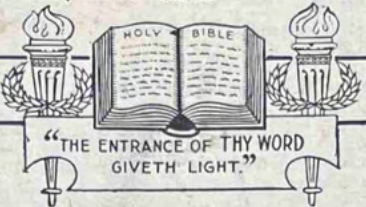


M^{rs} W M Foster

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This Needs Exposing

LIVING in some underworld of a big city, criminals maintain illegal schemes to outwit the police force. Under the shadow of secrecy they are able to carry out their evil plans. How they behave and work are not known to the general public. If their haunts and ways of life could be exposed to the light of publicity, they would not be able to do their dark deeds so readily. Crime flourishes in the misty atmosphere of secrecy. To check it, we must expose it to the critical gaze of a righteous community.

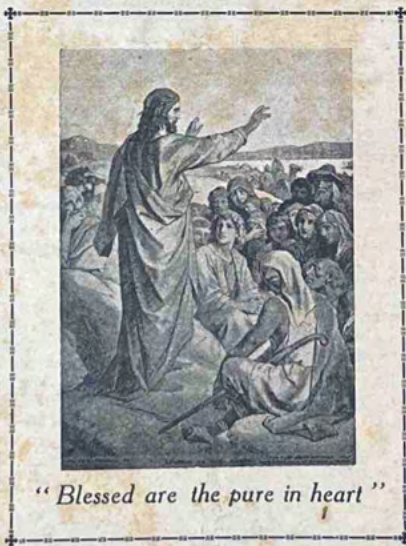
One of the most widespread evils of the nation is immorality. The extent of this sin against right living is not made public. A cloak of respectability hides it from the eyes of the community. It is considered too delicate a subject for open discussion in church meetings. Under these conditions it spreads apace, because those who are guilty are aware they will not be condemned openly. The taboo of society against mentioning this sin allows it full opportunity to flourish.

DURING wartime, when young people are forced away from their homes and from those surroundings that tend to provide hindrances to evil, immorality spreads rapidly. Recognising this fact, army officials provide means to protect Service personnel from injurious consequences. The issuing of such preventatives by the army suggests to young people that immorality is sanctioned by Government authority. Whatever the reasons may be for so doing, that will not stop a false inference being made. It cannot be denied that it tends to suggest official encouragement of a sin likely to undermine the strength of a nation.

Immorality was condemned by Moses and the prophets. No reader of the Old Testament is left in any doubts as to how needful it is for a person to be moral. The command, "Thou shalt not commit adultery," is made definite. How men suffered if they broke that law is also illustrated. Jesus condemned the filthy mind that allowed immorality to grow. He taught men to be pure in heart. The leaders of the early church at Jerusalem urged Paul to give particular attention to this evil. The Greek and Roman pagans did not keep themselves

under control. If the Christian church were to survive in that ancient environment, it was needful that the highest life be followed by Christians. In his letters to the churches Paul condemned the slightest tendency toward loose living. Christian instruction on this subject are needful to-day, and we must not hesitate to oppose this growing force of immorality, firmly and tactfully.

We recognise that instruction ought to be given to young people, but some of the literature written for young children on the problem of sex is itself a source of danger; it feeds a morbid curiosity by its sudden exposure of truths—such facts need to be unfolded delicately and gradually to growing youth, otherwise more harm than good may be done. Here is an instance where we must be as wise as serpents and as harmless as doves. There is need for literature on the problem, but let it be sane and balanced.



THE spread of immorality not only robs a person of the beauty and purity of chastity; not only breaks up homes and wrecks the lives of multitudes, but it enables devastating diseases to pass from one person to another. Just as it is thought that no public condemnation ought to be made of immorality, so is it considered, falsely, unbecoming to speak of venereal disease. Because of this reticence, the disease is left free to spread rapidly through the community. Such an infectious disease ought to be under the strictest control. During wartime conditions it spreads rapidly through a community. Some may consider that this disease is but part of the wages of sin; for that reason they are not inclined to wage war against it. "Let the evil-doer suffer for his sin," they suggest by their

attitude. It may be that the prudish attitude of the self-righteous is partly to blame for some falling victims of the social diseases. By failing to warn others of the dangers of sin, we contribute to their downfall and suffering. Not all who suffer are guilty. Some innocent people have been made to suffer because others had done wrong. The rescue of these innocent persons from the terrible consequences of venereal disease ought to be the concern of righteous people. So long as there are some within a State suffering from such a disease, innocent people are exposed to its dangers and consequences.

Medical men are concerned about the ravage of venereal
(Continued on page 341)

Your Neighbor's Fence

Stanton H. Wilson, of Launceston, Tasmania,
shows how the removal of fences will en-
courage a universal brotherhood of man.



If you interpret the word "neighbor" simply to mean "the person next door," you may be excused for having a fence between your neighbor and yourself—it may even be advisable. But, if you put into that word "neighbor," the rich content which Jesus gave it, you have no right to have a fence between you and your neighbor. You remember, it was to illustrate this one word "neighbor," that Jesus told the story of the Good Samaritan, and in it he gave this word a meaning as wide as the world—"anyone with a need."

Now let's look at our title again: "Your Neighbor's Fence"; see how unthinkable and how un-Christian it is that there should be between you and the man with a need, a fence! Yet this old globe is just bristling with fences. To God, the world must look as complicated as the cattle pens of a slaughter yard . . . and about as bloodthirsty. That the world is full of fences wouldn't matter if it were not for the fact that they are all neighbor's fences. That is, every fence has two neighbors, one on either side of it. And yet there never was such a thing as your neighbor's fence, because it is partly yours too. You are partly responsible.

As a boy at the beach, I once built a sand castle, complete with moat and drawbridge and walls three inches high; but in my imagination they were fully thirty feet high. As I sat back on my heels to admire my masterpiece, a boy running along the beach broke my castle down. I was furious. But now, as I look back, I ask myself why should not he be excused for tripping over my castle; for, after all, those thirty feet walls were not visible to him; they only existed in my mind. This illustrates the point. The greatest walls in life are not the visible, tangible ones. Life's greatest fences are those barricades which men build in their hearts one against another! They are not the fences of steel, but of self. Not the walls of stone, but of spite. Not those built by the hosts of kings, but by the hatred of fellowmen. Since we know this is true, let us admit it. Think of

The Social Fences

which we erect. Jesus said, "A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way; and when he saw him, he passed by on the other side." On the other side of what? Yes, the road, of course. But don't you imagine for one moment that it was a road that stopped him from rescuing this half-dead wayfarer. It was not a road, but a fence! A high fence of priestly pride in his heart; he couldn't climb it, and so "he passed by on the other side." But the Samaritan, when he came, had compassion in his heart. That's the real scene of this story, not on the Jericho road, but in the hearts of the wayfarers. It is there that men build their greatest fences of prejudice and hate—fences which sever fellow-travellers on the same road! The fences of "social status" must be broken down if the world is ever to be won to Christ, for with him there is neither high nor low, bond nor free! To-day we are more conscious than ever of

The Racial Fences

which we have built. Years ago the people of Chile and the people of the Argentine Republic were on the eve of war. Then at the last moment they listened to the voice of sweet reasonableness and forsook the folly of seeking to settle international disputes by mutual destruction. But there were their crazy weapons of death; what could they do with them now? They beat their swords into ploughshares and their spears into pruning-hooks, and the rest they recast in the form of a statue—not of the women who pleaded, nor of the soldiers who acceded, but they made a statue of Christ and placed it up in the Andes mountains on the border-line between Argentine and Chile and inscribed it thus:

"Rather these mountains shall crumble into dust than the people of Chile and Argentine break the truce they have made at the feet of Christ their Redeemer."

How significant that the statue should be of Christ, for nothing less than his yearning love for men in our hearts will break down the fences of international bitterness. Like those South Americans, we must put Christ on the international border-line! Like them, we must have the Spirit of Christ where once we build a fence of hate. No motive less than that—less than his—will usher in the day when

"Nation with nation, land with land
Unarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity."

But you may feel that all this is "sheer idealism," and so it is, pure idealism! Identically the idealism that Jesus taught us to believe in when he said, "After this manner therefore will thy kingdom come; thy will be done on earth as it is in heaven." Sheer idealism, based on Christian realism. In one of her beautiful books, Rita Snowden tells how Joan and Lyn lived next door to an old man, Enoch by name. His wife had died, his sons had gone out into the world and his daughters had married; and becoming embittered with life, he decided to "keep himself to himself." Each spring the hedge grew higher around the old home, the trees were left unpruned and the climbing roses untended, and Enoch rarely, if ever, left the house. One day, while Joan was in her garden, she was surprised by a little voice which exclaimed, "What a lot of goldie sturshums you've got!" "Where on earth did you come from?" said Joan in a fright as she turned and saw a curly-headed child behind her. "Oh," she replied, quite calmly, "I got fru a hole in grampa's fence." A hole in a fence, what a grand idea! You see it took a child to discover the way through the neighbor's fence! Time went on and the little child's visits became more frequent. Until one

(Continued on page 339)

The Church

Thomas Hagger, of Frankston, Vic.,
refers readers to the simple organisation of the New Testament church.

AS one reads the New Testament he is struck with the marvellous simplicity of the church that is there presented. It was so simple that it frequently met in a house (see Romans 16: 5).

One will search in vain in the sacred writings for anything approaching the ecclesiastical organisation or machinery that was afterwards added to the simple church of Jesus Christ by men. Nor will he be able to find anything like the lordly rule of officials which later became so pronounced. The church as founded by the Lord seems to have been a simple brotherhood of the redeemed, a fellowship of those who believed in the divine Jesus, a gathering of those who had responded to the call of the gospel and had started out to live in the Jesus way.

Of course, there were ministers in that church; but they were just servants of the Lord seeking to serve the brethren, and that whether they were evangelists, elders, deacons or helps. There appears to have been nothing savoring of officialdom about the ministry of New Testament days.

One of the greatest tragedies that overtook Christianity was the dependence that men afterwards placed in organisation. From the simple doing of all things decently and in order enjoined by the apostle (1 Cor. 14: 40) to the very clever (from the human standpoint) and intricate organisation found in the Roman Catholic Church is a big remove—it is absolutely foreign to the simplicity that is in Christ. And Protestantism has not been able to shake itself entirely free from the shackles. Even some of those who have set out to restore New Testament Christianity, and to plead for Christian unity on that basis, have sometimes, with the very best of intentions, pinned their faith to organisation. The power, however, is not in human efforts at organisation, but is found in the Holy Spirit. E. M. Bounds has well said that men are looking for better methods while God is looking for better men. To win converts, to hold a larger percentage of those won, to influence the world to the things of Christ does not call so much for organisation and machinery as it does for reliance upon the power of God.

Let us then get back to the simplicity and freedom of New Testament days, and in full surrender to Christ find the Spirit taking control and, in consequence, power flowing through us for the great task given to us by our Lord.

Walking With God

Allen G. Elliott, M.A., B.Sc., Dip.Ed., formerly of Western Australia,
but now serving in the Forces as a flight lieutenant, comments
helpfully on the text, "And Enoch walked with God."

—Gen. 5: 24.



THE Christian life is frequently represented as a walk. When people talk of the Christian way of life, they generally have in mind the walking of that way in the companionship of God. To some, the way is bright with promise, leading in green pastures and beside still waters, while others follow it laboriously, beneath sombre shadows and through deep and forbidding ravines. Many wayfarers merely loiter along the highway or carelessly wander into lanes and by-paths, while others stride forward with heart aflame and light and airy tread—but to one and all it is the way of life eternal. For eternal life really begins here upon earth, and is a life lived in the enjoyment of the presence of the Father.

This is the life that Enoch lived. He "walked with God." That is, in his earthly pilgrimage he continually sought the sunshine of the presence of God, and the writer to the Hebrews tells us that "he pleased God" (Heb. 11: 5). This eternal experience remained unbroken, too, for he did not see death, but was translated, continuing, no doubt, to dwell in the presence of the Father in the mystic splendor of the life that is beyond.

Many helpful lessons may be derived from the contemplation of Enoch's experience.

1. A Perpetual Experience

In the first place Enoch's was a perpetual experience. The statement concerning the patriarch is complete in itself. "And Enoch walked with God." It is a summary of his life, and as such, is all sufficient. Concerning the mighty conquerors whose names are honored in history, such as Alexander, Cæsar and Napoleon, great libraries and countless records have been written. In like manner many massive volumes have been dedicated to the heroes of peace, the inventors, the scientists, the explorers and reformers of every generation. The biographical sections in all our great libraries give abundant evidence of the exploits of famous and gifted men in every branch of life and extending over long centuries of history, and indicate only too well how much their fellows have valued their contributions to the advancement of our civilization.

Yet surely nothing that has been written can compare with the simple but sublime utterance of the sacred recorder concerning Enoch. "And Enoch walked with God." This is his biography. This is his epitaph. This is practically all we know of him, and all we need to know.

Taking the experience of Enoch as a type of the Christian life, it becomes evident that the Christian needs the continual companionship of Christ in just the same sense as the faithful Enoch depended upon God. Jesus said: "He that hath seen me hath seen the Father" (John 14: 9). Therefore, as we follow the Christ and walk with him, we walk in the footsteps of Enoch of old. And just as the sole commentary upon Enoch's life was that he walked with God, so the greatest commendation the servants of Christ can hope to gain is that they shall be known simply as Christians or "Christ's ones."

2. A Progressive Experience

Secondly, it is worthy of note that any walk with God must, of necessity, be a progressive experience. In spiritual things we do not stand still. To mark time is an impossibility. We either go forward or backward. But since Enoch kept in step with

God, it is obvious that he must have gone forward. Naturally, in the absence of scriptural record, we can only infer this, but Enoch's spiritual progress is assured by the very fact of his close contact with God.

The Christian walk bears a very marked analogy to the ordinary physical process of walking. It begins unpretentiously, one step at a time. Just as a little child learning to walk clings for support to the parent, so "babes in Christ" have the power of the Saviour's presence to enable them progressively to develop from strength to strength.

It is equally important, too, that we watch closely *how* we walk. So often, in impatience, we would race on ahead regardless of the Master's will. We are all so human in our desire to pierce the veil of the future, to learn what is before us and what the bend in the road is likely to bring forth. At such times we are fortunate, indeed, that "God holds the key of all unknown," for—

"If other hands should hold the key,
Or if he trusted it to me—"

we might be sad.

Sometimes, too, in our weariness we lag behind, forgetful of the great Companion who steadily paces along by our side. How exuberant is our experience when all things are well and life smiles radiantly upon us—how simple to "mount up with wings as eagles," to "run and not be weary." But the testing time comes when our lot is cast in dreary places, and we feel that he would have us "walk and not faint." It is easy to mount up and to run unwearied when the sun is shining and the birds are singing. But what of the grey days, the hard times? The steady continual tread along the pathway of the commonplace is the most difficult and trying task of all. But it is to this end that we were born: and better still, we walk by faith. Peter, as he walked to meet Jesus on the water, sank only when he took his eyes from the face of his Lord. And we, too, shall be able to walk with our Master only so long as our eyes are fixed upon him, in the faith that he alone inspires.

3. A Personal Experience

Perhaps more than anything else, Enoch's walk with God was a personal experience. And in this, again, it resembles the Christian walk: The Christian life is nothing if not a personal experience.

"And he walks with me,
And he talks with me,
And he tells me, I am his own;
And the joys we share
As we tarry there,
None other has ever known."

He is our constant companion in the long march of life. He is ever at our side, the great unchanging Friend. He is to us an un-failing source of strength just as he was to Enoch.

Enoch teaches us many important truths. In the simple, unadorned statement of his association with God in a daily walk we obtain a glimpse of his faith, his sublime confidence in his Maker. Moreover, his trans-

lation to the heavenly realm reveals something of the mystery and the wonder of life eternal, beginning now in this present state of our earthly existence and continuing beyond the veil of shadows into the glory of the life to come. In other words, the abundant life is a state or condition of the soul whereby we are enabled to dwell continually in the presence of the Lord. By the same token, spiritual death means eternal separation from the presence of the Father. The grand hope of dwelling in the light of his presence emboldens us to cry with the hymn writer:

"O for a closer walk with God,
A calm and heavenly frame,
A light to shine upon the road
That leads me to the Lamb."

Again, Enoch's relationship with the Almighty was similar to the Christian walk in that it brought him into the threefold path of fellowship with God (Gen. 5: 24), holiness before God (Gen. 17: 1), and obedience in following after God and observing always to do his will (Deut. 13: 4). Accordingly, the Christian strives to keep in step with the Christ. Just as the three young Jewish stalwarts,

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Your Neighbour's Fence

(Continued from page 338)

day "grampa his self," came through the neighbor's fence. Then eventually grampa built a little white gate in that fence. That's the way neighbors' fences are made neighbors' entrances. We need a generation that is racially color-blind. We need a generation which, with divine disdain, will crumple underfoot our fences of prejudice and pride. We need the venturesome spirit of youth to demonstrate the divine disregard for our fences and divisions.

Twelve men began to wrangle as to who should be greatest in the kingdom of heaven; in other words, they began to build fences of priority and rank about themselves. And Jesus took a little child and set him in the midst and said, "Of such is the kingdom of heaven." Heaven is as free from our fences of pride and rank as was that little child's mind. The kingdom of heaven recognises no fences. That means that if the kingdom of heaven is to come on earth, as Jesus taught us to pray that it should, then all our fences have got to go!

Thousands of years ago, the Chinese built a wide wall on their northern frontier to keep out the Mongols. It was an international barrier. To-day it is a highway for the commerce of Northern China. That in a word is our task—to turn the walls in life into highways of international and individual fellowship. This is exclusively a Christian task, for Christ only can do this through his church. For, as Oxenham said:

"In him there is no East or West,
In him no North or South,
But one great fellowship of love
Throughout the whole wide earth."

For this task you need Christ. For this task Christ needs you. Then let's join hearts and hands with him that he might give us "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness . . . that he might be glorified." Then shall the Christian church have rest, when "the kingdoms of this world become the kingdoms of our God and his Christ, and he shall reign for ever and ever." And there won't be any more fences! They don't belong to the eternal order, so let us get rid of them now, that the kingdom of God may come on earth as it is in heaven—without fences!

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Notes on Current Topics

Missions in New Guinea

IN the recent newspaper discussion regarding indentured native labor in New Guinea, one prominent contributor, suggested that missionaries are one-eyed, being able to see things only from one angle. This gratuitous belittling of those who devote their lives to the welfare of native peoples is not impressive. Are they likely to be more biased than profit-seeking settlers or companies? Another writer to the press revealed his anti-missionary attitude by asking a question which he must have regarded as conclusive: "Why did all missions, Catholic and Protestant, make use of the system in New Guinea, Papua and other places to run their income-producing properties—plantations, sawmills, etc.?" This question-begging argument was promptly challenged. "All missions" did not use indentured labor to run income-producing properties. The General Secretary of the Methodist Overseas Missions wrote: "The mission I represent has no profit-producing enterprises. It has two small plantations in New Guinea—one commenced as an evangelistic agency long before there was any indenture system, and the other was bought recently for additional food-production for our students in training." The Secretary of the Australian Board of Missions also made a satisfactory statement as follows: "The New Guinea Anglican Mission has no plantations or sawmills or 'income-producing properties' of any kind. The mission is financed by the Australian Board of Missions of the Church of England, which depends entirely on the voluntary contributions of church people."

Anti-vice Crusade

It is reported by police officers that there has been a marked decline in vice in N.S. Wales after a six-month campaign by the police vice-

squad, during which 7459 men and 1786 women and girls were arrested. Three aspects of the cleaning-up work are reported. Haunts of vice have nightly been visited and many girls arrested. Sly-grog and starting-price betting premises have been raided, and hundreds of persons convicted of starting-price betting have had their telephones disconnected. Criminal gangs, it is claimed, have been broken up and prevented from preying on Service-men. Detectives have been so active against law-breakers that many law-breakers have been forced to leave Sydney.

It is good to learn of efforts made to put down vice, but a tremendous amount remains to be done. The great increase in the last few years in the sexual immorality of young girls is most disquieting. "The Sun" had a recent helpful leading article on "The Rebel Children," in which the co-operation of parents, schools and churches was sought to provide interests for boys and girls which will keep them off the streets and supply a counter-attraction to the present allurements to evil. The article included the following sentences and suggestion: "The great difficulty is the parent who will not co-operate and resents any infringement of his legal right to let his children go to the devil or is so indifferent that the same result occurs." "The home should co-operate with the school, the church, and any other bodies willing and competent to care for children, and an authority of educationists, parents, psychiatrists and others interested in rearing a good citizenry should be set up. It would get its money back by the smaller outlay on gaols and other penal establishments."

A. R. Main

Our Young People

W. R. Hibburt

A FISHING EXPEDITION

THE Young People's Departments of four States are launching a campaign to win new scholars and maintain general school efficiency. At the request of Federal directors, the New South Wales department outlined a campaign adaptable to all States and schools. Much credit is due to R. R. Wotherspoon, the initiating mind. The campaign is set forth under the title of "Faithful Fishermen."

The Fishing Grounds. A large colored poster depicting the Sea of Galilee is being supplied to the schools. Nine ports of call will determine the route of the expedition.

Fishing Parties. The schools will be divided into three sides (more or less as required) with captains. Fishing boats are provided to indicate the progress of the parties, and fish to indicate the haul—new scholars.

Sailing. Starting out from Tiberias, boats move forward each week the same number of points as there are scholars present in their party for the day. So that parties may sing as they go, a chorus has been provided. The chorus is entitled,

"FAITHFUL FISHERMEN"

We are happy, happy as can be:
Sailing, sailing, sailing on the sea,
Fishing, fishing, what a thrill!
Wishing for our nets to fill.

Jesus is our Pilot and our Friend,
He will help us when—
We are willing, working, winning,
"Faithful Fishermen."

A GRAND FRATERNITY

ONE hundred Victorian superintendents and secretaries attended a tea and conference on Thursday, July 13, at Lygon-st. Twelve rural centres were represented by preachers. Mrs. R. W. Graham, who has acquiesced to the department's request to act as goodwill visitor to kindergarten departments, was introduced to leaders. W. Thomson, South Australia, gave a brief message of encouragement. W. R. Hibburt introduced the sound film, "Tips for Teaching," expressing the values of personality, preparation and presentation. G. J. Andrews gave a demonstration on visual evangelism. A message entitled "The Mystery Mirror" was pictorially presented on the screen. In the discussion that followed, the department was encouraged to develop the facilities of this art so that it could be available to schools. The occasion was used to launch the Victorian "Faithful Fishermen" campaign. The leaders agreed to aim for—

50 New Teachers.
500 New Scholars.

Is it not just as we take it—
This mystical world of ours?
Life's field will yield—as we make it—
A harvest of thorns or of flowers.

—Alice Carey.

The Home Circle

J. C. F. Pittman

LITTLE THINGS

ONE little grain in the sandy bars;
One little flower in the field of flowers;
One little star in a heaven of stars;
One little hour in a year of hours—
What if it makes, or what if it mars?

But the bar is built of the little grains,
And the little flowers make the meadows gay,
And the little stars light the heavenly plains,
And the little hours of each little day
Give to us all that life contains. —Selected.

DISPARAGEMENT OF GRACE

THERE is a story of Ebenezer Erskine preaching most searchingly about the "marks of grace," and pointing out how many marks Christians might have and still be hypocrites. When later visiting an aged lowly believer, Erskine was startled by a remark made by the sick man. "Oh, Mr. Erskine, if I were just as good as one of your—hypocrites, I would be happy." It became a lesson to the preacher on the danger of setting over-high "marks" and thereby causing God's own dearest children to "write bitter things against themselves."

DAY OF REST

PURE leisure's like a garden fair
On which sweet hope may flow;
And wondrous joy comes to me there,
And peace from God I know.
And from this garden I look round
Upon the work that's o'er—
And see the land to which I'm bound,
On Canaan's happy shore.
Thus from a day of rest I see,
I stronger am to fight;
And God himself doth speak to me,
And fill me with his might. —S. G. Mills.

"You seem to cough much easier this morning," remarked the resident physician to his patient.

"It isn't any wonder. I've been practising all night."

The Family Altar

TOPIC.—"APART FROM ME YE CAN DO NOTHING"

- July 24—1 Cor. 12: 12-31.
- " 25—2 Cor. 13.
- " 26—Gal. 3: 1-7.
- " 27—Gal. 3: 16-26.
- " 28—Eph. 1: 1-14.
- " 29—Eph. 1: 15-23.
- " 30—Isaiah 44: 1-8, John 15: 1-11.

OUR New Testament lesson shows the futility of attempting to live rightly and serve acceptably if isolated from our Lord Jesus Christ. "Apart from me," said our Saviour, "ye can do nothing." As the vine-branch separated from the vine-root cannot bear fruit, no man who remains apart from Christ or refuses to obey him can produce the fruits of righteousness. World-wide evangelism would be wonderfully accelerated if this truth was fully understood. A good moral life, a gracious disposition, works of benevolence, and so on, are all good in their way, but do not go far enough unless man links himself by faith with the Saviour; for at best he remains on the devil's territory, and is doomed to the same fate as the vilest offender, because "apart from" Christ, we can "do nothing" and be nothing.

Are We Unbalanced?

Our correspondent in N.S.W., Ethelbert Davis, reports Dr. Frank Louat's answer to the above question. He refers to need of houses for preachers, and tells of an anti-God movement in our midst.

WHAT we read and what we hear others saying stimulates our thinking, and strongly influences our decisions. Hence the value of contributions from those whose views count for anything. With these observations we introduce a report in the press of an address by Dr. Frank Louat delivered to the Oppressed' Club. "Our crooked sense of values timists' Club," said Dr. Louat, "will amaze historians of the 21st century, who will see that for at least a generation civilised thought has veered dangerously from its course."

"Probably historians will conclude that the succeeding tragedies of two world wars and a depression had the effect of temporarily un-hinging the human mind. For to-day we have become suspicious of all emotion, ashamed to be called idealists, careless of moral and social principles. Instead, we are obsessed with the pathetic fallacy that work and payment for it are the only important things, and that complicated economic law-making will somehow yield the secret of human happiness." He added that "a curious proof of this mental unbalance is the place of consequence and power to which we have lifted up the economists. They are the witch-doctors of the new superstition. We pay them homage with imposing official titles, put them in spheres of government, and then call upon them to perform their magic. Encouraged by the teaching of these experts in materialism, people everywhere have abandoned social responsibility as a measure of human duty."

"With Hypnotic Fanaticism,"

continued the speaker, "we now look forward to a 'new order,' in which the State will give each citizen more and more, and he will give less and less in return. The truth, so obvious that it needs only to be stated, that we can take out of the common pool only what we put into it, has ceased to make any impact on our mind."

"This country," he concluded, "needs leaders who will tell it harshly that mere economic controls built around selfishness will not make a happy and prosperous people."

A House for the Preacher

An old bachelor once said that he fell in love with a young lady, but abandoned all idea of marrying her when he found that she and the family were opposed to it.

Through the years some preachers and some farseeing folk have urged the necessity for the church to provide a house for the preacher, but when they found many in the church opposed to the idea they abandoned it. The acute shortage of houses which has prevailed for some time, and which is likely to prevail for some time yet, has, in many instances, not only caused inconvenience to the preacher and his family, but is affecting the church, inasmuch as a great deal of the preacher's time is spent in house-hunting, or in travelling from distant suburbs. In the latter case it means difficulty of contact.

Now is an opportune time for those churches which do not possess a house to procure one, or to make plans to secure one when houses are again available.

The Communist

No, Mr. Editor, we are not going to discuss politics. And we know that, like in many other things, there are supposed to be communists and communists. But we find one

brand that is decidedly anti-God. We met a young woman a day or two ago, who was quite frank in some things, but not quite so frank in others. She said that she had quite recently been initiated into a communist society. In the room there hung a large portrait of Stalin before which she took her vows. She declared that she had renounced her belief in God, in Christ, and in the capitalistic church. She was sure that man was nothing but an animal and as such he lives and dies. The only way to rid the world of the privileged "upper dog" was to shoot him. Australian born, she would like to see Russia sweep the British Empire out of existence. Now that she has been initiated, she is trying to get parents to take their children from Sunday school where they learn "religion" and send them to the communist club.

The question is, Did she think that all out

Report on Education in S.A.

Charles Schwab, of South Australia, tells of renewed interest in modern school systems, of the dangers of unhappy homes, and refers to the need of guiding youth into Christian service.

THE Minister of Education (Mr. Abbott) has announced that the sum of £1,207,000 spent during last year represents a record for his department. An analysis of his report reveals increase in salaries of teachers, free books, boarding and travel allowances for deservng girls and boys from both private and public schools, the establishment of area schools in country districts, equipment and material essential to the modern school system as chief items involving the extra expenditure. A very encouraging sign in the report was the vigorous investigation into the whole problem of education with special emphasis upon the necessity of making the teaching profession more attractive. Future citizenship is dependent to a great degree upon the influence of teachers, hence, the very best of men and women equipped with character, skill and ability should be continually attracted to our praiseworthy profession. A number of our church members are to be found serving in schools.

Unhappy Homes

A tense home-life, it has been declared by a local psychologist, has a great deal to do with industrial unrest. Men from such households carry their unrest into factories and "take it out" on employers and fellow employees. The statement is another indication of how urgently Christ is needed in home-life. The church must play a greater part in promoting a sense of spiritual values by demonstrating through her membership how Christ changes for the better the lives, labors and circumstances of those who practise his principles.

Youth Welfare

The Youth Welfare Co-ordinating Council is proving itself a very vital public servant. It is comprised of representatives from a host of interested groups, and has been established with a view to promoting the interests of young people and to developing social responsibility to meet youth's needs. Some very

in her own youthful brain, or are there places where all this is being taught? Such teaching is more widespread than many people are willing to admit.

This Needs Exposing

(Continued from front page)

disease; they need the support of public opinion to carry out their plans. We hope Christians will help them to destroy this menace of national and public life, by facing facts and treating them realistically.

There is one sure way of freeing the community of this evil, and that is for men and women, generally, to apply to life the teachings of the scripture. When immorality and adultery are brought to an end then venereal disease will be mastered within a short period, by the medical profession. Even if the best medical provisions are made to control this disease, they will only check it from getting out of control, that is so long as modern society lives as the men and women of Sodom.

It does not take much of a prophet to see that if immorality, with its reactions on the birth rate and on the health of the community, goes unchecked, then this nation will perish as surely as did Sodom and Gomorrah.

progressive matters have been introduced for consideration, including a children's and young people's broadcasting station, a live censorship on children's films, and a trained supervision of playgrounds. It is pleasing to note that "religion, recreation and health" are being stressed by this council which has excellent Christian men as leaders. The prospects of rendering a splendid service are of a most encouraging nature.

Church Clubs

Many of our churches have experienced difficulties in club work in consequence of war conditions. However, some clubs have continued with remarkable success. The Kappa and Beta clubs at Prospect have not faltered in loyalty, enthusiasm and effectiveness in spite of many members being on active service. These two groups have demonstrated, over a period of more than twenty years, what clubs can do in the terms of church membership, workers and general co-operation. Good leadership and discipline; spiritual, educational and recreational programmes have been contributing factors to the success of these young people. Prospect Kappas have recently assisted Edwardstown by initiating a group of boys.

Other types of youth auxiliaries have been introduced by some churches, and on the whole there are general signs of a revitalising of interest and effort in connection with work amongst the young people.

With the greater emphasis given by civic authorities to youth welfare there comes a challenge to the churches. If church members, capable of assisting, will attach themselves to civic centres, the community clubs, now coming into existence at a great rate, will not lack the spiritual emphasis so essential to good citizenship.

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Here and There

Several letters for "Open Forum" are being held until space is available. Writers are urged to keep their remarks within 300 words.

The Federal Foreign Mission Board reports a record income and expenditure for 1943-44. Income £11,074, expenditure £9694, leaving a credit balance of £1380 for the year.

The amount received from the concert given at Swanston-st. chapel, Melbourne, on June 12 by the Churches of Christ Ladies' Choir in aid of the Norseman mission to aborigines realised the sum of £23/5/-.

C. B. Nance-Kivell, of Swanston-st. church, Melbourne, was one of the lecturers at the Melbourne Theological College Union annual conference. In his lecture he made three appeals: (1) A plea for pastoral labors; (2) Preparation for this ministry; and (3) How to visit. Amongst other points developed was the thought that some men cannot be bothered visiting. This clearly revealed that those men had not the slightest notion of their ministerial office, for our Master not only taught the people, he also mingled with them.

Miss Clipstone and Mrs. Waterman, outgoing missionaries to the New Hebrides, were farewelled at the wharf by P. C. Williams, chairman of N.S.W. State F.M. committee; Ira A. Paternoster, secretary; and J. E. Allan, of Victoria, together with a number of friends. The stay of these ladies in N.S.W. has been a great inspiration to the churches. They were given a public farewell in the City Temple on June 30. Miss Clipstone was the recipient of many gifts for her new home, and given a kitchen tea by the church at North Sydney. Among the gifts was a wedding cake from the Sisters' Conference Executive.

The Temperance Committee of the Victorian Women's Conference submit the following item for consideration of readers. After 35 years of no-licence in Masterton, New Zealand, factors of the district make the following statement:—

"We, the undersigned, medical practitioners of Masterton, are definitely of the opinion that no-licence has been beneficial to the town from an economic, moral and spiritual point of view, and that a return to licence would be a retrograde step.—Archie Hoskins, 45 years in practice; Helen Cowie, 35 years; N. H. Pryor, 32; H. B. Berney, 5 years; John Rich, 2 years. Signed in Masterton and dated."

Another gathering of the Eastern Suburban Youth Fellowship of churches of Christ (Melbourne) was held on Saturday, July 15, when almost 100 young people met at 3 p.m. and hiked to Blackburn from Box Hill. At 5.30 they gathered together round a camp fire for tea, after which the hike continued to Blackburn chapel. A sing song of favorite choruses and a quiz session preceded a spiritual rally at which over 100 young people were present. The conference president, E. L. Williams, was speaker. These rallies aim to supply the spiritual needs of the youth of to-day so that they may obtain a wider knowledge of Christian principles.

At Blackburn, Vic., at close of Mr. Wright's gospel address on July 2, two young ladies made their decision. At same meeting members of senior boys' Pathfinders' Club paraded. This club is working enthusiastically under leadership of Messrs. McNamara and Robinson. An interesting talk was given at Y.P.S.C.E. by Dick Rhodes (Mitcham), who has had over two years' service in New Guinea with a medical unit. The church has enjoyed fellowship with Ferg. and Ray Minahan, on leave. Overseas mission offering is £18/15/-. At a concert ar-

anged by Ladies' Mission Band and given by Claude Gadge's concert party, over £35 was raised for funds of Box Hill community hospital. The church appreciates assistance of Mr. Baird during absence of Mr. Wright, who is in hospital, having undergone a serious operation. He is now making satisfactory progress.

"The Women's Federal Committee, which is now held in Queensland, sends greetings to all sisters in the Commonwealth. We sincerely regret that we will not be able to abide by the Constitution of Women's Federal Conference and conduct a conference to coincide with the Federal Conference, in Sydney, in October, 1944. Immediately we knew the conference would be held we approached the Priority Board for priorities for women to travel, but they were not able to grant any further permits. C. F. Adermann, M.H.R., took up the matter on our behalf, and as Federal president, and also member of the House of Representatives, put our case strongly before the board, but they have not been able to alter their decision. A. A. Hughes has also made personal application. Queensland sisters regret, therefore, that their scope has been limited, but will be willing to serve the sisterhood in any way until the conference books are sent to another State."—Signed, A. L. Wendorf, president; A. R. Bates, secretary.

The tenth annual meeting of South Central Conference, Melbourne, was held at South Yarra chapel on Saturday, July 15. Afternoon service commenced with a business session at which the following were elected:—President, H. Hunt, St. Kilda; vice-president, R. Burns, Prahran; secretary and treasurer, H. A. Annetts, Middle Park. The latter part of the service was taken by L. Snow and R. P. Morris on behalf of Christian Union Committee and proved helpful and instructive. Two solos by Ron. Lang were appreciated. At basket-tee short

reports were given from churches on local work. Evening session opened with a song service led by L. Brooker, with A. Searle at the organ. E. W. Roffey and R. Burns were welcomed into the conference. The incoming president was introduced, and solos by Miss Daff and Miss Taggart were enjoyed. A panel discussion on conference activities was presented by Messrs. Burns, Cole, Finger and Morgan. At close of same, Mr. Stewart moved a recommendation that conference press forward appreciation was extended to the retiring president, Mr. Cole, for pressed to the retiring president, Mr. Cole, for the capable way he had carried out his duties. Although attendances were smaller than usual a fine spirit prevailed, and those present were inspired to press forward with renewed courage.

W. Gale writes: "The Victorian Home Missionary Committee invited its fourteen home mission preachers to a three-day conference in Melbourne and the entire staff attended. One preacher said it was one of the most notable experiences in his entire ministry; all agreed it was an outstanding success. The committee met them at tea and spent some time with the men. It was hoped to cement these preachers into a team, for each is facing almost identical conditions. The committee desired to know the staff and to learn of their problems first hand. Attention was given to war-time conditions and to post-war opportunities. Presenting the propaganda of the Restoration Movement as the basis for hope of Christian union was central in each day's discussions. J. A. Wilkie, who came down from Ballarat expressly to address the conference, secured some newspaper publicity when he advocated that the preacher should 'get out of the sermonic rut.'"

ADDRESSES

R. E. Burns (preacher Prahran church, Vic.)—29 Beatty-st., W. Preston, N.19. Phone, JU2658.

D. Boxhall (secretary Newmarket church, Vic.)—16 Monash-st., Ascot Vale, W.2.

From Week to Week

THE Christian church is still capable of creating reformers who are able to show where changes ought to be made within society. Being in search of material for a special issue on the need of rehousing those who live in slums, I arranged to have an interview with F. Oswald Barnett. He, very kindly, made a period of his busy time free to tell me of his work and to answer my questions. Some of the facts he told me I hope to pass on to readers in a week or so. I was very impressed by the sincere earnestness of the man. He has a passion, born of the spirit of Christ, to help those who have been unfortunate enough to be compelled by circumstances to live in slums. He is not concerned just with the material comfort of these people; for he believes that a new and better environment will save young people from crime. He also sees the possibility of bringing these people under the influence of the kingdom of God, when they are transferred to community centres served by a united church. The church must be interested in this important task, and that is why we shall issue a special number of "The Australian Christian" featuring this vital work.

ALL preachers associated with churches assisted by the Victorian Home Mission Committee gathered, on July 10, at Melbourne, to enjoy fellowship and study in a refresher school. The secretary of the committee, W. Gale, arranged for a series of lectures on themes likely to guide and encourage the men who labor so diligently in difficult and, in many instances, isolated fields. The programme laid stress upon the need of maintaining the

greatest of interest in the fundamental truths of the Restoration Movement. Keen appreciation of the ideals of the movement was shown by the men. It is very gratifying to learn of the desire of these men to show Christians the way to unity by a return to New Testament life and practices. I have noticed a growing desire to study afresh the principles Thomas Campbell set down in the "Declaration and Address." One brother who has been in America and Great Britain considers that there is a great opportunity for Australian churches to provide a definite lead in the world brotherhood of churches of Christ. I believe that lead will be effective in so far as those in positions of trust work for the unity of the church on the basis of New Testament truths.

SOCIAL service departments in various States have striven to keep our social conscience awake. Practical aims have been set before church members. In Western Australia there is interest in the need of establishing a Christian hospital. N.S.W. has a boys' home. Victoria is proud of its Christian guest home, and is gathering funds for the building of a hospital. W. H. Clay, who although during past weeks has not been enjoying the best of health, has been preparing material for a special social service number of "The Australian Christian." Arrangements have been made for 2000 extra copies of that number to be issued, so that additional homes in Victoria may become aware of the Christian vision of the department. We hope our agents will be able to encourage the new contacts to become constant readers of the church paper.

News of the Churches

New South Wales

Paddington.—On July 9 there were good meetings morning and evening. Mr. Wilson preached at both services. Boys' Club is growing in interest. C.E. Society holds interesting meetings. A tennis club has been formed, and a good number of young people have joined.

Rockdale.—On July 9 there was a large attendance at morning service, which was broadcast by Station 2CH. Fellowship was enjoyed with Mr. Messenger, from S.A. Mr. Burns continued his series of addresses at night and was inspiring. All departments of work are feeling the benefit of his ministry.

Wollongong.—A move has been made which it is hoped will be the beginning of a new cause. On evening of Aug. 9, Mr. Stirling preached in a hall in Gwynneville, A. R. Main preaching at a well-attended meeting in Wollongong. These Gwynneville services will be continued in a fine hall used as an undenominational Sunday school and made available by the friends who run that school.

Canterbury-Earlwood.—Attendances at all services are good. A. Hinrichsen is speaker, and doing much to encourage members. Miss Cox, the organist, is still laid aside owing to an accident some months ago. Endeavor societies have good attendances, and all auxiliaries are working well for church anniversary. Duplex envelopes were introduced in February, and both local work and conference committees are receiving increased offerings.

Mortdale.—Band of Hope celebrated first anniversary on July 5, and the chapel was filled to capacity, 73 being present. Mr. Cort, of Band of Hope Union, gave interesting slides on Edinburgh and Great Barrier Reef. Mrs. McGill arranged a splendid programme, after which supper was served. Mr. Roffey bade farewell to Mortdale after a splendid service at church and Band of Hope. He is succeeded by Mr. Dewbery and Mr. Norling, students from the college.

FIRE IN CHAPEL

BUILDING DAMAGED TO EXTENT OF £150

WAGGA WAGGA.—Attendances at services have been well maintained, weekly average at Lord's table being 68. Three new scholars have been added to Bible school. Twelve scholars sat for scripture examination. Explorer Club, inaugurated almost six months ago, now has membership of eleven. Mr. Midgley, church secretary, recently conducted the boys on an educational tour over local telephone exchange. Mrs. McCallum, Women's Conference president, addressed a meeting of ladies on June 29, also prayer meeting that night. Mrs. Greenway and Mrs. Rich have been restored after an accident in which both were knocked down by a bolting horse. A fire which broke out in rear of chapel on June 29 caused damage to extent of £150. The presence of a few of the ladies who raised the alarm, and the prompt arrival of the fire brigade, undoubtedly saved the building from being demolished.

Bexley North.—Messages by R. Greenhalgh presented challenge to church on June 25 and July 9. A solo was rendered by him at gospel service on July 2, when J. Henderson preached. Cottage prayer meetings re-commenced for winter period, first one being held at home of Mrs. Greenhalgh. 43 scholars sat for examination; lady teachers provided afternoon tea for those who sat. Radiators lent for examination period were also appreciated at night

service, when 30 were present, J. Henderson preaching. New glass in windows of present chapel adds dignity to building.

Broken Hill (Wolfram-st.).—At a largely attended evening service on June 25, H. E. Paddick delivered an excellent address, when about 70 members of St. John's Ambulance Society were present for annual parade. Special music was rendered by choir. H. E. Paddick addressed both services on July 9. Thomas-st. Methodist Intermediate C.E. visited our own society and stayed for church service. Bible school examinations were held in afternoon. The school has started practice for anniversary under leadership of H. Richards. Fellowship was enjoyed with F/O Lloyd Coles.

Lismore.—There is marked increase in morning and night meetings, and Roy Acland gives helpful messages. Endeavorers recently entertained at a social evening wives and mothers of men of Services, who are written to each month. Fellowship is again enjoyed with Colin Bytheway, who has been released from the Army, also with Mr. and Mrs. Percy Oakes, Mr. Oakes having been released from war work. At monthly meeting held at home of G. Davis at Lagoon Grass, presentations were made to Mr. and Mrs. Acland, Rita and Miriam, this being the last meeting they would attend. Appreciation was expressed by several people of the help the messages have been to them. Ladies' Guild held a successful coin afternoon at home of Mrs. Warne.

Penshurst.—On May 31, the youth council held first meeting, when plans for work were discussed. Miss Rae Dow was appointed secretary. A committee has also been elected to assist with work of cradle roll. Bible school attendances maintain high average percentage. At recent teachers' meeting Mr. Eager and Mr. Broadie were appointed superintendent and secretary respectively. On June 7 P. E. Thomas conducted the induction service for Mr. Eager. Representatives of neighboring churches brought greetings. All services have been well attended recently. Visiting speakers have been A. Hart on June 18 and C. Latimer and I. A. Paternoster at Y.P.S.C.E. Mr. Eager has commenced a Y.W.L. at evening service. On June 25 kinder department and cradle roll combined, when there was a full muster of cradle roll members and parents.

South Australia

Whyalla.—On June 27 Miss Edna Vawser gave an appreciated talk to the church and spoke to ladies at a special meeting next day. F.M. offering to date is £11/3/-. July 2, youth service was held, when members of Y.P.S.C.E. took part. Mr. Greenfield is convalescing after illness.

Flinders Park.—On June 25 Ken Dixon, president churches of Christ C.E. Union, addressed I.C.E. Society and also gave the exhortation at morning service. During past year the C.E. Society has maintained two orphans in India, and has undertaken to continue their support during next year.

Prospect.—On July 8 the wedding of Miss Glenda Fax to W/O Neville H. Coombe was celebrated. Services on July 9 were conducted by A. E. Brown with good attendances. Fellowship was enjoyed with V. Conigrave, G. Baker (on leave). Mrs. Price (Forestville) was welcomed into fellowship. A. Roberts rendered a solo. The church joins in sympathy with Mr. Mansell in the loss of his mother. Mrs. Goodwin is not enjoying good health.

Brooklyn Park.—Services continue in good spirit. Bible school shows steady progress, scholars taking keen interest. Kindergarten is growing pleasingly with a good staff of teachers. W.C.T.U. has commenced another

year of service. Ladies' Guild has few but very staunch members, who contribute much sewing to Adelaide Children's Hospital and Morialta Protestant Children's Home. Mutual Improvement Society held a social. Members regret to hear of the illness of one of the church young men in the Services.

Pt. Pirie.—On June 25 Mr. Pigdon spoke at both services. At night W/O D. Dawson rendered a solo. From June 26 to June 30, special missionary services were held, when a comprehensive study of the work of Protestant missions in the world's major fields was given. Speakers from China, India and New Hebrides gave interesting talks. On July 2 D. G. Hammer spoke morning and night. He also addressed after-church fellowship, which was held at the chapel. Members of Forces noted in meetings have been L.A.C. Alan Chappell, L.A.C. Ron Temply, W/O D. Dawson and L.A.C. Dinning.

HELPING OTHERS

PREACHERS FOR SISTER CHURCHES:
OVERSEAS OFFERING, £228

TUNLEY.—Recent visitors have included Mr. Woodward, secretary Chatswood church, N.S.W., and Mr. Earle, Kaniva, Vic. At annual meeting of Ladies' Mission Band, Mrs. Dennis Ryan, of Brougham-place Congregational church, was speaker. More than £14 was received as a result of annual "bag" social held recently. Several Service members have attended meetings—Allan Burdett, Max Holmes, Hurtle Rosewarne, Jeff Taylor, Capt. A. G. Lawrence, Ron Gitsam, Bert Wenham. Overseas offering on July 2 reached £228/11/3, exceeding offering for first Sunday last year. Following a ballot of church members, evening communion service will be held in vestry for six months, instead of forming part of evening service. Attendances at all meetings have been good. Girls of Torch Club formed choir at evening service on June 25 and young men of Bible class on July 9. Several brethren are helping sister churches in preaching. Every Sunday this assistance is given, and some Sundays as many as three morning services are taken.

Tasmania

Hobart.—C. P. Hughes has conducted all services, with exception of June 11, when Mr. Rushton, from Dover, gave a fine message in morning. At evening meetings three young men and three young women have made the good confession. Overseas offering amounted to £32/13/-. Mothers' and Friends' Club annual meeting was held on June 27. Election of officers: Mrs. C. P. Hughes, president; vice-president, Mrs. Dixon and Mrs. Boxhall; secretary, Mrs. Lucas; treasurer, Mrs. Ashton. Each member gave reminiscences of Sunday school days. At youth fellowship tea on July 2, Rita Heard gave a talk on experiences of a nurse. Y.P.C.S.E. visited Baptist Tabernacle C.E., and conducted meeting.

Queensland

Toowoomba.—There was a large attendance on July 9 at memorial service to Miss Mona Anderson. "Great Hymns and Their Stories" was title of a delightful programme given at monthly tea and fellowship hour in afternoon. At evening service three confessions followed Mr. Boettcher's message. By invitation Men's Brotherhood visited Methodist Men's Society on July 14. £4 towards "manse" fund was received from an afternoon conducted by Sisters'

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Mission Band.—Young people held a mission-night for last meeting; members present contributed £5; this will be included in church F.M. offering, which stands at £35. Twenty-five children sat for Bible school examination. Plans are formulating for a mission just prior to 62nd church anniversary.

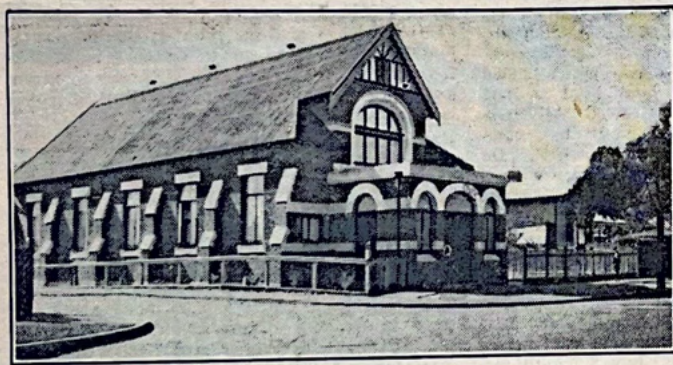
Monkland.—Good services were held on July 2 with splendid attendance at monthly gospel service. A monthly prayer meeting has been commenced. At S.S. examination on July 9, scholars and teachers sat. F.M. offering exceeded £7. Mrs. Rünge conducted J.C.E. on July 11.

Roma.—On July 2 the church had a visit from Miss Marjorie Peters, of Telugu mission, India. She gave an interesting address on mission work. For year ending June 30, £24/5/3 was contributed from all sources toward foreign missions. Sixteen scholars and teachers sat for scripture examination.

Gympie.—On July 9 there were good attendances, with one decision at night. This was a "naval service," associated with British Navy Day. A good number of scholars sat for scripture examination. Foreign mission offering exceeded objective, reaching £35/10/-. On July 10 and 11 A. J. Fisher visited Ross Mount, Goomboorian and Kia Ora isolated members, holding two services and visiting State schools.

Western Australia

Perth.—Towards appeal, "out of debt on church property by the end of 1945," £104/13/10 was recently received. Offering for overseas missions reached £84/14/4. At prayer service on July 5, a helpful study was given. A talk on morning of July 9, by L. W. G. Duff-Forbes, field secretary of Biblical Research Society, was highly appreciated. At gospel meeting E. R. Berry rendered a solo. J. K. Robinson was preacher. Mr. Duff-Forbes delivered a lantern lecture on July 13 on the Jews and Palestine.



The Subiaco Chapel.

Subiaco.—Attendances have been well maintained, and three have been received into fellowship. From June 6-15 a successful "winter school" was conducted. Visiting lecturers introduced the subject which was then discussed in groups. Average attendance at the "school" was 53. L. Cornwell gave an interesting talk on proposed Malayan Evangelistic Mission on June 29 with cinema illustrations, and also preached at morning service on June 25. Mr. Raymond's preaching continues to attract many visitors to gospel services. Fifty scholars sat for scripture examinations. The church is glad to welcome home for a short while Les. Mann and S. Constable, of R.A.A.F.

Victoria

Warragul.—The young people held a social evening on June 24 to open club officially. Mr. Baker's local church paper continues to be helpful, especially to isolated members. Attendances at morning meetings are good. Interest is maintained in evening services.

Hampton.—To augment funds of Soldiers' Aid Society, an enjoyable lantern lecture was delivered by C. L. Lang on July 12. Annual meeting of the society took place the next day. On July 16, Mr. Lang illustrated his gospel address with lantern slides. There was an excellent attendance, and a young lady made the good confession.

Cheltenham.—Overseas offering to date is £42. On July 16 visiting speakers were Mr. Rouse (Local Option Alliance) at 11 a.m. and Wilkie Thomson, of Long Plains, S.A. At annual meeting of Mission Band Mrs. E. A. Lewis was elected president; Mrs. J. Smith secretary, and Mrs. M. Daff treasurer. Newly installed heating units are greatly appreciated by members.

South Richmond.—A. Cremin spoke at both services and J. Mackenzie sang on July 9. Bible class spent a happy day at Black Rock on July 15, with Black Rock Bible class. A. Cremin spoke at both services on July 16. Miss M. Charles has been untiring in visitation work. P. Whitmore, of the college, has been elected Sunday school superintendent and song-leader.

Lower Heytesbury.—The brethren from Curdies united with church for harvest thanksgiving services on March 19. The congregation nearly filled the building. T. V. Weir gave an appropriate message. Proceeds from sale of produce, etc., £4, were devoted to removal expenses. Mr. Weir has spent several days of visitation among brethren and other district residents.

Middle Park.—On afternoon of July 8 Serg. Royden Stewart, son of the preacher, was united in marriage with Miss M. Birch, A.W.A.S. (W.A.), Mr. Stewart officiating. E. Roffey, of Sth. Yarra, was speaker on morning of July 9. Mr. Stewart preached at gospel service. 20 scholars sat for scriptural examination. Morning service on July 16 was presided over by Mr. Elliott, of St. Kilda. Gospel service was conducted by Mr. Whiting.

West Preston.—Splendid services and good congregations with a number of visitors have continued over last few weeks. At close of gospel service on July 9, a young man from Bible class made the good confession. Overseas missions offering amounted to £35. The church welcomed back to fellowship Miss Gibbs, who has been away ill for some months. The faithful ministry and regular visitation work of Mr. Withers is appreciated by all.

Bayswater.—A combined service was held in Methodist church, which was full, when A. G. McCullough was speaker. Kathleen Sanders was soloist, and the Methodist choir rendered an anthem. A. G. McCullough finished a four-months' interim ministry, and it was unanimously decided by ballot to ask him to remain for a longer term. Mr. McCullough accepted a term of twelve months. At close of evening service on July 9, a young man made the good confession.

South Yarra.—On July 9 E. Roffey exchanged with Mr. Whiting, of South Melbourne. There were two baptisms at evening service. On July 15 the annual meeting of South Central Conference was held here. On July 16 Mr. Burns, from Prahran, addressed the church. The four immersed the previous Sunday were received into fellowship. Mrs. Wright, from Bowral, N.S.W., is a visitor. Women's Guild sent £2/10/- to nurses' bungalow fund. Foreign mission offering to date is £13/5/-.

Collingwood.—Meetings, although not large, are inspiring. Mr. Fitzgerald labors earnestly,

and each address has a message for all. Visiting and local brethren have also given helpful addresses. Boys' Club is working smoothly under leadership of Ted Collins. Interest is shown in a chart made by Mr. Darby to record funds for debt reduction. In connection with this fund a committee has been formed, known as the ways and means committee. Sixteen sat for Sunday school examination.

ELECTRIC ORGAN

SPECIAL HYMN SERVICE MARKS INTRODUCTION OF NEW INSTRUMENT

HARTWELL.—Recently-purchased electric Hæolian organ was installed by July 9. Splendid meetings were held on July 16, C. J. Robinson spoke in morning, and a special hymn service was held in evening. The service commenced with an organ recital by Mr. Morffew. Hymns were sung and their stories told. Miss Frances Cowper was soloist, and the choir rendered anthems. A social for young people was held at home of Mr. and Mrs. Morffew on July 8. On evening of July 9 one scholar from Bible school took her stand for Christ. Attendances are steady. There were over 160 present on evening of July 16. F.M. offering stands at £27.

Newmarket.—On July 9 S. Fordham, of Moreland, presided, and Mr. Graham gave the address. At night Mr. Landers, of B. and F. Bible Society, gave the message. On July 5 prize night was held by Bible school. On July 16 Mr. Graham addressed both services.

Geelong.—There were encouraging attendances on July 16. R. Tattersall spoke in morning, and at night K. Macnaughtan preached powerfully. Choir rendered an item effectively. A working bee has arranged to clear up grounds, and good work was done. Mrs. Gowans is ill. Ladies' Aid has been responsible for renovation of manse.

Ascot Vale.—Church meetings keep up well. A number of scholars sat for S.S. examination. Women's Mission Band held 16th anniversary on July 12. Visitors from churches were present and speaker was Mrs. Kershaw. An enjoyable time was spent. Mr. Ridgeway was speaker on July 16, and a party of airmen had charge of service. They were entertained at tea by ladies of church. At close of service a song service was held and supper was handed round. Mission Band thanks Mrs. Moncur for the birthday cake.

North Essendon.—The revival series continues to give enthusiasm to church. On July 9 young people helped in evening service, and N. Jame addressed church. July 16 was church anniversary, and there were great meetings. "Back to North Essendon" brought many visitors. E. McIlhagger spoke to the church. In evening two married women and a young man confessed Christ after Mr. Bond's address. An after-church fellowship concluded a very enjoyable day. Sunday school is still growing, and children have started practice for anniversary under Mr. Burns.

Essendon.—Attendances are well maintained, and several visitors have been present. On July 9 D. Moncur, of Ascot Vale, presided in morning. July 2 was celebrated as Missionary Sunday. In morning W. E. Jackel gave an excellent missionary address, and at gospel service Mr. Sexton, of Unevangelised Field Missions, gave an interesting discourse on his experiences. Shirley Hayes confessed Christ. On July 8 the young people conducted a drive for Sunday school scholars in a section of the district. 400 homes were contacted, and as a result 17 new scholars have been gained.

Doncaster.—On the evening of July 11 the local Band of Hope arranged a gathering in which Mr. Nicholson, of the Band of Hope Union, gave an illustrated lecture. Proceeds were for women's temperance work. Several members visited Ivanhoe church, and gave a programme of musical and elocutionary items. Overseas mission offering amounted to £33.

Ballarot (Peel-st.).—Interest and attendances are well maintained in all branches of work. The ministry of A. Graham is appreciated. Ladies' Guild talent scheme is proving successful. Song service led by Mr. McLeod is of great assistance at gospel services. Overseas offering was best for many years—£6. Church monthly paper is appreciated by boys in Services.

Bentleigh.—On June 11 R. J. Anderson was morning speaker. A. W. Wallington brought a challenging gospel message. C. Cole, secretary Sudan United Mission, delivered an inspiring message on morning of June 18. R. J. Anderson is giving helpful messages. Boys' Explorers' Club is growing; members now number 19; enthusiasm runs high. Twenty S.S. scholars sat for examinations. Joy League is proving a success. The church extends sympathy to S. Ratten and family in the death of his sister-in-law.

Preston.—One lad was welcomed into fellowship by faith and obedience at morning service on July 16, at which Mr. Atkin, Northcote, addressed the church. At conclusion of evening service, conducted by Mr. Combridge, young people spent a pleasant hour at a song service, the hymns, in addition to several scenes of interest, being shown by lantern slides made available by S. Gray. A men's tea was held on July 15, at which Mr. Scambler gave an interesting talk on conduct of communion service. A helpful discussion followed. Twenty-four scholars sat for Bible school examinations.

Malvern-Caulfield.—On July 15 second coming of Christ convention was held. There were splendid meetings, and attendance was good. In afternoon Mr. Cathcart gave an inspiring address. Fellowship tea was followed by conference and discussion, opening speaker being F. E. Buckingham. At 7.45 W. F. Betts preached. There was special singing and an anthem by choir. Soloist was F. C. Whittington. On July 16 Mr. Johnson addressed the church. In evening F. E. Buckingham preached. Mr. Barber conducted song service. A special anthem was rendered by choir, and Mrs. Barber sang a solo. The church's forward movement has proved a great success.

Mildura.—Attendances have been encouraging, and many visitors welcomed. Harold Green, Noel Robinson and Geo. Le Brun have been home on leave. Ladies' Guild had annual meeting, and following were elected: President, Mrs. Smith; vice-president, Mrs. Henderson; treasurer, Mrs. A. Leng; secretary, Mrs. Green. The guild recently held a successful jumble sale in aid of funds. Annual business meeting of church was held on July 12. Office-bearers for the ensuing twelve months are: Elder, L. G. Cameron; secretary, C. M. Leng; treasurer, H. E. Squires; officers, A. D. Leng, H. Sampson, C. Harrop, B. Jenkins, A. Mansell, C. Robinson, W. Davies, C. Wilson. A. Mansell is doing fine work amongst the young boys.

St. Kilda.—Meetings continue steady in numbers, with evening attendances better than mornings. Two young people, Nellie Casley and Colin Tuck, have been baptised following decision for Christ. Mrs. Hunt has returned from hospital, but is still convalescing. Mrs. Braden has recovered from illness. Church and Bible school greatly miss Mr. and Mrs. J. Smith, whose sudden removal to Warrandyte meant the loss of two earnest workers. Annual

Temple Day for building debt reduction realised £15. Church annual meeting reports were encouraging. Mr. Kay was added to deacons, and all other officers were re-elected. Through the budget system, now in its third year, financing of work has been put on a high plane, and larger contributions to brotherhood causes result without any special appeals.

Gardiner.—At annual meeting of Mission Band, July 5, Mrs. Scambler was elected president, Mrs. Brooke vice-president, Mrs. Brough secretary, and Mrs. Cartmel treasurer. Mr. Scambler was speaker at both services on 9th. Misses M. and C. Burman and E. Morris, from Prahran, and Mr. and Mrs. Parker, from Ormond, were received into membership. 35 scholars from Sunday school sat for scripture examination. At 2nd degree K.S.P. on 11th, Mr. Scambler gave a talk on D. L. Moody. M. Williams, student from college, is assisting Mr. Scambler during interim ministry at Gardiner, and is visiting young people's auxiliaries. On 15th, members of P.B.P. and Mission Band held an afternoon in honor of Miss M. Smith, to be married on 23rd. The same evening the young people's "squash" celebrated its first birthday at home of R. F. Geyer. 71 attended and visitors included Trevor Morris, speaker; F. Levett, song-leader; Les Roberts, pianist, Wilkie Thomson, from Long Plains, S.A., was morning speaker on 16th, and Mr. Scambler at night. Driver A. Tait, on leave from N.G., assisted gospel service and community song service with solos. Overseas missionary offering now amounts to £85.

Just Out

"Preface to Peace with Japan," by Dr. C. I. McLaren, former medical missionary in Korea, 4/6 (4/8½).

"Zobe"—the Story of the Great Change and Final Form of Government, by David Simpson, 2/6 (2/7).

"Bible Teaching Made Easy, No. 2," by Violet M. Sullivan. 35 Bible Lessons, 2/6 (2/7½).

"Second Epistle of Peter," Dr. C. J. Rolls, 9d. (10½d.).

"The Way of Life," by W. L. Wright, reprint of first-class gospel booklet, 8d. doz., 4/- 100 (4/5½).

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IN MEMORIAM

HARDING.—In memory of Alfred, who passed away on July 22, 1943. Happy memories ever linger.

—Inserted by Iris Baker, Yarraville.

HARDING.—In loving memory of my dear husband, Alfred Charles, father of Bonnie, who was called home July 22, 1943.

Remembrance is a golden chain
That links us until we meet again.

Safe in the home where Jesus lives and reigns.

HARDING.—In loving memory of Alfred Charles, the beloved brother of Emma, brother-in-law of George, and uncle of Joyce, who passed away on July 22, 1943.

For ever in our memory.

—Inserted by Mr. and Mrs. Argo, Northcote.

HATTY, James.—In loving memory of James Hatty, who passed from this life on July 22, 1937. Ever remembered.

—Inserted by members of Newmarket church.

KEATCH.—In loving memory of our dear son and brother (signaller) Don, who made the supreme sacrifice on July 17, 1942, at El Alamein.

Memories are treasures no one can steal;
Death leaves a wound no one can heal;
Life is eternal, our love will remain;
In God's own time we will all meet again.

—Inserted by his loving mother and Maurice, Reg and Nell.

KEATCH.—In loving memory of our dear brother (signaller) Don, who made the supreme sacrifice on July 17, 1942, at El Alamein.

There is nothing so sweet as his memory;
There is nothing so sad as his loss;
And only God in heaven knows
What his parting cost.

—Inserted by Les and Mavis.

LEWIS.—Cherished memories of my dear husband, David Alfred Lewis, who fell asleep July 26, 1939.

Loving memories never die,
As days go on and years go by.

—Inserted by his wife, Priscilla Lewis.

UPSTILL.—In loving memory of my dear mother, who passed away July 19, 1941, aged 81.
"Resting in the everlasting arms."

Loving memories.

—Inserted by her loving daughter, Ruby Harding.

WATERMAN.—In loving memory of our eldest son William Waterman, loved husband of Grace, and dear father of Joan and Winnie; late missionary churches of Christ, China, called home July 17, 1933. Beautiful memories we will cherish always.

Our loved one in God's care.

—Inserted by his parents, Amy and Will Waterman.

COLLEGE OF THE BIBLE OLD BOYS' CLUB.

The annual reunion of past and present students of the College of the Bible will be held at the college on Tuesday, Aug. 1, at 8 p.m.

All are urged to attend. Please notify the honorary secretary, Charles Cole, 40 Gerald-st., Murrumbena, phone, UM1248. Greetings will be appreciated from those unable to attend.

POEM WANTED

Mrs. M. J. Stewart, of Boronia, Tyalgum, Tweed River, N.S.W., asks whether any reader can supply her with the words of a poem which begins:—

"Though your lamp of life is burning with a clear and steady light,
Though it never seems to flicker, but is always shining bright,
Though it sheds its rays unbroken for a thousand happy days,
Father Time is ever turning down the wick that feeds the blaze."

BROADCAST NOTICE

July 30, 7.15 p.m., 7ZR and 7NT, Hobart church, preacher, C. P. Hughes.

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July 30—Friendship's Eternal Hour.

—C. G. Taylor, B.A.

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ANNUAL FINANCES

SAVE for a few adjustments, the annual statement for 1943-44 is complete. Again we can report record income, and an all-time record expenditure. Despite the latter, income kept ahead of expenditure.

General income .. £11,074
Expenditure 9,694

£1,380 (excess credit over working expenses)

On the expenditure side, approximately £400 passed to sinking fund to help liquidate overdraft created during depression years. The overdraft No. 1 account stands at the lowest figure since depression years—slightly under £5000, or an improvement over the figure for last year of over £2000. It is also to be noted these figures are given at worst period of year, just prior to annual offering. The anticipated offering of over £6000 should ensure that the heavy working expenses of the new year will be met.

Earmarked Monies

Generous giving has also been noted in special gifts. The ordinary Christmas cheer monies were sent out, and in addition the fund met nearly the whole of the £150 needed for special goods sent to India. Monies for Dhond were also at peak giving, over £400 being donated. Endowments increased by more than £1500, whilst a Queensland estate will yield in time a considerable amount for the training of native workers.

Future Plans

In addition to the going forward of Miss Clipstone and Mrs. Waterman, it is planned to send an additional couple to the Islands. An eager young couple who volunteered for this work have had an unexpected disappointment. Soon we hope to announce a further couple for India, and are prepared to send a nurse in addition. Housing and other essential equipment will be required in the Islands, in addition to a small ready-cut house now en route to the Islands. Thus plans are well laid to use to the full the generous gifts of the brotherhood.

Appreciation

The Federal Board and the State committees thank the brotherhood for their continued and liberal support. It is a pleasure to receive such gifts, and we know that our donors have much joy in their giving. May God richly bless all who have had fellowship in spiritual and practical giving.

ANNUAL OFFERING

ENCOURAGING reports have come to hand regarding July offering, though most have come from the State nearest home—South Australia. Some reporting churches have shown substantial increases. Progress reports on a few churches show Unley, £262; Grote-st., £140; Norwood, £179; Maylands, £76; Long Plains, £49; Owen, £40 (odd); Lenswood, £25; Albion (Qld.), £51. These are but a few who have sent or reported direct to the office. During the next few weeks we will advise as reports come to hand.

LATEST BULLETINS

Island Workers

AFTER a warm welcome being accorded to Miss Mary Clipstone and Mrs. Grace Waterman in Sydney, and many visits made to

churches, these ladies were suitably farewelled. The next word we expect will be when they reach their destination. Thus begins the building up process which we hope can be continued until the whole work is manned efficiently by both Australian and Island workers and the whole of the work reorganised. Such plans will be laid down for the Pacific Islands by the respective governments that mission policies must have wider and better planning. The islanders are growing up, and will demand treatment as grown-up people. Thus education and medical must be on a higher and better plane. To this end leaders will have to be trained to take charge of the evangelistic and educational work, and if possible nurses and doctors to take charge of medical work. Is the last-named visionary? It need not necessarily be as a training school already exists at Fiji, and money will be available for such training. In the

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

near future we will have to determine whether suitable young men and women can undertake such training. If we aim for a suitable educational foundation, such boys and girls should be available in the near future.

Joan and Winifred Waterman

Most people will remember that Mrs. Waterman, our new Island missionary, has two daughters just growing into womanhood. Joan is now nineteen years of age and Winifred seventeen years. Through the kind offices of the college board of management (Glen Iris) the girls are living at the college hostel. Joan is taking a course at the College of the Bible, whilst Winifred is anticipating entering the nursing profession. During the absence of the mother, it would be splendid if an occasional letter of encouragement and help were sent to the girls. Such correspondence should be sent c/o College of the Bible Hostel, 1663 Malvern-rd., Glen Iris, S.E.6, Victoria.

Mr. Escott

Dated June 10, Dr. Oldfield informs us that Mr. Escott is now located at Miraj hospital. He is in very capable hands, and has made some progress towards recovery. The building up process might be slow. Mrs. Escott is located at Miraj with her husband. We can anticipate that Mr. Escott's condition is satisfactory, for we have been advised that should his condition be otherwise cable advice would be sent.

Missionary Vacation

We are advised that all missionaries but Miss Cameron had been enabled to leave for a period in the hills. Thus a time of refreshment and recuperation is being enjoyed. The heat of the plains makes such a course essential. We recall that during a time of strain and stress the Master said, "Come ye yourselves apart and rest awhile." Fellowship is also enjoyed with others as most workers from other missions also wend their way to the hills.

Phillip John Michael

A week or so ago word was received of the birth of a son to Dr. and Mrs. Lindsay Michael. An airgraph from Mrs. Michael says, "Phillip John was born on May 31. We are both very well. A cable was sent to daddy. Robert is very excited about having a brother." The doctor is now in the Middle East, and is fortunate enough to have visited Palestine, including such historic places as Jerusalem, Bethlehem, Capernaum, Caesarea and Hebron. He also went on the top of Mount Carmel, and thought how God demonstrated his power through the prophet Elijah.

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(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 inclusion of a letter does not imply editorial approval of its contents.—Ed.)

SURPLUS BESIDE STARVATION

In your issue dated May 25 appears a rather obscure article headed "Surplus Beside Starvation," in which it is stated almost without comment that three million cases of apples have been dumped this season. The authority for this statement is given as "The Hobart Mercury," 20/5/44. This in Tasmania alone.

Does not this wanton destruction of good wholesome food, especially at this time when increased production is being called for on every hand, call for the leadership of the church and every agency connected therewith including its press in an emphatic protest?

That preachers and press should urge ceaselessly the value of prayer to God without raising a united voice in such protest savors of the merest hypocrisy.

Let the church give the lead in demanding that such sacrilege shall cease and God's gifts be not thrown back in his face, at least while there are thousands of people, much nearer than the starving millions of China, who rarely see an apple.—S. Le Neil, Roma, Qld.

Obituary

George Henry Chapple

At the ripe age of 86 years, George Henry Chapple, after a brief illness, passed away quietly in his sleep, at his daughter's home at Winkie, S.A. Born in Kingsdon, Somersetshire, England, in 1858, our brother came as a child of five years to this country, where he has been a colonist for over 80 years. He became associated with the churches of Christ during the Forbes' mission in Berri, 1926, when both his late wife and he obeyed the Lord in baptism. His joy was in simple service for the Master, and he seldom absented himself from the Lord's table until the last few months of his life. The late Mr Chapple leaves two sons—L. A. and W. N. Chapple, officers in the church here, and three daughters, Mrs. W. A. Hunt, of Winkie; Mrs. Burns, of Waikerie; and Mrs. Tobit, of Gawler. The large number of friends who were present when his body was laid to rest testified to the high esteem in which he and his family are held by all. We extend sincere sympathy to all who mourn.—Les. G. Johnson.

C. T. Oliver

The church at Balwyn and the Victorian brotherhood have suffered a heavy loss in the passing home of Charles Thomas Oliver on July 7. A loving Christian gentleman and an honored citizen, our brother spent his life in the service of Jesus Christ, who was his daily companion. Baptised by C. Lang at Doncaster in 1926, and transferred to Balwyn in March, 1933, he served as deacon in both churches. He was an active and devoted member of the church, being appointed church treasurer in 1939 and elder of the church in 1941, holding both positions faithfully until his home-call. Services were conducted at his home and at the graveside in Box Hill cemetery by A. Hurren. All who knew him will thank God for a beautiful remembrance of a humble, sincere Christian life. The church offers loving sympathy, and shares the Christian hope with his dear wife and loved ones.

"Light of the world! whose kind and gentle care,
Is joy and rest."

—L.P.W.

Walking With God

(Continued from page 339)

Shadrach, Meshach and Abed-Nego, when cast into the fiery furnace (Daniel 3) appeared to the astonished onlookers to be walking with yet a fourth figure "like unto the Son of God," so the great unseen Saviour walks with us. He is still "the way, the truth and the life," and is able in these days also to inspire us to say with the two disciples who encountered him on the Emmaus road, "Did not our hearts burn within us while he talked with us by the way?" (Luke 24: 32).

May the living Lord kindle within us such a faith that will enable us to walk patiently, trustingly, all the way, with the prayer rising from our hearts:

"Keep thou my feet, I do not ask to see
The distant scene, one step enough for me."

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Did the World Just Happen?

(Gen. 1: 1-31; John 1: 1-5)

WHILE visiting with H. W. Beecher, Colonel
Ingersol, the agnostic, observed a beau-
tiful globe portraying the constellations and
stars of the heavens. "This is just what I've
been looking for," he said, "who made it?" In
simulated astonishment Beecher replied, "Who
made it? Why, colonel, nobody made it; it just
happened."

Can you believe that this world just hap-
pened? A child cannot, neither can a man
really. James Beattie, the Scottish poet, loved
to recall this episode concerning his son. When
the boy was just old enough to read, Beattie
planted his name with seeds. One day the
little fellow called his father to come and see
what was growing in their garden. The report
was taken lightly, but the boy was insistent.
So the man spelled out the green, growing
letters, saying, "That is nothing. It just hap-
pened so." "But no," said the boy, "it cannot
have just happened so. Someone must have
planted it." That was the start from which
the father guided the young mind into thoughts
of himself, of life, of the world, asking if it
all just happened. Again the boy responded,
"No. Someone must have made it."

O Lord, in all our thinking, planning and
proceeding, we would take account of this true
starting point—"In the beginning, God." Amen.
—G. J. Andrews.

THOUGHT

*The law of things is that they who
tamper with veracity (truth), from
whatever motive, are tampering with
the vital force of human progress.*

—John Morley.

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