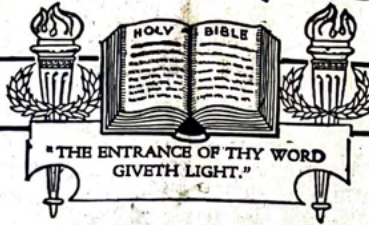


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The Proverbial Ostrich

AN ostrich, the old proverb says, buries its head in the sand to escape from an enemy. Even though there is no proof for believing that the real bird behaves in that manner, the saying is accepted as a description of the behaviour of persons whom we may call human ostriches; for they refuse to face up to hard facts when they come against the distasteful truths of life.

We tend to refuse to stare tragedy full in the face. We are not ready to admit that we are unable to solve the riddle of life. Pride in human intellect causes us to hide our heads in the sands of intellectual theories. We do not want to believe in the facts made clear in God's revelation. Men of the world do not see any sense in the Bible teaching which urges that before the major tragic problems of human existence are solved Christ must return. The ancient Greeks taught that the affairs of life follow a cycle. Therefore, what happened in the past will happen again in the future. Thucydides urged men to study history so as to know what to expect in the years to come. Since Greeks believed in the idea that the circle was a perfect form, they could not see any end or climax of history being reached. No crisis like the coming of Christ could, according to such a view, disturb the eternal monotony of event following event in history.

MODERN historians, as a whole, reject the view that history repeats itself. Since the time the biological evolutionary theory of life, in which Charles Darwin taught that complex life evolved from simple forms, was applied to the social and historic aspect of life, it has been taught that men are evolving to higher levels: all we need to do is to allow enough time, and we can expect history to purge the human race from its ills. Here again we see how the human mind fails to grasp the need of working into its theories the idea of a climax and crisis such as the coming of Christ demands.

Events have shaken the confidence of many scholars in this over-optimistic view of life. Had it been true, we should never have endured the horrors of two world-wars. Many are saying now, the lessons of history are the lessons men never learn. There is no proof that, in time, men will, by human historic events, find salvation and be redeemed. Only revealed truth can save us from complete despair of the future. We find hope in the words of heaven-sent messengers who said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." The church has kept this hope alive in the breaking of the bread. Christians, through the ages, have been reminded, at the com-

munion service, of the words that Paul wrote, saying, "As often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come." Foolish statements by some about our Lord's return have made others ignore the teaching concerning it. If we neither add to, nor subtract from, the scriptural viewpoint on this subject, we shall find much that will provide grounds for a reasonable hope in the future.

THE hope of the return of Christ does not create an unmixed joy. Christ's coming cannot be separated from judgment. His coming must involve a crisis and a judgment for the world and for all who are part of it.

Human intellectual pride keeps judgment within the scope of history. Great literary artists have shown how the evil results of the sins of the fathers visit the children, even unto the third and fourth generation. That is a divine truth clearly seen in life by reasonable people. History tells how nations which neglect essential truths of right living are brought low. Historians know that only "righteousness exalteth a nation." If an angry bull charges a stone wall he will injure himself. Likewise a nation cannot defy eternal principles and escape punishment. How this judgment works out in history is seen in the punishment coming now upon Hitler. Did he not despise the truths Christ taught? We need not think we can boast because we have survived a day of judgment. Christ's words still ring out: "Except ye repent, ye shall all likewise perish."

IT is easy for men to believe in the judgment of history, for it is obvious to human intelligence; its lessons may be learnt from daily life. However, we err if we limit judgment to this life.

The justice of God demands a "final" judgment, because during days when nations are brought under judgment, many who are innocent suffer. In this life a man or woman may experience agony because of the sins of another. Of many it may be said, "Neither hath this man sinned nor his parents" that he was born a sufferer. Life cannot solve this problem: only in the revealed truth of God can we see a ray of hope. Scripture tells us of a final judgment. Then the tangled skeins of life will be unravelled; then the good will be separated from the evil. The precise nature of the rewards or punishments of men has not been revealed in any great detail. It does not help to seek for more information than that revealed in the Bible. As one able defender of the faith has said, "It is unwise for Christians to claim any *knowledge* of either the

(Continued on page 315)

WHERE would we be without our men in the Navy, Merchant Navy, Army and Air Force? Where would they be without the nurses, chaplains, Salvation Army, Y.M.C.A., Campaigners for Christ and other welfare workers? We visualise the thousands of business-like and efficient W.R.A.N.S., A.W.A.S., W.A.A.A.F. and Land Army girls who have released menfolk for the more active Services. Munition workers, food production and transport workers and all those who keep up the supplies to our men come into our vision. Then follow a vast army of voluntary workers supporting the A.C.F., Red Cross, and scores of other similar organisations seeking to make the lot of our fighting men a little easier. Behind them stand another vast company of volunteers who give part-time and full-time service "just to help the war effort." The Women's Voluntary National Register has used and is using many thousands. Training units for both girls and boys can be numbered by the score; stepping stones to "the real thing." National Fitness Councils have mobilised another army of youth. And so it goes on.

WE look into a few thousand Australian homes. We see many a brave mother nobly playing the part of mother and father "cos daddy's in the Army" or one of the other Services. The brave smile and the busy hands do not completely hide the occasional anxiety which touches the heart; but many have a marvellous faith which this war has heightened and deepened. And there are civilians who must be fed and clothed; institutions which must be maintained; churches which must be supported; Christian work which must go on; otherwise what will there be for our "boys" to come back to? What is being done or being neglected on the home front now will reveal itself as soon as this great conflict ends. Some fondly imagine that "somebody will see to it that things are put right after the war." "Our boys will never stand for things as they were," we are confidently assured. Have we ever known politicians as a company to move out ahead of the thinking and earnest desires of the people? Public bodies, State and Federal Parliaments are influenced by what the people want

"They Also Serve ..."

G. M. Mathieson, of Bendigo, Vic., shows how all may work to help in the struggle to improve the social order.

and the strength of the agitation that their wants be met. In this connection there is service for every individual, but it requires leadership. We cull a few points from the policy of a movement recently formed in this city to assist in putting a Christian content into post-war planning:—

1. Encouraging youth to discuss freely matters affecting their own and the world's future.
2. Fostering interchange of ideas with all others interested in social reconstruction.
3. Using every opportunity to foster essential oneness, while recognising and discussing our differences, for better understanding of each other.
4. While remaining non-political and non-sectarian, to take any necessary steps to avoid encroachments on our present rights as Christians; make constructive suggestions in the

right quarter; and take practical steps to see that our wishes are taken into consideration concerning matters affecting the social, moral and spiritual life of the community.

5. Creation of active and informed interest on matters of social reconstruction, as far as possible, amongst all Christians in the district.

6. The introduction of a Christian content into all phases of educational and public life; and the fostering of the application of Christian principles in the business world.

BUT there may still be some who, because of age, infirmity, isolation and other handicaps feel that they have no part in all this needful service. But is anyone deprived of the privilege of service while God gives them breath? "They also serve who only stand and wait," is a line from John Milton's poem, "On his blindness," well known, but with a special application here. Cannot those beset by limitations have a marvellous share in creating the atmosphere in which others work? As Dr. Kelman once said: "There are queer spiritual things that have never been explored—currents and tides of mysterious sympathy and power which stream out of sick rooms and similar places, and do the highest work in the world." Is this not fruitful and effective service?

"The weary ones had rest, the sad had joy.

They wondered how.

A ploughman singing at his work had prayed, 'God help them now.'

Away in foreign lands they wondered how their simple word had power,

At home the Christians, two or three, had met to pray an hour.

Yes, we are always wondering, wondering, 'how,' because we do not see

Someone, unknown perhaps, and far away, on bended knee."

NONE of us can claim exemption from service and remain Christian. Opportunity and conscience will guide us in the particular service which is ours to-day. The motive of our service determines its acceptance or rejection as a contribution to the long purposes of him who is destined to judge all things. Busy-ness must never, of itself, be regarded as proof of God-honoring service. As Dr. J. H. Jowett so finely stated it: "Never mistake the multiplication of organisation for the enlargement and enrichment of service. . . . It is possible to elaborate our machinery without increasing our products. . . . Much of our organisation is only an articulated corpse. . . . It is not more schemes we want, more associations, more meetings: we want the breath of fire of God's Holy Spirit on all the organisation we already have." May God stir us out of our lethargy, our topidity, our indolence and our procrastination, if such things have impeded our service; but, on the other hand, let the penetrating light from the very presence of God sift our motives, direct our energies, enable us to keep first things first, and at last lead us through to win the smile of God's approval.

CHRISTIAN GRACES

THERE is not a grace in the Christian but is more glorious than the sun with all its regiments of stars, and is more like God than the great fountain of light with all its amazing splendor. It is something of that heaven which is more glorious than all the rest of the heavens, and is above the reach of the natural eye."

The Australian Christian

Arise,
O
Church!

RISE, O church, and let your lamps be burning.
Why sleepest thou? There is so much to do.
Say not, "Tis night, we'll wait until the morning,"
But rise, and shine, and trim your lamps anew.

'Tis midnight; and the whole world lies in darkness,
Writhing in pain, in weariness and war;
No ray of hope, no gleam that it can follow
If the gospel light shines not from shore to shore.

Then rise, O church, and as the darkness deepens,
Till fades the last faint beam of distant star,
More brightly shine as heralds of the morning,
And let your beacon-light be seen afar.

"I am the Light," said Christ, and to our keeping
He gave the torch; oh! let it not grow dim;
He is our light, in him there is no darkness;
Arise, and shine, and leave the rest to him.

Then rise, O church, and let your lamps be burning;
Yours is the task to shed the heavenly ray,
That men may see and step from utter darkness
Into the glorious light of perfect day.

—Ada Fuller.

A Sense of Responsibility

A. G. Saunders, B.A., of Taree, New South Wales, shows that
Christians have a stewardship that must be discharged faithfully.

PEOPLE who wish to reach the wharf from the railway station at Fremantle, W.A., must pass a monument lying between the two. That monument stands there in honor of the engineer who built the splendid harbor. He also was the bulwark of the 270-mile pipe line from near Perth to Kalgoorlie. A few days before the pipe line was to be opened, one of those deplorable week-end newspapers which inflict some of our cities issued a slashing attack upon the devoted engineer. The man's great achievement was denounced as a failure. The unhappy man was found dead upon the beach near Fremantle a few hours later. Then the pipe line was thrown open to be a fine success and to bless the Western State for the years that have passed since. Certainly those reporters never meant to bring about the death of a gifted and over-wrought man. At the least, in their zeal to do something clever and profitable, they showed no sense of responsibility.

New South Wales supplied an appalling example of the same sort of thing a few weeks ago. A gate-keeper allowed a bus to cross the railway line, before a fast travelling train approaching the famous Hawkesbury Bridge. The scenery thereabouts is of incomparable beauty. But not all the scenery on earth could prevent the appalling disaster that followed. It was merely a case of momentary inattention. Whether too much was asked of a lad, or his wage inadequate, or any other mediating circumstance, does not alter the plain truth that a deficient sense of responsibility swept to death nearly twenty souls.

In spiritual matters the need for a sense of responsibility is infinitely more pressing. Yet in no connection is it less in evidence. The common thing is for a church member to commit the responsibility of his spiritual conduct to his minister! None have had more occasion to grieve concerning this than our own brethren. Time after time, when one of our men has drawn attention to plain scripture, the reply has been, "I asked our minister about that, and he said, 'It wasn't necessary!'" Some time ago, a man whom I met in business, helped to keep me humble by telling me he was ready to discuss with me any subject

I cared! He fell at the first try: I said, "All right, what about starting with baptism?" Instantly he answered, "That's my one exception. I turn that over to Mr. Blank." The aforesaid Mr. Blank was this time his minister! The fact is that ministers, above all people, need a sense of responsibility; a sense of responsibility geared to scripture. Which does not imply that I, a minister myself, am taking a fling at brother preachers as if I presumed to regard myself as better than they. I am only saying that we who minister in the word have a special call to a feeling of responsibility in every way.

Most people will feel that such a thought goes without saying. The same responsibility devolves upon church officers. A church seeking a minister some time ago, invited a man who concentrated on what he, and some others, called "prophecy." That type of so-called preaching draws considerable congregations. Obviously the officers in that case wanted a preacher that would "draw." Such speakers do "draw." But they are not preaching "the gospel which is the power of God..." On the other hand, it thrilled me to hear of another group of officers. These brethren had negotiated with a minister. But they learned that he had parted from certain convictions, beliefs which those officers believed vital. They terminated negotiations.

So we might go on. The obligation to be faithful applies to all in places of religious leadership, editors and writers in church papers, and teachers in Bible colleges. We need not be surprised if we lend ourselves to dubious statements, that brethren become perplexed, or even suspicious, or register protests. The New Testament tells us to be kind one to another. It says such things as "the Lord's servant ought not to strive," and "love taketh not account of evil." These sentiments undoubtedly represent the feelings of most Christians. But if a brother repeatedly sides with dubious utterances and the like, simple-minded folk can hardly keep from doubt and anxiety. And is it not incumbent upon all who have these honored and responsible positions to discharge their ministries with the loftiest conceivable sense of responsibility?

happened in to-day's world. The League of Nations, visionary and imperfect as it was in parts, genuinely tried in this direction. As the war clouds thickened, gallant Great Britain, alone and undefended, sent her ambassadors of peace again and again. But hearts had hardened, and the war clouds burst—according to plan.

In the liberation story of the Israelites of long ago, at last Pharaoh temporarily relented. The last plague, the death of his first-born son, caused that hard heart to feel. "Rise up, get ye forth from among my people. Be gone; and go and serve the Lord," said he. But this mood soon passed. He quickly gathered his army together and pursued those hapless people, and caught them in a trap, with the impassable Red Sea in front of them. But God was the Commander-in-Chief of the Israelites. No big guns were needed that day. The strategy was simple and perfect. With a rod in his hand Moses commanded the people to cross, and the waters became as walls of concrete on either side, as they trod on the bed of the river, and crossed over it. But to the enemy the same waters were the waters of death, quickly rising and covering them. So were God's ancient people delivered. Their descendants have in recent years suffered just as cruelly in this reign of terror. But the day will come, just as surely as it did for his ancient people, for their liberation, and punishment will be meted out to their persecutors. And these crusaders of the invasion army have set out on this mission, to set free these, and countless others. Churchill's words have often sounded in the ears of this army: "To the task, to the battle, to the toil. Each to our part, each to our station. God helping us to the end."

These events, one in the past and one in the present, remind the Christian of another bondage—the bondage of sin, which came to this fair earth when Satan usurped it. He is the personification of a dark, invisible army which has wounded all, and has slain millions. But God had an invasion plan; to rescue humanity. The invasion proper started in a unique way, the way of the cross of Calvary, when its Leader, the Son of God, the Lord Jesus Christ, was crucified. This invasion is still going on, and will continue until the end of the age; for the Liberator has called all of those who were bound to serve under the banner of the cross in this battle—the grimmest of all battles—for freedom. What a challenge! What an opportunity! What a responsibility! So "to the task, to the battle, to the toil. Each to our part, each to our station. God helping us to the end."

The Invasion Army

By comparing historic events with sin's invasion, Mrs. C. M. Verco, of South Australia, points to the need of all Christians taking a stand against evil forces.

THE words "Invasion Army" are no longer words meaning a huge army training and waiting for the summons to advance; for on a recent June morning it started on this "great crusade" (as General Eisenhower calls it) and moved across the Channel.

These crusaders, the flower of young manhood, came from all parts of the world for this momentous event, this tremendously hazardous task unparalleled in many ways in history. The pity of it is that such a need existed to demand such a venture! But across that water, as the eyes of the crusaders turned to the north, to the east, to the south, they could mentally see millions of people

bound, not by chains of iron, but by chains of a modern experiment, supposedly for the betterment of mankind. So much for one phase of civilisation! And it has fallen to the lot of these crusaders to blaze this costly trail, and to break these chains. No easy task, for they have been forged together with a strength and skill typical of its makers.

Early Bible history tells us of the liberation of the downtrodden slaves of Egypt—God's chosen people. The God-directed liberator, Moses, again and again approached the tyrannical Pharaoh with peaceable propositions, but without success; for this man had hardened his heart, and we read that the heart of man can be "desperately wicked, and deceitful above all things."

So also attempts have been made to prevent the smouldering coals of national malice, greed and ill-will from such a conflagration as has

The Proverbial Ostrich

(Continued from front page)

furniture of heaven or the temperature of hell; or to be too certain about any details of the kingdom of God in which history is consummated. But it is prudent to accept the testimony of the heart, which affirms the fear of judgment."

Since it is appointed unto man once to die and after this cometh the judgment, it is the responsibility of the church to warn men not to play the part of the proverbial ostrich, but to heed the facts of life and turn to the Lord for salvation.

THREE WORDS

THREE blissful words I name to thee,
Three words of potent charm;
From eating care thy heart to free,
Thy life to free from harm:
Pray; work; and sing.

—John Stuart Blackie.

Notes on Current Topics

Quaint Interpretations

IN my notes of last week I referred to the harm done by reading into the scriptures notions far removed from the purpose of the writers and without the least warrant of the Holy Spirit which inspired them. When absurd statements are made as alleged expositions of the Word, people of robust commonsense are repelled, and (what is worse) some hearers of less stable mind either react against the Bible or else cultivate a regard for fantastic methods of interpretation.

I once began, but did not continue, a collection of gems of misinterpretation. I cannot recall the worst, but recollect that as a young Christian I revolted against two bad ones. One expounder, seeking to bolster up a heterodox view of our Lord's person and divinity, declared that "the beginning" of John 1: 1 must be interpreted in the light of Acts 11: 15; and that it was only after the ascension that the Word was with God and was God! Another strange example was the astonishing declaration that the discerning (or discriminating) of the body mentioned by Paul in his account of the Supper (1 Cor. 11: 29) involved the exclusion from the circle of communicating Christians of all non-Christians—children, unbelievers or unbaptised. Hebrews 10: 25 was cited in support, for that passage tells us not to forsake the assembling of ourselves together; and it was insisted that if a non-Christian sits between two Christians these two cannot be "together"! And some folk are still to be found to regard this as scripture exposition.

Silence in Heaven

The broad and inviting field of prophecy is now more likely to be the happy hunting

ground of quaint and wishful-thinking interpreters. I quote the following example verbatim from a letter. Some readers may know the ultimate originator: I cannot presume to guess. Here is the gem: "We are told in Rev. 8: 1 of a silence in heaven of about the space of half an hour which would precede the sounding of the judgment trumpets. Peter says: 'A thousand years (is) one day' (2 Pet. 3: 8). Now one-twenty-fourth of a thousand years (one hour) equals 41 years, 8 months, so that half an hour equals 20 years, 10 months. Significantly that was the precise period between November, 1918, when the Great War ended, and the beginning of the present in September, 1939." Or, as it was otherwise expressed: The Great War ended in November, 1918, and the "great tribulation" began 20 years and 10 months later. There are some people to whom such collections of words have the force of exposition. There must be scores of such interpretations, as unconvincing and even conflicting, passed out to unoffending congregations every Sunday. I need not stop to discuss the illegitimacy, in the example given, of assuming that silence in heaven denotes quietness and cessation of war on earth, or (if that be so) the remarkable assumption that there was peace on earth from November, 1918, to September, 1939. What of the rape of Abyssinia, the Japanese war against China, the abominable civil war in Spain, the woes of Czechoslovakia? It is not merely amusing, it is sad in the extreme to find propagandists ignoring actualities in the interests of their theories.

A. R. Main

Our Young People

W. R. Hibburt

is no easy work on a farm, but nevertheless work which interests and fascinates one is always a pleasure to do, no matter how hard it is, or whether it is practical or theoretical. I should enjoy planning out the farm's cropping rotation for the forthcoming year, bearing in mind such things as cultivation, application of artificial fertilisers to provide good nourishment for the crops of grain and roots.

Provision would have to be made for the feeding of the live stock and crops grown which give a good balanced diet. The practical side would be just as important and interesting; every day would bring forth problems which have to be overcome, and the results of careful planning and husbandry would be seen with great satisfaction as the harvest time of each crop approached.

These items are but a peep into farm life, and the remainder are equally interesting and adventurous, as indeed is every sort of work which is so closely associated to nature.

"We believe that in order to have a Christian social order it is necessary that occupations be stable, intelligent choices be made, and a full-time employment be had."—Report of the Christian Youth Council of Nth. America.

Our times of greatest pleasure are when we have won some higher peak of difficulty, trodden under foot some evil, and felt day by day so sure a growth of moral strength within us that we cannot conceive of an end of growth. —Stopford Brooke.

The Home Circle

J. C. F. Pittman

TRUE WORTH

NOTHING resting in its own completeness
Can have worth or beauty; but alone
Because it leads and tends to farther
sweetness,
Fuller, higher, deeper than its own.

—Proctor.

"I SHALL PRAY FOR YOU"

AN example from Indian villages comes to us from a missionary: "Twenty-three years ago I went to what was then a very remote village ninety miles from the railway, and nothing much in the way of roads. Here I first met K.E., a lad of ten, sharp as a needle, learning the alphabet. He soon knew more and began going daily to the next village, where there was a capable evangelist and a Christian congregation of a year's standing. This went on until we could appoint a more adequate couple, then K.E. went ahead, and in due course became the most intelligent reader of the Bible whom I have ever known in an Indian village. In the process of time, twenty families sought entrance by baptism into the fellowship of the Christian church. As years passed, K.E. was the leader in what seemed at first the wildly impossible enterprise of building in that village a prayer-house with solid walls of plastered brick, and tiled roof; all done by the Christians themselves. Truly, as I once heard a preacher say, God is such a consummate artist that he can paint an unadorned picture with the poorest brush. Lately K.E. died at the age of 33. 'Cheer up,' he told his family, 'I shall pray for you beyond.'—Selected.

When a little Swedish girl saw the stars shining for the first time she exclaimed, "If the wrong side of heaven is so beautiful, what must the right side be like?"

Doctor.—"Did you follow my advice and drink hot water one hour before breakfast?"

Patient.—"I did my best, but I could not keep it up for more than ten minutes, doctor."

The Family Altar

TOPIC.—THE ONE AND ONLY WAY

July 10—Phil. 2: 1-11.

" 11—1 Tim. 2: 1-7.

" 12—Heb. 3: 1-14.

" 13—Heb. 8.

" 14—Rev. 5.

" 15—John 14: 1-9.

" 16—Isalah 51: 1-8; John 14: 10-14.

MANY theories concerning the true approach to God are shattered by our Lord's words, "No man cometh unto the Father but by me." All religions which find no place for the Saviour; all philosophies which exclude him; all institutions which are not based upon his doctrine; all views, however plausible or comforting, which lead men to conclude that they can, by the cultivation of moral graces, or the performance of philanthropic deeds, merit salvation, are in the light of this text shown to be utterly futile; for Jesus, who came to reveal the Father, is our one and only Mediator, and only in him can we find the power which enables us to draw near to God. Alienated from the Saviour, "no man cometh unto the Father."

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THINKING YOUTH

IT is youth's prerogative to think the long, long thoughts of youth. While modern youth claim this right, there is ample evidence that there is some clear thinking about the immediate present. The motive for living is being appreciated by a great company. The extracts that follow are from the pen of a young man of 18 years in England.

What I Would Like to be, and Why

Ever since I was old enough to realise that man has to work, and work hard, to be privileged to live a Christian life on this earth, I decided that my choice would be agriculture. In choosing a career, I asked myself what conditions it must fulfil, and decided on the following five: (1) It must enable me to earn enough money to live without fear of poverty, and later on to provide for members of my household. (2) It must be work which interests me and which I am capable of doing with enjoyment. (3) It must be work at which I can keep learning and adding to my knowledge. (4) In my work I want a free hand to experiment with my own ideas and ascertain whether they should be given encouragement or rejected. (5) Whatever useful knowledge I am successful in discovering I would like it to be passed on to the benefit of others.

I Would Like to be a Farmer

because then I could fulfil the above five things. It is a well-known saying that there

Social Service Notes and Comments

Will. H. Clay

Victorian Social Service Offering

IT is fitting that the coming of age of the Social Service Department, which had been known as the Temperance and Social Questions Committee, should be recognised by some sort of celebration. On April 13, 1923, the first meeting of the Social Service Committee was held in Clyde House, Collins-st., Melbourne. There were present J. E. Austin, R. H. Bardwell, Hon. J. G. Barrett, C. R. Burdeu, C. M. Gordon, J. G. Hare, J. Mahony, J. W. Nicholls and H. J. Patterson, and Sisters Darnley, Monte and Newham. J. E. Austin has continued on the committee ever since. C. M. Gordon was elected president, R. H. Bardwell and Hon. J. G. Barrett vice-presidents, C. R. Burdeu secretary, R. H. Bardwell treasurer, and J. W. Nicholls superintendent of benevolence. At the next meeting G. Gordon, R. P. Clark and Miss Graham were present. Thus 21 years ago the department set out on a course which was not clearly defined. However, being fully determined to follow the leading of the Spirit, and having a mind to work, and even adventure for the Lord, the committee adopted the slogan, "Anywhere, provided it be forward." A budget was drawn up involving an expenditure of £500, and an aggressive policy was adopted. C. M. and G. Gordon remained with the committee but a short time, and J. G. Barrett continued until he was "taken home." These were serious losses, but the Lord raised up others, and the objective was always kept in sight. In 1926 the present secretary and organiser was appointed to part-time service, and a year later to full-time service. These early days were times of testing, but thanks to J. E. Austin, J. G. Hare and R. P. Clark, who guaranteed the account at the bank—first £100 and then £200—we survived. It was our extremities which gave God his opportunity. We had not the confidence of the churches, but this was being gained. After much thought and planning C.F.A. was formed and accepted by most of the churches, and we have never looked back. However, the committee is persuaded that social service is worthy of the fullest support of the churches, and the record of achievement justifies the appeal that is being made on Sunday, August 20—the first for 21 years. And thus we celebrate. Members are urged to give for the work's sake.

Christian Guest Home

The committee desires to thank all those women who have rendered staff assistance at the home during the past eighteen months. The help given on a voluntary basis has been of inestimable value to the home. During the period mentioned the number of sick and incapacitated guests more than justified the hospital which we seek to provide.

The Proposed Hospital

The officers and members of the North Carlton church have presented their property to the committee for the hospital fund for sale or rental for the proposed hospital. A nice brick cottage has also been anonymously donated, and sums of £25 and £10 have been received. We can surely claim that the blessing of God is on our efforts.

Social Justice Convention

On Saturday, June 25, a social justice convention met in the Malvern-Caulfield church, when stimulating and provocative addresses were delivered by A. A. Hughes, S. Neighbour, J. E. Owen and R. S. L. Rodgers-Wilson, F. J.

Funston, president of the committee, presided over the gathering, and an interesting and profitable discussion followed. C. Cole represented the committee at the morning service following, and gave a most impressive discourse. The committee desires to thank the church for kind hospitality.

The Importance of Racing

It is not long since there was a serious questioning in the minds of Australians as to whether or not racing should continue during the war period. However, the gambling interests, combining with the liquor interests, horse-owners, trainers, punters, bookmakers and Roman Catholics were strong enough to tilt the scales in favor of restricted programmes being allowed. It comes as a surprise, however, when the Moorhe Valley Racing Club, supported by the liquor interests, can demand that a race meeting be held and facilities be granted by the running of extra trains and trams even after a caution was given. It remained for the Premier to say, No! and the matter was considered of sufficient importance to bring before Parliament. Surely this was an occasion for a rebuff to be administered. However, we are surprised to note that the independent members, upon whom we rely at such times, made it a party matter and voted with the opposition. Racing clubs and liquor interests, they say, lost heavily on the cancellation of the fixture. Liquor claims that 300 employees were deprived of employment, and 3000 gallons of beer had to be returned to the brewers. There is talk of a Town Hall protest meeting, and the need for some kind of defence to save the racing business. Surely it is time a manpower check was made at a race meeting, and also a petrol ration check. Thousands of cars continue to follow the horses, some even as far as Geelong. Is this another racket?

Services Lounges and Beer

The committee has obtained space in the public press to ask Senator Keane, who professes to be keenly interested in providing the Services with lounges, where an atmosphere, bad company, and bad beer would be taboo—all at the expense of government. The senator had another brain-wave recently. Somebody suggested that home-brewed beer might relieve the present shortage, and again he was keenly interested. We have asked him to consider the claims of the abstaining Serviceman to an atmosphere and good company at the expense of government. Are we to take it that Mr. Keane is typical of the members of

this government which is asking for more power? We shudder at the thought. This is a most disturbing question. Can we trust these men, or even the opposition with absolute power?

We propose to call a meeting of members to discuss the question, and if possible, give a lead to Christian thought and action.

For the Absent

F. J. Funston, of North Essendon, Vic., writes a note on hymn No. 392, planned for July 9.

MANY of our hymnwriters were incurable versifiers, scribbling from early youth to the end of a long life. There are instances of volume after volume of verse of below second-rate standard seeing the light of print—scattered here and there, perhaps, some choice inspired morsel. On the contrary, one at least seems to have broken forth into song on but one occasion, nothing else she ever wrote in prose or poetry, before or since, going through the press.

But let us turn to Admiral Evans's stirring little book—"South with Scott." It is Christmas Day, 1911. The five who did not return are there; they include Scott himself and Dr. Edward Adrian Wilson, "the saint of the Antarctic." Evans and the two whose dauntless heroism enabled him to return make the total to eight. They are on the terrible Polar Plateau—8000 feet above sea-level, within 280 miles of the Pole; that very morning, Death almost caught up with them, but at lunch they make a brave show at celebrating the Christmas season. Thoughts turn homeward, and Wilson then and there unconsciously expresses the thoughts of all by humming "Keep our loved ones, now far absent, neath thy care."

Go further back and "listen in" to the Royal Family during the cruise of the two Princes in the "Reconnaissance" in 1881-2. They sing words sent home by the absent ones as having been brought aboard by an officer of the ship—and the words are the same as Dr. Wilson's.

After our communion on July 9, the hearts of many who sing our chosen hymn will turn to men on distant service, and again the words uniting heart with heart about one common mercy-seat are "Keep our loved ones, now far absent, neath thy care."

Yet this is the "orphan" hymn mentioned above! Nothing its author, Isabel S. Stephenson, penned before or since was printed. Written on the occasion of her brother's departure from England in 1869, it finds a place in most hymnbooks to-day as almost the only hymn of its class—"For the Absent."

Statement on Religious Liberty

Adopted by the Federal Council of the Churches of Christ in America, March 21, 1944.

WE recognise the dignity of the human person as the image of God. We therefore urge that the civic rights which derive from that dignity be set forth in the agreements into which our country may enter looking toward the promotion of world order, and be vindicated in treaty arrangements and in the functions and responsibilities assigned to international organisations. The state should assure citizens freedom from compulsion and discrimination in matters of religion. This and the other rights which inhere in man's dignity must be adequately guarded; for when they are impaired, all liberty is jeopardised. More specifically, we urge that—

The right of individuals everywhere to religious liberty shall be recognised and, subject only to the maintenance of public order and security, shall be guaranteed against legal pro-

visions and administrative acts which would impose political, economic or social disabilities on grounds of religion.

Religious liberty shall be interpreted to include freedom to worship according to conscience and to bring up children in the faith of their parents; freedom for the individual to change his religion; freedom to preach, educate, publish and carry on missionary activities; and freedom to organise with others, and to acquire and hold property, for these purposes.

To safeguard public order and to promote the well-being of the community, both the state, in providing for religious liberty, and the people, in exercising the rights thus recognised, must fulfil reciprocal obligations. The state must guard all groups, both minority and majority, against legal disabilities on account of religious belief; the people must exercise their rights with a sense of responsibility and with charitable consideration for the rights of others.

Here and There

"The drink bill of Britain has doubled since the war began, and now about £500,000,000 a year is spent in the homeland on alcoholic beverages!—"Presbyterian Messenger."

F. T. Saunders advises that the following omissions were made in the honors list of the college published last week:—New Testament Greek I., L. K. Wedd, 84; New Testament Greek II., V. Quayle, 92; Church History II., A. G. MacDonald, *80. In Intermediate Greek, Miss J. G. Waterman, not L. K. Wedd, headed the list with a grade of 93.

W. Gale writes: "W. J. Murnane, of Sale, Vic., tells of a very interesting baptismal service in that town. Three young people—Merle, Jean and George—the children of Mrs. Guyatt, one of our isolated members in Gippsland, recently decided for Christ in the Nambrok Presbyterian hall. The only baptistery in the district is in the Baptist chapel at Sale. The candidates were baptised by the Presbyterian preacher in the presence of the Baptist preacher, a number of our isolated members being present."

The second term of the Victorian United Training Class of the School of Religious Education commences Monday, July 10, and concludes on Sept. 11. The term subjects are, "Leadership of Youth" and "The Life of Christ." The lectures take place in the Sunday School Union Lecture Hall, 100 Flinders-st., Melbourne, and students should be in attendance at 7.45 p.m. Teachers unable to attend lectures may take the course by correspondence by communicating with N. S. Draper, 100 Flinders-st., Melbourne, C.1.

From "The Christian World," Mar. 23, we take the following that suggests a picture of war's tragedy in which many who are innocent suffer: Dr. J. H. Rushbrooke tells that two specific statements have reached the Baptist World Alliance from a responsible Scandinavian correspondent. One is that "all the Baptist churches in Berlin" have been destroyed in air-raids as well as the Baptist Union headquarters. If this is literally true, the devastation must be enormous, for the Baptist churches are not fewer than twenty, and are widely scattered.

Interest in the Central Bible School, conducted in Nicholas Hall, Lonsdale-st., Melbourne, continues. A recent class of 400 people was asked if they would like a fortnight's break about the end of July, and there was a unanimous vote to carry right on. On the question whether the school should close for the year in October or November, all but three voted to go on to November. Bishop Hart will conclude his series of lectures on the gospel of John next week, and on July 19, Principal MacLean, of Ormond College, will begin a series of six lectures on Isaiah.

From "The Clarion Call," June 1, the official organ of the Victorian Local Option Alliance, we take the following, believing it may urge some to take action in the interests of the fight against the liquor traffic. "The Alliance has received notification from 3DB that after Sunday, June 18, our broadcast 'Temperance Speaks' must cease. The Alliance has been on the air for almost two years, and every Sunday telling messages were put over, and listened to by great numbers of people in four States. We hope that other arrangements can be made to continue our broadcast messages. Unfortunately, church people and temperance people, while realising the merit and worth of such things as temperance broadcasts, fail to express themselves. If a few thousand people had written to 3DB about 'Temperance

Speaks,' doubtless they would have had a great effect. The good causes in this world do not use methods utilised by the other side, which are most effective, regarding this question. We shall be glad to hear from listeners as to their reactions with reference to 'Temperance Speaks.'"

"Wherever Australian fighting men and women go, the Australian Comforts Fund follows. Often the honorary commissioner arrives with the troops. He always does if the generals permit, but the troops and their equipment are the first essential. So the A.C.F. gets there as soon as possible. So it will be perceived that much money is required to keep the A.C.F. in action. Hosts of women sew and knit for the A.C.F., raise money by various means. That organisation through its branches and supporters gathers a million pounds a year, spends it all, and like little Oliver asks for more."

Anniversary Services at Kingaroy

ON June 24 and 25, the Kingaroy (Qld.) church celebrated its 35th anniversary. The opening meeting was a second advent session at 3 p.m. on Saturday. The speaker was Mr. Holmans, of Wondai Baptist church. A very well-attended meeting listened to his address. Ailsa Spratt sang a solo. A re-union tea followed in Red Cross Cafe. Considering the restrictions governing motor transport the attendance was good. Most of the local minis-

ters were present. C. F. Adermann, in his capacity of State and Federal president, occupied the chair. H. C. Spratt read a brief history of the witness of the New Testament church in the district, from its inception in the home of the late C. Adermann, sen., at Wooroolin on June 27, 1909. A feature of the tea was the birthday cake made and decorated by Mrs. Haworth.

A meeting in the chapel followed, opened by a stirring praise service. There was first a missionary session, the speaker being Miss Marjorie Peters, of T.V.M., India. Her subject, "India Calls," was listened to with rapt attention and stimulated missionary vision on the eve of the overseas appeal. Ailsa Spratt's solo strengthened the appeal. Mrs. and Miss Beryl Stehbens, of the Methodists, preceded the second message with a duet, and H. G. Rasmussen, of Coburg church, Vic., delivered a powerful address.

The Lord's day morning service was broadcast. Mr. Rasmussen spoke and Ailsa Spratt sang a solo. Extra seating was necessary, many strangers being present. T. G. Mason, preacher in the early days, presided. Jas. McNicol and C. F. Adermann, as members on the first roll, supported him. First a roll-call from the original roll of 20 members was responded to by five present and two by letter. Then the present and isolated rolls were called, and the names of ten with the Services, two prisoners of war, and one killed in action. Two baptised believers were received into fellowship.

Mr. Rasmussen's address in evening was enjoyed by a good congregation, including a number of strangers. Faith Howard was soloist. —Hector C. Spratt.

From Week to Week

ONE of the encouraging signs of a growing interest in the Restoration Movement is the willingness of members to examine again the foundations of their faith. There is also a readiness to give an account of why they believe in the truths of the church. One correspondent suggests that many in the churches of the Restoration Movement are not able to say why they are members of a church of Christ that disowns party names and practices. Ignorance on such a problem will make it possible for such churches of Christ to drift into the errors of denominationalism. The tendency to use the name church of Christ in a restricted sense and only of those churches associated with the Restoration Movement is not only proof of ignorance of the essential teaching of the Movement, but it provides a ground upon which brethren in denominations may base a charge of arrogance and hypocritical pride against us. While claiming to be members of churches of Christ, we do not claim to be the only churches of Christ or the only Christians. We believe that, if our brethren in the denominations, with whom we have so much in common and with whom we hold, in faith, so many great truths, would set aside denominational titles and practices that are not authorised by New Testament teaching, then we all should find the outward unity for which Christ prayed.

ONE of the most disturbing features revealed in the censorship enquiry has been the practice of officials to open letters, and to listen in to telephone conversations, of men in high positions of trust. While certain powers are necessary for security reasons and it is needful to guard against the possibility of information passing into the hands of an enemy, it is not the right of government officials to go beyond the powers given them by the Commonwealth Constitution. Not only is it needful for citizens to respect the law, but also those who are administering the law must not take into their hands more than the Constitution allows. I do not think that those

who framed the Commonwealth Constitution had any idea of controlling liberty of speech and freedom of expression. If Government officials open private letters and listen in to telephone conversations of citizens of good repute, this liberty of the individual is interfered with. My plea is that those who are charged with administering the law recognise that they must observe the limitations set down in the Constitution and acknowledge its spirit of freedom for the private citizen. An emergency regulation ought not to undermine the fundamental principle that Britons are not to be slaves.

HOW much power ought to be delegated to the Commonwealth is a question we all must ponder. While this power may be used for much good, it may also be used for ill, and used contrary to the way in which it was originally intended. It may be said, without fear of contradiction, that Christians are anxious to support any effort that will give employment to returning Service personnel. Some authorities tell us that the Australian Governments already have sufficient power to meet the economic situation after the war, provided there is a willingness on the part of Commonwealth and States to co-operate, which means a readiness to give and to take. I have urged that there ought to be such a willingness on the part of the States and Commonwealth to work together for the good of all the citizens. Under such an agreement it would be possible for the individual citizen to have the help of States if needed to champion his rights against a strong central Commonwealth Government. In the coming referendum, when Australians are to be asked to vote on whether they are ready to give the Commonwealth greater powers over their life, they will be faced with a question which they must answer, yes or no. Neither the answer yes or no may be the one expressing the desires of the voter; for he might prefer some modification of the question to be put to him. Why cannot we have a wider choice of questions at the referendum? Then we should not be forced into a dilemma.

News of the Churches

Tasmania

Launceston (Margaret-st.).—At evening service on June 18 a soldier on leave made the good confession; he was baptised on 25th. A social evening was held on 23rd in aid of hall fireplace fund. Y.P.S.C.E. has good meetings; last week 32 were present; several new members have been gained. Intermediate C.E. shows improvement in attendances—24 present on June 25. Members are enthusiastic and have great interest in the society. On June 12 thirty members of C.E. joined in a hike.

Western Australia

Perth.—On morning of June 25 the service was broadcast. Joyce Watkins, Reg. Paget, Maston Bell and Douglas Povey were received into membership. Each was given a copy of the New Testament. J. K. Robison was speaker, and he also preached at night. C.E. Society was helpful on June 27. At mid-week meeting for intercession an instructive talk was given. On June 29 a Good Companions' Club was commenced. This "through the week" activity is restricted to girls of Bible school.

Queensland

Mt. Walker.—Under leadership of F. B. Stow the church is retaining spiritual vigor. A Y.P.S.C.E. has been inaugurated. A visiting speaker, J. Christensen, exhorted the church on June 18. Two new scholars have been added to Sunday school.

Roma.—All church work is in good heart, and meetings are well attended. On June 8 a special prayer meeting was held to coincide with the invasion, when there was a good attendance. During June Mr. Wylie has been giving a series of addresses at morning services on personal evangelism. Gladys Munday and Alison Pitman have returned home after operations in local hospital.

Maryborough.—Morning meetings on June 18 and 25 were well attended. Visitors during last few weeks included Cpl. Des. Lang, A.I.F., on leave from New Guinea, Miss O. Oakley, A.W.A.S., and Len. Pearsen, of N.S.W., R.A.A.F. Y.P.S.C.E. held a social evening on June 23 in aid of building fund. The church was sorry to bid farewell to Edward Salisbury, of Box Hill, Vic. He was highly esteemed during his stay here. A. J. Payne is making satisfactory progress after operation.

Kingaroy.—The work is strengthening its grip, and there is evident a quickening throughout. A fine spirit prevails in meetings, and attendances are improving. On June 18 a young lady publicly acknowledged Jesus as her Saviour. On 25th the church was pleased to see Ailsa Spratt back after being laid aside for twelve months. As a definite answer to prayer she was enabled to take active part in anniversary celebrations. Recently Lieut. Erle Spratt, on leave, exhorted. Debt on church building has been liquidated, and every appeal shows marked increase in the response.

Toowoomba.—On June 10, following Mr. Boettcher's message, a Sunday school scholar decided for Christ. Members of Men's Brotherhood conducted services on June 17. The flowers, communion table and organ music were included in their duties, besides the work generally done by the men. E. G. Risson, K. Mitchell and F. Winter were speakers for the day. Monthly fellowship tea continues to attract large attendances. The theme for June meeting was "Christian Salesmanship." Discussion was led by F. Winter. Members of Mission Band have inaugurated a "manse" fund. At their last meeting the Young People's Fellowship stood in silence as a mark of respect to the memory of Miss Mona Anderson, one of their members who passed away on June 16.

South Australia

Ungarra.—During the month of June meetings fell below the high level reached in May. W. Gordon spoke at morning meeting on June 4, and E. Pugsley led evening meeting, which is now held once a month. Morning meeting on June 18 was addressed by H. G. Norris, whose thought-provoking discourses continue to be much appreciated.

Forestville.—A young girl confessed Christ at gospel meeting on June 25. On evening of June 22, Miss Edna Vawser addressed a meeting of members, giving a talk on missionary work in India. Afterwards, Miss Vawser answered a number of questions put by those in the audience. The meeting concluded with supper and a period of social fellowship.



POCKET TESTAMENT LEAGUE

ABOUT 250 COPIES OF NEW TESTAMENT DISTRIBUTED

NARACOORTE.—On June 4 a combined and well-attended church service, sponsored by Corporation and presided over by A. C. Killmier, was held in Town Hall. After invasion commenced, a series of combined prayer meetings, on behalf of Allied troops, was held in each of the various churches. With assistance of L. S. Davie, a branch of Pocket Testament League has been formed. Financed by several people in district, a distribution of New Testaments was made in schools in and around Naracoorte, approximately 250 Testaments being given. A council, representative of Presbyterian, Methodist, church of Christ and Church of England, has been formed. A. C. Killmier is president. A. C. Killmier visited Methodist Sunday school on Young People's Day, and addressed older scholars and teachers. Y.P.S.C.E. is going on steadily here and plans for a J.C.E. to be commenced.

Whyalla.—Steady progress is being made in J.C.E. and Y.P.S.C.E. At annual meeting of Bible school, R. Brown was elected secretary and Miss D. Matthews treasurer. W. Greenfield has left hospital. Mrs. R. Ritter, from Glenelg, and J. Thoday, from Kadina, were received into fellowship by letter. Fellowship has been enjoyed with G. Gale on leave.

Norwood.—A. J. Ingham was laid aside with illness on June 11, and services were taken by H. Greaves and C. J. Parker. Social evening was given to scholars of Bible school on evening of June 10. Recently Murray Parker, John Folland and Bob Sage have been welcomed home on leave. On morning of June 25, Miss Edna Vawser brought a message to the church.

Strathalbyn.—The church has been helped by Messrs. Filmer, Schwab and Magor as speakers. Sisters Bartlett and Willing have rendered solos. On June 11 Mr. Durdin (church secretary) spoke at morning meeting and Mr. Burlfield at night, when Mrs. Garwood sang a solo. On June 25 S. E. Riches was speaker. At night Mr. Grosvenor and Miss White sang a duet. Business meeting was held on June 19 with good attendance and interest. On June 24 Miss L. Verner was married to Cpl. R. Pettet in the chapel, S. E. Riches officiating.

York.—Women's Guild held Diamond Jubilee meeting on June 21. More than 100 were present. An address was given by Mrs. Harvey Johnson. Musical and elocutionary items were given. Afternoon tea was served. On afternoon of June 18, after Bible school, some intermediate scholars met for a social time; hymns and choruses were sung. About 60 sat to tea. A happy time of fellowship was enjoyed. Most

scholars remained for gospel service. Some took part in reading scriptures and singing. The choir rendered an anthem. Mr. Rootes gave a helpful address. Mrs. R. J. House received the home-call on June 21.

Maylands.—On evening of June 17, the C.E. Societies held annual rally. About 150 people enjoyed a fine service, at which State president, Mr. Ridley Kitchen, was speaker. Junior society rendered a dramatised item. Supper concluded a happy gathering. On Sunday the services were continued with a graduation service at 10 o'clock. At evening service special musical items were rendered by the young people. Keith Jones was speaker at both services. One young man made his decision for Christ. On June 23 the Men's Brotherhood held monthly meeting. Mr. Brown, a city architect, gave a fine message on housing. Morning service on June 25 was broadcast. A. Anderson delivered a fine address. At evening service Miss Edna Vawser gave a very interesting talk about her work in India.

New South Wales

Ballina.—Recent interstate visitors were Mrs. Ray Wotherspoon and Mrs. Sutton. During absence of Mr. Baker at Inverell, services were conducted by Mrs. Baker and E. C. Savill.

Paddington.—At breaking of bread on June 25, fellowship was enjoyed with H. McCallum, of Epping who gave an instructive address on missions. Young people were privileged to have Mrs. Waterman to Bible class tea, and enjoyed her talk. Mrs. Waterman also gave the gospel message at evening service. Her visit was an inspiration to all.

Lane Cove.—The church appreciated a message from Nurse Clipstone on morning of June 25. A mother and two daughters were received into fellowship. At evening meeting one confessed Christ, and there were three baptisms, including a mother and son. Interest seems to be growing. Noel Flint, a Bible College student, has been helping with boys' Explorer Club.

Victoria

Newmarket.—Mr. Graham spoke at all services on June 18 and 25. Mr. Bond, of North Essendon, addressed morning meeting on July 2, and Mr. Graham spoke at gospel service.

Footscray.—The church was saddened by the call to higher service of Mrs. W. Buckley on June 26 and Mrs. H. Middlemiss on June 27. Sympathy of the church is extended to their loved ones.

Hampton.—On morning of July 2 Ken Symes, R.A.A.F., was present after serious illness. At night a solo was sung by R. Lang. Speaker for day was C. L. Lang. Offering for overseas missions was £28/7/-.

Castlemaine.—There were good attendances at services of the 20th anniversary of the C.E., when Mr. Alcorn, of the college, spoke. A C.E. choir rendered an item at evening service, and a married lady made the good confession.

Yarrowonga.—May Jones, of Mulwala Bible school, has confessed her Lord and was baptised on June 18. Mr. Sellens has met with a serious accident, but is progressing favorably in hospital. The church building has been much improved by painting of interior.

Gardenvale.—Speakers at alternate services with Mr. Anderson over the past month have been Messrs. Funston, Sumpton, T. R. Morris, Everett and Holloway (jnr.). All messages have been appreciated. Church has renewed fellowship with Mr. and Mrs. Symes, also J. Lunn on leave. Boys' Explorer Club's first anniversary social was held on June 27, when there were 80 in attendance. Mrs. Trivett and Mrs. Andrew are still ill.

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Parkdale.—At morning service of July 2 there were 92 present. Overseas offering has reached £19/3/-. In evening service a senior scholar was baptised. Visits of men home on leave from Services have been appreciated. These included G. Bryce, V. James, A. Cemm and R. Bryce.

Geelong.—There was an excellent attendance at morning service on July 2. K. Macnaughtan spoke. Feeling reference was made to the passing of aged Mrs. Walley, and her favorite hymns were sung during service. Special meetings have been arranged for July and August. Entries for Bible school examinations constitute a record.

Preston.—Two were recently welcomed into fellowship by transfer from North Carlton. A social evening was held on June 29, when items by members were enjoyed, together with several part songs rendered by choir. Mr. Combridge spoke at both services on July 2. Young Worshipers' League, recently reorganised, is growing.

Hartwell.—G. J. Andrews, from Surrey Hills, addressed the church on morning of June 25. Y.P.S.C.E. held a successful social for young people on June 24. S. R. Baker gave an inspiring message on July 2. Pte. Alan Hancock is home on leave. At midweek prayer meeting C. J. Robinson is giving a series of addresses on early church history.

Red Hill.—On June 24, 17 from C.E. Society held a meeting at home of Mrs. Vic Holmes, who is not yet restored to full health. Ken Patterson brought good messages on June 25, when an exchange was made. Norm Kingston went to Wandin. Ray Salmon has been in hospital; he is home and recovering. Ron Holmes, R.A.A.F., is on leave from W.A.

West Preston.—During gospel service on June 11, a young man was baptised. W. T. Atkin, of Northcote, addressed worship service on June 18; A. B. Withers preached at night. Mr. Quayle visited Y.P.S.C.E. during month, and his address was appreciated. In absence of Mr. Withers, A. White, from Brunswick, was speaker at both services on June 25, his messages being enjoyed.

Mont Albert.—Owing to military posting Chaplain Young delivered his last message for the time being on evening of June 25. L. Johnston, from Prahan, addressed the church in morning. R. Bullimore, from the college, gave the address on evening of July 2. Mr. Ryles was speaker in morning. In addition to duplex envelopes, objective for foreign mission offering was reached this year.



SERVICE OF MUSIC

ELECTRIC RECORDING OF THE "MESSIAH"
ENJOYED

MELBOURNE (Swanston-st.).—On Sunday afternoon, July 2, in church lecture hall, the choir conductor (H. T. S. Brown) presented an electric recording of the "Messiah" to an interested audience. All recent Sunday services have been conducted by C. B. Nance-Kivell, with average congregations. F.M. offering to date is £44.

Portland.—A feature of June was a visit from W. Gale, who visited every home during a stay of four days. A splendid time of fellowship was enjoyed. Mr. Gale spoke at morning service on June 4. Other speakers for month were A. Crofts, Captain Kingham (Salvation Army) and A. E. Forbes. Exchange of pulpits with Salvation Army took place on June 18. Average attendance for past six months was 17.

Ascot Vale.—A social evening was held by Good Companions' Club to raise funds for camp at Monbulk. Mr. Stockman and Mr. Burt, of the college, were received in last Sunday morning. J.C.E. is growing in numbers. Last Sunday they received prizes for a scripture examination. Mrs. Wittick is recovering from illness. Church services keep up well. Overseas offering amounted to £18/17/6 and £3/6/- by J.C.E.

Carlton (Lygon-st.).—Good meetings were held on July 2, with many visitors present. Morning service was addressed by C. G. Taylor, evening by K. W. Barton. Congratulations are extended to Mr. and Mrs. J. Magilton on the occasion of their marriage. Gifts were presented to them on behalf of choir and Bible school. Mrs. H. L. Lee was present after absence through illness. Harold Casson was welcomed home on leave. Foreign mission offering to date is £48.

Maryborough.—Mr. Chivell during June gave inspiring messages at gospel services. Each Sunday evening the various auxiliaries (officers, Phi Beta Pi, Ladies' Aid and teaching staff) were helpful with special items. June 25, "question night," proved very helpful. On morning of June 18, a representative of B. & F. Bible Society gave a talk on the work of the society. Work of the church is in good heart, though much sickness prevails. Bible school is in very flourishing condition.

Middle Park.—On evening of June 18, a youth service was held. Ron. Brooker led the meeting. A duet by A. Hartvigsen and his mother was enjoyed. An earnest address was given by Mr. Whiting. Mr. Stewart has commenced his fourth year of ministry with the church. At morning service on July 2, appreciation was expressed with best wishes for coming year's work. Members were pleased to renew fellowship with G. Terry, who was congratulated on passing recent examination for Sub-Lieutenant in R.A.N.

Frankston.—Mr. Hagger is giving uplifting addresses. Recent visitors have included Miss Mary Clipstone, also W. Appleton, A. Mitchell and R. Little, home on leave. A church paper, "The Frankston Friend," issued monthly, is appreciated by members and friends; it is also sent to members in Forces. Mr. Hagger, although not yet residing in Frankston, is doing much visiting in district. A young men's Bible class has been formed with Mr. Hagger as leader. On July 2, seven were present at Bible school.

Surrey Hills.—Youth auxiliaries have been busy with "teeners' hikes," socials, teas and gospel services, all of which have served many good purposes. Sunday school loyalty campaign is well under way. Douglas Murray was welcomed home on leave. Overseas mission offering progressive total is £20. C.E. prayer meeting preceding gospel service is a valued contribution. Renovations and painting of chapel, school and kinder hall are complete. Colin Arthur—a senior S.S. scholar and a church member—is in hospital.

Swan Hill.—District half-yearly reunion was held on June 3 and 4, with good meetings and helpful messages by C. G. Taylor, of Lygon-st. Young people's activities are very healthy. Swan Hill and Woorinen I.C.E. combined for a hike on June 17. Concrete paving and new gate in front of chapel have improved appearance of chapel grounds. Mrs. Edwards, Mrs. Parkins and D. Anderson are recovering from illness. The district has suffered loss in the passing of Mrs. G. A. Mott (Woorinen), after long illness.

Oakleigh.—S. Neighbour was speaker at both services on June 18. At close of gospel address, a lad from the school made the good confession. There were 180 at Bible school, the largest attendance for nine years. P.B.P. chapter held a musical evening on June 20, over £3 being received for radiator for College of the Bible. W. Marshall (Dandnong) spoke in interests of overseas missions at worship

service on June 25. Explorer Club had visits from W. Newham, Chief Explorer, and Springvale Explorers at recent meetings.

Gardiner.—Principal T. H. Scambler has been the speaker at each service on June 18, 25, and July 2. Miss Lois McLean, from Bible school, has been baptised and received into membership. Mr. and Mrs. G. Jones have been received by letter from Ascot Vale. The monthly "squash" meeting was held at the home of Mrs. Squires, fifty young people present, special speaker being G. Sexton, returned missionary from Amazonia. Features of midweek prayer meetings recently have been interesting discussions on Christian union and "Guidance," led by Mr. Scambler.

Burnley.—Good attendances appreciate L. G. Crisp's messages. Thanks are extended to Dr. Kemp for evening message on June 4, and to Mr. Fitzgerald for speaking on June 18 in morning. Roy Smalley has returned to ship. Good Companions' Club held fifth birthday social on June 22, 53 girls and friends being present. Annual meeting of Sunday school took place on June 29 in home of Mr. Barnett, who was again unanimously elected superin-



The Chapel at Burnley.

tendent. Presentations were made to Mesdames Climax and Barnett. At close of gospel service on June 24, a young lady made the good confession.

Boronia.—Kathleen and Allan Page and John Fingar, who made the confession recently, were baptised and received into membership on evening of June 4. A. E. White gave an interesting message to Young Worshipers' League on evening of June 11. Word has been received that Sgt. Pilot Walter Goodwin has met his brother, Flt.-Sgt. William Goodwin, in England. The church presented F.O. Don Maguire and his wife with a clock as a wedding present. Commissioner Dalziel, of Salvation Army, addressed united church services anniversary. Miss Amelia Scarce delighted with two solos.

Ballarat (York-st.).—A. A. Hughes spoke on evening of June 18. His message in interests of foreign missions was enjoyed. The news that B. Mayne, a fine Christian worker, is missing from operations over Germany, was received with great regret. The church was saddened on June 18 to learn that Sister Edith Bathurst had collapsed, and is in hospital in a grave condition. Mrs. Lowne has had the misfortune to break a leg. Mrs. Froate's health is causing concern. As a result of a Bible school competition a good number of scholars are attending gospel meeting. Attendance at re-organised J.C.E. is encouraging.

Doncaster.—Attendances at meetings, including Bible school, keep up. During recent weeks the following have assisted with musical items: Mrs. K. Sharp, Loraine and June Petty, sextette of Bible class girls, Mrs. A. Miller, Mrs. R. Miller and Margaret Miller, C. Reekie, R. Tully, M. McIntyre, D. Petty, G. Tully. The young people enjoy fellowship with youth groups in Eastern suburbs. Explorers' Club members

visited Burnley on Saturday afternoon, under direction of Mr. Banks (president) and Gilbert Tully (director) and enjoyed the outing. The club attended gospel service on evening of July 2, and gave a musical item, Mr. Tully being leader.

Cheltenham.—Members had enjoyable fellowship on June 24 in an evening's cruise on s.s. "Goodcheer," the hall being suitably decorated for the occasion. Proceeds were for Services' comforts fund. During evening presentations were made to Mr. and Mrs. C. Yates, Mr. and Mrs. G. Stevenson, Mr. and Mrs. I. Martin, who were married recently. At local girls' fellowship tea on June 25, Miss D. Reynolds gave an interesting talk and young women assisted at evening service. A. W. Stephenson spoke at morning service on June 25. at Ladies' Snowball annual meeting Mrs. L. G. Adams was re-elected president. Overseas missions offering to date is £34/10/-.



RECORD SCHOOL WORK

"REVIVAL" SERVICES INCREASE ATTENDANCES

NORTH ESSENDON.—Records are being reached in Sunday school work, teachers and scholars being keen in their activities. A young people's social held on July 1, organised by N. Jame, proved successful in fellowship and entertainment. The "revival" series on Sundays are attractive, and attendances have increased at both services. On July 2 Mr. Graham (Newmarket) was speaker, and in evening Mr. Jackel (Essendon) gave a chart lecture. Fellowship has been had with J. Robottom, home on leave. Painting of chapel has commenced.

Northcote.—Average attendance at breaking of bread for June was 165 and for gospel meeting 83. Offerings for month totalled £66/16/10, including duplex £10/1/2 and C.F.A. £8/0/7. Mrs. Matthews was received into fellowship by transfer from Balwyn. Recently 40 members of K.S.P. and P.B.P. had an enjoyable social evening. On June 12, 39 young folk enjoyed a hike from South Morang to Hurstbridge. Teachers entertained parents on June 29 at a "parents' night," 112 attending, including scholars who contributed to the programme. F. T. Morgan gave a splendid message. After gospel service on July 2, 35 remained to sing hymns and choruses. Refreshment was served by youth council. Offering for overseas mission totalled £40.

Shepparton.—On King's Birthday week-end the Shepparton Convention Fellowship held Saturday night meeting in chapel. Trevor Morris and F. Levett were leaders. Mr. Duff-Forbes addressed church on morning of June 11. Mr. Hargreaves preached at night, and conducted a baptismal service. A young lady (convention visitor) confessed Christ and was baptised. On June 18, by invitation, 20 nurses from Mooropna Hospital, and 10 of local St. John's Ambulance Brigade, attended gospel service. Mr. Hargreaves was speaker, and musical items were given by Nurses Watson, Dredge and Innes. Lionel Dudley addressed the church in morning in interests of foreign missions. Visitors included L.A.C. Hueston, on leave from New Guinea.

East Preston.—Bible school attendances keep up; 72 present on June 25. A thanksgiving and welcome service on June 28 was well attended. A. B. Withers, president of Northern District Conference, presided. J. T. Smith told of the venture of faith five years ago, when Bible school and church services were commenced. B. J. Combridge, Preston; Mr. Grainger, Reservoir; W. Graham, Moreland; Mr. Elder, Coburg, gave messages of welcome and encouragement. Mr. Withers introduced Geoff Barnett, of the college, who is taking up the

work. Mr. Barnett made appropriate response. Mr. Withers in a thoughtful message took as his theme the relationship of the preacher to the church. A happy and inspiring meeting closed with a social cup of tea.

Boort.—There was a good attendance at end of financial year business meeting. E. Streader was elected secretary and R. Lanyon Bible school superintendent. Both are giving help in speaking in absence of a preacher, and a vote of thanks was tendered to them. On June 23 a Bible school social was held, when a large number had a happy evening. A Youth Sunday was held on June 25, when a special service at 2.30 was carried out by children. Mr. Lanyon and Mr. Streader addressed the gathering. A Youth Sunday has been arranged for once every quarter. The church has appointed Sister Penno and Fred Lacy to again form C.E. The church regrets losing Mr. and Mrs. McAllister, who have gone to Nichol's Point, near Mildura.

Echuca.—Attendances during June averaged 43 in the morning, and 24 in evening. Offerings have been satisfactory. Mission Band held first meeting for year 1944-45 and were pleased with attendance. At auxiliary meeting, women donated £25 toward purchase of a piano for Sunday school. Cottage prayer meetings have been held in homes of Mesdames Berneath and Thurrowgood. Sunday school has averaged about 80 for past four months. Mr. Twyman spoke on a Sunday morning and gave a lantern lecture on evening of June 28. Ladies enjoyed an afternoon at Mrs. Thurrowgood's on June 29. An event of great happiness for church was the election of the secretary, Mr. Rosendale, to Councillor of Echuca. Mr. Thurrowgood has given excellent addresses.

South Yarra.—On June 25, by letter from Prabran, the church welcomed Mr. and Mrs. Wordie and Albert. The latter has joined R.A.A.F. A. Muir was home on leave. On July 2 Mr. Hodson, of Invermay, Tas., had fellowship with the church. J.C.E. is growing in numbers under leadership of H. Kerrison; it has donated £1 to foreign missions and will help support Indian orphan. Soloists have been Mrs. Gove and Mrs. McDonald. Men's Fellowship held a successful tea, inviting the ladies, at which A. A. Hughes spoke, and later preached at gospel meeting, when there were two baptisms. During the week the Ladies' Guild paid a visit to Oakleigh Guest Home. They also held a dinner in aid of new building fund, followed by pictures shown by F. Lewis. All phases of work are healthy, and much good is being done amongst the young people.

Black Rock.—Mr. and Mrs. Granville have been received into fellowship by transfer from South Yarra. On June 8 a lantern lecture on the Jewish question was given by L. W. Duff-Forbes. Ladies' Guild collected 30/- towards Indian nurses' bungalow fund. On June 29 Mrs. Wilson, from General Dorcas, was speaker at guild. Y.P.S.C.E. reports good attendance and increased interest. Three of their members attended convention at Shepparton. Church attendance for June was highest since December, 1942. Evening services are helpful, with special features in young people's section. Sympathy is expressed to Sister Smith in the loss of her father. Sister Fraser is recovering from serious illness. Messrs. Elliott, Hardham, Clark, Burn and T. R. Morris have given appreciated addresses. Miss Daff and Miss Charles have rendered solos at gospel meetings. Fellowship has been enjoyed with Mr. Littlewood and Dave Alison, home on leave.

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BIRTH

SMITH.—On June 18, at Moorabbin P.H., to Effie and Jack (R.A.A.F.—Pacific)—a daughter (Heather June). A sister for Max.

DEATHS

BUCKLEY.—On June 26, at Footscray, Mary Elizabeth, beloved wife of W. H. Buckley, dearly loved mother of Keith, Jessie (Mrs. W. Lambert), and Ivor. "Safe in the arms of Jesus."

MIDDLEMISS.—Passed peacefully away at Footscray, Vic., on June 27, May Ethel, beloved wife of Harold, and loving aunt of Doug. (A.I.F.). "He giveth his beloved rest."

IN MEMORIAM

DAVIES.—In loving memory of my dear husband, Evan John William, who fell asleep July 13, 1938.

He is not dead; his memory lives within our hearts.

—Inserted by his wife and daughter Gladys.

WANTED

A Bristol Tune Book. Will someone with a copy to spare please communicate with Mrs. M. McNicol, Memerambi, Kingaroy, Qld.

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The Australian Christian

July 5, 1944

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Easter Services at Nduindui

FOR the majority of the years of this present century, Easter has been celebrated at Nduindui. The years are increasing to a fine figure. To some of the venerable old men it was a scene their eyes had witnessed often; yet to me it was a new experience—the Easter service at Nduindui chapel. Nduindui is the centre, to which the Christians from the villages within the vicinity gather on all important occasions. The large chapel was full. At the rear some of the women had to sit on the floor. The men, as is their custom, sat on the left-hand side and centre rows. Over 200 were present. Some of them had walked two or three miles. As with the majority of Australian congregations, some strolled in late, and having found the back seats full, shuffled self-consciously up to the front.

Joyously the deep rich voices sang, "Christ the Lord is risen to-day, hallelujah." To-day white-skinned Nordics, yellow Mongolians, Latins, Slavs, and these brown-skinned Polynesians and blacker Melanesians of the great Negroid races all over the world lifted their voices in worship of a risen Redeemer. May they all have been as vibrating with joy as these Aobans. "God, we thank thee for the reality of a risen Saviour," was the theme of the prayer. Young Abel from Pentecost and James Gori from Lo-vatu-russa read the word of God. Those who can read English followed the verses in their own Bibles or New Testaments. Many partook reverently at the communion thinking of Christ, the first-fruits of them that sleep. Before and after the communion were two lovely choir items. Alfred and his company from Natan-dan sang "There is room at the cross." Their husky, deep, rich, negro-like voices thrilled the heart with those heart-stirring words. Then Lorni and his company rendered "Behold the Easter-time is here." They, too, sang beautifully. Then the offering was collected. The purpose of this collection was to pay the native teachers in the village schools.

James Vera preached the main exhortation. With tall, perfectly proportioned, proudly erect figure, he stood, every inch a Christian gentleman. Impeccably dressed in spotless whites, his appearance would have been acceptable in the most fastidious church. That he impressed his message upon the worshippers, it was easy to judge from the intent look that all gave to him. Carefully, with restrained speech, he gravely explained to them the scene at the empty tomb. "Why seek ye the living among the dead? He is not here. He is risen." —Ron Saunders.

CO-WORKERS' PENSION SCHEME

FOR some years co-workers' pension scheme has been in operation in India. It was a beginning, but did not help much toward old age or sickness. The old basis was ½ anna to the rupee; or in other words, approximately 7½d. to £1 Australian on salary. Reviewing the situation, the Federal Board have decided to pay a subsidy of 1/3 for every pound earned. Co-workers in India will also be debited a certain amount from their earnings, and thus the situation will be considerably improved. Not until a large capital fund has been established will the position be really satisfactory. For this purpose, probably a capital sum of £5000 would be required.



An Easter Congregation at Nduindui Chapel.

BUILDING PROJECTS (INDIA)

Fellowship Centre

ANNOUNCEMENT has already been made regarding need for a centre in the heart of Baramati. A site has been purchased and permission given the field to spend a sum not exceeding £300. This centre will prove of great value to the young people of the town, particularly the high school students. Already Mr. Bairagi and others are contacting these young people, and good should result. Whilst the place will be helpful as a social centre, it will give opportunities for Bible classes and preaching services, with the possibility of some medical work being done. Towards the amount



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



required, £100 has been promised, leaving £200 to be raised. Interested brethren are asked to share in this new venture—new in more ways than one, since most of the work will be done by our Indian co-workers. Here is an opportunity to encourage our Indian brethren.

Nurses' Centre

The need for nurses' centre at Dhond is urgent. We have few facilities for our Indian nurses, and in these days of demand, it is very unlikely that girls would leave high-salaried jobs and reasonable accommodation for smaller salaries and poor accommodation. That we would be in a better position to call Indian girls for training, the proposed nurses' centre was felt to be essential. Plans now received from India prove that we cannot proceed to build at the present time. When first considered, it was felt that probably £600 would be sufficient. Contractors have given quotes ranging from £1500 to £2000. Consequently it is proposed that building be not commenced till same can be erected for £800. Costs in India are out of all proportion, and no price fixing to curb inflation. Meanwhile gifts can

be received and earmarked for the purpose named.

New Wards, Dhond

Owing to the generous gifts of the late C. J. Garland and W. Morrow, consideration was given the erection of a women's ward (C. J. Garland) and children's ward (W. Morrow) at Dhond. In each case the sum of £1000 would have been available. Plans for one of these wards was submitted, and quotes as high as £4000 (Aust.) given. Under these circumstances, it was agreed to postpone these projects indefinitely. It seems unlikely that they can be proceeded with until after the war.

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FOR "CHRISTIAN" READERS

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

WHERE DO WE GO FROM HERE?

IN the issue of May 24 a writer asks, at the head of an article, "Where do we go from here?" It seems patent to anyone who pleads for Christian unity on the only satisfactory basis, i.e., a scriptural one, that the answer must be to any who think otherwise, "re-trace your steps—get back to the old paths—restore Christianity as it was at the first."

The writer says, "We hold up the whole question over some matter of church polity or doctrine or practice." Why not frankly say that it is the professing Christians who ignore the plain teaching of the New Testament that do the "holding up"? I am informed that, in one of our States, conversations with a view to unity have been carried on for eleven years between our representatives and those of another religious body, and it is reported that a very amicable spirit prevails, but "they have studiously avoided discussing doctrinal matters." I hope the brother will not consider they have been too precipitate in "bringing these subjects forward for consideration." "Before high heaven" have we to wait for the millennium before we dare to introduce doctrinal matters? What a pity Thomas Campbell made such a serious error in his famous motto! Should he not rather have said, "Where the scriptures speak we are silent, and where they are silent we will join in others with speaking"?

How different the exhortation of the Apostle Paul: "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, . . . that ye be perfected together in the same mind and in the same judgment;" and again, "Speak thou the things that befit the sound doctrine." He tells us that the day will come when many "would not endure sound doctrine." Now where is there but in the imagination of the writer a refusal by "us" "to help others save children from paganism and immorality"? Does he need to unite with "infant sprinkling and baptismal regeneration" folk before he can enter upon such important work?

He further asks, "If one man prefers to be known as a Baptist and another as a Christian only, why should that be a reason for division and hindering the work of God?" That question should not be asked in the "A.C.," but in the Baptist paper; and surely while it is one cause of division, it is not the most serious one. He must know, for he was told some two years ago that many Baptists in S.A. are unimmersed, and such practice is surely a cause of division, unless we are prepared to give up the position clearly taught in the word and emphasised by the pioneers of the Restoration Movement that the ordinance is "for the remission of sins" in its proper relationship.

Finally the writer says, "I am concerned about our sin." No, brother! the sin is not in adhering to the sacred word, but acting like the Jews in regard to the laws of the sabbath, mutilating divinely given laws and "teaching for doctrine the commandment of men."—C. Verco, Adelaide, S.A.

[For space reasons this letter has been reduced. It is still longer than usual, but since we are holding another letter urging the same aim, we are allowing this to pass. Writers are urged to observe the rules of this column.—Ed.]

Obituary

Miss Theresa Giffen

IN the passing of Miss Giffen the church at Unley, S.A., has lost a faithful member. More than 60 years ago our sister joined the church at Grote-st., Adelaide, where with her mother and sister she was a devoted member. She was specially active in the mission band. Over 25 years ago Miss Giffen moved to Unley, and was an active member until her death. In every way our sister was a generous member of the church, and in these last years this was made apparent by her assistance in the comforts for the young men and women on Service from this church. While her loss is sensed, we know that for her to depart and be with Christ is far better.—W.F.N.

Mrs. Clara Yelland

THE Unley, S.A., church and community have lost an esteemed member and citizen in the passing of Mrs. Yelland. Our sister, who survived her late husband (T. E. Yelland) by only one year, was in her usual place with four of her five sons at the morning service on Mother's Day. She received the home-call on Monday night. Mrs. Yelland has been a faith-member of Unley church for about 45 years, and highly esteemed in both church and community. Her quiet and gracious presence will be greatly missed from the fellowship, and her generous support will always be remembered. Perhaps her greatest contribution in life was made as a wife and mother. In his multiple activities in home, business and public life, Mr. Yelland received much inspiration and help from a devoted partner. That her five sons occupy such worthy standing in the community is due in no small measure to her wise counsel and devotion. It would be hard to find a family that had been more closely bound together than hers. Chaplain H. R. Taylor shared in the services at the home and grave-side.—W.F.N.

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Seeing Glory Through the Gloom

(John 11: 4, 40)

DREAMY optimism or bitter foreboding are extremes. The courageous and creative attitude of Christ is different. With what conviction he reacted to the bad news from Bethany and the call to share danger and sorrow! His conviction remained even in the house of bereavement, with Lazarus in the grave. This Christian attitude is founded on the known character of God; it represents, also, sheer consecration of heart.

Great troubles often reveal great values. The Bethany troubles showed the heroic in desponding Thomas and the sympathy of a neighborhood. They revealed the love of Jesus and his regard for death as a sleep. They gave occasion for discovery that one's resurrection is not of the dim future, but "now" wherever Christ exercises his resurrection power. Little did the Bethany mourners know of the meaning of their story through the years. Modern trouble rediscovered to Einstein, the church.

The Bethany gloom led to the recall of Lazarus, and this led to Christ's crucifixion, and led also to the eternal glory of his resurrection. Jesus saw the glory through the gloom, and so does his prophetic church see it to-day. This human situation is not unto death! But for the glory of God! It involves crosses, but it involves God's victory.—G. J. Andrews.

THOUGHT

"Tolerance," said Gilbert Chesterton, "is the virtue of people who don't believe anything."

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