital, Melbourne, to Doreen and Jim—the gift of a son (Peter James).

SILVER WEDDING

WAKEFIELD-HALL.—Mr. and Mrs. W. Wakefield announce with pleasure the 25th anniversary of their wedding, celebrated at the church of Christ, Castlemaine, by Mr. H. M. Clipstone on May 24, 1919. Present address, 29 Mayfield-st., Coburg.

DEATH

CROSSFIELD.—On May 14 (suddenly), at Children's Hospital, Dorothy May, dearly loved daughter of Nell and Albert Crossfield, 7 Deanst., East Preston, and fond sister of baby Gwenth, aged 9 years 9 months. "Safe in the arms of Jesus."

IN MEMORIAM

ATWELL.—In loving memory of our dear son Les, killed in action at Crete, May 28, 1941.

Not now, but in the coming years,
It may be in a better land,
We'll read the meaning of our tears,
And there, some time, we'll understand.
—Inserted by his loving mother and father.

ATWELL.—In treasured memories of my only brother Les, VX42541, who was killed in action at Crete, May 28, 1941.

Safe in the arms of Jesus,
Safe on his gentle breast.
—Inserted by his loving sister Zelma.

HINRICHSSEN.—In loving memory of a dear mother and our loving friend, Mrs. K. M. Hinrichsen.

How joyful is the hope that lingers,
When loved ones cross death's sea,
That we, when all earth's toils are ended,
With them shall ever be.

—Inserted by Mrs. Burnham and Jean (Mrs. Howard).

LEE.—In sad but loving memory of my dear husband, Lionel Wilton, who passed away on May 25, 1941.

Yet again I hope to meet you,
When the day of life has fled,
And with joy in heaven to greet you,
Where no farewell tears are shed.

—E. Lee, 68 Pine-st., Reservoir.

H. G. HARWARD

A tribute of respect to the memory of one whom it was my happy privilege to have fellowship with in tent and other home mission work in days gone by.

—Eveline Cosh, W.A.

COMING EVENTS

JUNE 2.—Swanston-st., 2 p.m., Victorian Women's Conference Executive Council will meet. Leader of devotions, Mrs. J. Turner; speaker, Miss M. Clipstone. All superintendents are asked to forward reports to the secretary, 23 Mills-st., Burwood, E.13.

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May 28—Behind the Great Wall.

June 4—The Faith of Hudson Taylor.

Speaker—Walter L. Scarle, C.I.M.

ST. GEORGE'S RD., NORTH FITZROY. PLEASANT SUNDAY AFTERNOON,

JUNE 4, 3 o'clock.

Speaker, Mr. W. O. Burt
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Subject, "The Christian Approach to the Housing Problem."

Musical Programme.

Soloist, Miss Betty Francis.

BENTLEIGH CHURCH ANNIVERSARY, JUNE 4.

11 a.m., T. R. Morris.

7 p.m., L. Hollins, M.L.A.

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Musical items. Supper provided.

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MISS M. CLIPSTONE,

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Wider Work for Islands

MANY forward plans are being formulated to man the work in the Islands in a more adequate way than heretofore. Commencing this new move, Miss Mary Clipstone and Mrs. W. Waterman will proceed to the field at the earliest possible opportunity. Forced out because of war conditions, Miss Clipstone left the Islands more than two years ago, but during the interval has only been awaiting permission to return.

Engagement Announced

The Board are pleased to announce to the brotherhood the engagement of Miss Clipstone to Mr. Harold J. Finger, of Aoba, New Hebrides. It is likely the marriage will take place



Mr. Harold J. Finger, who will continue in the island work. All will wish him well as his partner joins him.

as soon as convenient after the arrival of Miss Clipstone in the group. For our mission work this is a very fortunate circumstance, and all will join in congratulating these missionary workers.

Mr. Harold Finger

It will be recalled that Mr. Finger went to the Islands in the first instance as a volunteer to help out in an emergency. When Mr. Hammer returned, he faced the situation, and



Mrs. W. Waterman, who will journey with Miss Clipstone, is probably one of the most missionary-minded women in the Australian brotherhood. Her China experience will be valuable in the Islands.

was prepared, even alone, to stay as long as the Board desired. Fortunately, he did not have to remain long alone, for Mr. Ron Saunders, a student still doing his course at the College of the Bible, Glen Iris, volunteered to proceed immediately. It is now the desire of the Board and Mr. Finger that he continue in missionary service.

Mr. Ron Saunders

Seeing that Mr. Ron Saunders broke into his studies at college, the Board desire his early return to Australia to complete his course. We are sure our people will be interested to know that Mr. Saunders desires overseas service as soon as training is complete.



Miss Mary Clipstone, whose engagement is announced, will proceed at an early date to the New Hebrides.

FURTHER FORWARD MOVES

WHEN those already named reach the field, plans will be launched whereby other Australian workers will follow. Early in the new year it is expected another couple will reach the field. To accommodate all these workers, and as far as plans and schemes can be carried out in these difficult days, a further two rooms will be erected on Aoba and consideration given to the erection of a house and quarters on Pentecost. Within the next year or two, it is confidently expected that the field will be strongly manned, adequate housing facilities provided, suitable buildings be ready for schools and teaching training, as well as attention given for medical and dispensary work. Thus we plan, knowing the brotherhood will not only follow with interest, but will be ready by sacrificial giving to help in these forward moves.

ISLAND STATISTICS

FROM time to time figures have been given showing the strength of our Island work. These naturally vary from time to time, and in odd centres some groups have been influenced by S.D.A. workers. The figures for Aoba* Island would be higher if the independent church of Christ group were included. More and more this group is turning to the mother church, and at no distant date will probably be in full fellowship with the mission. The figures presented are supplied by Mr. Finger, who completed his survey in March, 1944.

Aoba*—19 churches—800 members—300 being instructed.

Pentecost—19 churches—350 members—140 being instructed.

Maewo—4 churches—135 members—45 being instructed.

In the next few years, we trust that more, many more, will be added. What will the future reveal? Pray God for a strengthened church and others won from darkness.

This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-st., Tranmere, S.A. Please make M.O.'s payable Adelaide.

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FREE COUNTRY

NOT without reason has Australia been called "The Land of Freedom," but this freedom has only been won by the amazing spirit of self-sacrifice and determination of the front-line troops, for whose valiant efforts no praise can possibly be adequate.

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Religious Freedom Discussed in W.A.

Roy Raymond writes of the attacks made upon Protestants by R.C. priest; of the need of closing hotels, and of the establishment of a Christian hospital.

SELDOM has stronger criticism of the Roman Catholic church been heard in Perth than that voiced by Mr. G. Tulloch during his induction address as the incoming Moderator at the opening of the Annual General Assembly. All over Australia, said Mr. Tulloch, the Roman Catholic church, notwithstanding the war, was making a constant attack on the four-fifths of the community by declaring that members of the Protestant faith were heretics and that the Roman church was the only church. Every Sunday evening for about 18 months, a priest of the Roman church had been declaring over the radio in Perth that Protestantism was a false faith, and that the only hope for Protestants was to partake of the crumbs that fell from the Pope's table. "I contend it is bad grace on the part of the Roman Catholic church to make such attacks on the great majority of the people in a time of war, when our leaders are calling for liberty everywhere. Evidently the incidence of the war had no effect on the Roman authorities who continue to pursue the policy of papal supremacy, infallibility and domination in a free country, where there is no state church, and the same liberty of belief is allowed to all." The speaker then went on to quote statements and declarations made in 1935 by papal representatives in support of the Italian campaign in Ethiopia and proclaiming it a holy war. He traced the history of that church in recent years to prove that it was no friend of democracy, but was in hand with Mussolini, Franco and Hitler. His address was reported at great length in Perth's morning paper.

Closure of Hotels Wanted

Temperance organisations have made vigorous representations to secure the closing of all liquor bars when visiting troops are on leave. Public feeling in the matter has been deeply moved as a result of a brawl which originated in a hotel when two Allied servicemen died from knife wounds and several others sustained injuries requiring hospital treatment. A deputation arranged by J. Wiltshire, president of the War-time Prohibition Council, consisting of prominent leaders in Perth churches, the W.C.T.U., the C.E. Union, the Rechabites, and the Band of Hope Union, waited upon the Premier. The Commissioner of Police was also present. The Premier assured the deputation that steps had already been taken which would prevent disturbances such as that referred to by the deputation. The deputation left no doubt in the mind of the Premier what it felt about the evil business. Speaking to the Presbyterian Assembly, the incoming Moderator (Mr. G. Tulloch) said the Premier was very kind and very sympathetic when the deputation waited upon him. "The Premier knew what he ought to do, but he didn't do it," said Mr. Tulloch. He said there had been an increase in the sale of liquor during the war which was little short of amazing. Mr. Tulloch advocated the removal of doors from liquor bars and saloons so that everything would be open to the public view. The trade paid because it was behind closed doors. The agitation caused by these recent events must surely accomplish some good.

Bethesda Hospital

"Christian" readers are now aware that the W.A. brotherhood has launched out in a very serious attempt to conduct a Christian hospital. This hospital will be known as "Bethesda," is incorporated, and managed by a board. One of the most memorable functions I have

attended was the dinner given by the board to a company of about fifty representing the brotherhood of W.A. When over £2000 in cash gifts and as much again in loans free of interest is made available in a few minutes, there can be no doubt about the desire of our people to have a hospital. We need £10,000. With the assets of our present hospital, we have half the amount in hand. We are now negotiating for a splendid property overlooking the Swan River, at Claremont. Admission to the hospital will not be confined to any class or creed. Any persons needing medical or surgical attention and are not able to pay usual fees, but especially missionaries and Christian workers who, because of their self-sacrificing life, have no money with which to obtain treatment under good conditions, will be admitted if accommodation is available. The matron is Sister B. G. Hill, a consecrated and capable nurse, with experience in a missionary hospital in India, and with every qualification for the matronship of this new venture.

Obituary

D. Fryer

THE church at Harvey, W.A., has been saddened by the passing of Douglas Fryer, aged 44 years, after seven months' suffering. His younger days were spent in the church as an active member and deacon. Through ill-health he moved to Meckering, where he died. His remains were brought to Harvey. Mr. Bamford and Mr. Gordon presided over the burial service. Sympathy is extended to his loving wife and children—Ken, Norma and baby Yvonne, aged six weeks—also to his mother and brother and sisters.—E. Livingstone.

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The Australian Christian

May 24, 1944

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How to Understand Jesus

(John 7: 16, 17, R.V.)

ASKED what his business was, David Grayson made a characteristic reply: "I am a man trying to understand." Really that is one of life's supreme duties. The Old Testament exalts Solomon's youthful choice of "an understanding heart," while the New Testament repeats the call, "Why do ye not understand?" Jesus lays upon us the duty of understanding him, and this is one feature of the seventh of John—a variety of people are in the throes of trying to account for Jesus.

What a host of perplexities he occasions for any who have to do with him. There is the mystery of his movements; the riddle of his wisdom; the puzzle of his preservation; the question of his origin and destiny. At the same time we cannot mistake the passion of Jesus to be understood. Besides his methods of teaching and frank self-disclosures, we have this challenging clue: "If any man willeth to do his will he shall know of the teaching, whether it be of God, or whether I speak from myself." A right good will and a spirit of obedience are indeed the master key.

The vital knowledge and understanding of Jesus satisfies the heart's deepest thirst and turns one's life into a fountain whence rivers of living water flow.—G. J. Andrews.

THOUGHT

*The only church which could hold
much significance in the face of our
world to-day is the whole-church-of-
Christ-throughout-the-whole-world.*

—Henry P. Van Dusen.

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