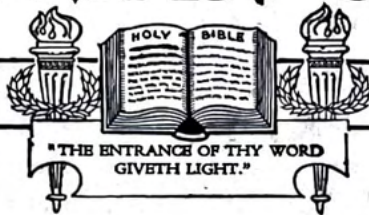


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## Rest in Peace

*The achievement of true peace and rest is the theme of*

*this article by Vivian C. Stafford, of Cheltenham, Vic.*

REST in peace! These words in common usage seem to find their most appropriate occasion and their most fitting place at the hour of death and on the headstone of a grave—R.I.P. We think of peace and rest as the passive condition into which we fall fatigued when the earthly life is over, when the journey is ended, the course finished, the task laid down, the burdens are cast away. "Blessed are the dead which die in the Lord henceforth, that they may rest from their labors." Admissible as this thought is we must not forget that peace is intended to be ours while life is on, as we "climb the steep ascent to heaven," as we run our course, pursue the task and bear the burdens.

### Always at War

It is in a sense true that while there is life there is no peace, if by that we expect a cessation of strife, the disappearance of inner tensions. Struggle is an inescapable and indispensable element in human experience. "The spice of life is battle," says R. L. Stevenson. "Life is a real fight," cries William James. All worthy living proves the validity of these affirmations.

There are difficult external situations for us to meet. Life moves us along saliently where the enemy waits. We must not only stand up and take it but advance by overcoming. That is no peaceful occupation, no armchair cosiness, no lotus land of dreamful ease. There is, too, an inner struggle from which there will be no escape except it be the craven acceptance of a rest which means refusal to respond to better things and a wiser ordering of our lives.

If this is the battle then it is the spice of life. But civil war, where a man is divided in personality, at sixes and sevens within, under the mastery of fears and anxieties—this kind of conflict cannot be

the spice of life, and a person thus "distressed and scattered" is unequal to the situations into which life weaves us with such bewildering complexity and without prior consultation with ourselves on the matter.

### Always at Peace

We need and can have the peace that means equilibrium amid the buffetings of life—"a central peace subsisting at the heart of ceaseless agitation." Peace is poise achieved in the midst of movement. It is "the conscious possession of adequate resources." It is the spiritual capacity to meet life and to feel matched with the difficulties that arise.

Such an achievement—the harmonising of personality while at the same time conflicts continue unresolved—is made possible by dominant purpose. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee."

"Father! beneath thy sheltering wing  
In sweet security we rest,  
And fear no evil earth can bring,  
In life, in death supremely blest.  
For life is good, whose tidal flow  
The ruling of thy will obeys:  
And death is good, that makes us know  
The life divine that all things sways."

While we live we cannot have the rest that means exemption from struggle, freedom from suffering, discharge from toil. But we cannot win through—we cannot rise above suffering, be fit for toil, faithful in duty, efficient in service unless we have a heart at leisure from itself.

It is through Christ we possess the secret of peace. "In the world ye shall have tribulation—in me, peace." "My peace I leave with you." His life was anything but placid. He appeared to be always in the midst of turbulence. His leisure hours were broken into by curious crowds,

He was thrown into mental tension as he saw their lack of purpose, their follies, their blindness of heart. He was never far from temptation. He wrestled with it in the wilderness; he fought back the menacing shapes that dogged his steps daily. "Now is my soul troubled," he cried as he stooped to the burden of our sinfulness. In the world he had tribulation, but in his heart he knew peace. He stood serenely before everything. He rested his life on the Father and was at rest.

Rest is rhythm, not inactivity; it is the adjustment of life to its true centre, God. "Thou hast made us for thyself, and our hearts are restless till they rest in thee."

Peace is life in tune with the infinite and under the yoke of Christ. Dr. James Reid says many people are like a clock without a pendulum—wound up, it goes at a furious pace, but its whirring wheels soon come to a stop. But when the pendulum is attached the result is a movement which is stable, purposeful. The little clock has its feverish heart taken up into the mighty gravitational forces that rule the resistless tides and guide the stars in their course. There is peace.

"Take my yoke"—"Ye shall find rest." So Christ points us to our peace. It is in the allegiance of our life fixed on him. In his will is our peace—now, and later in death which whatever its outward form, is good only to those who, living, rest in peace.

### The Bridge of Prayer

"There is a bridge that spans a space,  
Unfathomable to eyes,  
From this low running zone of earth  
To God's throne in the skies.  
So many hearts cross o'er this bridge,  
So many loads of care,  
Yet through long ages has it stood—  
This bridge faith's built of prayer!"



# FEAR and a FIGHTING FAITH

P. R. Thickens, of North Perth, W.A.,

bases a stimulating message on Paul's

words (1 Tim. 6: 12), "Fight the  
good fight of faith."

A YOUNG soldier, recently in action but now home on leave, was asked by a friend how he felt when he first faced front-line fighting. His answer was: "I felt terribly afraid."

Fear is a feeling common to us all, and soldiers in front-line fighting have no monopoly of this universal phenomenon. The hearts of many men and women to-day are falling them "for fear of those things which are coming on the earth." Their fear is that indescribable "mental uneasiness" that results from thoughts of future evil likely to befall them. Psychologists inform us that certain of our fears serve a biological purpose in self-preservation; but also that many of our fears are self-destructive. Fear may rob us of good health, as is seen in the cases of those who are perpetually solicitous about their physical condition. Many imagine themselves sick, and soon become so. Fear often causes us to fall in the accomplishment of such tasks as would otherwise lead us to success in praiseworthy attainment. And as slaves to fear we may fall from the high pinnacles of truth and goodness which mark out the path of rectitude and righteousness in life.

It is fear and suspicion which play so large a part in the preparations for war. These in time increase fear in other nations and in this way lead to the very war against which they are supposed to insure the world. Many of the nations of to-day are being endangered by the increasing fear of their people, and we who are at war are often nationally hampered and hindered by crippling fears from within.

Long ago Shakespeare wrote:

"To fear the foe, since fear oppreseth strength,  
Gives, in your weakness, strength unto your foe,  
And so your follies fight against yourself."

It is foolish to fear, we know, but what can we do? In strong confidence comes the Christian reply "Let us have faith. And let us fight!"

It is faith in God that gives real stability to life. A fighting faith enables us to conquer our fears, and to remain victorious midst all the sufferings and sorrows that to-day seem part of the very structure of our life. In the day of adversity the Psalmist remembered the Lord (Psalm 27: 1) and this remembrance brought him a confident faith which made him strong. Again, when oppressed by his enemies and with fears rising within, he confidently affirmed:

"The day I am afraid,  
I put my trust in thee!"

(Psalm 56: 3, Moffatt.)

Fear robs us of strength and very often "makes cowards of us all." But faith enables us to endure as "seeing him who is invisible." Faith is an active principle of life, and when in action it fights! Paul meant something

like that when he encouraged Timothy to "fight the good fight of faith." That was no mere preachy injunction for the young evangelist, but the secret of real victory. Faith does not mean that with careless confidence we cast our burden on the Lord, and trouble ourselves no further. "It is an oar by which we pull rather than a pillow on which with lulled conscience we go to sleep."

As followers of Christ we are not promised any complete freedom from the fears of life. But we are promised, if we remain faithful, that the living power and presence of the risen Lord will be with us always (Matt. 28: 20). And we do know that with him we may be "more than conquerors" in all of life's battles (Rom. 8: 37). For his perfect love residing in our hearts drives out forever all our fears (1 John 4: 18).

It used to be said in Rome, "Let no Roman soldier fear while Caesar is alive." Caesar is dead now. But—Christ is alive! Let us have faith then. And let us fight!

## Abiding Love

DOES Love grow old, grow  
weary and decay,  
And pass, like other mortal things,  
away?  
Can it, as flowers, fade and cease  
to be,  
Leaving no trace of its intensity?  
Is it the subject of earth's passing  
moods,  
O'er which pale Sorrow ever gently  
broods?  
Must we, like mourners, lowly bend  
and weep  
Beside the tomb where Love lies  
buried deep?  
Ah, no! Love comes from an eternal  
source,  
And runs through all the ages its  
true course;  
Nothing we meet can take away  
its power;  
It lives untarnished by the passing  
hour.  
Oh God, how grateful daily should  
we be,  
That in Love's presence we abide  
in thee. —E. F. Hobbey in  
"Christian World."

## What's Right With the Church?

IT is easy to find fault with the church or with anybody else. Those who just look for faults will find plenty in most of us, but if we look for the good and commendable there is much to encourage. There may be things that are wrong in the churches but there are certainly things that are right. Here are some of them.

W. Beller, of S.A., writes of things the church  
should continue steadfastly to practise.

1. It surely is right to plead for Christian unity and it is good to know that a greater endeavor is being shown to-day towards achieving that objective. God's people to-day see the futility of disunion and sectarianism, that the church is shorn of much of her influence and power by denominationalism and that the answering of the prayer of our Lord is a distinct possibility. All this should hearten us as a people and urge us on the more to plead more earnestly and with even greater conviction for it on the basis of the divine revelation in the New Testament.

2. It is right for the church to wear the name of Christ. That is not arrogance nor denominationalism, but honoring to him, for the church is his. He is the Head, and his Name far superior to the names based on organisation, ordinance or human beings. But let us never forget that bearing Christ's Name implies the living of the Christ life daily.

3. It is right to practise Christ's ordinances. He left us two, the one baptism at the door of the church and the other the Lord's Supper within the church. Both possess a deep spiritual significance which should always be kept uppermost and should be practised in the New Testament way and not as altered by men.

4. It is right to "teach the Word" (a) to disciples who should seek to grow in grace and in "the knowledge of our Lord and Saviour Jesus Christ." "That I may know him" should be the disciple's constant aspiration; and (b) to children and young people, that they might become "wise unto salvation" and "prepared unto every good work."

5. It is right to bring God's comfort and hope to this sad, broken, war-weary world to-day,

for no human organisation or voice could do that but the voice of God through the church. Jesus before leaving this world bequeathed his peace to his followers. He said, "Let not your heart be troubled." Lasting peace is alone found in him, made by the blood of his cross. And his grace for every need is sufficient and is often perfected in our weakness. In him is life, physical, spiritual, eternal, and without him there is no hope. Let us tell the world.

6. It is right to continue earnestly to "proclaim the gospel." Some have not yet heard it. I am told that large numbers of the men in the fighting forces to-day cannot either read or write nor know the ABC of the gospel. What a tremendous task rests upon the church when the boys come home, as well as towards those who stay at home and serve. To tell them the stupendous facts of Christ's achievement. To tell them in the simple New Testament way of acceptance and of the most wonderful promises inspiringly given for those who believe, repent and obey. Oh, tell the truth in love.

Some years ago, with a friend, I did the tour around and listened for a while to the dozen or more "holding forth" on the Yarra Bank on a Sunday afternoon in the varied groups that gathered. In most cases the soap-box orators were hurling their anathemas at others, while they could set the world right with their panaceas for all its ills. It so happened, for we had not specially planned it so, that the last group we visited was not so largely attended as some of the others. The speaker here, in broken English, but clearly and calmly, was giving his testimony to the power of Christ in his life, of the peace he enjoyed, and of the joy the consciousness of his daily presence as his Friend and Helper in daily life meant to him. We came away from our tour glad because we knew that Christ Jesus lives to-day and that he lives in our hearts.

Let us tell others, too. Tell somebody—to-day.

# Spiritual Indifference

"Gallo cared for none of these things"—Acts 18: 17.

GALLO has come in for a good deal of criticism. He stands for a type of those who are indifferent to religion. He was just not interested. To him the dispute between the Jews and Paul was merely a wrangle about words. His attitude was exactly that which many people would adopt to-day. They have no interest whatever in the Christian faith or indeed in anything connected with religion. They do not see what it has to do with them or with their life. It seems to them entirely irrelevant. This is one of the features of our time which ought to give us serious thought.

This indifference is tragic. It is sad because of what such people are missing. But it is serious, because in the gospel of Christ and the power that is in it lies the one hope of a secure peace and of a better society. Gallo thought that the Roman Empire was secure. It was so massive in its strength that it seemed nothing could ever destroy it. Yet all the time moral decay was eating into its foundations. Sin, in all its various forms, was polluting its life. The one power that could have saved it was in Christ and in the gospel which Paul had brought to Corinth and which had stirred up all the trouble. But Gallo was not interested. He did not see that what he was despising was the one thing that could meet the world's deepest need. It was the one message that could redeem the situation.

How can this indifference be broken down? That is the most acute problem of our time. Everything that can fill the future with hope depends on God coming back to the centre of life. It may be that the experiences we are passing through will awaken the sense of need it is by the Spirit of God that blind

eyes are opened and his Spirit finds a way of access to the souls of others by our prayer. Have we yet tested the power of prayer in this direction? The more we are concerned about the situation, the more we shall give ourselves to prayer. It is said that the revival of a century ago in Scotland was born in small groups of people who gathered here and there to give themselves to prayer. It may be that this is God's way for his church at this moment. He may be compelling us by our isolation in a desert of indifference to become oases of prayer.

There are other things we can do. We can make our own Christian faith a reality. Our faith will never become real to people who are indifferent to it till it becomes a living power which can be seen and felt. It will only shine through the darkness when we are doing things which only our faith can explain. If, for instance, our way of facing trouble or suffering is no different from the way in which other people face it, we cannot wonder that our faith makes no impression. If our love is no greater and our patience and serenity and courage give no sign of deeper resources than others possess, we cannot wonder that they do not feel any need of it. The Christian faith will begin to interest people when it creates a quality of life and spirit in us that makes them ask questions. They must feel that we are drawing on some spring which is deeper than the world can supply. The present hour is a challenge to us to make our faith a reality by living it to the full. When God is at work in our hearts and living in us, he will make his presence felt in ways of which we are not aware.

# An Australian Hymn

A HYMN FOR MARCH—No. 242 (March 26.)

ABOUT four of our hymns are Australian, three by our own brethren, T. H. Scambler, the late Joseph Pittman and Alan Price. Our original choice for March need not be disturbed by the recent passing of the last-named; rather may this note serve as an added memorial, written between the lines of earlier notices, to a man whose writings have adorned brotherhood publications for forty years. Just two years ago, a long and breezy letter from Mr. Price told of the origin of his hymn.

When our hymnbook was being prepared, he went through the old book, noted false metres and other defects and sent his comments to the committee. He then felt that to be really consistent and helpful, he might at least send a hymn of his own and allow others to criticize it! Realising the need for hymns for the Lord's Table having a personal appeal, he wrote in the first person singular. This the committee altered to the plural on the ground that a whole congregation rather than an individual is worshipping. His original may be helpfully followed for private devotions or by those who wish to make the feast intensely personal: "Lord, I turn to thee; may I here . . . Jesus see; search me, Lord; cleanse me now; let me take this bread in memory; be this cup to me the emblem." Here we have a hymn in which the true purpose and meaning of the Lord's Supper is simply and beautifully set forth.

Other suggestions of the author were that the hymn be sung to the tune "Bullinger," and that with one exception the last line in each verse be sung sweetly and softly. In view of recent events, the exception is particularly fitting! The author asked that the last line of all should burst into triumphal praise:

"Lead me through the vale of shadows,  
Home at last!"

—F.J.F.

## Upon the Common Road, a Light!

THINK not that God is far from man,  
With awful chasm wide between;  
Where love is strong and eyes are clear,  
God's path through human life is seen:  
A birth, a song, a vision bright—  
Upon the common road, a light!

Think not that God in silence keeps  
His will and mind concealed from man;  
With those expectant and devout  
He shares, in time, each thrilling plan:  
A birth, a song, a vision bright—  
Upon the common road, a light!

For year on year earth's humble folk  
Walk paths grown dull through tollsome grind:  
Then dullness yields to splendid hue,  
Some wondrous gift of God they find:  
A birth, a song, a vision bright—  
Upon the common road, a light!  
Then tune your heart to God's great heart,  
And school your eyes for sight more clear;  
Ere long some luminous event  
Will give you faith that God is near:  
A birth, a song, a vision bright—  
Upon the common road, a light!

—M. Elmore Turner in "World Call."

In some cases, and start people asking the questions that open the mind to God. There are things that tear the blinkers from our eyes and bring us to a place where only one choice is open—the choice between faith and despair. We have all a tendency to shield ourselves from realities—both the reality of evil without and evil within. We bury ourselves in work or drug ourselves with amusements, seeking escape from the truth. But sometimes we meet with an experience that destroys our illusions and the truth comes crashing in. This may happen to a good many people in these days. The gospel will then become like a rope thrown to a drowning man. We cannot fully appreciate the grace of God in Christ till we are ready to say, "Lord, to whom can we go but unto thee?"

But is there nothing which we who are Christians can do to break down this indifference in others? We can, of course, pray.

There is more that we can do. People will feel that God cares about them when we do. The tragic fact is that there are millions who are indifferent to Christianity because they have not felt that those who profess the Christian faith were interested in them. Have we cared enough about their conditions, their problems, their injustices? Do they feel that we are really interested? Can we wonder that they care little about our faith if we who hold it seem to have little concern about them? The love of God cannot become vital to others except through the reality of our love. It will be merely words unless it can be felt in our sympathy and service. Jesus made the love of God real by living it. He did not speak much of it. There was no need to speak, for his life and deeds were aglow with it. "The Word was made flesh and dwelt among us and we beheld his glory." There is no other way to make God real.—James Reid, D.D., "British Weekly."

HYMN NUMBER ONE.—An inquiry has been made concerning use of the word "paraphrase" in last article. I wrote in effect of the origin of hymn No. 1 as Psalm 100, the paraphrase being a close one. From the date 1561 it is suggested that Kethe produced his version from the Hebrew and not from English, the Authorised Version being dated 1611. The conclusion is correct; it first appeared in a volume of "Psalmes . . . in English metre . . . conferred with the Hebrew" (whether Hebrew, hebrew, Hebrue, Ebrue, did not concern even the "famous and godly learned men" of the day!) But I used the word "paraphrase" in its wider and primary meaning, "An expression in other words of the sense of any passage" and definitely not in any narrow sense such as one of the "Translations and Paraphrases" so well known in the Church of Scotland; nor did I intend to suggest whether the rendering had come direct from the Hebrew or via any English version. The claim that it is a "metrical translation" is quite correct—but it is also, as originally stated, a paraphrase (though not a "Paraphrase"!)—F.J.F.

## THE COMPANION

I WOULD see him in the morning—trust  
him through the day,  
When the evening shadows gather I would  
pause to pray;  
For 'tis only when I've seen him—felt him  
at my side,  
That my life will speak to others of the  
Crucified."

—Viola Anderson.

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# Notes on Current Topics

## Methodist Movements

AT the Methodist Conference being held in Sydney as I write, a serious shortage of ministers for normal circuit work was reported. This is accounted for chiefly by the need for chaplains. Married ministers and probationers from a number of metropolitan and country centres will be transferred to circuits which would otherwise remain without appointments. Some hard-worked ministers will carry still heavier responsibilities. All churches are suffering a shortage of this kind. There is a call to all Christians to unite in advancing the work of God.

At the conference disappointment was expressed that so few had offered for missionary work. The conference resolved that, as secular community centres are being established, it is imperative that the church evangelise this movement by the establishment of Christian community centres. The church should use every legitimate means to advance its cause.

## Religion in Germany

In a review of Mr. Stewart W. Herman's book, "It's Your Souls We Want," I read with pleasure the following sentences: "Hitler has secured control of the military, social and economic life of Germany, but the one organisation he has failed with is the church, and the weakness of totalitarianism is that it must win over everything or stand to lose everything. The citadel of freedom is the souls of the people, and Christianity can only flourish in personal liberty. Hitler, Goebbels and Rosenberg know this." Mr. Herman (who was minister of the American Church in Berlin from 1936 to 1942) says that there are still more Germans who believe in God than there are Nazis who

believe in Hitler or in Hitler's pagan worship. It is well for Christians to remember that in enemy countries against which we fight there are multitudes of Christians still to be regarded as our brethren in Christ. The church will not be destroyed. Hope of future reconciliation is found in this fact.

## Women and Church Service

Dr. Temple, Archbishop of Canterbury, recently appealed to Anglican parish priests to give women more responsible church work. He said that vicars with large parishes had found that they needed one curate, but that a paid woman worker was better than a second curate. At the church assembly at which Dr. Temple spoke, two women members demanded that "really responsible work" should be given to women. We have become used, in these war days, to the incursion of women into works usually reserved for men, and no one can say that the women have not been rendering excellent service. For some work, indeed, they have shown superiority. It is rather surprising that there should be slow recognition of their worth in church work. We have recognised their value in Bible schools, church prayer meetings, and in distinctively women's societies; but have not made much other use of them. In these days when there is a great shortage of helpers, the employment of women as deaconesses and church visitors might help to solve one of our great problems. There are in the churches women with gifts as great as the most efficient of the men, and it seems a pity that their talents should not be used to greater advantage.

*A. R. Main*



## Reason and Character

E. G. Selwyn.

ONE of the best kinds of light that man can offer to the world is the light of reason or knowledge. The point is worth emphasising at a time when the discovery of the vast distances of the universe revealed by modern astronomy has led many people to speak of man as though he were a mere pigmy, a triviality, almost an irrelevance in the world. For man's greatness has never consisted in his physical size, but in the reach and quality of his mind; and the greater the measured distances of the universe, the more you exalt the status of the human mind, which is able to measure such things, the more wonderful man becomes; the more probable, I would add, that, if God were anywhere to become incarnate in his universe, it should be on this earth where man dwells.

And yet the light of reason is not the only light we have. I think we all know very well that knowledge—in the sense of science or the exact knowledge of measurable things—is not the chief thing in life. That kind of knowledge does not, in fact, touch the best things at all; goodness, beauty, love—these things are not measured, but appreciated. The light of reason, indeed, is a very good example of what

our Lord spoke of—a light within us that may become darkness. For instance, if we survey the face of mankind to-day, it is not among the barbarians of Bokhara or the untutored savages of Patagonia that we hear most of war, hatred, cruelty, oppression—but among precisely those nations where scientific knowledge has been brought to the highest capacity. This means that the light of reason needs to be controlled by another. You might call it the light of character, or the light of friendship—according as you are thinking of a man by himself or in relation to others. The point is that man not only knows, but also lives, laughs, and loves; and his love and his laughter are as much part of his light shining in the world as is his knowledge.

The light of reason, and the light of character or love—these are two lights we are to bear and keep bright as we go through life. But they are not enough. You remember that inscription on Nurse Cavell's statue in London—"Patriotism is not enough"; and what is true of patriotism is true also of all merely human loyalties. "If in this life only we have hope in Christ," says Paul, "we are of all men most miserable." For Christianity itself, if it contents itself with admiration of Christ's character, and never rises to a living faith in him, can bring us little more than disillusionment, frustration, and sorrow.

MANY have yielded to go a mile with Satan that never intended to go two. He leads poor creatures down into the depths by winding stairs, and does not let them see the bottom, where they are going.—D. L. Moody.

# The Home Circle

J. C. F. Pittman.

## GOD KNOWS

GOD knows if e'en a day or hour's in store  
For me e'er I go hence and am no more,  
God knows. I lie obedient to his will.  
In life, in death, I shall be with God still.

God knows how oft by thought, as well as deed,  
I've made my Saviour's wounds afresh to bleed,  
God knows; so tears of penitence will flow  
Till I am washed and whiter am than snow.

God knows. So, like the Prodigal, I'd come  
In tatters and footsore back to my home.  
God knows. Oh! Father, meet me on the way  
And all will then be well, by night or day!  
—John Fullerton.

## THREE NECESSITIES

WITHOUT the way, there is no going; without the truth, there is no knowing; without the life, there is no living. Christ is the Way, which thou oughtest to follow, the Truth which thou oughtest to trust, the Life which thou oughtest to live."

## DEAN HOLE'S "MEMORIES"

THROUGH all the stories runs the tacit teaching that true piety is not to be judged by external conformity or by any particular manner of speech. To find out religious sincerity or hypocrisy it is often needful to go deep below the mere words. Here is a delicious case in point:—"An old Oxford friend, who had a living in Worcestershire, was visiting his parishioners, when one of them, an old woman, informed him that since they met 'she'd gone through a sight o' trouble. Her sister was dead, and there wor a worse job than that—the pig died all of a sudden, but it pleased the Lord to take 'm, and they mun bow, they mun bow.' Then the poor old lady brightened up and said, 'But there's one thing, Mester Allan, as I can say, and ought to say—the Lord's been pratty well on my side this winter for greens!' Some may be surprised to hear that this woman meant to be and was sincerely religious."

Am I so small that it matters not, though I take not my place in the Plan? Ask yourself that when next you lose your collar-stud.—Hugh Redwood.

## The Family Altar

TOPIC.—CHRIST'S DOCTRINE

TESTED

Mar. 20—Matt. 7: 24-29.

" 21-2 Thess. 1.

" 22-I Peter 1: 13-25.

" 23-1 Peter 4: 12-19.

" 24-1 John 4: 1-6.

" 25—John 7: 1-13.

" 26-1 Sam. 16: 1-13; John 7: 14-24.

MERELY obeying the commands of Jesus with mechanical regularity is not enough. There must be a whole-hearted surrender of body, soul and spirit to his claims, if one would put his doctrine to the test. A knowledge of the Bible falls far short of God's will unless accompanied by unreserved submission to its requirements, for "it is not the Bible of our religion which saves, but the religion of the Bible." There must be, on the one hand, knowledge of truth; and on the other, unquestioning and whole-hearted submission to the truth; for only by the consistent conduct of a daily life of faith can we put Christ's doctrine to the test. "If any man willeth to do his will, he shall know of the teaching, whether it is of God."



# Adolescence—

## An Epoch of Life

W. R. Hibbert

CYNTHIA PEARL MAUS for over a quarter of a century has been amongst the foremost youth workers of our American churches. She has pioneered the work amongst adolescents, and it is to her credit that much of that work now conforms to the high standards of religious education. In a manual on the organisation and administration of intermediate, senior and young people's departments, she outlines the principles underlying successful work with young people. She writes:—"The first principle has to do with defining the field to be included in discussing young people's work in the church school and the importance of recognising that youth is in itself a natural epoch of life that should be treated as a whole. Briefly stated, the principle is: The scope of work with young people in the local church should cover the entire period of adolescence—twelve to twenty-three years, inclusive—and should recognise within that scope

### Three Clearly Defined Natural Groups

1. Early adolescence (twelve to fourteen years), as the intermediate department or group.
2. Middle adolescence (fifteen to seventeen years), as the senior department or group.
3. Later adolescence (eighteen to twenty-three years), as the young people's department or group.

It is of primary importance that we face, first of all, the fact that adolescence is in itself an epoch of life. God takes approximately the first eleven years of human existence to grow the body, mind, heart, and soul of a child; then he takes the next twelve-year period to turn the body, mind, heart and soul of the child into an adult, who functions with all the capacities and powers of adulthood. The term "adolescence" means growing, maturing; and a close study of life shows that there are three (not two) clearly marked stages of growth within this ten or twelve year period.

### The First Stage

covers the years from twelve to fifteen and is often referred to as the organic period or early adolescence. During the period of childhood nature has been at work building up the body of a boy or girl. With the first five or six years of the adolescent period the body of a child becomes the body of an adult in that the bones, muscles and organs of the body attain to the size they are going to be throughout maturity and take on the function they are going to have. Puberty is the distinguishing characteristic of the intermediate years (twelve to fourteen).

### The Second Stage

covers the years from fifteen to eighteen and is often referred to as the emotional period, or middle adolescence. During these years nature, having built the body of an adult, matures within that body the emotional intensity of adulthood.

### The Third Stage

covers the years from eighteen to twenty-four and is often referred to as the intellectual period, or later adolescence. During these

years experiences increase memories and association and the flexibility of association processes multiplies the individual's capacity for abstraction and comparison, giving the power of independent thought and balance to the emotional instability of the middle teens.

Of course, as Professor Athearn indicates, "All these changes are going on at once, but physical changes are the dominant characteristic of the first period, emotional development the characteristic of the second period, and intellectual reconstruction is the distinguishing element in the third period." It is evident, therefore, if we are to achieve the largest success in work with young people, that we must be clear in our understanding of adolescence as an epoch of life, and of early, middle, and later adolescence as natural groupings within the epoch we call youth.

## Leadership Training

"There is no boy problem—there is no girl problem—there never has been. There is no teacher problem—there never has been. The problem of the church is the problem of leadership. Solve that problem and you have solved them all."—G. H. Archibald.

IF the church of the next generation is to command not only respect, but to challenge and change the civilisation in which we live, it will have to pay more serious attention to the educating of leaders. The "leader"! What a wealth of meaning is conjured up in that word! Every enterprise which has made its mark on the world can be traced back to the inspiration of a leader. Great things are in store for youth in our generation. Youth is ready for action, but needs leaders who have caught the vision and are prepared to show the way. The blind cannot lead the blind! To-day anyone cannot lead youth to achieve its ideal of living on a Christian basis.

Enlightened leadership demands knowledge and insight and the rare quality of vision into the personality of others, and especially of a faith rooted in the individual's certainty of God.

The Prince Leader, Jesus Christ, placed the highest value on the educating of future leaders. He spent the three years of his ministry teaching the twelve young men, for upon them rested the perpetuation of Christianity. Notice, too, the first people he called to be leaders were young men; the Christian church began as a youth club. The Prince Leader, too, had the essential elements of leadership. The qualities of the personality of Christ justifies the claim that he is the Prince Leader. He had a genius for friendship, personal charm, sympathy, love, a policy of understanding men; he had a cause.

If the church is to extend Christ's great cause, the kingdom of God, it must provide a religious education plan which meets the needs of every individual member at each stage of his development. This calls for a four-fold programme of activities, physical, spiritual, mental and social, seven days a week. Only educated leaders can hope to successfully conduct such a plan.

Let us look at one particular sphere of this plan of development, boys' work! But first ask ourselves, "Why should we provide mid-week activities?" Because we can live with

## "A Little Child Shall Lead Them"

(A True Story)

I WOULD ask you to picture four little dark faces looking earnestly at the picture of Christ knocking at the door. It is explained to them that, in such a way, he knocks at the human heart seeking admission. In a chorus they say with serious faces, "We would not keep him out," and they are invited to ask him in, which they audibly do, saying, "Lord Jesus, come into my heart." Their father, although fond of his children, is a drunkard; but the youngest of these, who is only six years of age, is really doing missionary work, for one day when the father was under the influence of drink he said to him, "Oh, daddy, why don't you let Jesus into your heart, and he will help you to give up the drink?" They know their daddy is a nicer daddy without drink. Thus God's work goes on, and he is calling them to him, and they in their way are continuing the work of soul-winning. We would earnestly ask for prayer for these little ones.—Mrs. E. G. Rose.

boys and show them not by words, but by deeds, the practical way of life. We can become their friends. They have to face real problems at work, play and home, therefore show them a religion of reality. Also, we may connect with the home and co-ordinate all activities.

Boys' clubs, groups, brigades, troops, then are a necessity. The boys are the men of tomorrow, the future nation; let us make them fit Christian men. Building boys is easier than mending men! Our aim should be to build Christian citizens in our character-making plants, the clubs. Every intermediate department must have a boys' club to provide practical expression of the Sunday's teaching and also opportunities of service to church and community. It is fascinating, interesting work, and of the highest national and spiritual importance, a truly high calling.

Churches, youth departments and Sunday schools, consider your leadership problems now. Are you educating leaders for the perpetuation of your work?

A solution is provided to the situation by the Y.M.C.A. Suburban Club Movement Leadership Training Course. This course aims to equip, fit and prepare leaders for effective club leadership, and to produce future leaders. Last year sixty-six leaders were trained. One demonstrational youth department provides ten annual scholarships for the course.

The curriculum is comprehensive, graded, dealing with subjects covering the needs and activities of boys and youth work. Leading doctors, youth directors and experts are the lecturers and instructors. Physical and theoretical subjects are covered.

Effective boys' club work demands educated leadership. Leadership among boys, like all serious pursuits, demands intensive study, scientific understanding and a proper knowledge of the boy and his needs. The natural strength, ability and native genius some potential leaders have must be also backed by education. For education is the art of leading and the gifts of leadership and initiative. The full development of all our faculties.

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# Visitors and Visiting



IN our modern life the practice of visiting is a very common one. Who could deny that it has much to commend it? Hours that might seem leaden-footed and depressing pass swiftly and pleasantly in the presence of a congenial companion, who has come to see us. It is true that something more is needed than that the companion should be congenial. The time of his visit must also be convenient. A perfect visit is when these two factors are both present. In the absence of either of them a visit may become burdensome, and the most hospitable may find himself possessed by thoughts that are unkindly. When we think over the matter we can see there are four classes into which visitors may be divided: (a) The welcome visitor at the welcome time; (b) the welcome visitor at the unwelcome time; (c) the unwelcome visitor at the welcome time; (d) the unwelcome visitor at the unwelcome time.

## The Welcome Visitor

Visitors come who are welcome. They are bound to us in the ties of close friendship. They are interested in the subjects that interest us. There is a mutual pleasure. And as we have said, the perfect visit is when the welcome visitor comes at the time when circumstances make it possible for his visit to be enjoyed. There are no pressing tasks that are interfered with. There are no calls of duty which his coming interrupts. For it is possible for even the most welcome to time a visit unfortunately. To visit a housewife at a time when she is busily preparing a meal and to remain for a protracted time is thoughtlessness that can easily react against a friendship and lead to misunderstandings. Or, again, when a man of business is pressingly occupied with the affairs of his office even the visitor, most welcome under other circumstances, is likely to give rise to something of irritation. To very few can it be said in these days of stress that they are welcome at any time. Thus it may be seen how easily the welcome visitor may become unwelcome at the untimely hour. The best way to avoid this is to visit by arrangement, which in these days of telephones and rapid postal facilities is made simple. It is also wise to remember, however close a friendship may be, that it is easily possible to prolong a visit beyond the welcome stage. When a visit is unexpected it is kind and considerate that it should be brief.

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## The Unwelcome Visitor

There are some visitors who are unwelcome even though they come at a convenient time. We know when we see them that the main theme of their conversation will be perhaps their own complaints, perhaps their criticisms of others. Or it may be they will enlarge into boastfulness on their own achievements. There is no charm about their conversation, and there is probably very little in the way of mutual interest. Such visitors can easily become a weariness to the flesh, even though they have come at a time which is quite free. But when they come at an unwelcome hour, when they interfere with the proper performance of our tasks, then visiting becomes a menace. It may even awaken a spirit of bitterness in those who normally are of a kindly and most hospitable nature. It should be said, however, that to the Christian the unwelcome visitor at the unwelcome time is a challenge to exercise the Spirit of Christ himself. He may lack something which we can supply, and if we receive him in this faith, we may rest assured that sufficient grace will be afforded.

## Pastoral Visiting

We should remember that in the practical life of the church pastoral visitation should be held in high honor. It would be impossible to exaggerate its influence when properly exercised. A minister may be an acceptable preacher, and an excellent administrator, but if he fails in the pastoral relationship the influence of his ministry will suffer a diminution. But pastoral work calls for the use of sensitive wisdom. Every minister should strive for that judgment which will enable him to be a welcome visitor at the welcome time. He should train himself to be able to tell when he is interfering with the course of a household, or when, through any reason, his visit is untimely. Particularly should he seek

# The Four Gospels in Suau (Daui)

Notes by Mr. Russell Abel of the Kwato Mission, Papua.

THIS edition of the Four Gospels in Suau (Daui) is a reprint of the edition printed at the Mission press, Kwato, in 1880.

Suau is spoken by about 10,000 people in the Milne Bay area and part of the south coast of Papua.

It is not easy to translate the scriptures into such a language. All the useful aids are lacking—it has first to be reduced to writing and a dictionary and grammar created. C. W. Abel, translator and founder of the Kwato Mission, writes: "Few can realise the difficulty or responsibility of this work. All that the Bible means to us must be re-created. It must live again in a new tongue. In his choice of words and phrases the translator is determining the forms of the spiritual thinking of the people. What he re-writes in a foreign language must inspire, grip the imagination and stir the souls of native readers and hearers. And this superhuman result must be achieved in the restricted speech of a primitive stone-age. We have to strain the vernacular as soon as we attempt to deal with abstract ideas . . . It is doubtful whether, for instance, 'the just shall live by faith,' is directly translatable into any of our dialects."

Small wonder that he approached this task with a mingled sense of awe and inadequacy. There were times when he was baffled; stuck fast on a single word. He and his pundit Dagoela would get down on their knees and pray earnestly for light. They wrestled on. Dagoela would go to bed after a session of translating, mentally all in. They realised their dependence on God. "He must do the work through us," Mr. Abel wrote. They were suc-

cessful. In the Suau scriptures there are passages of real beauty that are a joy to read, and that stand peerless in a rich and poetic language.

for divine grace to help him in his visitation of the sick. When people are exhausted by illness, to remain long with them is to forfeit the blessing which the visit might otherwise bring. The ideal of every ministerial visit should be to discover what is the spiritual need of the people, and as far as possible to do something to help them to receive it. We would like to see a revival of the ministry of pastoral visitation, but we recognise to the full that it can only be effectively brought to pass through a renewal of divine grace.—"The Spectator."

## Worship

WORSHIP is the noblest response of man to the worship of God:

The realisation of his Presence,  
The greeting of his Majesty,  
The welcoming of his cleansing Holiness,  
The unifying of the finite with the Infinite will and purposes,  
The sharing of human life with the Divine, communing, singing, witnessing, giving and serving.

Worship is the glorious response of God to the worship of man:

The pouring of love into hearts of brotherhood,  
The bestowing of pardon with peace that passeth understanding,  
The giving of truth to light this world darkness,  
The imparting of power and courage to edify and stabilise,  
The sharing with his children of his wisdom, beauty, comfort, abundant life, and everlasting joy.

—Chauncey R. Piety.

The sacrifice of his own life was necessary before this could happen, but his name lives on in native tradition.

Variations and dialects of the Suau language are many and Suau-speakers may be found in most places in Papua, largely owing to the popularity of Suaus as boat boys and household servants; the former due to their inborn sea sense, and the latter to their manners. The language of a courteous people abounds in expressions of respect, greetings, titles and forms of address to superiors. Some of these are now adopted by other tribes lacking such forms of speech.

The Suaus are great travellers. They do not get homesick but form little Suau coteries wherever they go. So that from Daru to Buna, from Milne Bay to the islands of Misima and the Trobriands, when nightfall brings folk round camp fires and hurricane lamps, on beaches, wharves and decks of ships at anchor, you might hear the soft flow of Suau chatter added to local tongues. So that the new edition of the Four Gospels will have a wide distribution at an important and critical time in a people's history.

Many perplexed, evacuated Papuans who have been close to war and carnage and whose normal lives have been turned upside down, will find here "things that are eternal."

# Here and There

Principal A. R. Main, M.A., of the N.S.W. Bible College, came to Melbourne on March 10 and expects to be here for two or three weeks.

The article in this issue on "Leadership Training" was forwarded by O. L. Rees, hon. secretary of Y.M.C.A. Melbourne Suburban Club Movement.

Owing to the "Labor Day" holiday in Victoria on Monday, March 13, our forms had to be closed for press on Friday, March 10. All reports to hand at that date have been inserted.

The Board of Management of the Federal College of the Bible has elected to the Board, with the concurrence of the Federal Conference Executive, E. Morris Price, of Swanston-st. church, to succeed the late Robert Lyall.

The first number of the third volume of "The Social Voice," a small paper published bi-monthly by the churches of Christ Social Service Department of S.A., is to hand. In its eight octavo pages it has much information concerning social problems.

The Annual Conference of the Victorian Local Option Alliance will be held on Thursday, April 27, in Collins-st. Baptist Church, at 10.30 a.m. and 2 p.m., when reports for the year will be considered. The afternoon will be given over to discussion on various matters connected with the future work of the organisation.

We have received from the "Aborigines Friends' Association" a copy of the report for 1943. It is "the eighty-fifth annual review of events connected with the Australian aborigines." Printed on excellent paper, which shows up the illustrations to advantage, the report contains 40 pages of matter of great interest concerning the aboriginal inhabitants of our land.

"The Christian Evangelist" of Jan. 26 reports the complete destruction by fire of the property of the First Church at Iola, Kansas, U.S.A. The total loss was about 53,000 dollars. Recently the Properties' Corporation of churches of Christ in Victoria sent a circular to church officials advising them look carefully into insurances of chapels and contents and offering to co-operate with them in securing adequate cover.

The church at Hampton, Vic., at its annual business meeting on Tuesday, March 7, elected office-bearers, received an encouraging account of the finances, and listened to reports from the auxiliaries which told of much good accomplished. A call to the ministry of the church was extended to C. L. Lang, who has been preacher of the church at Ormond for the past six years, and he has accepted and will take up the work as soon as possible.

"In every walk of life are to be found people, sometimes young, sometimes old, who are hungry for appreciative words. There is no little depression and anxiety and misery, because the friendly words are not spoken. If all of us would speak such words whenever it is in our power how great a difference they would make. How good it will be if others can say of us in this year that we also were not selfish in these little things, not only in the sweet charity of friendly words, but in all other charities open to us. 'Count that day lost,' wrote one, 'in which no good deed has been done.'"

The monthly Pleasant Sunday Afternoon was held at North Fitzroy, Vic., on Sunday, March 5, the speaker being Mr. Norman Makin, Minister for the Navy and Munitions. Mr. Makin took as his subject "The Claims for Character in the New World Order." He said that men and women who were making sacrifices on the battle front, and on the home front, were looking forward to a better order of life. They should not be disappointed, otherwise chaos and anarchy would be the result. To establish a proper new order of life, worthy of the sacrifices that were being made, would demand high

character. The essential to any satisfactory life was security. The British people would have a great influence in the new order, and they must not disappoint the world with the lead they gave. The lead must be positive, and would call for strength of a good life and true character. A fine supporting musical programme was rendered by the Victorian Ladies' Banjo Club, and Mr. Townsend, who contributed several songs.

The work at Petersham, N.S.W., has been steadily maintained. On Feb. 29, members had the joy of clearing off interest debt which, about 4½ years ago, amounted to approximately £148, and with sundry other debts amounting to £20 made the debt £168. This has been completely liquidated and has been made possible through the devotion and faithfulness of members. Membership stands at 35, with average attendances at Lord's table of 24. £50 of the

## Stir Into Flame

"STIR me, Oh stir me, Lord—I care not how,  
But stir my heart in passion for the world;  
Stir me to give, to go, but most to pray,  
Stir, till the blood-red banner be unfurled  
O'er lands that still in heathen darkness lie.  
O'er deserts where no cross is lifted high.

"Stir me, Oh! stir me, Lord, till prayer is pain,  
Till prayer is joy—till prayer turns into praise.  
Stir me till heart and will and mind yea, all  
Is wholly thine to use through all the days.  
Stir, till I learn to pray, exceedingly.  
Stir, till I learn to wait expectantly.

"Stir me, Oh! stir me, Lord. Thy heart was stirred  
By love's intensest fire, till thou didst give  
Thine only Son, thy best-beloved One  
E'en to the dreadful cross, that I might live.  
Stir me to give myself so back to thee,  
That thou can'st give thyself again through me."

debt was paid in November, 1939, by means of "Back to Petersham" services and a thank-offering, £25 being raised then; and through the generosity of Campbell Edwards another £25 was added. This year plans are being made to commemorate Diamond Jubilee of the church, which was organised in May, 1884. The church has deeply appreciated the help of brethren given in the years of reconstruction.

W. Gale writes: "The president of the conference, R. H. L. Sparks, and the writer were present at the induction service which marked the commencement of the ministry of I. J. Chivell at Maryborough, Vic., on Sunday last, March 5. The church is in splendid heart. A visit was also made to the Bible school; this is well balanced and enthusiastic. On this day also A. E. Forbes began his ministry at Hamillton. The Home Missionary Committee has received word with regret that C. L. Lang, of Ormond, has accepted an invitation to labor with the church at Hampton."

At Canley Vale, N.S.W., on March 4 a welcome evening was tendered to V. Parker, who has commenced his ministry here. J. Clydesdale presided and spoke words of welcome to Mr. Parker, who has already made many friends and has entered the work with enthusiasm and sincerity. E. Christopherson, secretary, endorsed the president's remarks and assured Mr. Parker of the church's wholehearted support. A programme of varied items was enjoyed and then the ladies served a dainty supper. The young people completed the evening with games, etc. Mr. Parker spoke at both meetings on March 5. There was a baptismal service. Young Worshippers' League has been revived.

At Maryborough, Qld., the annual meeting was held on Feb. 23. V. S. Dallinger presided over a good attendance of members. Reports were received from the auxiliaries. Treasurer's report showed a credit balance in general fund, £56/17/- has been paid off loan fund, which is now clear of debt. Donations received:—Ladies' Guild, £44/14/9; ladies of church, £11/2/3; W.C.T.U., £2; Y.P.S.C.E., £2; W. Malke, £10; J. Wiltshire, £5; Mrs. A. Miller, £1. Mrs. Burgum presented Red Cross report, which showed that 224 garments had been made for year. Officers elected:—Elders, V. S. Dallinger, W. Dau, W. Malke; deacons, H. J. Wiltshire, J. B. Smith, A. J. Payne, J. Ingham, J. Wiltshire, A. Bennett, H. Hansen; deaconesses, Sisters W. Dau, A. J. Payne, V. S. Dallinger, L. Anderson, W. Ramp-ton; secretary, H. J. Wiltshire; treasurer, A. J. Payne; organist, H. Hansen; assistant, Sister Esme Deighton; Sunday school superintendent, Sister E. Oakleigh. A committee was formed to plan future progress. Mrs. Payne was thanked for arranging flowers for Sunday services, having fulfilled the duties of this position for twenty years.

## A Farewell Meeting

THE chapel at Gardiner, Vic., was well filled on Tuesday evening, March 7, for the farewell meeting to Mr. and Mrs. Hagger, after over seven years' loyal and faithful service with the church. Mr. Geyer presided and read several greetings from many who were unable to be present. A lengthy programme was enjoyed. Speeches were made by representatives of the many activities in which Mr. and Mrs. Hagger were engaged. These included Women's Mission Band, W.C.T.U., local Ministers' Fraternal, Gardiner central State school, committee on co-operation between Baptists and churches of Christ, College of the Bible, East Malvern church of Christ (in the founding of which Mr. Hagger had been of great assistance) and others. Mr. Watkins (K.S.P. chaplain) spoke on behalf of all the auxiliaries and the church secretary (Mr. Whittington) for the officers and the church generally. Several gifts were made to Mr. and Mrs. Hagger, including some beautiful bouquets. At the special request of Mr. Hagger the choir rendered the anthem, "King of Kings." Miss Lols McCann's well-chosen elocutionary recitals, two violin solos by one of the students of the College of the Bible, and a solo by Mr. Whittington were much appreciated. Mr. and Mrs. Hagger in responding thanked the various speakers, expressed their regret at having to leave Gardiner, and Mr. Hagger concluded with an inspiring appeal to the church to remain faithful to Jesus Christ, to his church and to those who minister in spiritual things. Mr. Mackay moved a vote of thanks to all who had assisted in making the meeting such a success, especially mentioning the women of the church who had provided the supper. The meeting was closed with prayer by Mr. Owen (Presbyterian Church) and J. E. Thomas.

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# News of the Churches

## New South Wales

**Paddington.**—There were good attendances on March 5. Mr. Greenhalgh spoke morning and evening. At close of gospel service one young woman made her confession. Bible school was well attended. Open-air school creates good interest on Sunday mornings. Mr. Greenhalgh has resigned, after 11 years' service as preacher and teacher. Best wishes of members and friends go with him in his new post as youth director with Y.P. Department.

**Lismore.**—Morning meetings are maintained at Ballina. This is a subsidiary work of Lismore. Attendances are definitely on the upgrade, itoy Acland conducting services. Women's Guild commenced year's work with a splendid attendance for opening meeting. Young people have launched Diamond Jubilee aim. Monthly meeting in the home of Mr. and Mrs. G. Davis at Lagoon Grass retains attendance and spirit, presenting a splendid opportunity. W. Atkin, of Northcote, Vic., spoke on morning of Feb. 20. Y.P.S.C.E. held anniversary on Feb. 27 with well attended service, and on Tuesday night induction of officers at which local societies attended and an impressive service was enjoyed. Fellowship has been enjoyed with men home on leave—Lance-Bombadier and Sgt. Ellis (brothers), Cfn. Hilton Campbell, Ptes. Window, McGregor and Frank Collingwood, the latter preaching the gospel on March 5.



## MORTGAGE LIQUIDATION EFFORT

### THIRTY-FIFTH ANNIVERSARY OF CHURCH

**MOSMAN.**—On Feb. 6 Miss Murray, of Surrey Hills, Vic.; Mr. Carson, of Bordertown, S.A.; Miss Bellion and John Date, of the Services, joined in fellowship. At night G. E. Burns conducted a youth service, assisted by children's choir and solo by Miss Maud Burns. Thirty-fifth anniversary was celebrated on Feb. 20, when G. E. Burns spoke morning and evening. At 3 p.m., Ron Wotherspoon delivered an illustrated address for young and old, concluding with a multipix landscape of the cross, while the solo, "The Old Rugged Cross" was rendered by Mrs. Stimson. Choir sang two anthems at night. Mr. Aderman, M.H.R. for Maranoa, was present. At lunch and tea sessions an objective was launched for liquidation of second mortgage of £85 in one month. G. E. Burns has intimated his acceptance of a call from Rockdale church. He will conclude his ministry at Mosman at Easter. His resignation has been accepted with regret. Mrs. W. Hunter is seriously ill.

## South Australia

**Prospect.**—Junior C.E. held social evening, proceeds in aid of Children's Hospital. A. E. Brown led the church on March 5; good attendances. Fellowship was enjoyed with members of the Forces. I. Durdin has taken over as general superintendent of Bible school. Work in this department is increasing.

**Mundalla.**—Much blessing is received from morning services. Attendance in evening fluctuates. Several members are on holidays. C.E. monthly meetings prove helpful. Pte. Jim Jacobs, A.I.F. (ret.) was married to Miss Erica Nankivell on Feb. 9. Victor Dungey and Dorothy Milne are fruit-picking in Berri district. H.M. offering is £112/9/- to date. Edward Fisher assisted with meetings during college vacation.

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On March 5 D. R. Milne and W. A. Russell were speakers. A fine spirit prevails.

**Forestville.**—A young girl confessed Christ at gospel meeting on March 5, when, owing to Mr. Hammer's absence at Kadina, C. Schwab was the speaker. At morning worship J. T. Train gave the address. Harvest thanksgiving was celebrated on Feb. 27. The church was pleased to have fellowship on this day with Mr. and Mrs. F. G. Stock, who are now isolated members. Mr. Stock, a former elder of the church, presided at the Lord's Table. On March 1 a social evening was arranged to give opportunity to express the church's appreciation of Mrs. Taylor's long period of service as social convener.

**Kadina.**—Guild commenced operations for 1944 on March 2. Mrs. A. H. Russack was appointed president, Mrs. Young secretary. Harvest thanksgiving services were held on March 5. D. Hammer, of Forestville, was preacher. Choir rendered special anthems at three services on Sunday and also on Monday night when Mr. Hammer preached. Mr. Lawrie presided on Sunday night and Monday night. Visitors included A. Gordon, from Preston, Vic., and L. Rose, R.A.A.F., Vic. Nearly £10 was received for home missions on first day of offering. Y.P.S.C.E., J.C.E., Bible school and choir are doing good work.

**Cottonville.**—Attendances, though improving, are still not back to pre-holiday level. Averages for February were morning 98, evening 69, while offerings averaged £9/8/- weekly. On Feb. 26, 17 young people joined in united fellowship social at Glenelg. A young people's service was held on evening of Feb. 27, when several young women took part. Average attendances for young people's auxiliaries for February were Sunday school, 110; J.C.E., 26; I.C.E., 19; Y.P., 10. Mrs. Burrow spoke to Y.P. meeting on Feb. 23 on the work of the Bolivian-Indian mission. Rob Manning is home from New Guinea on 24 days' leave, and was married on March 4 to Miss Kathleen Aird. Cliff Manning (now with his membership at Nailsworth) is also on leave with his brother, and was married at Tumby Bay on March 1 to Miss Jane Branford.

**Col. Light Gardens.**—The work is making steady progress. Members are greatly indebted to G. Bridgman and other visiting brethren for assistance during the time the church has been without a preacher. Singing by Miss H. Shearing, Mrs. Phillips and Mrs. Ellis has also been appreciated. A visit from conference president was an uplift. On Feb. 2 F. Cornelius was inducted into the work of this circuit. The service was solemn and instructive. Brethren from Forestville and Edwardstown were present. Mr. Brooke, from Cottonville, gave a thought provoking message. C. Schwab represented H.M. Committee, and gave the charge to preacher and church. A social gathering followed, which gave all present an opportunity to meet the new preacher, his wife and family. Attendances are keeping up, and finances are good. The Bible school, under leadership of L. Curtis, continues to improve. A successful picnic was held on Feb. 12 at Botanic Gardens. Good meetings throughout February suggest a bright future.

**Queenstown.**—An evening was given on Feb. 21 in honor of Mrs. Hill, who has completed 60 years as a member of the church of Christ, 54 years of which she has worshipped at Queenstown. Mr. Brooker spoke of the faithfulness and regularity of Mrs. Hill, who has been a deaconess for 36 years. Refreshments were afterwards served in lecture hall. Several others who had been in membership for 50 years at Queenstown were present. Harvest thanksgiving services were held on March 5 with a good display. L. Meartin, on leave from N.G., presided, and Mr. Brooker spoke at both services. The goods were afterwards given to the crippled

children at Escourt House. Morning meetings have been well attended, with average of 84 at gospel services. Mr. Myhill has accepted position as leader of Young People's Society, and has started an increase campaign. Sunday school is practising for anniversary; average attendance is 124, showing an increase. A. Foote and B. Brooks have enjoyed fellowship while home on leave from hospital.

## Queensland

**Monkland.**—March 5 was a very encouraging day, with good attendances morning and evening, and increased Bible school. Offering for Youth Department totalled £1/12/6, while offering for Red Cross P.O.W. Fund was £1/10/-. C. Kimber has joined the R.A.A.F. In the morning one young man, recently baptised, was welcomed into the church, and at night his brother made the good confession.

**Gympie.**—When the Ladies' Guild resumed for 1944 on March 2, two new members were enrolled. On March 5 there were good meetings



The Chapel at Gympie.

all day, with a record Bible school for the year, including two new scholars. Offering for Youth Department totalled £7, including over £2 from school. At night J. Kernick preached.

**Ma Ma Creek.**—On Feb. 13 an offering of £3/15/- was received for China Relief Fund. At C.E. consecration meeting on March 1 the organising secretary, H. E. Greenwood, spoke, when one young lady gave her heart to the Lord and two others reconsecrated their lives. There were 29 young people and five adults present. Morning service on March 5 was conducted by youth of church. They also took large part in gospel service. After the address two Bible school lads confessed Christ. Baptist orchestra and a recitation by Miss Laurel Cole were of much value at evening service.

**Annerley.**—At annual church business meeting held on Feb. 2 the following deacons were elected for ensuing year:—R. B. Smith, P. Quirke, J. Finger, J. Cutler, H. More (treasurer), T. G. Tavener (secretary); Bible school superintendent, T. G. Tavener. Excellent reports were presented by all auxiliaries. F. B. Alcorn concluded his ministry with the church on Feb. 13. His services were very much appreciated, and his messages enjoyed. W. J. Campbell has been engaged as week-end preacher for twelve months, and commenced on Feb. 20. On that day, at gospel service, one lady confessed Christ, and was baptised on Feb. 27. On March 3 a youth rally was held. There were 62 present. On March 5, Youth Sunday, young men took charge of services.

## Victoria

**Doncaster East.**—Successful harvest festival services were held on March 5. Speakers were Mr. Allison, of college, in morning; Mr. Burns, of Social Service Department, in afternoon, when an offering for social service was made, and Mr. Thomas, of Gardiner, at evening meeting. Mrs. McSolvyn, of Collingwood, was soloist. The goods of these special services were not sold, but sent, instead of proceeds, to Children's Hospital, Melbourne.



**Emerald.**—On March 5 both services were conducted by F. B. Alcorn, with choir assisting at evening service. Lately, congregations at evening services have been treble those at morning service.

**North Fitzroy.**—Services continue to be well attended. On Feb. 27 R. Enniss addressed the church in morning and preached at night, when two young men confessed Christ. On March 5 E. Smedley spoke in morning and R. Enniss preached at evening service.

**Stawell.**—On Feb. 6 Mr. Goldsworthy, of Kaniva, was preacher. Mr. Randall preached on Feb. 13. Campers of Hall's Gap took charge of evening meeting on Feb. 20. Mr. Jackel (Horsham) conducted song service. Two young men brought messages. Two young ladies sang a duet. Yearly business meeting was held on Feb. 21. All in office were re-elected. Mr. William Bolwell has taken office as deacon. Dorothy Bolwell has recovered from operation and has left hospital. Members welcomed Mrs. Chapman back after long illness.

**Rochester.**—On March 5 annual thanksgiving day was held. As a result, debt on chapel can be paid off. The fruit, vegetables and flowers were sent to Echuca Hospital, through the courtesy of Mr. Payne. The harvest festival address was given by Mr. Payne. At a social gathering held after the service, Mr. and Mrs. Turnbull, foundation members of local church, were presented with a token of esteem from members. Mr. Payne, in making the presentation on behalf of the church, spoke of their long association with the movement and wished them every happiness in their new home in Melbourne.

## Red Cross and Religion

AT the Geneva Convention, in 1929, a Red Cross Commission was appointed, which was designed to meet the spiritual needs of prisoners-of-war. An article was agreed to by the participant nations that all prisoners-of-war should have freedom of religion, and that any ministers in their midst might freely preach their doctrines at services in the camps.

Jacques Courvoisier, vice-president of the Commission, during a series of tours of prison camps in Germany, saw the establishment of little churches, with a growing number of followers.

His first visit was in 1940, when the men had not been in captivity very long. They were unsettled as yet, and nothing definite had been organised in any sphere of activity. In some cases, where there were ministers among the prisoners, little groups were just beginning, but otherwise they were not brought together for religious services at all. Some of the camps did not even have a Bible in their own language. There were no chapels, not even a special room to meet in. What services there were consisted of a number of men assembling somewhere on a Sunday, with a prisoner-of-war minister to lead them. He would write a hymn from memory on the blackboard, and they would all join in singing it. At several of the camps, M. Courvoisier spoke to the men, under the watchful vigilance of guards familiar with the French language.

When he returned a year later, a great change had occurred. The men had become resigned to being interned for the duration of the war, and libraries, work rooms, theatres and workshop had been established. Prisoner-of-war chaplains visited as many camps as often as they could, and one of them had himself built a beautiful little chapel within his own camp. In many of the officers' camps there were chapels for services, and in the Stalags a local hall was usually lent for the purpose. Numbers attending services had grown enormously, and are still growing.

An intense faith is evident among prisoners—many of them have been baptised and taken their first communion there, and some say they have learnt their faith behind the barbed wire of the prison camp.

Red Cross helps the little churches by sending pamphlets and books to them. During 1942, 100,000 books and pamphlets were sent, including 25,000 Bibles or portions of holy scripture, and some hymn books. At Easter and Christmas, special booklets are issued to help the prisoners in their services.—Australian Red Cross Society Publicity Service.

## Pamphlets for To-day

1d. each, 7/6 100 to clear.

France's Fall is Britain's Warning—J. H. Hunter.

How God is Dealing with Britain. A rousing message to the church by Colin Kerr.

This Big Business of Drunkenness—F. L. Rosemond, Attorney at Law, U.S.A.

Christian Freedom or Papal Bondage?—J. H. Hunter.

Preparation Now for Post-War Missionary Advance—R. H. Glover.

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### IN MEMORIAM

**BURNS.**—In loving memory of Jessie Mary, dearly loved mother of Robert, mother-in-law of Minnie, grandmother of Marjorie and Ian, who was called to higher service on March 15, 1943.

"Asleep in Jesus! blessed sleep!  
From which none ever wake to weep."

**HUMPHREYS.**—In loving memory of my dear husband and our father, who passed to a higher life on March 22, 1935.

"Looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2: 13).

—Inserted by his wife, son and daughter.

**SCHUMANN.**—In loving memory of our beloved mother and our loving grandmother, Sarah Kate Schumann, who was called home on March 11, 1941. Treasured memories.

"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 her loving daughter Rose (Mrs. Lamprell), and grandchildren Alma, Irene and Ernie.

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7 p.m.—Mr. W. R. Hibbert (Youth Director).

SUNDAY, APRIL 2—

3 p.m.—Mr. T. H. Crago.

7 p.m.—Mr. S. G. Prentice.

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April 2—11 a.m., Mr. C. B. Nance-Kivell,  
B.S. Litt., B.D.

3 p.m., P.S.A., Mr. A. A. Hughes, M.L.A.

5 p.m., Anniversary Tea.

7 p.m., L.A.C. A. Cameron, R.A.A.F.

April 3—8 p.m., ANNNIVERSARY SOCIAL  
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April 4—8 p.m., GRAND ANNIVERSARY  
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### The Australian Christian

March 15, 1944

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# Christian Missions

## Help National Medical Work in China

### District Health Centres

THERE are already set up in Free China 16 provincial health administrations and 783 hsien (district) health centres. We note that this rapid increase has occurred largely during the six years since Japan's attack began. In 1937 there were only 7 provinces with health organisations. In 1942 there were 16. In 1937 there were but 271 hsien health organisations in existence; the number grew to 783 by 1942. This is apart from 175 field health organisations controlled from the capital and 185 health organisations under provincial control.

### Highway Health Centres

Still another vivid illustration of Chinese organisation for health is the expansion of the highway health service. With the coastal provinces largely blockaded by the enemy, China is compelled to keep open her many highways in the north-west and south-west. Curative and preventive service must be rendered to the large number of travellers, refugees, highway laborers and villagers who use these highways. Accordingly, highway health stations have been set up, including, in each case, an out-patient dispensary, a small diagnostic laboratory, and facilities for the regular health programme of education, for environmental sanitation, maternal and child health, etc. In 1939 there were but 18 highway health stations; the number increased to 57 in 1942.

### Co-operation of Missions

Wounded soldiers and civilians, air-raid victims and sick refugees have been treated by two chief agencies:

1. The National Red Cross Medical Relief Corps. This provision supplements the medical service for wounded soldiers provided by the Army and the Ministry of Transport. The Red Cross Medical Corps operated nine divisions in 1942, each for a single war zone, and consisting of 150 medical units (curative, preventive and ambulance). These help the field and base hospitals and the receiving and dressing stations along the main lines of evacuation. There is also a Transport Corps with 29 convoys of ambulances, trucks, mules and boats, each with its associated repair shops and service stations.

2. The Mission Hospitals. There are less than 400 peace-time hospitals in China, 300 of them non-governmental institutions. Of the 300 non-governmental hospitals, 235 are conducted by the Protestant missions. The government, gratified at the service rendered by this important group during the emergency, is continuing to subsidise them for the free treatment of wounded or sick soldiers and refugees. In this way the mission and other non-governmental hospitals are playing an important role in China's medical relief work. 220 of the 235 Protestant hospitals are giving co-operation to the government in its time of need. Of the 220, over 70 are in "occupied China." Subsidies reach them through the help of the Chinese Medical Association. From January, 1940, to October, 1942, the sum of 2,033,619.42 dollars



One of China's Children.

national currency has been spent for these non-governmental hospitals by the National Health Administration. In addition to this government help, the International Relief Committee of China, supported by funds from both Britain and America, has co-operated by donating to the Protestant mission hospitals and other non-governmental institutions further supplies of medical equipment.

[Both Dr. Hsueh (one-time medical missionary for our Australian churches in Huell) and nursing sister Pearl Anderson are engaged in this semi-government medical missionary work. Because of the attitude of the government, adequate provision is made for distinct Christian work.]

### FAMINE CONDITIONS IN CHINA

FROM the eastern and central parts of China comes the report that upwards of 20,000,000 are practically starving and the present estimated crop will not exceed 20% to 50% of the normal yield. These appalling conditions have been caused by the devastation brought about by the Japanese, the occupation of China's rice bowl (practically the heart of China), and the wide-spread disorganisation caused by farmers evacuating further west. This latter problem not only robs the areas of man power but crops are left unown, and in addition it creates a burden on the peoples further west who are trying to raise crops for their own needs as well as fulfil the military requirements. It is reasonable to assume that under such terrible circumstances tens of thousands must die, and the figure might well run into millions. Some funds have already been forwarded, but costs having risen in some cases 200% little can have been achieved. Amounts received for relief will be sent with China remittances.

### WIDENING OUR HORIZONS

THAT we can learn something from the Roman Catholic Church in their attitude to missions is evidenced from the following extract taken from "Missionary Principles" by Pierre Charles, S.J.:—"Listened on Christmas day in London to the broadcasting of good wishes across the Empire which circled the world, four times crossing the equator, in fourteen minutes, during which the five continents chatted together as if they were in the same drawing-room." "Could not something like that," he asks, "happen in our daily prayers for people all round the world, an unseen but real pilgrim-

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

age to real, concrete people with whom we are linked by the fact, overwhelming when taken seriously, that God has made us responsible for their salvation? We have been wrong in lumping them together as a mass of souls; they are men, women and children with bodies too, and houses and interests and employments." Summarising, he says:—"We must realise concretely the way our fellow-creatures live, act and die, their economic difficulties, their social conditions, their infinite struggles and their sorrows. In our prayers we must glide stealthily into a primitive village at dusk and take our stand like some guardian angel by the elders, old and feeble, as they tell the young who are squatting round them stories of the past; by the urchins who in the light of candle-ends play on the dusty road or in the watery ditch; by the shopkeepers with their curious stalls. We must spare a glance for the African hut and for the Japanese house as light as a wooden frame, with its paper partitions and its wisteria falling over the verandah. . . . Are the natives of Kimberley, whose sole possession is a loin-cloth, or those of Lubumbashi, melting the copper of the Union Mine, just anonymous souls, outside all space and time? . . . We must think not only of their souls but of their ancestors, their family environment, the whole of their history, their poverty, their struggles." To this viewpoint we would heartily subscribe for it is when stated simply "He hath set the whole world in their heart" (Eccles. 3: 11). To this end every Christian should pray.

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# Obituary

E. F. Brown

THE passing in recent weeks of Elizabeth Fraser Brown has been a great loss to the church at Auburn South, N.S.W. She was born at Petersham, 53 years ago, and through an accident in her childhood suffered a great deal throughout her whole life. In the church at South Richmond, Vic., she accepted Christ and came into membership with the church. Later, coming to Sydney, she, with her mother, became one of the foundation members of the church at Auburn. From the very inception of the church she was one of the most consistent workers. Possessed of no outstanding ability, she found some avenues in which her talents could be used. She sang in the choir for about 35 years, and served as secretary-treasurer of the kindergarten for many years. Her chief contribution to the church she loved, and by which she will long be remembered, was her artistic decoration of the chapel with flowers every Sunday and on all special occasions. By that ministry she was known beyond the bounds of the local church. On January 19 her remains were laid to rest, and on Sunday, Jan. 30, the church honored her memory in a special service. Her Christian life can be fittingly summed up in the Master's words of Mary, "She hath done what she could." To her aged father and other members of the family sympathy is extended.—Ethelbert Davis.

L. N. Madel-Cole

LEWIS NORMAN COLE was a regular attendant at Collins-st. church, Hobart, Tas., for well over twenty years. His bright personality and ever-ready smile made him many friends. Through the years he was always willing to assist the church in any way possible to him. During the last months of his life he suffered much, with great patience; expressing by word and action his faith in Christ's saving power. He passed away on Feb. 22. Large numbers gathered at the cremation service to do honor to his memory. Both the services in the home and in the cremation chapel were conducted by C. P. Hughes.—C.P.H.

S. D. Scown

SAMUEL DAVID SCOWN was baptised at Munnadalla, S.A., 57 years ago. Not long after this he lost his sight, and went to Adelaide for training in the Blind Institute. From there he came to Hobart, Tas., as the founder and superintendent of the Hobart Institute for the Blind, and for many years did a great work in this capacity. Joining with the church at Collins-st. on arrival from the mainland, he became one of its deacons, serving as an active worker for thirty years. During the last twenty years of his life he lived out of the city, but regularly on the first Sunday of each month he and his wife met in the home of another church family for breaking of bread. He was a capable man who, despite the handicap of blindness coming to him in manhood, took hold of life and used his disability for the benefit of his fellows. He passed away on March 1 at 82 years of age. The cremation service was conducted by C. P. Hughes.—C.P.H.

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- (3) Fairfield, a new church started, with a self-supporting student preacher.

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—E. C. Hinrichsen, Director of  
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(John 1: 29, 35, 36)

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What of our testimony? Are we doing this greatest thing we can do? The thing we should do!—G. J. Andrews.

### THOUGHT

"If we had not our trials, the pleasures of this sublunary scene would render us forgetful of another world."

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Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.  
Representative in Western Australia: Roy Raymond, 269 Bagot Rd., Subiaco.

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