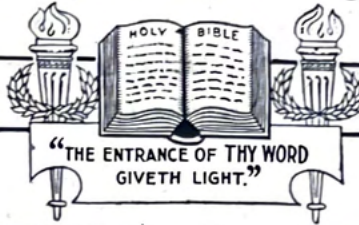


W. Fraser

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Wrestling Against an Adversary

MAN has a free will. Although he knows good and evil, he will choose often to do what is wicked. Why is it that a person will sin despite his love for what is good, and his desire to do what is right?

It has been urged that man is a spiritual being, who has been imprisoned in a body made from the dust of the earth (Gen. 3). Since the spirit within man comes from God, no evil can arise out of the original nature of that "inward man." Can we account, then, for the evil in man because he has a body built of dust? Now the beasts of the field may be considered as coming from the earth, and thus be earthly. They lack the urge of a heaven-born spirit, and have no inner desire to do right. If evil originated from within the body, we ought to find beasts behaving much worse than men. Do beasts of one class combine to wage war upon their own breed as men do against fellow-men? Do beasts destroy their food, make poison of it, consume it, and bring about self-destruction as men do when making and consuming alcoholic drinks which endanger health and life? Do beasts turn the natural functions of the body from lawful ends to gain pleasure, even as men do (Romans 1: 27, 28)? Alas! the evil in man's life cannot be accounted for by pointing to the material origin of the body. We come back to the free will of the man, and ask if evil arises from that spiritual side.

IT must be admitted that the physical body and its environment will put limitations upon the freedom of the spiritual nature of the man, but those natural laws and inclinations of the flesh cannot cover all that is sinful and vile in man's behaviour. Evil touches the spirit of man, and that is why it is such a burden and tragedy.

Even when we trace evil back to the action of the spirit we do not settle the problem. Why ought the spirit, that comes from the purity and beauty of God, choose to do what is vile and ugly? Why ought the spirit of a man, although knowing the good, choose the evil? The truth might never have been gained by reason, but revelation gives an answer that reason can approve. In the answer of divine revelation, the body of man is not given a greater influence than it is entitled to. That answer does not suggest

that man's high dignity must be destroyed so as to account for the evil in him. Even if the body imposes limitations on the spirit, these are nothing to be compared with the subtle powers of the forces of the kingdom of darkness which seek to lay hold of man's being. Paul sums up the situation by saying: "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Eph. 6: 12).

THE leader of the kingdom of darkness is called Satan, or the Devil. He is one who opposes man, and hinders him fulfilling the divine purpose implanted in the soul. Knowing man will not easily turn from the right, Satan appears before him in the dress of "an angel of light," or in the form of a "serpent." Being too clever to come out into the open, the Devil makes his appeal to catch us off our guard. We may

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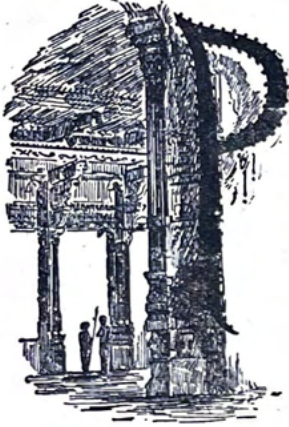


DECEIVED THROUGH RICHES

Rich Young Ruler's Decision

Spiritual Indifference

Dr. James Reid, in "The British Weekly," discusses the text, "Gallio cared for none of these things" (Acts 18: 17), and shows the danger of neglecting the realities of life.



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

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

How can this indifference be broken down? That is the most acute problem of our time. Everything that can fill the future with hope depends on God coming back to the centre of life. It may be that the experiences we are passing through will awaken the sense of need in some cases, and start people asking the questions that open the mind to God. There are things that tear the blinkers from our eyes and bring us to a place where only one choice is open—the choice between faith and despair. We have all a tendency to shield ourselves from realities—both the reality of evil without and evil within. We bury ourselves in work or drug ourselves with amusements, seeking escape from the truth. But sometimes we meet with an experience that destroys our illusions and the truth comes crashing in. This may happen to a good many people in these days. The gospel will then become like a rope thrown to a drowning man. We cannot fully appreciate the grace of God in Christ till we are ready to say, "Lord, to whom can we go but unto thee?"

But is there nothing which we who are Christians can do to break down this indifference in others? We can, of course, pray. It is by the Spirit of God that blind eyes are opened and his Spirit finds a way of access to the souls of others by our prayer. Have we yet tested the power of prayer in this

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

Care of Western Australian Natives

R. Raymond reports on Christian pioneering work among aborigines, the jubilee anniversary of auxiliary of B. and F. B. Society, and movement of preachers.

"THE West Australian" has given prominence to the work of the Mount Margaret Mission. Mr. Tulloch, the Presbyterian Moderator, after a visit to the mission, has drawn the attention of the public to this work which merits the thanksgiving of everyone interested in native people. Mr. Tulloch has said, "If ever people deserved to be honored they are Mr. and Mrs. R. Schenk, the superintendent, and his wife, who have labored in this out-of-the-world post for some 21 years, proclaiming and living the gospel of the grace of God. No V.C.s ever given in this world war were more deserved and merited than would be the recognition of such great hearts who have given all their powers to these people who otherwise would be left to perish." These missionaries began work among the bush natives, with a small bush hut as the centre of operations. To-day, after twenty years' work, they have some 100 buildings which comprise a township excellently laid out, with many modern necessities, including school, store, hospital, workshops, cottages, windmills and a five-stamp battery. In this work Mr. and Mrs. Schenk have gathered a fine staff around them, and there could be no happier team than hospital matron (a member of Subiaco church), school teachers, storekeepers, builders, battery attendants, etc. This mission at Morgans is proof of what can be done for these aboriginal natives of Australia.

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

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

B. and F. B. Society

The W.A. Auxiliary of the British and Foreign Bible Society is this year celebrating its diamond jubilee. The 60th annual public meeting was held during August in the Trinity Congregational Church, Perth. Bishop Parry was the foundation president of the society in this State, and his son, Archdeacon L. W. Parry, presided at the jubilee rally. He gave an interesting talk on the early history of the society in Perth. The foundation meeting was held in Perth on August 18, 1884. Bible Sunday was held in most of the churches on August 27, when special references were made to the splendid work of this great society.

Varia in Brief.

On August 27 a special offering was received in the churches of the West to raise money to pay off the amount still owing on the land purchased in Perth for the brotherhood centre and to give the committee money toward the new building project.

T. Bamford, of Harvey, has paid another visit to the little church at Bridgetown. He speaks in highest terms of the faithful little band of members who meet regularly there, and pays a deserved tribute to Miss Ida Lucraft, who is mainly responsible for keeping the work going and upon whom falls the responsibilities of secretary and pastor. All honor to such a faithful woman.

Grist From Gripsholm

How is the church enduring the trials of war in China, in the Philippines, and in Japan? Missionaries who have returned from those lands tell a story of tragedy and hope. Winburn T. Thomas, in "The Christian Century," sums up what these Christian workers are saying.

FOR the second time since America's entry into the war, the mercy ship "Gripsholm" has brought hundreds of American missionaries home from the occupied areas of the Pacific. Each brings with him his own experiences, on which he can generalise as he moves about the country. Any single selection of these is bound to be inadequate, and will differ from the grist which any other Gripsholm repatriate might grind. In an effort to secure a balanced picture, therefore, it may be well to pass on some of the things said by several of these returning missionaries as they stepped off the ship. The identities of those quoted had better be kept out of the press for the time being. But the total effect of their reports is to strengthen confidence in the Christian movement in the Far East as the one constructive contribution of the West which the war has not eliminated.

Let's begin with China. What do these repatriates say has happened to the Christian church in those parts of China which are occupied by the Japanese? Well, they say that while numerous churches, schools and hospitals have been looted, seized or closed, most congregations continue their religious services. Many church buildings and much mission equipment in north China have been turned over to the new united church which has been formed there under pressure from the Japanese forces.

Chinese Christians Carry On

DESPITE the drying up of the large subsidies which native workers formerly received from abroad, and the fact that inflation and disorder have intensified the problems faced by the Chinese Christians, most of the essential Christian work goes on. Congregations have made and are making genuine sacrifices in order to support their pastors. It is not unusual for Christian leaders to take teaching positions to supplement their salaries. Refusing lucrative offers of secular posts which would enable them to support their families more comfortably, most of the pastors continue to carry their church responsibilities.

These pastors have refused to capitulate either to poverty or to the pressures of the Japanese forces. The latter, in seeking to exploit the church to further their imperial aims, dispatch Japanese Christian workers to serve as "advisers" to the Sino-Japanese organisations. But since most of these Japanese are sincere Christians, their tenure is usually only for the period between their arrival and the time when their consciences are awakened to the compromising position they occupy. A few Chinese Christian leaders have broken under the strain of dealing with the Japanese, but most carry on unflinchingly. One in particular, who has endured insults and violence for four years, and has spent hours in consultation with Japanese officers on behalf of the members of his congregation and the work of the church, has finally won the admiration even of the Japanese, as well as the love and loyalty of his people.

The returning missionaries are confident that the time is not far distant when they can go back to serve the Christians and to strengthen the work of the church in a free and unified China. They recognise that they will find conditions radically altered, and that the very basis of missionary work will

be different, but they believe that they will be needed and wanted, and that they can adapt themselves to whatever situation then obtains.

Church Conditions in the Philippines

WHAT about the church in the Philippines? Here we are dependent for our information on the small group of "transient" missionaries from China who were caught in the Philippines by the Japanese occupation. But as some of these were permitted to accompany the regular missionaries who were released



A Chinese Beggar.

from the Manila prisoner camps to carry on their work, they became acquainted with the state of the Philippine church under the Japanese rule, and so are competent to report on the present state of affairs.

The programme of the churches in the cities, these missionaries state, are continuing without much change. Certain rural congregations may have suffered, but there have been instances in which these rural congregations have taken up collections for the relief of supposedly indigent missionary prisoners. The people of the Philippines are, of course, prisoners, but they are prisoners of hope. Their sense of humor has helped them to carry on up to the present. But it is not certain that they will be able to hold out against indefinite Japanese occupation. If they don't, what the effect on the church will be it is still impossible to foresee.

As for the missionaries themselves, those who took refuge in the mountains during the days of Bataan and Corregidor have been slowly rounded up. Most of them are now in camps in Manila. A few are known to be still at large, encouraging and strengthening the faith of the people among whom they live. But the number of these missionaries who are still free is small.

The experiences of the interned group are varied, for the individual treatment accorded them has not been uniform. Some, captured in the smaller islands, were transported to

Manila in the holds of light vessels, where the food was plentiful but unnecessarily monotonous. Others were shipped as deck passengers. One such family that was making the passage in this fashion found itself exposed to rain and cold. Fearful lest the children contract pneumonia, the parents herded them all in a small, smelly deck toilet. There they were discovered by a Japanese officer. They expected to be reprimanded. Instead, the officer took them to his cabin, gave them dry clothes, and ordered them to remain there for the rest of the trip. The missionary who reports this incident says that he will never forget the kindness of this officer who went contrary to orders in order to make the lot of an enemy family more bearable.

What's Happening to Japanese Churches?

MANY tales of personal sacrifice are told illustrative of the loyalty of Japanese Christians. A certain Japanese woman made a trip of thirty miles on foot in order to supply her American friend with food and charcoal. A male missionary received a daily visit from a Japanese Christian who walked four miles every day with food to supplement the foreigner's diet. Pretexts were created to afford reasons for visits. Free Americans often were given seats on crowded street-cars and their bundles carried for them by sympathetic Japanese.

In some internment camps the diet was inadequate, as these incidents already related will reveal. But the diet was inadequate for the civilian population throughout most of the nation. In certain other centres, however, the internees fared better than did the Japanese, so that visitors were often given bread, Klim and other delicacies.

And what has happened to the churches? The unification of the church in Japan is now complete. The Church of Christ in Japan (Protestant) has two seminaries, a Bible training school, and eight strong church papers in place of the previous numerous but struggling sheets. The National Christian Council now includes even the Roman Catholic Church, and thus presents a united Christian front to the nation.

What About Kagawa?

CHURCH attendance has slumped. This is due not to a decline in interest, but to the demands of the war effort. Mothers must stand in line to buy food; pastors must engage in labor service, although that is not necessarily manual. Yet certain types of Christian work have flourished. School baptisms have declined, at least in certain known schools. Christian social work has increased in both size and scope, obviously because of the service it is able to render.

Kagawa continues his nation-wide work of evangelism by means of unpublicised meetings in the churches. While he has but few if any contacts with missionaries, he has been allowed to continue his effective Christian witness despite the war. That witness is bearing rich fruit, the richer, perhaps, for being offered to impoverished people.

Despite all the problems which have their inception in the forced merging of the Christian forces, the hope for the future of the church in Japan lies in its union. Divided, there was a possibility that the forty-one denominations might not have survived. United, they give evidence of being able to live and with power. "Knowing God's leading yesterday, and seeing God's guidance to-day, we have no fear for to-morrow."

Elijah's Prayer For Rain

C. W. Jackel, of Horsham, Vic., in view of the extensive drought, conducted a seasonal service in which prayers for rain were offered. The following is the substance of the address as reported in the "Horsham Times."

A GREAT tract of country in Victoria and N.S. Wales is threatened with what is believed to be one of the worst droughts for 42 years. If rain does not fall within a few weeks, hundreds of thousands of sheep and cattle will face death by starvation, and the prospect of millions of bushels of grain will fade. The urgent need of the hour is abundant rains. In 1 Kings 18 we read, "And there was a great rain." This was written after God had answered Elijah's prayer for rain, after a three and a half years' drought. Prayer for rain can bring the desired blessing to-day.

A few years ago, during a drought in this land, several Christian congregations prayed for rain. The same afternoon, and in some districts the next day, there were bountiful falls of rain. Believing this was an answer to prayer, thanksgiving services were held, but some Christian leaders treated the whole matter with scorn, suggesting that God does not alter the "natural law." All people who understand the Bible teaching, know that God, who made the natural law, has power over it, and furthermore, that it is God who gives the rain. (Leviticus 26: 4 and Acts 14: 17; also Matt. 5: 45.) Therefore, it is just as scriptural and proper to pray for rain as it is to pray, "Give us this day our daily bread."

In the scripture from which the text is selected there is an account of how an abundance of rain fell after a three and a half years' drought—all in answer to Elijah's prayer for rain. It would indeed be difficult to realise the horrors of such a drought. The prophet looked from Mt. Carmel across the land that Moses had described as the garden of the Lord. In Deut. 28: 23, 24, it was stated that calamity would overtake Israel if she forsook God. The prediction was fulfilled, and Elijah showed that it was the result of the people's

sin (1 Kings 18: 18). There is something worthy of our serious consideration here when we are living in days of spiritual apostasy. The attitude of the people towards God is related to calamity and prosperity. Moses says, "If ye will walk in my statutes, and keep my commandments, and do them, then I will give rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. But if ye will not harken unto me, and will not do all these commandments, your land shall not yield her increase, neither shall the trees of the field yield their fruit" (Lev. 26: 3, 4, 14 and 20).

In the midst of Israel's misery Elijah went out to pray. The king, however, went up to eat and drink. He was selfish and cared not for the privations of the people, but for himself only. He was a type like many about us to-day. As long as they can eat and drink they are regardless of the rest of suffering humanity. In times of prosperity there is little or no thanksgiving, and in times of drought they only think of God to say, "If there is a good God, then why doesn't he send the rain?"

Elijah ascended Mt. Carmel, cast himself down and put his face between his knees and prayed. The servant returned from the look-out and said, "There is nothing." Elijah said, "Go again seven times." At last there appeared a cloud the size of a man's hand. Nothing more was needed to convince them that the need of blessing was at hand. Soon the heavens were black with clouds, and "there was a great rain." If one man's prayer brought rain to Israel after a three and a half years' drought, what could thousands of consecrated people do to-day by their prayers, as we live in a world of great need and face such an uncertain future? Is it not time to pray? But remember—let us first get right with God.

Social Service Notes and Comments

Will. H. Clay

Social Service Offering

SO far the results of the special offering for the department have been very gratifying, but fewer than one-quarter of the churches have notified the office of results. It can scarcely be conceived that any church of the brotherhood ignored the appeal. Letters of congratulation and good wishes have reached us from all parts of the State, and some inter-state offerings have been received. The offering presented an opportunity to the churches to show even in a small measure their appreciation of service rendered over the past 20 years. Some churches have not made an offering to the department during this period. However, encouragements far outweigh disappointments.

A Big Step Forward

R. L. Williams, B.A., B.D., preacher of the Camberwell church, has been appointed associate secretary of the Social Service Department in Victoria, and it is expected that he will take up his work early in November. The work has progressed so rapidly over

recent years that much attention has been given to the matter of appointing an assistant to the secretary, and the necessity for such a person familiarising himself with the work associated with the office. It has also been found necessary to have some direct contact with the churches. Mr. Williams will visit churches in both suburban and country centres and will conduct preaching services over periods subject to arrangements with the churches, and will stress the full personal implications of the gospel. His mission will be educative as well as evangelistic. Most complimentary references have been received from leading brethren to the appointment of such a highly qualified brother to this special work. In view of the general trend of religious thought which is finding expression in most of the churches, we are justified in claiming that we are taking a lead in what may well come to be regarded as an epochal period which will mark the church's attempt to recapture the interest of the people in the things which belong to God and which concern the welfare of mankind. Mr. Williams' work will involve the churches in no direct financial obligation. He will seek a fellowship reciprocal of that he proposes to offer. A public dedication service is being arranged, particulars of which will soon be available. At this

meeting, which will be of a brotherhood character, representative brethren of other bodies will be present. Mr. Williams will make a declaration and outline his programme.

Christian Guest Home

The home has been saddened of late by the passing of Miss Siebert after a very short illness. Although severely handicapped by physical infirmity, she maintained a cheerfulness of spirit and manifested the Christian graces in a wonderful way. Two other guests have left us recently, one to another home, and the other, Mrs. Pratt, has gone to live with her daughter. She was greatly loved by all. The vacancies have been filled, and at present the home is fully occupied. Mrs. McGregor, to whom we are indebted for arranging visits of women from the various churches, reports visits from Springvale, Gardenvale, Bentleigh, Prahran, South Yarra, Carnegie and Gardiner. Gardiner also presented the home with two nice rugs. All brought tokens of love and friendship, which were very much appreciated by both staff and guests.

A Pension Matter

It should interest many people to know that where circumstances permit, the Pensions Department undertakes to provide for vocational training of invalid pensioners, at the expense of the department. Should the pensioner refuse to undertake the training when requested, his pension may be withheld. Pension payment continues during the training period. Many pensioners have been helped to independence by this scheme.

Annual Scripture Exams.

FEDERAL PRIZE-WINNERS

- Div. 1.—Victoria, Gwenda Tweedie, Caulfield.
- Div. 2.—South Australia, Margaret Magor, Hindmarsh.
- Div. 3.—South Australia, Margaret Squire, Edwardstown West.
- Div. 4.—Victoria, Bruce Desmond Craven, Brighton.
- Div. 5.—New South Wales, Colin Bowser, Belmore.
- Div. 6.—South Australia, Laurel Lewis, Mile End.
- Div. 7.—New South Wales, Dorothy Butler, Gilgandra.
- Div. 8.—South Australia, Betty Mules, Unley.
- Div. 9.—Victoria, Mrs. Enid Eveleen Fisher, Malvern East.
- Div. 10.—Victoria, Miss Bessie Jean Lowen, Blackburn.

QUEENSLAND PRIZE-WINNERS.

- Div. 1.—1, Margaret Nielson, Bundaberg, 95; 2, Clark Wilson, Toowoomba, 90; 3, Jessica Connelly, Wynnum, 85.
- Div. 2.—Special, Norelle Wyeth, Ann-st., 95; 1, Kenneth Boettcher, Toowoomba, 94; 2, Judith Gleeson, Harlaxton, and James Gould, Toowoomba, 91, tie.
- Div. 3.—1, Dorothy Sear, Rockhampton, 95; 2, Estelle Graham, Harlaxton, 94; 3, Joy Adermann, Kingaroy, 93.
- Div. 4.—1, Nell Adermann, Kingaroy, 95; 2, Fred Winter, Toowoomba, 94; 3, Dorothea Skerman, Toowoomba, 93.
- Div. 5.—1, Heather King, Gympie, 99; 2, John Rogerson, Kingaroy, 93; 3, Daphne Boettcher, Ma Ma Creek, 91.
- Div. 6.—1, John Stevens, Kedron, 88; 2, Hazel Hall, Albion, 87; 3, Faith Scott, Annerley, 82.
- Div. 7.—Honors, Burnett Christensen, Rosevale, 70.
- Div. 8 (teachers).—1, Gladys Mundy, Roma, 86; 2, Olive Gruber, Annerley, 73; 3, Jack McCormick, Boonah, 63.
- Div. 9 (teachers).—1, Arthur Kingston, Monkland, 82; 2, Jean Kingston, Gympie, 78; 3, Betty Gould, Toowoomba, 68.

C.E. Interests and Activities

R. Greenhalgh, N.S.W. Youth Director.

FOOTSCRAY (VIC.) AND DISTRICTS C.E. UNION

WE are glad to learn that, initiated by Bro. Denzil C. Ritchie, a C.E. Union has been formed in the above centre. Bro. Ritchie was elected president of the Union. Williamstown Union had been holding £1 in trust pending the formation of a union in Footscray and districts. So splendidly was the meeting attended that a complete personnel for the necessary offices was appointed. The first rally of the union is to be held in the church at Raleigh-st. on Wednesday, Oct. 4.

C.E. WORLD PRESIDENT

DR. POLING, World president of the C.E. movement, paid a hurried visit to Sydney on July 24. It was unfortunate that plane trouble made him late for the civic reception and meeting of union officers and the special tea. However, the Sydney Town Hall was filled for the meeting, and a splendid impression made. Very little space was accorded him in the daily press. No notice was taken until it was revealed that he was connected with an American newspaper. Endeavor forces in N.S.W. greatly appreciated his visit.

WEARING THE BADGE

N.S.W. State Union is behind the campaign launched by the Young People's Committee to get all Endeavorers to wear their badges as a witness. It was our privilege to suggest the campaign which was readily ac-

cepted and acted upon by Ron. R. Wotherpoon, chairman of the C.E. Union Y.P. Committee, and a member of N.S.W. Churches of Christ Youth Department. Mr. Wotherpoon got busy making blocks and setting to music a chorus by Miss Davies, State Union C.E. Y.P. secretary. These have all been published in "The Roll Call," together with experiences through wearing the badge, and altogether a real witness is being made by Endeavorers in this silent way.

COMMITTEE WORK

N.S.W. C.E. Y.P. Committee is concentrating on committee work this year, and at the coming convention in October. A survey of societies has shown a lamentable state of affairs regarding committees. Where they are functioning, they are not functioning to the fullest extent, and in some cases committee work has been neglected.

One society said they had no need of a Lookout Committee; if their members were not present they knew where they were. This shows a remarkable lack of understanding of the functions of a Lookout Committee. Much the same applies to the other committees. To be effective in its witness and worth, C.E. must have a complete understanding of the value of committees. They are actually the "hands" of the society. We would now like to present through these columns the work of successful committees. Will your society respond and tell us what your committees are doing? We know there are effective committees, and we want these to be the inspiration of others.

The Home Circle

J. C. F. Pittman

WAY OF THE CROSS

"I MUST needs go home by the way of the cross,
There's no other way but this;
I shall ne'er get sight of the Gates of Light,
If the way of the cross I miss."

NEVER AT LOSS FOR A WORD

AT the age of eighty-one, Mr. George E. Hay, of Cricklewood, showed more than a nodding acquaintance with over 500 languages. He went into retirement after having been for sixty-six years a printer's reader. Not content with the linguistic accomplishments already attained, Mr. Hay continued to study. During the latter part of his working life, he was on the staff of a firm of printers who print in all languages, and among those he dealt with were Siamese, Sanskrit, Tibetan, Ancient Egyptian, Armenian, Arabic, Coptic, and many others. As a youth he made himself familiar with Greek, Hebrew, and several more languages. Of all the languages he tried, he had no doubt that Chinese is the most difficult. One of Mr. Hay's most notable accomplishments was the editing and correcting of "The Lord's Prayer in Three Hundred Languages." As a boy he had only an elementary education. Attendance at night classes and individual work was his usual method of study. On many occasions he was consulted by eminent scholars, and he helped leading Egyptologists in deciphering papyrus.

WASHING DAY

THE question has been asked, "Why is Monday always washing day?" Somebody suggests that it is because in districts where they still observe the festival of washing day

everyone changes his clothes on Sunday. But someone else says that Monday is the most miserable day of the week, and washing is the most miserable thing in the world. By combining both of these inflections into one, the rest of the week is left clear for any other misery that may turn up.

The child asked her mother, "How long does a honeymoon last, mummy?" The mother's reply was, "Until the wife asks her husband for money."

The Family Altar

TOPIC.—"BEHOLD, THE MAN!"

- Sept. 11—John 14: 1-11.
- " 12—Phil. 2: 1-11.
- " 13—Col. 1: 1-18.
- " 14—Col. 1: 19-29.
- " 15—Rev. 5.
- " 16—Rev. 19: 1-16.
- " 17—Psalm 88; John 19: 1-18.

THESE words are of far greater significance than Pilate imagined. Probably he thought that when our Lord "came out, wearing the crown of thorns and the purple garment," he was reduced to such a condition of humiliation that the Jews would no longer look upon him as a king, but simply a man. Yet Pilate spoke better than he knew, when he said, "Behold, the man!" for he is the Man of men, the peerless, spotless son of man and son of the living God. Of no other than Jesus can any declare to be "the man." The "Ecce Homo" here has been rightly said to be "in some sense an echo of the words of the Father, when he said, 'This is my Son, my chosen; hear ye him.'"

Wrestling Against the Adversary

(Continued from front page.)

not be aware that we are being turned from the path of righteousness, when we yield to temptation. Only after we have been disillusioned do we discover how we have been deceived. It is too late then, and despondency is added to grief.

"Satan aims at making the evil goal he sets before us appear to be good. He is well aware how men love to do what is good: He knows he can succeed only by disguising the evil and by making it appear as though it were for our advantage to do it. In his temptation he withholds the full truth, giving out enough to make an action appear good.

The story of the temptation of Eve in Genesis presents facts concerning Satan's methods similar to those given us in other parts of the Bible. The Devil showed the woman a line of action that appeared attractive. By a half statement of the facts, he hid the full truth. He urged her to act by saying, "Ye shall not surely die." If you do it your eyes will be opened, he declared, and "ye shall be as gods, knowing good and evil." Only after they yielded did the man and the woman perceive they had been deceived.

Satan's methods are various. He makes an appeal to man through the natural desires of the body. When Jesus was hungry, Satan urged that he misuse his divine powers and turn stones into bread to satisfy the needs of the body. Next he appealed to vanity, and asked Jesus to show off by jumping from the temple. He then sought to gain the victory by appealing to love of power and pride (Matt. 4: 1-11).

How many have yielded to Satan's temptation to strive to gain the whole world, and in attempting to do so, have lost their soul!

Human passion, vanity, and pride are used in turn by Satan to gain the mastery over man. Remember, the Devil cannot compel men to decide for him. Man makes the decision freely, after Satan has appealed cunningly to him. If a man is aware of God's word, he is well enough armed to resist the attacks of his subtle opponent.

The Bible reveals that, if man is to be saved and restored to a full spiritual state, he must be freed, not only from the limitations of the mortal body, but also from the power of Satan. No human plan is able to gain such a victory for man. It is necessary to consider what God has set out in his divine plan of redemption, if we are to catch a glimpse of hope. Are you aware that such a plan exists?

Inasmuch

YOU gave on the way a pleasant smile,
And thought no more about it;
It cheered a life that was sad the while,
That might have been wrecked without it,
And so for the smile and the fruitage fair,
You'll reap a joy, sometime, somewhere.

You lent a hand to a fallen one,
A lift in kindness given;
It saved a soul when hope was done,
And won a heart for heaven.
And so for the help you proffered there,
You'll reap a joy, sometime, somewhere.

—Selected.

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Here and There

D. D. Stewart, of Middle Park, Vic., has accepted a call to the work at Thornbury, Vic.

Mr. and Mrs. R. J. Dick, Dominion-rd., Auckland, N.Z., former members of Victorian churches, are visiting Melbourne, renewing fellowship with their brethren.

W. A. Fordham, an elder of the church at Camberwell, Vic., has been elected mayor of the city of Camberwell. We congratulate our brother. We have reason to believe he will continue to exercise a Christian influence in civic activities.

Pass On!

"PASS on!" the conductor cries to the people
Who crowd the bus, "Pass on!
Room for more! Pass on!"
Unknown, they crowd in—
And out; and no one knows
Another's name, they never greet
A friendly face;
But they push and jostle
And shove and sigh
As the conductor cries, "Pass on!"
There are so many in this world
Who merely pass on, each in the one
Small groove; to one another
Unknown—they just pass on.
The march of man—the busy throng,
Just passing crowds—and time.
The conductor cries, "Pass on!
Room for more! Pass on!"
So many who only pass on,
So few who stand out great!

But it is the many who only
Pass on, who make the few seem great;
Only the voice of the seeming small,
The word of the passers-by (background
for the great)
Will give fame to another's deed or
thought.
Yet, God cares for all alike;
He sees the unknown passing ones,
He knows their deeds and thoughts;
And he will judge all men some day
When they come to stand equal before
his throne.

—St. Clair Saunders, Taree, N.S.W.

We learn that Reg. Ennis will conclude his work at North Fitzroy, Vic., early in November, after completing two years' service. Church membership has increased by over seventy. This includes twenty-two by baptism, and several who transferred from Gore-st. when the work there ceased.

The health of J. E. Thomas, a preacher beloved throughout the Australian brotherhood, is causing much concern. It was hoped that the operation in hospital last week would have led to a full restoration of physical strength. We believe hosts of friends will remember our brother in prayer during this time of trouble.

Cottage prayer meetings have been started at Gympie, Qld., in preparation for the mission in November. A monthly paper, "The Christian Banner," is being published. Because it is unsuitable for church use, the old manse has been sold. After several years in office, S. L. Fittell has resigned as secretary, owing to pressure of business. E. J. Kernick is his successor. The C.E. Society is preparing to send Christmas gifts to over 160 soldiers.

In the issue of August 23 we referred to the world communion Sunday that is to be observed on Oct. 1. The Federal Conference Executive has received a request from our brethren in America, through Jesse M. Bader, urging Australian churches to co-operate. The Federal committee therefore invites all churches to endeavor to co-operate and make Sunday, Oct. 1, a memorable day. It suggests that special efforts be made to obtain 100 per cent. attendance at communion, and that we remember our brethren in other nations, and offer special prayer for guidance for Federal conference, commencing, in Sydney, on Oct. 3.

At West Hobart, Tas., helpful messages have been given by T. Street, formerly of aborigines mission, West Australia. Fourteen sat for the Bible school examination; thirteen passed, four gained honors, and one a prize. R. V. Amos, of Newcastle, N.S.W., has accepted an invitation to minister with the church for three years. At annual meeting of church, N. J. Warmbrunn was re-elected elder and Messrs. J. C. Woolley, E. Ashlin, T. Lilly, H. England, R. Ferguson, B. Golder, K. Woolley were appointed deacons, the last two as secretary and treasurer respectively. H. England was appointed press reporter, and Mrs. Woolley and Mrs. Lilly, organists.

South Australian churches are holding their annual conference from Sept. 7 to 14. An attractive programme has been arranged. C. Schwab, home mission organiser, is to

preach the conference sermon in the Adelaide Town Hall on Sept. 10. The statistical report reveals that church membership stands at 6553, there being a nett increase of nine for the year. In the Sunday school report, it is shown that 127 scholars have been added during year. Christian Endeavor societies have gained 36 members. We trust that our South Australian brethren will have a successful conference, particularly in view of their desire to plan for the fitting celebration of their centennial year in 1946.

At Grote-st., Adelaide, on Aug. 27, W. Beiler commenced a full-time ministry with the church. In morning a special induction service was held. A. Anderson, conference president, presided. Mr. and Mrs. Beiler received the right hand of fellowship. F. Collins, of Dulwich church, brought a charge to the church and to Mr. Beiler. It was an enjoyable and helpful service. Mr. Beiler delivered a fine gospel address at night. The church had fellowship with Jack Porteous, R.A.N., and Sgt. Roy Smith, home on leave. On Aug. 30 a welcome social was tendered to Mr. and Mrs. Beiler. Attendance was good, and the choir rendered three brackets of negro spirituals which were appreciated. W. S. Harris occupied the chair. A. Anderson spoke words of welcome on behalf of conference departments, and Mrs. H. Bartlett, president of sisters' conference, on behalf of the sisters. Words of welcome were spoken by representatives of church auxiliaries. Mrs. Beiler received four bouquets during the evening. Mr. and Mrs. Beiler responded, and refreshments were partaken of. On Sept. 3 Mr. Beiler spoke morning and evening.

From Week to Week

THOSE who dwell in cities may not be aware of the plight of the country areas. One of those periodical droughts that haunt the Australian continent is laying a cruel hand on the life of the land. We have been told that there are vast areas now suffering the worst drought for forty years. At present suburban dwellers in favored cities enjoy prosperity because of the high-spending necessary to carry on the war. It takes little reflection to be brought to the truth that much of the prosperity of cities arises from the great agricultural industries in which country people are engaged. Sooner or later the whole nation will feel the setback now troubling men on the land. Their problems must become the problems of all Australians. I was pleased to receive a letter from C. Jackel, the preacher of Horsham church. Knowing the seriousness of the situation, he asks that the brethren in country and city churches remember the needs of the men on the land, offering prayers on their behalf. I am aware that many readers of "The Australian Christian" are in the stricken areas, and I like to think that the paper can be used as a means of encouraging and helping Christian brethren everywhere. I trust that the difficulties of our country brethren will not be overlooked when prayers are being offered in public and private worship.

FROM time to time I am indebted to friends who kindly bring under my notice various items of interest. I appreciate this help, for it enables me to pass on to readers facts and views that may be of general interest. A brother has loaned me a copy of the American journal, "The Saturday Evening Post," in which the art of church ushering is discussed in an interesting article. From the article I learn that there is a college course in the University of Omaha, U.S.A., arranged for the training of expert ushers. Eighteen graduates received certificates from the president of the university on Dec. 14, 1943. At this school of the University of Omaha they say, "An usher should be a man of good standing in the

community, of pleasing personality, and have a 'sense of the fitness of things.' He should be twenty-five years or more in age, not too tall and not too short to cause others to feel conspicuous in his presence. Preferably he should be married, because there's nothing like a best friend and severest critic to smooth away the little unusherisms in a man. He must, above all, be able to take criticism and come up smiling." The psychologist of the school is Dr. Thompson. He suggests that if the ushers have any control they ought to "remove the pads from the pews." "Being a little uncomfortable helps attention. A temperature of 68 degrees is ideal. If it is any warmer some persons have to fight off a desire to sleep."

It is good to learn that ushering is considered important. Those who do their ushering well make a valuable contribution to the success of the service. In most churches there are faithful brethren who perform a vital service by ushering with grace and dignity. To them we ought to say a word of thanks.

UNITED meetings in which all the churches of a district combine to declare their unity in the great truths of our Christian faith are of great value in combating the rising tide of paganism. In the city of Sandringham there were three united meetings on September 3: one at Hampton, another in Sandringham, and one at Black Rock. It was my privilege to preach at the Black Rock service. Four congregations gathered in the Congregational church building. The chapel was crowded. Many who do not regularly attend church services were present, I was told by a resident minister. It seems that united efforts in local centres will break down the barriers of sectarianism quicker than those attempts made through the official channels of church organisations. In local centres the ordinary members come in contact with one another and find common ground in their spiritual fellowship with Jesus Christ the Lord.

News of the Churches

Western Australia

Perth.—On morning of Aug. 27 the presiding brother made appreciative reference to the 60 years' work of the W.A. Auxiliary of B. and F. Bible Society. L. C. Peacock gave a stimulating talk. At 7.30 p.m. Mrs. Thrum rendered a solo. A. G. Elliott was preacher in absence of J. K. Robinson at Harvey.

Queensland

Brisbane (Ann-st.).—Good meetings were held on Aug. 27. At morning service, an address by Dr. W. J. Moore, a former member of Ann-st., and now a chaplain in U.S.A. Army, was greatly enjoyed. Other visitors included Lieut. F. Button, Mosman, N.S.W., and Sergt. L. Mann, Subiaco, W.A. 202 broke bread for the day. Prayer League is functioning well. A leaflet is issued weekly. Miss Hazel Bell, recently baptised, was received into fellowship on Aug. 20. A number of Service men attended gospel service. Mr. Hunting was preacher.

Tasmania

Invermay.—Meetings have been well attended and a good spirit prevails. Local brethren faithfully preach with help of brethren from Sandhill and Margaret-st., and Mr. Ashlin, from Ross. Bible school is participating in efficiency, increase and evangelism campaign. Improvement class maintains interest. F.M. offering was £27/10/-, an all-time record. Building fund is healthy, and shows a fine balance.

Launceston (Margaret-st.).—Speakers at meetings on Aug. 27 were J. S. Allen and R. Edmunds; 141 broke bread for day. Mid-winter Bible school tea was held in school hall on 26th; 104 scholars attended and a happy time was spent. Owing to increased enrolment of kinder department, it has been necessary to enlarge kindergarten room, and this work has been commenced. Mrs. Libby is in hospital and progressing.

GOOD WINTER SERVICES

CHAPEL FILLED EACH SUNDAY EVENING;
THREE CONFESSIONS

HOBART.—Meetings through the winter have been of an exceptionally high standard, comfortably filling the building every Sunday night. Last Sunday there were three decisions, Mr. Hughes preaching. In the morning a message from T. Street, missionary to the aborigines, was enjoyed. Many Service men and women have attended meetings of late. At a social evening held by Y.P.S.C.E. and Mission Band, a good offering was donated to missionary work amongst aborigines.

South Australia

York.—On Aug. 26 the kindergarten had a special afternoon for kinder children, mothers and babies of cradle roll. It took the form of a tea party, followed by games and singing. About 90 were present. On Aug. 27 R. E. Mossop addressed church. Miss D. Klintburg, recently baptised at Forestville, was received into fellowship. 131 were at Bible school. G. E. Rootes preached the gospel.

Prospect.—Bible school anniversary was commenced on Aug. 27. Mr. Wharton exhorted the church. F. Cornelius addressed children in afternoon, and A. E. Brown spoke at night. There were large attendances. Fellowship was enjoyed with visitors. Misses D. Page and Joyce Mackenzie rendered solos, and Miss C. Robson and Mrs. A. Burns a duet. Special singing was rendered by scholars throughout the day, under leadership of A. Roberts.

Semaphore.—At church anniversary on Aug. 13, A. Anderson and W. L. Ewers were speakers for day. The choir under baton of N. Bray assisted at both services. On Aug. 15 the public tea and meeting took place, when Grote-st. choir rendered a musical programme of American negro spirituals, "From Slavery to Freedom," to a large audience. Elder A. Samuels is making good progress after operation in Memorial Hospital. Mrs. Austin is in hospital again. Miss Shirley Lough and Pte. Stan. Petherbridge were married on Aug. 26. Bible school is practising for anniversary.

Croydon.—During past month morning and evening services have been well attended. Mr. Berco has given bright, interesting messages. F. Verco, R.A.A.F., from Fremantle, W.A., was a visitor on Aug. 13. The services of Miss D. Brand in church and auxiliaries have been greatly missed whilst she is in Northfield Hospital. She is making good progress. Of seven entrants who sat for scripture examination, Bob Willcocks gained 1st prize in Div. 4, and in Div. 3 June Bartlett gained 2nd prize and Muriel Marriott 3rd prize. Interest continues to grow in recently re-formed K.S.P. Club. Several combined meetings have been held with P.B.P. Club.

Col. Light Gardens.—The work progresses, with attendances constant and offerings good. Fred. Grivell, on holidays, and Hilary Phillips, on leave, have been visitors. There is improvement in health of the husband of Mrs. L. Brand. Better health allows Miss Parker to get to meetings more regularly. Bible school is working well. All scholars who sat for examination did well. Messages of visiting brethren have been stimulating. On Aug. 13 the J.C.E. was re-commenced with 12 juniors and 6 adults present, and this was repeated on Aug. 20. On Aug. 22 D. Hammer gave a picture night on mission work. On Aug. 19 Mrs. J. Samels passed away. She and her husband have been very loyal members. Sympathy is extended to husband, sons and relatives.

Cottonville.—On Aug. 20, Cliff Jones, from Pt. Lincoln, gave the message in morning, and R. Graham at gospel service. On the following Sunday, J. E. Brooke recommenced his ministry after four months' absence due to illness. Both services were well supported, and at evening meeting Colin Morrison, a young lad from Bible school, responded to the invitation. The church had fellowship with Reg. and Violet Bradley and Garth Williams, on leave, and with Mrs. E. Stephenson, home from Victoria. Mrs. Bradshaw is home from hospital, and M. Aird is in St. Andrews Hospital recovering from an operation. A C.E. graduation service was held on Aug. 27, when Nathalie and Aileen Pope, Shirley Bates and Rhonda Roberts were promoted from J.C.E. to I.C.E. Bible school is preparing for an increase campaign.

Queenstown.—Church annual business meeting on Aug. 22 was well attended. Splendid reports were received from all auxiliaries. The treasurer was able to give best financial report in history of church. £731 was received by church and auxiliaries for all purposes; £274 was paid off the building debt. Bible school and societies report increases in membership. Kindergarten now has 54 and cradle department 36 on roll. The sisters continue to do very faithful work. Deaconesses have made 535 visits. Ladies' Guild have been sewing for Children's Hospital, Morialta and McBride Homes. C. Othen and J. Nettleton, jun., were elected deacon and door-keeper for first time. Mr. Brooker exhorted the church and delivered the gospel message on Aug. 27. I.C.E. held a meeting at Mr. Hinde's residence. J.C.E. had a special Saturday meeting in the form of a stand up and sing evening, 50 children and adults being present. Mrs. Hinde has had an operation and is progressing favorably.

New South Wales

Chatswood.—Visitors at worship service have been L.A.C. Morris Brown, Hawthorn, and Lieut. McRoberts, A.I.F., Frankston, Vic. Organ fund has now more than £40 in credit. Seekers' Club is busy on Christmas articles. F. A. Youens' addresses are very helpful.

Taree.—Whilst conducting special meetings on behalf of the British and Foreign Bible Society, the general secretary, A. W. Stuart, gave a helpful message at worship service on Aug. 13. D. G. Meyers, on vacation from Newcastle, visited Wingham on August 27, and also spoke at Taree the same evening.

VICTIMS OF BOMBING

WOMEN OF CHURCH SENDING GIFTS TO
BRITAIN

MARRICKVILLE.—Special offering for Indian famine relief (£8/19/6) has been forwarded for distribution by our own mission stations. Teachers' conference on Aug. 20 discussed several new features, including formation of a parents' and teachers' association. Women's Guild plans to send at least 100 articles early in the new year to British brethren for relief of bombed victims.

Kingsford.—On July 30, attendance at Bible school was best for years (over 110). On Aug. 6 Mr. Cunningham gave helpful addresses. In gospel service one was baptised, and one took her stand for Christ. On Aug. 20 Dr. Verco gave an inspiring message at morning service in absence of Mr. Cunningham. Chaplain Crossman spoke at gospel service. On Aug. 18 a social evening was held for Bible school scholars.

Wagga.—Attendances have improved. 74 broke bread on Aug. 27. Fellowship is experienced with Service men and women in prayer and gospel meetings. Helpful messages have been given by Service men at prayer meetings in recent weeks. Ten of twelve scholars who sat for examinations passed with honors, one gaining fourth prize. The preacher has concluded one year of ministry with the church. Permission has been obtained to effect repairs to building damaged by fire recently. A number of members are sick, among them Sisters Turnbull and Oliver.

Victoria

Mildura.—Sympathy is extended to Mrs. Henderson, Mrs. Sobee, Mrs. O'Neil and Mr. Squires in the loss of husband, mother, father and brother respectively. Church attendance has greatly improved of late. A young married woman has confessed Christ. Ladies held a successful "at home"; their objective is to help refurbish church with new chairs, etc. S.S. anniversary practice has commenced under leadership of B. Jenkins. On Aug. 27 E. L. Williams, conference president, spoke to a large gathering. Mrs. Crozier and B. Jenkins sang solos.

East Kew.—Youth work is in good heart. P.B.P. club won annual dramatic competitions under direction of Mr. Candy. J.C.E. held annual orange and violet day; oranges were sent to Christian Guest Home and violets to local sick folk. Miss N. Candy was received from Camberwell and Brian Dawson by faith and obedience. Messrs. Candy and Bond recently exchanged as preacher and president with Messrs. Hurren and Broussard, of Balwyn. Visitors have included Mrs. Deane, of S.A., Chaplain J. Turner and family. In evening Chaplain Turner spoke of his work in the army.

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Portland.—Meetings throughout August were good. Members enjoyed fellowship with Gilbert Pritchard, home on final leave. Five scholars passed in scripture examinations, two with honors. Speakers during month were A. Rivetti, A. E. Forbes and T. Davey.

Preston.—G. Barnett, of East Preston, addressed church at morning service on Aug. 27. At evening service Miss Scarce rendered two solos which were greatly enjoyed. Prayer services are now held preceding Sunday morning services, the attendance on Sept. 3 being an increase on previous Sunday.

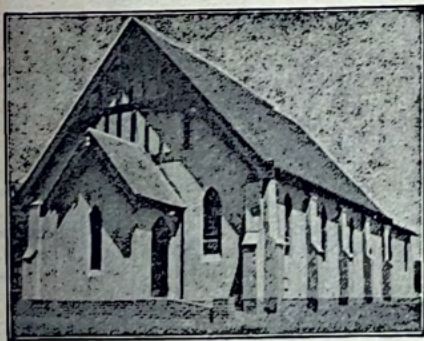
Red Hill.—On two occasions in August the C.E. Society paid visits to homes for their meetings. All seven who entered for Bible school examination passed (5 merits, 2 honors). Percy Whitmore relieved on Aug. 27, preaching at two services. N. Kingston has returned from vacation. Sig. D. Holmes is home on leave from New Guinea.

Ballarat (Peel-st.).—Work in all departments continues to grow in interest and attendances are maintained. Mr. Graham continues a faithful ministry. On Aug. 27 Mr. McLeod and Mr. Read were speakers. Pasty supper was given to junior baseball club on Aug. 30. Mr. Graham gave delightful messages on Sept. 3. Baseball club members took part in gospel service.

Reservoir.—On Aug. 28 an enjoyable concert was given by Miss Joy Drinkmilk in aid of ladies' thanksgiving fund. F. Lee on morning of Sept. 3 brought a challenging message. Gospel service was conducted by girls of P.B.P., one reading the scripture lesson, several rendering musical items, the chaplain, Mrs. D. Irwin, giving the message. All branches of work are in good heart, and excellent attendances are maintained.

Brunswick.—Meetings are improving. Visitors have been welcomed. On afternoon of Aug. 27 the district Endeavor tea was held; Mr. Walk-lake was speaker. A lantern service was held at night by Mrs. Mathews, of Unevangelised Fields Missions. Over 100 oranges and violets were given to hospitals on the special day. Presentation of a wall mirror was made on a Sunday morning to Mrs. J. Roberts for long and effective services in kindergarten.

North Essendon.—Les. Medhurst and Reg. Pearce, on leave, have joined in worship. Several visitors have also been welcomed, including Ross Thompson from Prospect, S.A. Phi Beta Pi held a "patriotic night" to raise



The North Essendon Chapel.

funds for soldiers' parcels. W. Mason has not been well, and has had to miss meetings for several weeks. At morning meeting on Sept. 3 Mr. Funston spoke.

Berwick.—A profitable social was held by the young people on evening of Aug. 19. Alternate Sunday evening services with Presbyterians continue in the spirit of fellowship. The church conveyed good wishes to Miss B. Aurisch and Staff Sgt. C. King, who were married on Aug. 12 by T. H. Scambler at Dandenong. During absence of Mr. Fletcher on Aug. 27, Mr. Marshall, of Dandenong, gave morning address, P. Aurisch taking his place.

Doncaster.—On evening of Aug. 28, the Eastern Suburban Officers' Association held quarterly meeting in chapel, 60 being present. R. L. Williams reviewed the book, "From Victory to Peace," after which a discussion followed. Ladies provided supper. The church has installed an electric organ in chapel.

Camberwell.—On Sept. 3 a large gathering attended closing meeting of an inspirational two weeks' mission led by T. H. Scambler and a team of college students. Miss A. Scarce was soloist, and the choir sang. Aged Mrs. Harris, a member since practically the commencement of the cause here, died during week. Members are supporting the work and Bible school.

Geelong.—One young lady was immersed at evening service on Aug. 27. On Tuesday the church tendered a farewell social to Mrs. Lennane, who leaves to make her home in Albury. She served the church in many ways—as organist, leader of J.C.E., Bible school pianist, and teacher. She was the recipient of several presentations, and speakers referred to her outstanding service. Mr. Macnaughtan leaves Geelong this week to conduct a brief mission at Shepparton.

Montrose.—At S.S. examination the five scholars from school obtained two merits and three passes. Church meetings keep up fairly well. During last month the preacher, Mr. Fisher, changed with Mr. Thurgood, of Colac; and Mr. Page, of Croynod, and Mr. Bullimore occupied the platform during vacation whilst Mr. Fisher was at home. On Sept. 3 a nice meeting was held, and visitors were welcomed. The church was thankful to Mrs. McDonald, from Gardiner, for help at the organ.

Carlton (Lygon-st.).—On Aug. 26 a happy social evening was given to Miss T. Louey and R. Stevenson in view of their approaching marriage. They were presented with a cheque and best wishes from auxiliaries of church. There were good meetings on Sept. 3. K. W. Barton preached helpfully morning and evening. T. H. Scambler spoke to Bible class. The church wishes Mrs. S. R. Baker a speedy recovery from operation. Bible school is practising for anniversary under N. Haddow.

Melbourne (Swanston-st.).—On Sept. 3 the church co-operated in the King's call for a day of prayer and dedication. C. B. Nance-Kivell brought a special message for the day, and A. L. Gibson and A. Wilson assisted in the service, which was well attended. At night Alexander revival hymns were sung by choir and congregation and Mr. Nance-Kivell preached. Social service offering reached £15/4/6. Many visitors have been welcomed at services during the month, practically every State being represented.

Wangaratta.—On Aug. 20 South Wangaratta Bible school held a Children's Day service; offering was £2/12/-. On Aug. 27 the church combined with Baptist church in commencement of mission in their chapel. Mr. Lloyd took part and ladies' choir rendered an anthem. On Aug. 30 a social in connection with ladies' talent fund was enjoyed. On Aug. 20 the J.C.E. enjoyed a visit from Baptist J.C.E., who had charge of programme. During month visitors from Forces had fellowship—Ptes. L. Bangsund, W. Huggins and B. Franks. W. Gale gave gospel address on Aug. 13, when Ptes. Bangsund and B. Franks rendered a duet. Items have also been rendered by W. Huggins, G. Rymas, B. Franks and others.

Boronia.—August was a month of encouragement. All departments had good reports. Messages from E. L. Williams, and from brethren who spoke during his absence on conference work, have greatly helped. Social Service offering was over £17. Bible school reports increased attendances and new scholars in "Faithful Fishermen" rally. In scripture examination, among many other high markings were 1st prize, Miss Audrey Batterham, 100 per cent., and 3rd teachers' section to Miss G. Finger. Dr. W. A. Kemp was speaker at combined church service on Aug. 27. The church

has enjoyed fellowship with many visitors, among them F/O Maguire and Nurses Gwen and Connie Batterham.

Echuca.—Attendances for August were better than previous month, especially at evening services. On Aug. 27 W. Gale gave an excellent morning address, and at night his lantern lecture was enjoyed. The church regrets losing the Brazzell family, who have moved to Hopetoun. Foreign mission offering was over £5. S.S. has commenced partice for anniversary. Constance Thurrowgood obtained second place in examination in her division. Mission



The Chapel at Echuca.

Band met and Ladies' Auxiliary held a successful social evening, when over £6 was taken. An enjoyable afternoon was held at home of Mrs. Maslin. Men's training class members now preside at Lord's table. Mr. Thurrowgood attended preachers' refresher course. A past member has contributed the £9 needed to pay cost of piano for Sunday school.

Prahran.—On Aug. 20 Mr. Burns spoke at both services; an offering for social service was received. Tom Small, Laurie Allen and Reg. Braid have been home on leave. Duets were rendered at evening service on Aug. 27 by Miss Roberts and Mr. Jolly. At a pleasant Saturday evening on Sept. 2, over 100 were present, £8/10/- being raised for soldiers' parcels fund. National day of prayer was observed on Sept. 3. Mr. Burns gave appropriate messages. At well-attended evening meeting deacons helped, Mr. Sansom being soloist. Sunday school scholars, under leadership of Mr. Machin, are preparing for anniversary.

Essendon.—In absence of W. E. Jackel on holidays on Sept. 3, W. R. Hibbert and Mr. Wilson (Swanston-st.) gave enlightening addresses. Song services prior to gospel meetings are very successful under Mr. Forbes, choir-master. The church regrets losing Mr. and Mrs. J. F. Bridson, two valuable workers for many years, together with Mrs. Moss (sen.) and the two Misses Moss by transfer to another suburb. A farewell social was tendered on Aug. 28. Miss D. Goldsworthy and W. Murphy were congratulated on their coming marriage, celebrated by Mr. Jackel on Sept. 2. On Aug. 28 A. Moroney was morning speaker. In Bible school D. Anderson has been appointed secretary and Ian Mitchell assistant.

Kaniva.—Social service offering amounted to £53. Numerous visitors have been present at recent meetings, including J. C. Cunningham, who addressed meetings at Kaniva and Yearninga on Sept. 3. On Aug. 23 the school at Yearninga held a social evening in honor of Miss Joyce Hawker, and made a presentation. Kaniva folk gathered on 31st to honor Harold Wheaton and Miss Hawker, presenting them with a silver-mounted tray, prior to their marriage on Sept. 2; Mr. Earle officiated. At social evening, good wishes were also expressed to Miss Sylvia Wheaton who leaves for Bendigo to continue her nursing training. She received gifts from church and from local district hospital staff. An amount of £23 has been sent for famine relief in China.

World of Books

Preface to Peace With Japan

ONE result of the Pacific war has been to awaken Australians to the fact that the future of their nation is bound up with the events occurring in Asia. It is clear we cannot shut our ears to the demands of India, China, Malaya and Pacific Islands and live in peace. What shall be done to ensure that Japan will not disturb the peace? Any book bringing to our notice the important issues we must consider to make the world secure from the terrors of war should be read by leaders and scholars of the Christian church. Dr. Chas. I. McLaren, who was a professor of Neurology and Psychological Medicine, Severance Medical College, Korea, has written of his experiences in a Japanese prison. In this second book he discusses vital problems Christians must solve if we are to improve the position of Australia, and make it safe for future generations. Dr. McLaren considers we are at fault in maintaining a white Australia policy that arouses bitter reactions in the hearts and minds of the people of the East. Such a policy endangers Australia. Should it not be reconsidered in the light of Christian truths? Trade conditions in the East and in Australia must be levelled. We cannot continue to prosper in isolation, enjoying the products of cheap Eastern labor, and maintain higher standards of life here than in other countries. Does not Christ condemn selfishness in all its forms?

Dr. McLaren is concerned with the manner in which we are to behave toward Japan. He speaks of the need of defeating the Japanese military classes. It will not help to bring peace if these Japanese are to be left to their own fate. Under the influence of Shinto beliefs, these people hold to the idea of a divine destiny. The pride of this nationalism cannot be overcome by military defeat alone. Only the truths taught and lived by Christ will save Japan. A great missionary duty awaits the church at the close of the war. Only by carrying out a Christian programme will Japan be saved and Australia be preserved in the great events shaping themselves now in the Pacific.

Dr. McLaren could have presented his beliefs in a more orderly form, but nevertheless this ought not deter the book from having a wide circulation. I do not know of a statement made by an Australian Christian thinker that demands such urgent consideration in view of the vital problems it presents for discussion.

S. John Bacon is the publisher of this book of 150 pages, which is bound in a paper cover. "Preface to Peace," by Chas. I. McLaren, M.D. Price 4/6, posted 4/9s.

GOLDEN WEDDING.

OLIVER-BUTLER.—Mr. and Mrs. H. Oliver announce with pleasure the 50th anniversary of their marriage on Sept. 17, 1894, at Polkemet, by the late G. H. Browne. Present address, 42 Dimboola-rd., Horsham, Vic.

IN MEMORIAM

NORTHEAST.—In loving memory of my dear daughter, Dorothy Northeast, who was called home Sept. 13, 1942, aged 27 years. Memories are treasures no one can steal, Death leaves a wound no one can heal; Life is eternal, our love will remain, In God's own time we shall all meet again. —Inserted by her loving mother and sister Gladys.

PITTMAN.—In loving memory of my dear wife, Edna Grace, who passed away on Sept. 10, 1937.

"Brief life is here our portion;
Brief sorrow, short-lived care;
The life that knows no ending,
The tearless life, is there."

—Inserted by J. C. F. Pittman.

DEATH

STEELE.—On July 10, at Toowong, Brisbane, Amy, beloved wife of the late Professor B. D. Steele, second daughter of the late Mr. and Mrs. John Woodhead, "Kirklands," Surrey Hills, Victoria.

At rest with Christ and the loved ones gone before.

—Inserted by her loving sister, Mrs. Whelan, Chatswood.

COMING EVENTS

SEPTEMBER 17, 24 and 27.—Northcote Bible School Anniversary. Sept. 17, 11 a.m., W. T. Atkin; 3 p.m., A. E. White; 7 p.m., R. P. Morris. Sept. 24, 11 a.m., W. Hibburt; 3 p.m., B. J. Combridge; 7 p.m., W. T. Atkin. Wed., Sept. 27, 8 p.m., a Picture Talk in color by G. J. Andrews. Distribution of prizes. A welcome for all.

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Sept. 17.—Sin's Hour, but He Made It His!
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The Australian Christian

September 6, 1944

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Hated For My Name's Sake

Persecution

IT was with a full knowledge of future events that Christ warned his disciples that there were times when they would be hated because they followed him. This has been true in every age. Stories reaching the outside world from Hitler's Europe tell of thousands who suffer in concentration camps because Christ was honored above State or Hitler. Among recent stories is one of Pastor Martin Niemoller's father (Martin Niemoller has been in a concentration camp for about five years). Someone sympathised with the father because Martin was imprisoned, and the fearless old man replied, "It is hard to have Martin in prison, but it would have been harder still if God had wanted a martyr and our Martin had not been willing." Sometimes the missionary has suffered; often it is the native Christians who suffer when it does not seem wise to harm the missionary. Throughout the ages, native Christians have suffered violence; many have been faithful unto death and received the crown of life. National aspirations in India have often aroused the passions of men of the lower order. To many such, nationalism is merely another way of saying that the strongest religious party in India—namely Hinduism (260,000 million)—should rule. Christianity seems to run counter to these ideas and often disturbances take place.

Christians Beaten—Baramati

H. R. Coventry tells of an affair which took place at Baramati in July. Writing a week later, no mention is made of the disturbance, so we can assume that nothing further has happened. Our missionary writes: "A very serious turn in affairs occurred on Monday last, and three recent converts were beaten by Takaris from our colony. An effort is being made to reconvert these people and they are standing firm. This attack was the result. One of the men is still in the government hospital with stitches in a stab in the back. We understand that nine persons have been arrested by the police. On Saturday last the residents of the free colony were called together by me to re-elect their panch, or committee, to manage the sanitation, health, and conduct in the free colony. A section of the people refused to appoint a panch of a mixed nature, but demanded a Hindu panch. I said that as we had many Christians as well as Takaris living in the two colonies, that we should have a mixed panch. They refused, and said they would consider it at their meeting next Friday. I dismissed the meeting and told them we would see about it after a month or so. On Sunday some Takaris tried to stop Christians from taking drinking water from the little well provided for all in the colony. I was planned to go to Poona to a committee meeting of the evangelistic committee of the B.R.C.C. On Sunday I received a wire from the convener saying that owing to fever the meeting was postponed. I was on the spot. On Monday afternoon some words in quarrel were being exchanged among the women in the colony, but we did not think much of it. Just after 6 p.m. I set off on my cycle to the village to see the sub-inspector of police. At the main road bridge over the canal, I met Shivram with his mouth bleeding and shirt covered in blood, and two teeth knocked out. I asked the reason and he said five young Takaris had caught hold of him and beat him. I took him to the government hospital for treatment, in order to get a certificate. His companion had run for the police and the inspector came along. A crowd gathered and he

ordered them away. He asked me to send the Christians home. I did so, and they all started for their homes along the road leading back to the Magarey bungalow. They had not gone far when other Takaris came with sticks, etc., from the colony and attacked them. One was stabbed in the back and one had a big stone dropped on his head. The police were on the scene and all was quiet in a few moments. Please pray for us."



Takari Bhampta Christians.

Here are seen a father and daughter, who formerly belonged to the criminal tribes. Mr. V. Gaikwad, preacher, is also in the group. He, too, was of the Bhampta class. The recent trouble at Baramati was caused by the unconverted Takaris who sought to force converts back to Hinduism.

NEW HEBRIDES

Missionaries Arrive

FOLLOWING a letter from Mrs. Waterman telling of their safe arrival, word has also been received from Messrs. Finger and Saunders. Mrs. Waterman writes: "Ere we leave the ship I would like to write you. As I am, and have always been, a poor sailor, and as present-day shipping is much on a par with train travel for inconvenience, there has been much to be desired to have made this a good trip. It has been slow, rough, stormy and cold at first, but more pleasant as we progressed. I'm feeling very happy. Mr. Finger and Mr. Saunders met us, and we are all looking forward to the future. Until we are actually on Aoba and into the work, I feel one cannot give any impressions. Having touched at many islands, gone ashore at some, met many natives and missionaries, I have been getting a more thorough introduction to the people and the work and conditions than would have been the case had we gone straight to our station."

Mr. Finger adds: "As you see by above, we are at Santo. Business necessitated our sojourn here, hence the time was opportune. The ladies have arrived and seem to have enjoyed the trip—maybe otherwise than things appear. We are glad to welcome them, and

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

on arrival at Aoba, so will the people be. They are eagerly expecting." The arrival of building materials will keep the men busy for some time to come, and will probably mean Mr. Saunders remaining as long as possible. Much good work has been done in recent months, details of which can be given in later issues.

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Obituary

Mrs. Butcher

IN her 83rd year, Mrs. Butcher, a faithful member of the church at Bassendean, Western Australia, passed to her reward on Aug. 9. Our sister was seldom absent from the services of the church. A member of churches of Christ for over 60 years, she and her husband came from England (where they were in membership with the church at Chelsea) to Glenferrie, Victoria, in 1885. They came to W.A. in 1893, before Lake-st. church was founded, and met with members in the Temperance Hall, Museum-st. While they were living at Maida Vale, the Bassendean church was formed, and the family became foundation members in 1912. Prior to that they met in Berry's house in Maida Vale. Her husband predeceased her some six years ago. Her last evening and her last day were typical of her long and active life. She spent the previous evening looking through some books for extracts for a message she intended to give at the Old Ladies' Home at Guildford. She had a bag packed the following day, apparently intending to visit someone on a mission of help and encouragement. She was doing crochet work for the Red Cross in the afternoon of that day (August 9). While still at her work she was taken suddenly ill and died within the hour. A large company gathered at the Karrakatta Cemetery, where a service was held in the crematorium. It is with a sense of gratitude to God that we think of her, and feel that it was a privilege to have known her.—I.N.

L. H. Crosby

ON Sunday, Aug. 13, Louis Henry Crosby received the home-call. For some little time his health had been causing anxiety, but the passing came suddenly to him. As a young man our brother preached for several years for the church at Willunga, and also in the Goolwa and Currency Creek districts. Later he took up business life on Yorke Peninsula. Coming later to Adelaide, Mr. Crosby took up residence in Prospect. For many years he served the church in this place as a deacon, holding the office for some time as chairman of the board. The week prior to his death he had been made a life member of the board. He served the Prospect Council for 10 years, and as a councillor was held in high esteem in the district. He was particularly interested in the welfare of children, and took a prominent part in the establishment of the children's playground in Prospect. Mr. Crosby was an office-holder in the Loyal Orange Institution of Australia. He was deeply interested in the work of the Morialta Protestant Children's Home, and was a past president of that institution. Temperance work also claimed his attention, and often, in various places in the State, he assisted the South Australian Temperance Alliance in field day services. He was a past chief ruler of the Albert District of Rechabites, and a trustee of the order. He was an upright and honorable Christian man in all of life's intentions. He served the kingdom of God so well because he served the kingdom of men so faithfully. There are two sons of the marriage—Keith, in England, and Dr. Ray, of Hindmarsh—who will ever be able to cherish the memory of a good father. The funeral took place at the Dudley Park Cemetery on Monday, Aug. 14. The service at the grave was conducted by the writer and Chas. Schwab, Mr. Bowey, of the Rechabites, also speaking a word. To Mrs. Crosby and all related to him by the ties of blood, we offer our sincere Christian sympathy. "We commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." For a life so faithfully lived we have to thank God. We know that in the heavenly Father's home we shall meet again.—J. E. Shipway.

T. G. McKenzie Mason

YET another of those whose lives have been woven into the history of the New Testament church in this and other States has laid aside the plough and sickle in answer to his Master's call. T. G. Mason passed from the eventide of a long life of service into the dawning of his eternal day on Aug. 11. In December of last year his wife preceded him; and enfeebled by a recent accident and the weight of his 76 years, our brother seemed unable to regain his vigor after that blow. Beside serving in other States, I understand he ministered with West Moreton, Boonah, Ann-st., Maryborough, Gympie and Kingaroy, the latter 1919-1922. His last years were spent in semi-retirement, ministering to a few brethren at Nanango, and otherwise helping freely the various nonconformist bodies of that town. No one was held in higher esteem as a Christian citizen than he. His exemplary life and brotherly disposition endeared him to all. The immediate cause of death was heart trouble. On the 12th his body was carried from the Presbyterian church building, where previously a service was conducted by the Presbyterian minister, Mr. Innes, C. F. Adermann (Federal president), and the Kingaroy evangelist. Preceding the casket to the graveside were representative ministers of church of Christ, Presbyterian, Anglican, Methodist, Baptist and Salvation Army, where several assisted.—H.C.S.

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 crossring. The insertion of a letter does not imply editorial approval of its contents.—Ed.)

FINANCIAL APPEALS

IN the course of our development as a brotherhood, we are facing increasing problems in relation to the many financial appeals on behalf of our multiplying and expanding brotherhood causes. The preacher is becoming almost bewildered as, in rapid succession, appeals press on him for "strong support" of these agencies, since "he is the key man." In the midst of his energetic response (if he should happen to give that) he is left wondering what his real calling is, anyway.

Church members haven't time to relax from one "great effort" before another pressing appeal is presented. By the very nature of their activities, some agencies make a stronger interest appeal than others. So that, when the appeal of an agency of a less spectacular character follows on, it is at a disadvantage, and does not always receive the support it merits.

At the present time in South Australia, the offering for one agency is not received at the date adopted by the other States, owing to another cause disputing the right of this new cause to encroach on its promotional period.

There are many amongst us who believe the time has come when our Australian brotherhood should follow the example of our American churches, and implement some form of unified promotion of all our brotherhood causes. If I may, I should like to suggest that our Federal conference consider the appointment of a committee for the study of this problem with a view of bringing its "findings" to a succeeding conference.—W. F. Nankivell, Unley, S.A.

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(John 13: 1, 34, 35)

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lift of the tides. But in time he recognised
a greater wonder which he terms "as fine a
miracle as there is." "How somebody's life,
without the attachment of string or rope, will
raise a boy from low level to high and change
all his goings." It is such a miracle that
John would publish as he testifies to Christ's
love to the uttermost, and to every Christian's
duty.

Here is the great New Testament pattern,
the strong Son of God, a young man in the
midst of young men, loving them to some
purpose! Consider: (a) The active humility.
Nothing he could do for youth seemed too
hard or menial, he loved them so much. (b)
The far-seeing motives. There is a high, moral
objective in all his contacts and dealings. His
is love that cleanses, recovers and lifts. (c)
The individualising persistence. A faithful
gesture and a challenging urge for Judas. For
Peter there are warnings, promises and prayers.

How urgent is the necessity for just such
creative, Christlike loving in our local setting,
thus enriching and warming our fellowship, and
renewing the fine miracle for youth.—G. J.
Andrews.

THOUGHT

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