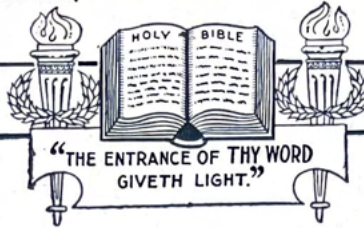


W. M. Fowler

The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,
for transmission by post as a Newspaper.

Posted direct, 10/6 year. Foreign, 14/- year.
Through church agent, 2d. week.

VOL. XLVII, No. 30

WEDNESDAY, JULY 26, 1944

A Plea With a Vision

What Answer Can I Give to the Question, "What Do You Like About the Plea of the Restoration Movement?"

REVELATION

THE emphasis made by the plea that I must accept the revelation of God to man as the basis of life has proved to be most satisfactory. As a student of philosophy I have been made aware of the limitations of the human mind. Man cannot, by searching, find God; neither can the mind prove the Lord does not exist. I accept as an act of faith God's existence. That does not imply I am superstitious and ignore reason's claims. Men accept as true a theory of the universe when they find it fits in with facts. Sir Isaac Newton's theory of gravity was accepted for years as true, but new discoveries showed it to be unsatisfactory. Professor Albert Einstein then set out his theory of the universe. Because this newer theory solves more satisfactorily the mysteries of nature, it has been taken to be true, and Newton's views have been set aside. It is experience that puts theories to the test.

I have known men who have directed life by human reason and instinct. At the end they have wept over their failures, and have declared they would live differently had they another chance. However, I have yet to hear of a devout Christian who has lamented that he has followed Christ—God's supreme revelation to man—or who has said he would live differently if he had another opportunity. Perhaps he might say, "I wish I had lived closer to Christ." I have found that life is enriched and made beautiful as I walk by faith with Christ. I see tragedy overtaking men and nations, because of lack of faith in the revelation of God.

PERSONALITY

THE plea of the Restoration Movement urges that I centre life in a divine Person—Christ Jesus. The coldness of creeds chills my spirit, but the friendship of Christ warms my heart and makes me rejoice. Reason assures me I am not acting foolishly when I identify my life with a divine Person. What is there that is real apart from what is associated with persons? The material world has form; but what is matter? Scientists point to atoms, electrons and electricity, but not to anything that is solid and permanent in matter. The beauty and harmony of the universe suggest that at the centre of all there is a Person who reveals in the various forms and shapes of the universe those values we call beauty and harmony; for, as the



philosophers say, only a person is a bearer of values. It is to this Lord, "through whom all things were made," that I give my allegiance. I know the worth of his companionship. His promise to be with me, in so far as I do his will, I have found real and genuine. There is no need to feel lonely when one is serving humbly the Lord Jesus Christ. Because the plea of the Restoration Movement has brought me face to face with the need of making the divine person—the Lord Jesus Christ—my Master and Companion, I have found it satisfying and inspiring.

REASON

SOME may say that my interpretation of the revelation of God, as it is set out in the scriptures, is my private view, and since everyone has a right to his own view, then there is no way of gaining a common basis of agreement. Now the plea of the Restoration Movement urges that I accept the guidance of the common mind when seeking an authoritative interpretation of the scriptures. If I want to find what is meant by the word "baptising," I am instructed to find out what sincere Christian scholars who have lived through the ages have said about that word. I find the general agreement is that it means to immerse, or to dip, and I accept that definition as the accepted view of Christian scholarship. It is not a private view; it is a universal opinion, and has authority. Because my Lord commanded me to be baptised and to baptise, I could not refrain from doing so; for when obeying him I enjoy to the full the beauty of his friendship. I find I am at liberty in the Restoration Movement to call to my aid, in interpreting the Bible, the sincere and spiritual scholarship of the universal church, and in so doing I find, not a final, but an authoritative interpretation of God's word. Then, I escape from the narrowness of that strictly private interpretation of the Bible which tends to divide the church.

(Continued on page 350.)

The Lord's Return

JESUS is coming again. That is an article of faith. Nothing is more insistently taught in the New Testament than the prophetic fact of the Lord's return. This was the great apocalyptic hope of the early church. This hope carried the church forward with a great enthusiasm, and enabled its members to rejoice exceedingly in the days of persecution. Sometimes it led its possessors into extreme positions, and there was need of restraint (2 Thess. 2: 2, 3). Christian people had to learn patience, and to adjust their life's programme to unexpected delay. It is interesting to note that Paul, who seemed to include himself, in his first letter, among those who might live to see the Parousia (1 Thess. 4: 17), began to contemplate the possibility of death a few years later (Phil. 1: 20, 21), and in his last letter realised that he would experience death (2 Tim. 4: 6). Still the fact remains, that from the teaching of our Lord himself, through all the great days of the establishment and extension of the church, the return of the Lord was a fervent and joyous hope in the hearts of the people, and at the very end of the New Testament, immediately preceding the final benediction, are the words: "Surely I come quickly. Amen. Even so come, Lord Jesus"—an expression of the fact and of the undying hope. He is coming. That is an article of faith.

It is natural that around a central doctrine of such living and vital interest various opinions should gather. That has happened. It is natural (since we are what we are) that some of these opinions should be exalted in the minds of their advocates, to the level of matters of faith. They have. Among the opinions that are held to-day concerning the second advent are the following:—

1. That our Lord's return took place, in accordance with his own teaching and other New Testament prophecy, at the destruction of Jerusalem. The personal return, "accompanied by a spiritual judgment of bygone generations, a resurrection from Hades to heaven of the faithful of past ages, and an ingathering of saints then on earth into the Father's house of many mansions" occurred in A.D. 70. The theory, in the light of certain New Testament passages, is not nearly so strange as it may seem when one is first introduced to it. It is, however, an opinion. It does not stand on the same level as the teaching concerning the subject of the Lord's return itself. Here is a good illustration of the difference between opinion and faith. Almost all Christians accept in faith the doctrine of the Lord's return; very few accept the opinion that it took place at the destruction of Jerusalem.

2. That our Lord's return will be associated with a millennial reign of Christ on earth—a period of a thousand years that will follow his coming. This opinion is known as the pre-millennial theory. There is no need to state it—it is ardently accepted and proclaimed by numbers of preachers. Second-coming conferences are held, in which the pre-millennial theory is associated with the doctrine of the

Lord's return. Many people believe it so ardently that they regard a rejection of this opinion as a rejection of the doctrine of the Lord's coming. One may, however, be an earnest believer in the doctrine of the Parousia, and entirely reject the opinions of the pre-millennialists that are so often related to it. The one subject belongs to faith; the other to opinions.

3. That our Lord's return will follow the millennial reign of Christ. This is



T. H. Scambler, B.A., Dip.Ed., principal of the College of the Bible, Glen Iris, Vic., who writes on the fact of Christ's return, and sets out several opinions about that event.

known as the post-millennial theory. There are different forms of it. One is that through the preaching of the gospel the world will be won to Christ, "the restoration of all things whereof God spoke by the mouth of his holy prophets" (Acts 3: 20, 21) will take place, and the millennial reign will thus be introduced. At the end of the millennial reign Christ will return. Another view is that the only reference the New Testament contains to the reign of a thousand years (Rev. 20: 1-6) is a figurative description of the reign of Christ in the whole gospel age. Christ does reign now, and "he must reign till he has put all his enemies under his feet" (1 Cor. 15: 24-26). This theory regards the period of 1000 years as figurative, covering a period of time (just as everybody takes other symbols in the same passage (Rev. 20: 1-6) as figurative—the bottomless pit, for instance, and the serpent, and the chain). From the point of view of numbers, if not from that of zeal, this is probably the most popular of the theories that are held. Still, it is an opinion; it is not a matter of faith.

There are other opinions which might be expressed with regard to the Lord's coming, but sufficient has been said to make my point clear—that there is a great central fact for faith taught in the New Testament, and that it is surrounded by clusters of opinions. Most of us who have read and thought about the subject have formed an opinion, but it ill becomes any of us to think unkindly of others who hold a different opinion. Unfortunately it sometimes happens that people who hold their opinions vigorously, become intolerant of others who think differently. We ought not to do that. Let us recognise that there is a legitimate realm for opinion in connection with such a subject, and let us be happy if others accept in faith the doctrine of the Lord's return, even though they have different opinions as to how it will take place.

"We know that when he shall appear we shall be like him, for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (1 John 3: 2, 3).

A Plea With a Vision

(Continued from front page.)

VISION

A PEOPLE without a vision must perish. The greater the vision, the more likely will the people grow in strength. The Restoration Movement sets before me the vision of a united church. It teaches a great truth. It penetrates beneath the division of the Christian world, and sees the church on earth as "essentially, intentionally and constitutionally one." The vision of Christ is made the vision of a movement. The Lord prayed that his disciples and those that come to believe on him through them might be one. To help make that prayer come true, the members of the Restoration Movement serve their Lord in sincere humility. The vision is large enough to include all followers of Christ, in all parts of the earth. It sees the need of such unity if the world is to be saved. The scope of such a vision is large enough to satisfy the demand of a person with the keenest mind, the greatest talents and the most sincere passion for world-service. What little I have to offer life, I find can be used to great advantage in obeying the call of such a vision.

REALISM

A VISION may tend to carry us off our feet. We may get lost in the clouds of wishful thinking. I appreciate therefore, the realism of the Restoration Movement. How to reach the vision of Christian unity is set down clearly. It shows how essential it is for the followers of Christ to submit to the will of the Lord. What men are required to do has been set out in the New Testament by those who knew the Lord and who recorded his teachings. What the apostles were told by their Lord to do and what they called men to do in the name of the Lord must be considered the truths Christians everywhere ought to cherish. In as much as the simplicity of New Testament church-order and teaching are restored, and top-heavy hierarchy is banished, and as the genuine teachings of Christ become applied to the way of life, we shall find, I believe, that the power of the church lies in the Spirit-filled men who have been called from the common paths of life. Only in so far as the church is identified with the common people will it survive the upheavals of social disorders and point to the new order in Christ. Because the Restoration Movement lays stress upon the need of restoring the New Testament Christianity in which common man finds an important place, I see it as the stronghold of Christianity in the days of social and world revolution.

Because of the place it gives to revelation, personality, reason, vision, and realism, I like the Restoration Movement. Because it calls men to centre life in Christ and urges men to apply the Master's truth to the demands of the day, I try to commend its aims to all.

CALM WITH THEE

"I STAND upon the mount of God,
With sunlight in my soul;
I see the storms in vales beneath,
I hear the thunders roll;
But I am calm with thee, my God,
Beneath these glorious skies,
And to the height on which I stand,
No storm nor clouds can rise.
Oh! this is life! Oh! this is joy,
My God, to find thee so."

A Chaplain in the Islands

Youth Missions in N.Z.

G. R. Stirling, our N.Z. reporter, tells of activities among youth, movements of preachers, and refers to Australian-trained men serving churches in the Dominion.

UPON our arrival here several months ago we found no chapel, but three days later we held a communion service in the jungle, using a packing crate for a communion table. By the following Sunday we had erected a large assembly-type tent, and men of all faiths were willing workers at the task, even though at that time I was the only chaplain who ever held services in the tent. Denominational

This interesting story comes from Chaplain-Captain C. L. De Vore who, before entering chaplaincy service in the U.S.A. Army, was preacher of church of Christ, Southwood, Columbus, Ohio, U.S.A.



A view of the chapel which the natives built for the armed forces. This is the chapel in which the seven day evangelistic meeting was held.

lines are not drawn as close here as in America. There is scarcely a service where Jewish and Catholic men do not attend. They seem to like the straightforward gospel. But converts are slow in coming and it all seems like a missionary adventure.

The large tent has been replaced now, however, with a native type chapel. A French plantation owner aided us in securing the help of natives to build this chapel.

In November, 1943, we ventured to start a preachers' training class, designed especially for young men interested in becoming ministers after the war. We began the class with five enrolled. It has grown gradually since that time. The last four Sunday evenings we averaged 40 in attendance at these studies, which are held each Sunday for one hour after the regular preaching service. The students come from the Army, Navy, and Marines, as well as from New Zealand and Australia. Of course I do not expect everyone who attends the studies to become a minister; but everyone is welcome to enrol in the class, and we urge them to do so. Fifteen of these young men are now planning definitely to enter the ministry. We can only skim the surface in our studies, but the young men should be good students when they return to some seminary after the war.

I have just completed a ten-days' evangelistic meeting result-

ing in seven baptisms, and there was a host of zealous disciples of Christ instructed in the ways of the Lord more perfectly.

In addition to holding four services each Sunday and two week day worship services, I am holding a daily Bible study with a small group of officers who have requested more evidence for life after death. There are now seven enrolled in this class, which is held from 4 p.m. to 5 p.m. each day. We have been studying the resurrection of Christ. Our attendances at the various services last Sunday were as follows:—Morning, worship service, 117; communion service, 33; evening preaching service, 143; Bible study, 51.



KEEP SWEET

LET sunshine and gladness illumine thy face,
 'Twill help someone else to "keep sweet."
 Do troubles oppress thee? Let God be thy stay;
 'Tis easy to sigh, but 'tis better to pray;
 Thy sunshine will come in his own blessed way;
 So trustingly hope, and "keep sweet."

—Selected.



Chaplain De Vore baptising a young U.S. soldier in a beautiful river in the South Pacific. This young man and six others were baptised as a result of a ten day evangelistic meeting held by Chaplain De Vore. The young man plans to take up ministry after war.

Note the natives in the background. This boat load of natives were some distance away, but drew near when the singing began. They joined in some of the hymns and were very reverent throughout the service.

A SUCCESSFUL youth mission has been held in Wanganui, where L. R. H. Beaumont goes to labor. Another is in progress at the time of writing at Wellington South. Gisborne is planning a church mission with Principal Haddon for November 10 to 20 (Roger Marshall is doing a fine work here). Nelson has engaged C. G. Flood for a mission immediately after the Centennial Conference next Easter. Ray Blampfeld, of Nelson, is to conduct a mission in Wellington South in September. This will be a united crusade of evangelism with Presbyterians, Methodists, Congregationalists, Baptists and Salvationists sharing. This latter venture is unique in the history of Wellington, and is an extension of the Wellington Christian Order Week programme. A youth mission to have been held in Whangarei in August has been postponed until the new year.

Youth's Day of Prayer

Youth's Day of Prayer has been conducted widely amongst our youth groups and churches, the theme being "Shaping the Future in the New Century." Prayerful attention was given to the history of our movement in New Zealand, and there was the call to youth to dedicate themselves again to the work of establishing New Testament Christianity in the life of church, community and state.

Education in Missions

During July our Sunday schools are engaged in a month of special study of our N.Z. missionary activity in Southern Rhodesia. Features of this special session of teaching are poster work, handwork, and various forms of through-the-week activities that have a missionary expression and purpose. The effort draws to a close with a specially prepared missionary service for children by D'Arcy Woolf, of Motueka.

A Visitor

We have had B. G. Corlett, chairman of the N.S.W. H.M. Committee, visiting the Dominion for several weeks. We have been impressed by his sincerity, and his great efforts, in spite of indifferent health, to extend the kingdom of God. Mr. Corlett had several notable ministries in the Dominion before his time of service in Australia. He has been largely instrumental in the founding of two brotherhood colleges, Glen Leith, Dunedin, and Sydney. His visit has been refreshing.

Trans-Tasman Preachers

Someone has suggested that we indicate in this column the names of ex-Australian preachers who are serving in New Zealand. Besides the present writer there are Principal Haddon of the Bible College, E. P. Aderman, M.P., who is resident at New Plymouth, C. G. Flood at Moorhouse Avenue, H. C. Bischoff at Wellington South, G. Fretwell at Palmerston North (Mr. Fretwell was originally with our English brotherhood as well as in Australia), J. Ward of North Auckland, A. W. Grundy of Invercargill, and L. R. H. Beaumont of Wanganui, are New Zealanders who were trained at Glen Iris and did some preaching in Australia. W. S. Lowe of Ponsonby is a New Zealander who ministered to Launceston church. A. B. McDiarmid is engaged in Air Force chaplaincy work.

"Some people throw away a bushel of truth because it contains a grain of error, while others swallow a bushel of error because it contains a grain of truth."

The

Australian
 Christian

Christian Fellowship Hymns

F. J. Funston, of North Essendon, Vic, writes

on hymn No. 357, planned for August 6.

THE relatively small incident of a Baptist minister who changed his mind about leaving a country church for the attractions of a London pulpit is said to have given us our best known hymn of Christian fellowship. In 1772, after seven years' service at Wainsgate, Yorkshire, John Fawcett accepted a London call, preached his farewell sermons, packed all his goods into vans—and, moved by the love, the prayers and the tears of his congregation, unpacked and resumed his ministry, remaining in the district for many years more.

Many occasions of choice Christian fellowship seem incomplete without being followed by Fawcett's hymn: "Blest be the tie that binds." I have by me the report of the 1927 conference of the World League Against Alcoholism held at Winona Lake, Indiana. In a hall made brilliant by the flags of fifty nations participating, a British and a German delegate, chairman and vice-chairman of one of the committees, presented their report. The chairman then pledged the temperance forces of England and Germany to unite as comrades and brothers to serve in the name of Christ,

the Prince of Peace, in a holy war against alcoholism; his German colleague, speaking with profound emotion, said: "I take the hand of my friend and brother as a symbol of a new age in which people have learned to forget, to forgive, to love each other and to serve each other." Such was the vision inspired by these greetings that the great audience of several thousand rose to its feet spontaneously and broke into the singing of "Blest be the tie that binds."

The same hymn is the recognised one for the concluding moments of great international C.E. conventions; the first four lines of it (in somewhat mutilated form) hang as a welcome to all in the Christian Club, Melbourne's recognised meeting-place for Christians. Christian fellowship in spiritual things—our faith, our aims, our salvation, our worship—means much in every part of the Christian church, but the people known simply as churches of Christ may proudly claim that "the tie that binds" is nowhere firmer than in our Christian Fellowship Associations where the outward expression of it becomes so real.

Our Young People

W. R. Hibbert

OLD MEN AND YOUNG MEN

WILL young men be present at the peace conference? A contributor to "The Look-out" expresses the view that:—

"The old saying, 'Old men for counsel and young men for war,' has become universally accepted. The older men are planning production and strategy and the young men are leading and fighting in this global war. In this overwhelming crisis, both the old and the young have joined head and hand in winning the war, but it will largely rest with the older men to make the terms of peace and make the peace enduring. Genuine wisdom comes largely through age and rare experience. As never before the youth of the world are commanding in the strategy of active fighting on all fronts. But, after all, the final test is to come in the peace settlement and wise direction in the years ahead. The world is honoring the young in their stride of heroic mastery in battle. In the final victory the older and more experienced must assume the vast responsibility of constructive organisation.

"In the Paris Peace Conference, after World War I., most of those in command were between fifty-five and sixty-five. The same must be true in the world's uncharted course after this terrible tragedy. The finer type of emergency leadership always comes through age and actual experience.

"Our churches have lagged and fallen largely because we failed to honor and marshal the men and women of years and wisdom. In short, the future is going to ask and demand the closest collaboration for a gigantic forward march by young and old.

"We trust that the men who meet at the peace table this time will do a better job than was done a generation ago. Hats off to our elder statesmen! But what about their principles? Only to the extent that young or old are guided by Christian ideals can we have

hope for the future. Mere age or experience guarantees but little."

A DATE WITH DESTINY

CHILDREN in the next decade will be tried and tempted more than those of any previous generation. Dr. Sockman in his book, "Date With Destiny," says: "Our youth do not know what kind of world they will be living in to-morrow, but every youth of twelve years or over should know what kind of person he wishes to be to-morrow and in the days after to-morrow."

MAKING THE MORROW

THE responsibility for creating a world community mind is at once the priceless privilege and the inescapable obligation of all youth workers. Sunday school work and every youth auxiliary contributes to a teaching programme that is concerned with producing generation motivated with a co-operative urge instead of a competitive one, producing a race of comrades and brothers instead of a race of rivals and victors. Youth work must contain the spiritual contents to achieve such destiny shaping results.

EVERYBODY'S BUSINESS

"IT'S everybody's business
In this old world of ours,
To root up all the weeds he finds,
And make room for the flowers;
So that every little garden,
No matter where it lies,
May look like that which God once made,
And called it Paradise.

"It's everybody's business
To search for heaven's gate,
And do it with an earnest mind
Lest he should be too late;
And if he would a welcome gain
From angels round the throne,
He'd better take his neighbor's soul
To stand beside his own."

The Home Circle

J. C. F. Pittman

CLOSE TO THEE

"KEEP me, O my precious Saviour,
Very close to thee, to-day;
May thyself, yea thyself alone,
Be in all I do or say."

SEEN THROUGH THE MIRROR

THERE is in Rome an elegant fresco by Guido, "The Aurora." It covers a lofty ceiling. Looking up at it from the pavement your neck grows stiff, your head dizzy, and the figures indistinct. You soon turn away.

The owner of the palace, however, has placed a broad mirror near the floor. You may sit down before it as at a table, and at your leisure look into the mirror and enjoy the fresco that is above you. There is no more weariness, no more indistinctness, no more dizziness.

So God has brought otherwise inaccessible celestial truth to our world through Jesus Christ. In him, as in a glass, we may behold the glory and truth and grace of God.

Like the Rospiglioso mirror beneath the "Aurora," Christ reflects the excellences of heavenly character. In all essential elements he was on earth what they are in heaven.

WITH THEE

"IN that last sunset, when the stars shall fall,
May we arise awakened by thy call,
With thee, O Lord, for ever to abide
In that blest day which has no eventide."

IT'S EASY

"Nothing succeeds like the effort of a man to be disagreeable."

THE UNEXPECTED.

"Mother," said the young lady of the house, "I advertised, under a different name, that I would like to make the acquaintance of a refined gentleman with an eye to romance."

"How dreadful of you!" cried the horrified parent. "Did you get any answers?"

"Only one—from father."

The Family Altar

Topic—"I HAVE CALLED YOU FRIENDS"

July 31—1 Sam. 18: 1-9.
Aug. 1—1 Sam. 20: 7-17.
" 2—Prov. 18.
" 3—Prov. 22: 15-29.
" 4—James 2: 14-26
" 5—James 4: 1-10.
" 6—Psalm 80; John 15: 12-27.

JESUS cheered his disciples by telling them that their relationship to him was that of friends, and not servants. What a striking contrast to that existing in our day between subjects and dictators! Wickliffe wrote: "Jesus chose twelve men that he might be homely with them." He deigned to value the friendship of kindred souls, the mystic harmony of spirit with spirit. "I had a friend," said Charles Kingsley, being asked, as he breathed his last, the secret of his beautiful life. After bidding good-bye to his relatives, Pres. Edwards (U.S.A.) said, "Now, where is Jesus of Nazareth, my true and never-failing friend?" and so saying fell asleep. "What a friend we have in Jesus!"

"Earthly friends may fall and leave us,
One day soothe, the other grieve us;
But this Friend will never leave us,
O how he loves."

ALL TO WORSHIP—"My prayer is unto thee, O Jehovah, in an acceptable time;

O God, in the abundance of thy loving kindness,
Answer me in the truth of thy salvation."

—Psalm 69: 13.

Hymn No. 212 (Churches of Christ Hymnal),
"Thou Lord of life."

Prayer.—

"ALMIGHTY GOD, our heavenly Father, we thank thee for the way of approach to thyself through the rent veil of Jesus Christ, our Lord; for the assurance that thou hearest us, and dost delight to answer our prayers when they are in accord with thy holy will. We bless thee for thine unspeakable gift, for the matchless expression of thy love in the sacrifice of Christ, and for the grace so freely bestowed upon the sinful children of men. Accept the homage of our hearts, the surrender of our wills, the consecration of our powers, and help us in all circumstances to be true to thee. Amen."

Bible Reading.—Acts 1: 1-14.

Hymn No. 564 (Churches of Christ Hymnal).

Devotional Meditation—"The Habit of Prayer."

LIFE must draw upon something outside of itself to sustain itself. It would be impossible for mankind to maintain even tolerable health unless there is good supply of food, water, and fresh air. Our breathing and eating and drinking are activities which we normally enjoy, and they are such deep-rooted habits as almost to be actions which we do without questioning whether or not we should do them. Let a hungry man say that he weighed his action in his mind before he actually did it, and his friends will think him queer to say the least!

The Christian church is a living organism, as it were, which continually has to breathe the air of prayer, eat the bread of life, and drink the wine of heaven. Each of these activities in which it engages should be one engaged in without thought or questioning. Each should be a habit so ingrained that the outside world, when it tries to jolt the church out of these habits into some more acceptable to it, will give up in despair, and say that it is hopeless to try to change its ways!

Sometimes habits take all the sheen of the silver of our experiences. The first time one sees a beautiful river amongst the hills of a metropolitan suburb, one says that it is a sight never to be forgotten. Let that person travel by that river back and forth to work every day and it won't be long before the habit of going to work will have worn all the lustre from the scene.

It is fatal to the life of a church if the habit of prayer wears the design out of the carpet of prayer. Such a calamity will occur only when in worship the habit of prayer is confused with some one method of prayer. Nothing dulls one's prayers as much as the use of the same words, the same form of prayer, the same thoughts. The habit of prayer is saved from a routine slump by a variety of methods through which the habit is expressed . . . now joyous extemporaneous prayer, now uplifting liturgical prayer; then contrite confession, then the peace of a prayer in which no words are said or thoughts ushered into one's mind, but which is a penetrating oblivion of one's self into the boundless love of an eternal Father. The living church at worship is a church which knows how to keep the habit of prayer keen and refreshing by a galaxy of the methods by which it prays. Like the habits of breathing, eating, or drinking, the habit of prayer may be one of the exhilarating experiences of this life, which neither repetition nor time can deaden.

It is impossible to compass the range of the effects of the habit of prayer. The early church had many problems to face which could easily have wrecked any organisation which

WOMEN'S PAGE

The Habit of Prayer



Devotional Theme for Year:

The Living Church at Worship

depended upon itself for its strength—race problems, class distinctions, women's place in the church, were all controversial subjects. To consider them successfully in relation to the life of the church was possible because the mind of Christ was sought through prayer.

In our own day we are faced with broad social issues as were the first disciples. The place of the church in the post-war world is much talked about to-day. The crucial point of interest is whether or not the church will provide great leadership in the work of planning. One thing is certain—that wisdom and vision will come only in proportion as the habit of prayer is constantly exercised in an intelligent, spirited and devotional manner. It will be the time for things to happen when it can be said of each church that it "resorted with one mind to prayer."

Prayer.—The Lord's Prayer in unison.

Solo.

Home and Foreign Missionary Letters.

Prayers.

Address—"The Church in Australia—Chap-lains at Work."

Hymn No. 428 (Churches of Christ Hymnal),
"O gracious Father."

Benediction.

OUT-GOING MISSIONARIES

MORE than usual interest has been aroused in the going of Mrs. Waterman and Miss Clipstone to the New Hebrides. After many years in the homeland, Mrs. Waterman goes to another field. For Miss Clipstone, there is soon to be a wedding day. Before they left they sent the following messages to the women of our churches:—

Dear Sisters in Christ,

As we are about to embark for, to me, a land unknown, I want to take this opportunity to bid you farewell. God has been very gracious to me in once again permitting me to serve him in the work overseas, and I do thank him for this privilege. I pray that as I go to represent him, and you also, we may have a happy fellowship in this service. We will feel that you at home are steadying our hands by your interest and prayers, and in this way continuing in an unbroken fellowship. I would like to take this opportunity of thanking the great number of you who sent messages of goodwill to me. I appreciate it very much. With loving Christian greetings to you all. Yours in the service of our King,

Grace Waterman.

Dear Sisters All,

As I think back over the past weeks of preparation for our return to the Islands, and recall your interest in our "great day" to be, your loving wishes and gifts, and your earnest assurances that we will be upheld by you in your prayers as we strive to extend the Master's kingdom, my heart is filled with such a glow, and a sincere desire to be worthy of your friendship and trust. We are praying that the day may dawn when our dark sisters will enjoy such a fellowship. We go forward with the glad assurance that you are behind us in our work, and that the Master himself goes with us. What more could we ask? My loving greetings to you each one.

Mary L. Clipstone.

STATE NEWS

Victoria.—Women's Conference Executive Council monthly meeting was held on July 7. Acting on a suggestion that delegates should purchase materials, wool, etc., with surplus coupons, goods were brought to the General Dorcas Committee to supplement their winter supplies. Mr. R. Baker, secretary B. & F. Bible Society, gave an interesting lantern lecture on "Europe To-day." The sympathy of all was extended to Mrs. C. T. Oliver in the loss of her husband.

Tasmania.—The monthly meeting of the Women's Conference Executive was held on July 4. It was a wet, cold day, so there were only about fifteen present. Mrs. Golly, prayer meeting superintendent, led devotional session, and gave an inspiring talk on Peter's imprisonment, and of his Christian friends at home praying for him.

New South Wales.—At conference executive meeting on July 4 a large gathering heard and enjoyed messages from Mrs. Waterman and Miss Clipstone. During the afternoon a wedding cake was presented to Miss Clipstone as part of the N.S.W. women's wedding gift to her. Several mission bands had the privilege of visits from the missionaries. The president visited Wagga during the month, and enjoyed a day of fellowship with them.

South Australia.—The sisters held their monthly meeting on July 6. Mrs. Riches led the devotions, and her topic was "Well Doing." Speaker for August meeting will be Mrs. Harvey Johnston, on "Aborigines." A very interesting letter was read from the Federal living link, Mrs. Roberts, telling of work amongst aborigines. A pioneer afternoon will be held at Grote-st. by the sisters, on Sept. 9. It was decided that Mrs. A. L. Read be a member of State Federal Mission Committee. £3/4/10 surplus was donated to permanent camp site. 288 visits have been paid to the sick by Hospital Committee. Morialta Homes were reported to be in sound and healthy condition, also the children. Temperance Committee announced the Alliance fair to be held on Aug. 18. Churches of Christ have the cake stall.

IN MY PRAYERS

"I DO not seem to have the health
To write you letters as I ought,
So I am sending just a line
To say that you are in my thought.

"I do not seem to have the strength
To pen epistles rich in art,
So this my message, short in length,
To say that you are in my heart.

"I do not seem to have the skill
To write with literary airs,
So with my love these few lines fill
To say that you are in my prayers."

The Australian Christian

July 26, 1944

Page 353

Here and There

E. C. Hinrichsen and V. B. Morris are conducting a special ministry at Petersham, N.S.W. In a telegram reaching us July 24, we learn that meetings are growing, and there have been further decisions.

Deepest sympathy is extended to relatives of Samuel Thomson, who died on July 17. Our brother was a pioneer member of churches in Western Australia, a foundation member of Fremantle, and father of Wilkie J. Thomson, preacher of Long Plains, S.A.

W. W. Saunders, of Ballarat, Vic., has been writing the C.E. notes for the youth column each month during past ten years. Our brother asked that he be relieved of this duty. R. Greenhalgh, new director of youth work in N.S.W., has agreed to accept the task. We thank Mr. Saunders for his faithful and loyal help over the years.

From "World Call," June, 1944, we learn that Dr. F. D. Kershner, dean of the School of Religion, Butler University, U.S.A., has retired from the post he has held for twenty years to accept a full-time professorship and head of the department of Christian doctrine. Dean Kershner will be dean emeritus of the School of Religion. The board of directors of the university has announced the acceptance of O. L. Shelton, of Kansas City, Mo., to become the dean, succeeding Dr. Kershner.

At Grote-st., Adelaide, S.A., on July 9, W. Beiler spoke at both services. At night Chaplain Ray Vincent took part in service, and on July 12 he spoke at midweek prayer meeting. Don Glover, home on leave, had fellowship with the church on July 9. On July 19 Miss Edna Vawser at midweek prayer meeting gave an interesting address on her work in India. A fund has been inaugurated with a view of liquidating debt on church building. On July 23 Mr. Beiler spoke at each service.

We learn with sorrow that Lionel Johnston collapsed and died suddenly on July 17. Our brother had been associated with the Restoration Movement for 35 years. He received training at the College of the Bible, Glen Iris, Victoria, and served churches in several States. At the time of his death he was serving as the secretary of the Free Bible Society. He was a diligent student of the scriptures, particularly of the Hebrew Bible. To those who mourn the loss of a friend and co-worker we extend our sympathy.

In the presence of the Mayor and Mayoress of Box Hill (Cr. and Mrs. Sparks), the Malvern Church of Christ Girls' Choir and the Malvern Concert Orchestra, both conducted by Claude Gadge, gave a popular concert in the Recreation Hall, Blackburn, Vic. The popularity of these concerts was again proved by the crowded hall. Mr. Ron Atkinson was guest artist. The concert was sponsored by Blackburn church of Christ, and was in aid of Box Hill hospital appeal. As a result of this concert £35/10/- was handed to the fund.

The quarterly gathering of the Essendon, Nth. Essendon, Ascot Vale and Newmarket churches was held at Essendon, Vic., on July 22, taking the form of a workers' conference. Meetings were presided over by W. Jackel (Essendon) and organised by J. W. Burns (Ascot Vale). At the afternoon session, H. Turnham (West Preston) spoke on church problems. Tea was partaken of by representatives of all four churches and by a number of visitors. At the evening session T. Turriff (E. Kew) spoke on Bible school work, and R. C. Bennett (Kew Baptist) on C.E. matters. Addresses afternoon and evening were covered by demon-

strations of methods or objectives, and followed by free and helpful discussions in which a considerable number took part.

Chief secretary of the Victorian Protestant Federation, Mr. Walter Albiston, urging that August 13 be recognised as Protestant Sunday, writes: "The invasion upon the sanctity of the Lord's day by organised sport both for patriotic and ordinary recreation purposes demands our common action. Football matches are being played upon the regular football grounds, and The Young Christian Workers (a Roman Catholic organisation) are making application to municipal councils for the use of parks for their Sunday competitions which they say represents 75 clubs. The Footscray council has granted permission for Sunday entertainments on the casting vote of the mayor. These and other activities indicate how serious the position is. Public opinion needs to be aroused concerning these encroachments upon the Lord's day, and we seek your co-operation in having sent to the premier of the State, Hon. A. Dunstan, a resolution of protest against the extension of organised sport on Sunday and entertainments for commercial gain."

The monthly Pleasant Sunday Afternoon service at North Fitzroy, Vic., was held on July 2, when a very attentive audience listened to an address by Sir Frederic Eggleston, Australian Minister to Chungking, on "My Experiences in China." Apart from his description of travel in China, scenes of Chinese life under war conditions, the speaker urged all to study closely the whole of the Pacific area in its relation to Australia. It was very essential that the most friendly relations should exist between Australia and the countries of the East. Sir Frederic paid a tribute to the effect of Chris-

tian missions in China, and their effect on the lives of the people they touched, which produced a higher plane of living, better sanitation, lessening of disease, and a greater intonation in the general community. Mr. Noel Wotherspoon rendered a number of well-chosen songs which were greatly appreciated.

On afternoon of July 18, the Ladies' Aid of the church at Footscray, Vic., held its 19th anniversary celebration. Mrs. H. Ivory presided. Seventy ladies were present. Mrs. N. Lucke, of Williamstown, and Mrs. Osborne rendered musical items. Mrs. D. C. Ritchie and Mrs. W. Wakefield led in prayer. Among those present were: Mrs. E. Jeffrey, president of Women's Conference; Mrs. A. E. Hurren, Mrs. W. Wakefield, former presidents of the society, and Mrs. L. Eddyvain, from Warrendyke. Mrs. W. Easton read the scripture lesson. Responses were received from the Women's Conference; churches at Balwyn, Williamstown, Essendon, Coburg; local Methodists, Baptists, Presbyterian and Salvation Army. Mrs. E. Jeffrey gave a helpful and pleasing address on "The Untroubled Hearts." The gathering stood for one minute in silent respect to the memory of Mrs. W. Buckley and Mrs. H. Middlemiss, who recently passed away. Mrs. H. Ivory led in prayer. The anniversary celebrations were brought to a close by refreshments supplied by ladies of Footscray church. On July 19 Mr. F. Gibson gave a lantern lecture entitled, "On the Roof of the World." A large party of Endevorers attended the Melbourne Town Hall on July 17 to hear Dr. Daniel Poling. On July 23 each person present received a copy of the outline of Mr. D. C. Ritchie's sermon.

ADDRESS

C. H. J. Wright (preacher Blackburn church, Vic.)—3 Albert-st., Blackburn.

Notes on Current Topics

The Small Field

It was mentioned in a recent number of "The Australian Christian" that the distinguished Presbyterian scholar and Bible translator, Dr. James Moffatt, had spent ten years in a small charge in Ayrshire, Scotland, but "all the time he was building for the future." His was a brilliant future. I am reminded that another Presbyterian minister of international repute, Dr. David Smith, labored in a small parish in Scotland before he became a professor and writer of renown. Numerous similar cases are recorded. Sometimes, when I hear of a young preacher's murmuring against his being called upon to serve a small church in a small town or rural district, I think of great preachers who used the advantages of a small field, with its opportunities of study and development. A good man will not be hidden or held down by experiences such as Dr. Moffatt had in his early life of struggle. Rather he will be prepared for greater tasks by faithfulness in small spheres.

A Congregationalist View of Baptism

In his Question Column of the "A.C. World," recently, Dr. C. Bernard Cockett, M.A., dealt with the inquiry, "What is the Official Congregational Doctrine of Baptism?" He said there is general agreement that "baptism is a sacrament of the church," and that "Congregationalists practise infant baptism or sprinkling, and generally make no provision for adult immersion, the churches only possess fonts—fixed or movable—and immersion would be impossible." Dr. Cockett indicates that there is considerable difference of view amongst Congregationalists regarding the importance of the rite. He himself holds "the greatest ideas concerning infant baptism," while "some believe that the child is not influenced by baptism."

A good many Paedobaptists doubt that baptism effects any change in an infant's spiritual condition. Dr. A. J. Beet (Methodist) wrote: "There is not one word in the New Testament which even suggests in the slightest degree that spiritual blessings are, or may be, conveyed to an infant by a rite of which he is utterly unconscious."

The closing sentence of Dr. Cockett's article is remarkable: "A baptism that has evaporated into an optional exhortation to parents is very far removed from the sacramental idea of being 'buried with Christ in baptism,' and rising into newness of life." I too believe that two views of baptism, from which the scriptural context has been evaporated, are out of harmony with Romans 6: 4. But infant sprinkling itself (with high or low meanings attached) does not harmonise with Paul's view. It was not the sprinkling of a few drops of water which gave rise to the beautiful figure, "buried with Christ." As Conybeare and Howson (Anglicans) wrote, "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." This text also indicates the scriptural subjects of baptism. Who are buried? Those who have died. Paul was writing to and of those who had died to sin. No unbelieving or impenitent adult who has not died to sin can validly be baptised. Neither can an unconscious infant fulfil the condition: first dead, then buried. The New Testament contains no command for infant baptism, no example of it, and no text from which it can securely be inferred.

A. P. Mann

News of the Churches

Western Australia

Perth.—At prayer service last week a profitable talk was given. On morning of July 16 congratulations were extended to Mr. Davidson, who very shortly will celebrate his 88th birthday. He was a regular attendant at communion service. A welcome was given to Keith Povey and Brian White, home on military leave. W. H. White gave an inspiring message. At 7.30 p.m. Mrs. Thrum rendered a solo. J. K. Robinson was preacher.

DEATH OF PIONEER

FOUNDATION MEMBER'S WORK APPRECIATED

FREMANTLE.—The death on July 17 of F. S. Thomson, foundation member, and secretary for a long period, is recorded with deep regret. The funeral service at chapel and graveside was conducted by C. H. Hunt, assisted by R. Raymond, in the presence of a large gathering. Mr. Raymond paid tribute to the Christian character and sterling worth of Mr. Thomson, who had reached the age of 76. The church extends sympathy to all the relatives. On July 2 Corporal Maddern (R.A.A.F.), member at Bordertown, S.A., was a visitor. Bob Mason confessed Christ at close of Mr. Hunt's evening address. F.M. offering was £14. On July 8 Miss Beryl Cooper and Ernest J. Carey (A.M.F.), of N.S.W., were married. C. H. Hunt officiating. Best wishes of church go with them.

Cottesloe.—Morning speakers, in addition to H. E. R. Steele, have been O. Fieldus and J. K. Robinson. On June 25 an intermediate C.E. Society was formed under leadership of V. Cousins. Very fine meetings are held every Sunday morning at 9.30. Three societies now meet regularly. On July 14 the ladies held a successful social evening in aid of home and overseas missions. On June 17 Miss B. Sanson and J. Norris were married, and on July 19 Miss J. Clapp and H. Short (both returned N.G.) were married. Ron Holmes (R.A.A.F., Vic.) has been posted north and will be missed from church and C.E. H. E. R. Steele has accepted an invitation to Geeveston-Dover circuit in Tasmania, and will conclude his Cottesloe ministry near the end of the year. 25 scholars and teachers sat for scripture examination.

New South Wales

Auburn.—Meetings continue to be well attended, under the ministry of E. Davis, who is now in his seventh year of labor with the church. C.E., Men's Fellowship, Dorcas class, Bible school and young people's club are a help to work and services. Recently the wedding of Miss Sylvia Younghusband to Robert T. Hickin (Rad. Mait. Bty.) was celebrated at the chapel, E. Davis, assisted by R. Hicken (brother of the bridegroom) officiating. Miss B. Webber, A.W.A.S., her brother, E. Webber, R.A.A.F., along with other members of the Forces, have been visitors. Interest is well maintained.

Tasmania

Launceston (Margaret-st.)—Two Bible school scholars took their stand for Christ at evening service on July 9. This made six decisions over past four weeks. On 16th, 135 members broke bread. Church ladies have made three additional baptismal gowns. Annual youth offering now reaches £20, whilst foreign mission offering has amounted to £33/10/- to date.

Tunnel Bay.—Attendances at both morning and afternoon meetings are fair. Foreign mission offering realised £21, exceeding that of any previous year. F. Elwick Smith passed away on July 14, and on the following day a large gathering paid tribute at the graveside where the service was conducted by S. Greatbatch, of Nubeena church. He was a foundation member of the church at Tunnel Bay, and served throughout as a preacher till he received the home-call.

South Australia

Prospect.—Meetings on July 16 were addressed by A. E. Brown. There were good attendances. Fellowship was enjoyed with many visitors, and M. Craig (Loftus Park, N.S.W.), M. Purdie, G. Baker (R.A.A.F.), on leave. At evening service Mrs. A. Burns was baptised. Mrs. Dix rendered a solo. A good spirit prevails in all auxiliaries.

Forestville.—Owing to Mr. Hammer's absence at Pt. Pirie, J. T. Train spoke on morning of July 2, and gospel address was given by I. Durdin. Endeavorers brought oranges to meeting on July 9, and these were later taken by deaconesses for distribution at Old Folks' Home, Magill. On July 16 a welcome into membership was extended to two Bible school girls.

Wampony.—The work is going along quietly under leadership of W. Russell, but attendance has fallen off, probably due to lack of petrol, as all members have some distance to travel. Foreign mission offering reached a record of £40. On July 5 a wood day was held to supply firewood for manse, and a band of workers cut sufficient for twelve months or more, and a good part of it has already been carted by D. H. Dinning. E. L. Milne and son from Mundalla also helped in this effort. Miss E. Vawser recently visited the church and gave an interesting talk on overseas missions.

Kadina.—Work is going along nicely. Citizens' Band attended gospel service on July 9 and played selections. Choir and male quartette also rendered special singing and Mr. Lawrie spoke. Choir is practising for anniversary. Ladies' Guild donated £5 to building fund.



The Chapel at Kadina, S.A.

Treasurer of trustees reported building now free of debt. Kadina sisters journeyed to Moonta on July 19 to take part in Northern Conference sisters' executive meeting. There was record attendance at Bible school on July 16 (72). Y.P.S.C.E. and J.C.E. hold regular meetings.

Maylands.—On June 30 a picture evening was given by W. F. Nankivell entitled "The End of the Oregon Trail"; proceeds in aid of furnishings for new beginners' room; 150 were present. Services on July 2 were excellent. Foreign mission offering to date is £71. Bible school attendance, 293. Bible school held a missionary afternoon on July 9. Children's

Day boxes were returned, and £17/0/4 was received; Miss Edna Vawser spoke to the school. 36 young people sat for scripture examination. K. Jones on July 16 delivered fine messages. Graydon Willis is back on leave from New Guinea, and Geoff Heath has been called up for training in Navy.

HELPING RED CROSS

UNITED DEVOTIONAL SERVICES HELD EACH MONTH

MILE END.—Overseas offering, over £42, shows increase on previous year. Since last Christmas the building debt has been reduced by £150 from weekly offering of members and through the establishment of mutual fund bank mortgage has been reduced by £1175 during same period. Ladies of Women's Mission Band are active, raising nearly £30 in ten months for church and missionary purposes. The ladies recently had charge of district Red Cross shop for a day, over £16 being realised. On July 19 they held a sewing bee in interests of Red Cross. Churches of district have commenced a monthly united devotional service. First service was held in our building, J. E. Webb presiding. The three Endeavor societies held combined anniversary on July 9 and 12. Endeavorers ably assisted at all services and H. P. Manning, J. E. Webb and Ridley Kitchen were speakers. On July 16 the church anniversary was held. W. L. Ewers gave a splendid address at morning service, and J. E. Webb, conducted a well-attended gospel service. Several Service men have been on leave, including P/O Ron Edwards and Lieut. W. G. Smith. There were seven new scholars in Bible school on July 16.

Cottonville.—Messrs. Graham and Riches, together with local brethren, have taken services during last two weeks. Messrs. Mableson, Parker and Hogben were missed from the meetings; they have since recovered. Shirley Gloyn is recovering from illness. Endeavorers are preparing for annual rally. On July 16 the intermediates were visited by Westbourne Park Methodist Society, while juniors visited Methodist juniors. 16 Bible school scholars sat for scripture examinations. Elders Gloyn and Hogben represented the church at anniversary tea and meeting of Croydon church.

Murray Bridge.—There were 13 entrants for scripture examinations. £21/8/- was overseas mission offering. There is slight improvement in health of John Humphreys, A. E. Talbot and Don C. Dix. A fine cottage meeting was held at latter's home on July 6. N. G. Noble has an additional State school for weekly Bible lessons at Long Flat, four miles east. Larger audiences appreciated annual visit of home mission officers on July 16. A. Anderson, president, addressed the church. The school, and a meeting for men only, also received wise words from Trevor Butler, treasurer. Evening gospel message from Chas. Schwab, secretary, was also deeply impressive. These officers, with their wives, and greetings, added to the value of brotherhood during the 5 p.m. fellowship basket tea.

Victoria

Preston.—One sister, formerly baptised, was welcomed into fellowship on morning of July 23. In evening, in addition to anthem by choir, F. Lang, jnr., rendered a solo. A good interest in scheme to finance erection of a new building is shown in number of promise slips returned.

The Australian Christian

Balwyn.—P. G. Finlayson has been appointed treasurer to the church, and has succeeded the late C. Oliver, who held the position for many years.

Stawell.—V. Quayle gave helpful services in past month. On July 16 two boys from Bible school (Royce Wardle and Allen Bolwell) took their stand for Christ. Miss Bates, who has been in hospital twelve months, is very ill.

Collingwood.—T. Fitzgerald gave a very fine address on Sunday morning, July 23. The lantern purchased by Sunday school was used for first time to illustrate the first message of a series of five lessons to be given to scholars each month.

Bayswater.—Mr. McCullough's messages are appreciated. On July 17 the C.E. went to hear Dr. Poling in Melbourne. The following Thursday the C.E. held a social. £1/8/- was raised for Oakleigh Guest Home. On evening of July 23, a Bible class member, Ivan Sanders, was baptised.

Castlemaine.—A baptismal service was held on July 16, and a lady was received into fellowship on 23rd. Bible school teachers decided to co-operate in the increase and efficiency campaign, and also to prepare for the Children's Day service. C. E. Curtis continues to present helpful messages.

Melbourne (Swanston-st.).—All services in recent weeks have been addressed by C. B. Nance-Kivell. On July 9 the subject at evening service was supported by the choir with selections from the "Messiah," with Mrs. E. M. Hutchinson and Robert Hardy as soloists. On July 23 there was one confession.

Carlton (Lygon-st.).—C. G. Taylor was speaker at all services on July 23, when attendances were very encouraging. At close of evening service Miss M. Jones and L. Ladgrove made the good confession. Throughout the day fellowship was enjoyed with many visitors. D. Turnbull is still very sick.

Dandenong.—At annual meeting of church on July 20, Messrs. Chandler and Boak were elected elders. The treasurer disclosed a very satisfactory financial position. Mr. Marshall continues to deliver inspiring addresses. All auxiliaries are working to make temple day offering a success. Miss Joan Sadler sang a solo at evening service on July 23.

North Richmond.—On July 2, record attendances marked commencement of Mr. McIlhagger's fourth year with the church. D. Grant, of Burnley, presided at morning service on July 9. S. Chipperfield addressed church on morning of July 16. J. Armstrong is slowly recovering after operation. Mr. Tomichael, from Bendigo, was recently welcomed into fellowship. Overseas mission offering was £25.

Doncaster.—Birthday meeting of Women's Mission Band was a success. A number of visitors were present. Mrs. Lawrence, missionary from Uganda, Africa, was speaker. At a recent gathering of Band of Hope, Mrs. A. Crouch and Mrs. R. Moffat received presentations in appreciation of their 17 years' service with Junior Rechabites. On afternoon of July 23, a fellowship tea to celebrate third anniversary of Y.P.C.E. was held.

Malvern-Caulfield.—Meetings on July 23 were well attended. In morning E. L. Williams gave an excellent address. F. E. Buckingham preached at night. A song service was led by I. Barber. Miss Joan Mott sang a solo and the anthem was well rendered. On July 19 the church annual business meeting took place; chairman, T. H. Eames. Elections: deacons, Messrs. Holloway, Potter, Gadge, Stewart, Griffiths; elders, Messrs. Holloway and Watson. All other officers of various departments were re-elected.

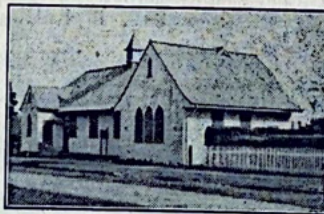
North Fitzroy.—On July 23 Wilkie Thomson addressed church in morning and R. Ennis preached at night. Christian Friendship Circle tea and youth hour, which takes place every Sunday afternoon, is proving a great asset to the young men and women. Services are fairly well attended. H. Swain, sen., who has just attained the age of 79 years, and other members, are laid aside by illness. Foreign mission offering was £37/15/-.

Box Hill.—Meetings are well maintained. The messages of F. Morgan are of a high order. C. Cole, of Sudan United Mission, exhorted church on morning of July 16. Increase campaign of Bible school just concluded, resulted in nett increase of 42 new scholars, and 15 new names on cradle roll. F.M. offering to date is £14/15/-. For midweek prayer and devotional session Mr. Morgan's presentations of studies in the life of Christ are helpful and of continued interest.

Reservoir.—Interest and attendances are well maintained in all branches of work. Y.P.S.C.E. have held meetings at members' homes during past few weeks. On July 20 the meeting was held in chapel. A number of church members were present, and at conclusion of meeting presentations were made from church and Phi Beta to Miss Dorothy Welsford, who on July 22 was married to Pte. A. Leeman, A.I.F., Mr. Withers officiating, assisted by Mr. Grainger. Mr. Withers spoke on morning of July 23.

Prahran.—Morning meetings are steadily improving, but attendances at evening services have fallen off a little. On July 16 Mr. Roffey, of South Yarra, gave an appreciated morning exhortation; Mr. Burns spoke in evening. F.M. offering reached £11/10/-. Half-yearly business meeting showed that various departments were in good heart and finances sound. Mr. Burns was speaker at both services on July 23. Miss Kath Small was soloist. The church was saddened by the sudden home-call of Lionel Johnston, who for past two years had been a consecrated worker in Sunday school and C.E. Sympathy is extended to his family resident in W.A.

Hamilton.—Splendid meetings were held on July 16, when over 60 broke bread. At evening service there was a parade of members of Orange Lodge. Mr. Forbes spoke. At July meeting of W.M.B., there was a splen-



Chapel at Hamilton, Vic.

did attendance, the afternoon being devoted to discussion on our missionary work, aided by maps. Mrs. McIntyre is much improved in health. The church has enjoyed fellowship with visitors during past few weeks, including S. Butcher, on leave from New Guinea.

Camberwell.—On July 23 great interest was manifested in both services. American missionaries passing through Melbourne brought inspiring messages and experiences. Miss M. Furman (Disciples of Christ Society) spoke in morning and J. M. McKevey (United Presbyterian Board) at gospel meeting. A pleasing feature of communion service is the number of young people attending. Regular monthly combined meetings are held with local Congregational and Presbyterian members, objects being Christian friendship, education and a united work. Recent speakers have been Mr. Badger and Mr. Carne. All auxiliaries are in healthy condition, Bible school doing a fine work; attendance, 121.

Ormond.—Messrs. Jowett and A. Knee have addressed prayer meetings. On July 16 J. Ritchie gave a helpful message to the church. At gospel service F. W. Bradley preached. C.E. society went to Melbourne Town Hall to hear Dr. D. Poling. Ladies' Aid held a social evening in aid of £50 fund. On July 23 R. F. Geyer, of Gardiner, gave a helpful address. The church was pleased to see Mrs. Johnston and Mr. Jowett after sickness. A. Thomas, of Gardiner, gave the gospel message, and A. Fergus came with him and presided.

Obituary

Mrs. G. A. Mott

THE church at Woorinen, in particular, and the Swan Hill district in general, suffered a great loss in the passing of Mrs. G. A. Mott on May 24. Born in Waterford, Qld., 51 years ago, our sister accepted the Lord Jesus Christ early in life and linked up with the Restoration Movement in Boonah. Later she was associated with the church at Prahran (Vic.). Joining the nursing staff of the Swan Hill District Hospital in 1915, she transferred her membership and became an active worker with the church in that town. Here she met and married G. A. Mott in 1917, and moved out to the new irrigation area at Woorinen, linking up with the newly-formed church in that settlement. To the time of her long illness she was an active and loyal member. Through all her years Christ has been her stay, and her quiet, effective personal witness has left a definite memory in the hearts of all who knew her. Her great desire was to be able to meet in the Lord's house, and when her body became too weak for her to be present, she told how much she missed the meeting for worship. A large circle of relatives and friends brought beautiful floral tributes which bore eloquent testimony to the esteem and love in which our sister was held. The sympathy of the church goes out to the loved ones who mourn her passing. "Precious in the sight of the Lord is the death of his saints."—H.I.W.

Mrs. S. Smith

A GENTLE spirit has gone to her rest from the church at Taree, N.S.W., in the person of Mrs. Sam. Smith, who passed away July 3. In recent years Mrs. Smith was able only on rare occasions to be at church, although she loved the Lord's house and everything that had to do with her Saviour. She was 76. Her parentage may be known by the fact that she was named Harriet Beecher Stowe. All her life she has been worthy of that heritage. She came into our fellowship at Sydney in her early days. She leaves her husband and a son. We laid her body away on Wednesday, July 5, in the Dawson cemetery, where she lies among our own people, the people whom she loved in this congregation. With a serene, triumphant faith she went to her heavenly Father.—A.G.S.

TALKS BY THE WAYSIDE FIVE CONVERSATIONAL TRACTS BY THOMAS HAGGER.

1. About God.
2. About the Historic Jesus.
3. About the Resurrection of Christ.
4. Concerning the Divinity of Christ.
5. Concerning the Bible.

100, 1/9; 250, 4/-; 500, 7/-;
1000, 13/-.
(Postage extra.)

Write for Free Sample Set.
The Austral Printing & Publishing Co. Ltd.,
523, 530 Elizabeth St., Melb.

Federal College of the Bible

Thanks

SEVERAL people have graciously made gifts to the students of Glen Iris. The students would like to express their gratitude in these lines. The following have given: Mrs. W. Anderson, South Dunolly, oranges; Mr. P. Aurisch, Berwick, apples; Mrs. A. E. Cartmel, Hawthorn, jams and preserves; Mrs. A. Cook, Red Cliffs, grapes; Mr. F. Cowper, Yarrowonga, eggs; Mr. H. G. Finger, Wantirna, fruit; Mr. K. Jermyn, Castlemaine, and Mr. C. Rice, Harcourt, apples; Mrs. G. Shearn, Tooronga, quinces; Mrs. W. Waterman, Silvan, jam.

Certain church groups have also helped in this way. The Berwick Intermediate C.E. sent mushrooms; the church at Cheltenham sent oranges; jam and groceries came from the Ladies' Auxiliary and the young people of the Launceston church; the Oakleigh Phi Betas presented an electric radiator to the students for use in their reception room; and jam came from the church at Prahran. To each and all the students say, "Thanks."

Essay Prizes

Prizes to the total value of £10 are to be given by J. E. Austin, of Balwyn, for essays by the students on the subject: "The World Fellowship of the Church."

Retreats

On July 5 the faculty, secretary of the board of management, and the students of the Federal college, held their annual retreat at Geelong. On arrival, they were the guests of the mayor and mayoress in a civic reception. This feature was due to Mrs. F. E. Brownbill, M.L.A., who did so much to make the day a success. The guest speaker for the day was F. W. Coaldrake, M.A., Th.L., whose afternoon and evening addresses were thoughtful and inspiring. To them, and also the ladies of Geelong church, who attended to the meals, and to the officers of the church, who made the building available, a special word of thanks is due.

On July 18 a group of Glen Iris students shared fellowship with Baptist students at Baptist college. Happy fellowship was enjoyed at the tea table, and especially in the devotional meeting which followed. Dr. G. J. Morgans, of the West Melbourne Baptist church, delivered a splendid address. The speaker declared that to the world of to-day the state of which can only be expressed by the word "tragedy," the message of the church must be the message of the Christ, "Repent ye." There was evident in the discussions between the students, a keen interest in the matter of Christian union.—F. B. Alcorn.

The Lord's Day and Sport

THE rapid deterioration of thought and conduct with respect to the Lord's day has become so menacing to individual, social and national life that strong action by all lovers of righteousness and the nation is necessary to prevent a further drift, and to recover what has been lost. The Council of Churches in Victoria has issued the following call to action, and has requested the Premier to receive a deputation that it may present the statement:

"Convinced that Australia's deliverance from threatened invasion by pagan hordes constitutes a clear call to the nation to obey the laws of God and to preserve and promulgate the Christian faith which stands as the one hope of salvation for this stricken and doom-threatened world, the Council of Churches in Victoria condemns the many and increasing attempts to paganise society by destroying the sacredness of that symbol of the Christian faith—the Lord's day.

"While we believe that some engage in these desecrating activities thoughtlessly, failing to see that the alternative to Christian civilisation is a pagan order, and that by associating

these activities with charity they do a grave disservice to youth and the nation, we are convinced that others are deliberately planning thus to destroy this vital barrier to paganism, and to establish an order from which God is outcast.

"We therefore appeal to people who value the Christian faith as a national asset, to resist by all means in their power these subversive activities; and to the Government to take all possible legislative and administrative action to check these anti-national movements, and to do this as part of their duty to the nation."

Protestant Literature

"Roman Catholicism Exposed and Refuted," Wm. Goldsack, 6d.

"No Friend of Democracy." A study of Roman Catholic Politics by Edith Moore, 1/9.

"Our Protestant Faith," J. S. Roose, M.A., 1/9.

"The Church of Rome and Mixed Marriages," 4d.

"Catholic Action and Evangelical Christendom," 4d.

"Wake Up, England," H. M. Gooch, 2d. (Postage extra.)

KESWICK BOOK DEPOT

For Everything Evangelical,
315 Collins-st., Melbourne.

ROOMS TO LET

A sister in the outer-urban area offers two furnished rooms and conveniences to aged couple; firewood, cheap.—Apply Social Service, Melbourne.

BIRTH

McILHAGGER (nee Coventry).—On July 17, at "Bethesda" Hospital—a daughter (Elizabeth).

DEATH

THOMSON (Samuel).—On July 17, the beloved husband of Elizabeth and father of Harold (England), Wilkie (S.A.), Alsa (deceased), Roy (R.A.A.F.), and grandfather of Douglas, Lola, Valerie, Chloris and Olwyn, aged 76. He served God, and serving him, served men.

IN MEMORIAM

GRAHAM.—Treasured memories of our loved and devoted mother, who passed away July 27, 1944; also our loved father, who passed away Feb. 13, 1928. "Forever with the Lord."—Inserted by their sons and daughters, 13 Coppin-st., Richmond.

HOUSTON.—In loving memory of mother (Mrs. H. W. Houston), who fell asleep in Jesus on July 25, 1940.

"Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?"

—Inserted by her loving husband and children.

POCOCK.—In loving memory of my dear husband Frederick Matthew, who passed away July 26, 1942.

—Inserted by his loving wife.

All Should Read

"Pioneering for Christian Unity in Australia and New Zealand"

This fascinating book by A. W. Stephenson, M.A., is an outline of the history of Churches of Christ in these southern lands and a study of their teachings and ideals.

1/6, posted 1/7½.

THE AUSTRALIAN CO.,
528, 530 Elizabeth-st., Melbourne, C.1.

COMING EVENTS

AUGUST 4.—Swanston-st., 2 p.m., Victorian Women's Conference Executive Council will meet. Leader of devotions, Mrs. S. Neighbour. Mrs. Scambler will present a news-letter from Norseman.

LYGON STREET CHURCH OF CHRIST. NEW CENTURY BIBLE CLASS.

Every Sunday at 3 p.m.

"THIS WAS HIS HOUR."

Studies of some of the great hours in our Master's ministry.

July 30—Friendship's Eternal Hour.

—C. G. Taylor, B.A.

Aug. 6—The Exultant Hour.—C. G. Taylor, B.A.

VICTORIAN CHURCHES OF CHRIST GIRLS' FELLOWSHIP.

NEW LOCATION—

SWANSTON STREET CHURCH HALL

Discontinuing the first Wednesday and third Thursday in each month, the Study Group and the Arts and Crafts Group will now meet on the first Wednesday in each month at Swanston-st. Church Hall, at 8 p.m., commencing Wednesday, August 2.

Folk Games Group will continue twice monthly at North Carlton Church Hall, and the Outdoor Group will meet on the first Saturday in each month as usual.

VICTORIAN MINISTERS' ASSOCIATION.

NEXT MEETING, MONDAY, AUGUST 7, 2.30 p.m.

SWANSTON ST. LECTURE ROOM.

Speaker: Mr. J. A. Lewis:

"The Changing Battleground of the Faith."

CHURCH OF CHRIST, SWANSTON ST.

Services, 11 a.m. and 7 p.m.

Minister: C. B. Nance-Kivell, B.S. Litt., B.D.

Meetings Friendly, Informative and Evangelical.

X2070. A warm welcome awaits you.

FOR SALE

Fruit trees, good kinds, 2/6 each, 24/- doz.; stronger, 3/- each. Grape Vines, Rhubarb, 9/- doz. Gooseberry, Currants, Logans, 6/- doz. For quick results fruit this season plant Strawberries, 3/6 100, 25/- 1000; Raspberries, 2/6 doz., 12/6 100, 80/- 1000. Shelter Gums, pot grown, 8/- doz. Variegated Privet Hedge, 4/6 doz., 30/- 100. Good Shrubs, including Boronia and Azalea, 2/6 each. Genistas, Robinia, Sphaera, Grevillea, Ceratostigma, 1/6 each. Large ornamental trees, 2/6 to 5/- each.—A. G. NIGHTINGALE and CO., NURSERY, EMERALD, VICTORIA.

"INEVITABLE"

Everybody should read this book, showing the FINAL OUTCOME OF THE WAR. Interesting page by page from beginning to end. Price, 1/- (posted 1/1½). Obtainable from Evangelist A. E. GAY, 5 Coronation St., Geelong, Vic.



Look Here, Mr. Motorist!

If your Radiator is Leaking or Boiling—the Car Hard to Start—Come right in and see us. New Robyn Cores. Starting, Lighting, Ignition Experts.

Radiator House, 305 Latrobe St., Melb.
CENT. 5758

The Australian Christian

July 26, 1944

Page 357

The Indian Christian's Dilemma To-day

THE Congress Party of India demands that Britain immediately surrender the entire government into the hands of the peoples of India, and if that is not done it cannot co-operate with Britain in the war against Axis aggressors. The Muslim League also demands self-government, but stipulates that those provinces where Muslims are in a vast majority should be constituted after the war into a Muslim Dominion. In the interests of the sixty million of the depressed classes, Dr. Ambedkar violently objects to the Congress demands. Mr. C. Rajahgopalachari, former Congress Prime Minister of Madras, advocates reconciliation with Muslims and resumption of government by Indian leaders so that the aggressor nations may be opposed by the whole of India.

Religious Tolerance

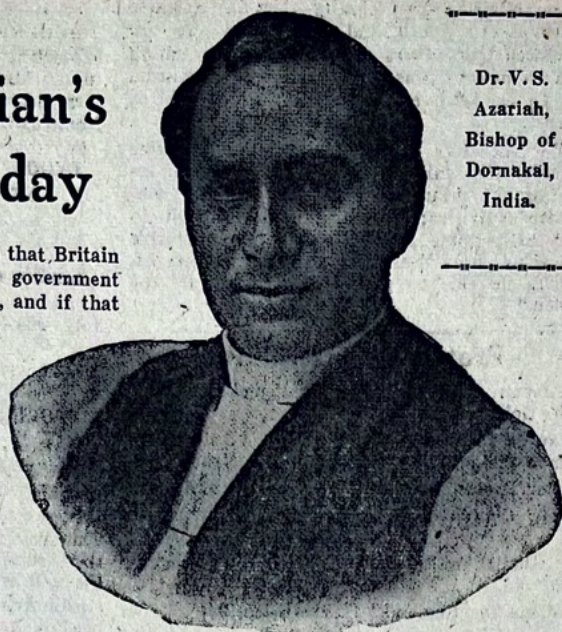
In this conflicting situation the Indian Christian hardly knows what his attitude ought to be. Certain considerations emerge from the fact that he is both a follower of Christ and a citizen of India. With trembling conviction, Indian Christians see that they must be on the side of India's freedom. If China, Japan, Persia, and Turkey can hold their heads up as independent nations, their motherland should have the same status. The Indian Christian has vague fears that the freedom he desires for his country may spell deprivation of his own liberty and his fundamental religious rights. Would India's freedom mean a return to the old caste tyranny? Congress leaders have never given the slightest consideration to clearing these doubts. The Indian Christian's religion has taught him to "render unto Caesar the things that are Caesar's." Whilst, therefore, he asks for freedom, he cannot agree to bring it by civil disobedience.

Conflicting Loyalties

In view of the conflicting loyalties, what is the Indian Christian's duty? He cannot join the Congress, for he demands nothing for himself; he does not very much care for his community to have a separate electorate. He would demand freedom, but within the freedom he would like to have his own freedom guaranteed and loyalty to his own religion secured. He cannot ally himself to this or that communal organisation, for he does not ask for privileges for his own community; but, with his Christian culture and outlook, he asks only for opportunities to serve his motherland. He is blamed by the Congress, by the depressed classes, and by Muslims that he does not throw himself into this political struggle.

War Not a Bargaining Point

And what about the war? War, he knows, is a negation of man's highest qualities and destiny. He would therefore have no war for any cause whatever. He realises, however, that there are worse evils than war. If an aggressive nation cannot be curbed by reason, argument, and fair dealing, it is the duty of all nations who care for justice and righteousness to stop the aggressor and, if need be, perish in the attempt. That being so, the Indian Christian is ready to throw himself into the war.



Dr. V. S. Azariah, Bishop of Dornakal, India.

To launch any campaign that will tell against India's participation in the war he feels to be a blunder. To bargain for this or that as a reward for participation he feels is unseemly and unworthy of a nation with moral backbone. He therefore regrets that he is unable to see eye to eye with Congress in this matter. Here then is the Christian's position. He is torn between two loyalties. He forbears taking sides. He can only pray that the British may understand his longings for his motherland and that his countrymen may understand his loyalty to his religion.

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

Plea for Poise and Sanity

That being so, with all the earnestness of his being, he pleads with his countrymen not to let themselves go in mad lawlessness. He pleads with the leaders of parties not to demand anything as the reward of their participation in this war. Moreover, he is convinced that all talk of a free India will be futile which does not face the problems of the Indian States, external defence; and the mutual mistrust of communities within. He also pleads with equal earnestness with the government not merely to trust to the restoration of order by force (which is certainly necessary), but to take steps as early as possible to implement their pledged word in regard to India's freedom, and

even now to explore fresh possibilities of reconciliation of differing views and different political parties. The government can take steps, by conciliation, consideration, and magnanimity to bring about a change of heart in the people and the leaders. Whatever method may be followed, reconciliation and India's peaceful development is what Indian Christians desire. To this end every Indian should work and pray—and pray until he is heard.—Written by Dr. V. S. Azariah, acknowledgment to "The Methodist Woman."

Australian Churches of Christ Foreign Mission Board Inc.

and State Foreign Mission Committees seek the co-operation of the whole Brotherhood in helping maintain work in the fields.

OUR FIELDS

India - China - New Hebrides

Send Donations to:—

- Victoria:—D. E. Pittman, 530 Elizabeth-st., Melbourne, C.I.
- South Australia:—A. J. Ingham, 182 Parade, Norwood.
- New South Wales:—I. A. Paternoster, Church of Christ, Falcon-st., Crows Nest, Sydney.
- Queensland:—H. W. Hermann, Milman-st., Eagle Junction, N.3.
- Western Australia:—R. Duckett, 53 Litchfield-st., Victoria Park.
- Tasmania:—G. J. Foot, 31 Proctors-rd., Hobart.
- A. Anderson, Federal Secretary, 261 Magill Road, Tramere, S.A.

Miss M. E. Pittman, L. Mus. A., (Univ. of Melb.)
Teacher of Singing

"Brentwood,"
36 Willis Street,
Hampton, S.7.

Also at
Lyon Street
Christian Chapel

Your Eyes should have every comfort and should always be at peak efficiency

Ensure this by visiting—

W. J. AIRD Pty. Ltd.

ALTON'S BLD'G (1st floor) (W. J. Aird, F.V.O.A.)
Cr. ELIZABETH & COLLINS STS., Melb.

— Phone, 6937 Central —

SAVING IS URGENT

THE men in the fighting lines look to you for steadfast support until victory. It is up to everyone on the Home Front to be usefully active in the great national effort. Civil devotion to the Nation's service can take no better form than SAVING.

Buy Peace by Saving.

STATE SAVINGS BANK OF VICTORIA

Make This Bank Your Bank.

Open Forum

FOR "CHRISTIAN" READERS

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

THE INDEPENDENTS' VOTE

WE had no intention of impugning the honor, nor of discrediting the motive, of the independent members of our Victorian Legislative Assembly, and we did not wish to be unduly critical of them. We have not forgotten, however, that they are still labelled "independents." It occurred to us that the moral issues involved were, to us, even more important than the alleged abuse of National Security Regulations by the Premier. On this matter, we are in entire disagreement with Mr. Hughes.

Seeing that the independents' vote has been consistently cast with the Opposition, and, of this, we question neither their right nor reason, we thought that the matter under discussion presented them with an opportunity to show that there were occasions when they could cast an independent vote with the Government. To our mind this was such an occasion.—W. H. Clay.

SOCIAL PROBLEMS

THE brotherhood as such has not given expression in the past to its views upon the social welfare problems and the living standards of the community. Whilst there can be no diversion from the view that the role of the church is to preach the gospel and to administer to man's spiritual needs, we accept the fact of medical missionaries who, through attention to the physical well-being of those they contact, seize the opportunity to offer spiritual guidance. If there is no incongruity in this dual role of our ambassadors overseas, I see none in a dynamic church that is concerned with man's material as well as his spiritual standards.

Might I suggest that the brotherhood give some thought to the setting up of a research section of conference to advise on those problems of the community which are looming so large at the present time in trade and political circles? This would not mean the adherence to a set viewpoint, but would ensure that information on current social problems would be available to church members. Furthermore, the dissemination of facts and findings from a group such as suggested would assist us in rendering unto Caesar those things for which we are responsible.

The church has a great and influential part to play in the future, and that part can be played most worthily if we are cognisant of all the pros and cons from a Christian standpoint, of matters affecting our community's well-being.—S. M. Gilmour, Gardiner, Vic.

SENSE OF RESPONSIBILITY

THE subject of prophecy is vitally connected in the preaching of the gospel. The prophets of the Old Testament foretold the coming of Christ. On reading part of the Old Testament scriptures in the Jewish temple on the Sabbath day Jesus said, "This day is the scripture fulfilled in your ears."

The events associated with the resurrection were the fulfilment of what was written in the law of Moses, the prophets and the psalms. It was vital that the eleven should see the plan and purpose of God (Matt. 24: 44, 45). They were upbraided for hardness and unbelief as a result obviously of not being willing to see that purpose (Mark 16: 14).

It was very convenient for Peter on the day of Pentecost, when those who had received the baptism of the Holy Spirit were accused of being drunk, to say it was a fulfilment of the prophet Joel.

Paul, the apostle, ranked with the chief of preachers, yet in Romans 10: 25 he deals with that which is obviously prophetic. Associating his subject-matter with the condition of the dispersed Jews to-day must demand the attention of every student of the word.

Much has been written in the New Testament which must be accepted as prophecy. Are we to direct our teachers and preachers to willfully neglect the plan and purpose of God, which evidently has been given to us for a purpose and not merely to be carried forward as dead matter? The preacher who concentrates on the subject is possibly trying to make up for the neglect of others. A judicious handling of the subject of Biblical prophecy has been proved to be thrillingly arresting, soul-expanding, and remarkable in its means of directing souls to salvation. I would like to see the subject of prophecy being taught as a special subject in our Bible colleges.—Horace J. Jackel, Emerald, Vic.

NO COMPROMISE!

IF we are to compromise as so many are doing, what comes of the distinctive witness to the truth that we are supposed to possess? I heartily agree with our friend, C. Verco, who adheres so to the truth of the New Testament when he refers to baptism as the ground for "remission of sins," after having previously looked in faith to Christ as the Substitute for sin. By tolerance to wilful disobedience to the commands of Christ, we cannot win to him in allegiance those who act contrary to scripture. Such action shows weakness rather than brotherly love. If we have convictions worth holding, let us be prepared to stand by them. Our forefathers fought and died for the faith; surely we should have sufficient spiritual stamina to live for it! Why so dishonor the Lord as to question his commands? Rather should we regard them not only as essential, but our delight to do; let who will act otherwise. From what I know of churches of Christ, they have been foremost in philanthropic and worthy causes, and to be linked up with those who ignore God's revealed word would not, I am sure, increase their usefulness. God's plan has always been to work through the few, and only through those who are loyal to him.—E. G. Rose, Dimboola, Vic.

SANCTIFICATION

IT has for some months been the writer's opinion, that leaders in churches of Christ do not put enough emphasis on the New Testament teaching concerning the indwelling of the Holy Spirit in the heart of the believer. Could not lack of practical teaching on these lines be the cause of much of the loss in membership? Many Christians, for lack of instruction on how to obtain the gift of a completely cleansed and sanctified heart, progress no further than conversion.

The most practical teaching on personal holiness I have received at any time has come from other groups of Christians. However, I still desire to remain loyal to the church of Christ; but let us all see to it that we lead the greatest possible percentage of our membership to become fully sanctified, and saved to the uttermost. I contend that we need to give very definite and intensive teaching on this matter, and give it continuously.—S. J. Thomas, Moree, N.S.W.

Dignity and Satisfaction.

LEWIS - - Funerals

Our Funeral arrangements are a fitting tribute to the departed, no matter how humble the services you can afford. RING JA 1066

R. H. LEWIS - Director

Christian Guest Home

139 Atherton Rd., Oakleigh, S.E.12.

Bed-ridden guests make a hospital in association with the Home an indispensable necessity.

Help now or remember the Home in your will.

Vacancies for two male guests. Preference to members. Apply early.

Office: 241 Flinders Lane, Melbourne, C.1.
Tel. MU2104.



SOCIAL SERVICE AND CHRISTIAN FELLOWSHIP ASSOCIATION

AUGUST 20

is SOCIAL SERVICE SUNDAY IN VICTORIA.

The offering will indicate a brotherhood's appreciation of 21 years' Christian service.

—Will. H. Clay, 241 Flinders-lane, Melbourne.

OUR POLICY

- (1) To make strong churches stronger.
- (2) To make weak churches self-supporting.
- (3) To start at least one new church each year.
- (4) To save souls anywhere, in every way, and at all times.

E. C. HINRICHSSEN,
Director of Evangelism,
Churches of Christ Home Missions, N.S.W.,
69 Campbell St., Sydney.

TYPEWRITING & DUPLICATING

MISS MINNIE MITCHELL,
31 Queen St., Melbourne (3rd floor)
Tel. MU 3433. Special rates Church work

Infected Finger Nails

EFFECTIVELY TREATED.

2/- post free.

(Mrs.) M. A. E. WATSON,
Ph.C., M.P.S.

Resident Dispensing Chemist
(late Dispenser Alfred Hoospital)
641 Gilbert Rd., West Preston, Vic.
Mail orders promptly attended to.

J. FERGUSON & SON

(E. J. COLLINGS)

Funeral Directors

712 HIGH ST., THORNBURY. JW 3037.
176 HIGH ST., NORTHCOTE. JW 3333.
47 VERE ST., COLLINGWOOD. JA 1448.
Satisfaction assured. All suburbs.

The Australian Christian

LYALL & SONS Pty. Ltd.

39-51 Leveson St., North Melbourne
Chaff and Hay Pressing Mills at Lara.

**CASH CHAFF, HAY, GRAIN, PRODUCE and
COMPRESSED FODDER MERCHANTS**

Exporters of Pressed Hay, Chaff and
Colonial Produce.

Seed, Oat and Grain Specialists—Grass,
Clover and Other Seeds.

All kinds of Poultry Feed and Meals supplied.

Manufacturers of "Excello" Chicken Feed,
Laying Mash, and Calf Food.

Country Orders will receive Careful Attention.

Churches of Christ FEDERAL ABORIGINES' MISSION BOARD

You can help us to help the Aboriginal
Natives and Half-castes. We urgently
need your financial support.

Forward contributions to the following:
N.S.W.—Mr. G. E. Knight, 19 Albert-st.,
Petersham.

Q'nd.—Mr. H. W. Hermann, Milman-st.,
Eagle Junction, Brisbane.

S. Aust.—H. L. Davie, 21 Chester-st., Hen-
ley Beach, secretary; E. H. Kentish,
29 Warwick-ave., Toorak Gardens.

Vic.—Mr. C. L. Lang, 9 Arnott-st., Ormond.
Or to J. Wiltshire, Fed. Hon. Sec.,
140 Barrack-st., Perth, W.A.

Typing, Duplicating, Multigraphing (Experts).

Prices Moderate.

Mailed orders receive prompt attention.
(Include deposit on order.)

Business Letters, Commercial Forms,
Church Work, Manuscripts.

Able Typing Bureau,
422 LIT. COLLINS ST. Phone MU 1423.

NERVES, CATARRH, ULCERS,
GALLSTONES, ETC.

TAKE BOTANIC REMEDIES
Many Testimonials

Consult H. WATSON
(of India)

Room 8, 4th Floor, McEwan House
343 Little Collins Street, Melb., C.I.
Phone M 5019

Alfred Millis & Sons Pty. Ltd.

Wholesale Fruit Merchants

Registered Office: 438 QUEEN ST.
MELBOURNE

Phone F4962.

Also Queen Victoria Wholesale Markets.

BETTER FEET. BETTER HEALTH.

HORACE. L. LEE M.A.I.Ch. (Melb.),
D.I.S.P. (London).

FOOT SPECIALIST

Successfully Treats All Foot Allments.
Practipedic Correction for Fallen Arches.

LEE'S PHARMACY
108 Greville St., Prahran. LA1036.

Can We Contact God?

(Isaiah 40: 26-31; Acts 17: 22-31).

ONCE during a religious procession in Paris,
Voltaire, the reputed infidel, was observed
to salute the cross. "What!" exclaimed a
friend, "are you reconciled with God?" Voltaire
replied, "We salute, but we do not speak."

Is God aloof from his creation? Or can we
really experience contact with God? Consider
some typical testimonies. Moses says he met
with God through nature (Exod. 3: 1-5). Samuel
says God spoke intimately to him within (1 Sam.
3: 1-10). Isaiah says God's presence was real
to him in the sanctuary (Isa. 6: 1-8). Jeremiah
says that God talked to him through fellowship
with a potter (Jer. 18: 1-6). Peter says God
wrought a miracle in his heart by the resur-
rection of Jesus (1 Peter 1: 3). Paul says God
came alongside him in places of peril and ser-
vice (Acts 27: 23-25). Wesley says God is near
a man's dying bed: "The best of all is, God
is with us."

There is surely a challenge for us in the
words of Dean Inge. "If a person spends six-
teen hours a day dealing with 'things' and five
minutes a day trying to find God, it will not
be strange if 'things' seem to be 200 times as
real as God is."

O Lord, forgive our obsession with things
and lead us into a more abundant fellowship
with thyself. Amen.—G. J. Andrews.

THOUGHT

*I never knew a man to escape fail-
ure, in either body or mind, who
worked seven days a week.*

—Sir Robert Peel.

PREACHERS' PROVIDENT FUND

With which is incorporated the Aged and Infirm
Evangelists' Trust.

Established by the Federal Conference of the
Churches of Christ in Australia.

Members of Committee: T. E. Rofe (Chairman),
H. E. Bell, J. Crawford, C. Graham, W. H. Hall,
Dr. C. A. Verco, F. S. Steer (Hon. Secretary and
Treasurer).

Representative in Victoria: W. Gale, T. & G.
Building, 147 Collins St., Melbourne, C.I.

Representative in South Australia: General S.
Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: Roy Ray-
mond, 260 Bagot Rd., Subiaco.

The Objects of the Fund are:

1st. To assist financially Aged and Infirm and
Retired Preachers.

2nd. To control and manage an Endowment Fund
to which Preachers may contribute.

In order to do this effectively, the Committee
needs the practical sympathy and support of all
the churches and brethren throughout the Com-
monwealth.

Please forward contributions to F. S. Steer,
Box 9, P.O., Surry Hills, Sydney, N.S.W., making
money orders and postal notes payable at G.P.O.,
Sydney. Contributions may also be sent to
W. Gale, S. Price Weir and Roy Raymond.

THE AUSTRALIAN CHRISTIAN

Editor: A. W. Stephenson, M.A.
Manager: D. E. Pittman.

SUBSCRIPTION.—Through Church Agent, 2d.
week; Posted Direct, 10/6 year; Foreign, 14/-.

CHEQUES, MONEY ORDERS, etc., payable to
D. E. PITTMAN.

CHANGE OF ADDRESS.—Send old and new
address a week previous to date of desired
change.

ADVERTISEMENTS.—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2/- (one verse
allowed in Deaths and Memorials). Coming
Events, 16 words, 6d.; every additional 12 words,
6d.; displayed, 2/- Inch. Wanted, For Sale, To
Let and Similar Ads., 24 words, 1/-; every addi-
tional 12 words, 6d.

Other Advertising Rates on Application.

"D" Day

was important.

What of

"V" Day?

The

College of the Bible

is planning for a

DRIVE FOR VICTORY

culminating on

OCTOBER 1, 1944.

The aim is for Victory over
Debt and liberation for future
expansion.

The co-operation of the whole
brotherhood is sought to ensure
complete victory.

Make **OCTOBER 1**

"V" DAY

**CLEAR THE SCORE
IN FORTY-FOUR.**

COLLEGE OF THE BIBLE

of Churches of Christ in Australia
GLEN IRIS, VICTORIA

CONTROLLED BY FEDERAL CONFERENCE

Board of Management:

Dr. W. A. Kemp (chairman), R. L. Leane,
(treasurer), W. T. Atkin, A. W. Cleland,
T. Hagger, F. N. Lee, G. L. Murray, E. M.
Price, T. H. Scambler, B.A., Dip.Ed., A. W.
Stephenson, M.A., F. T. Saunders (secretary).

Teaching Staff: T. H. Scambler, B.A., Dip.Ed.
(Principal); R. T. Pittman, B.A., Dip.Ed.;
E. L. Williams, M.A.; J. S. Taylor, B.A.

Send Donations to—

Fred. T. Saunders, Secretary & Organiser,
College of the Bible, Glen Iris, S.E.6

Phone UY 6085

The Australian Christian

Page 360

July 26, 1944

Printed and Published by The Austral Printing
and Publishing Company Ltd., 528, 530 Elizabeth
St., Melbourne, Victoria, Australia.