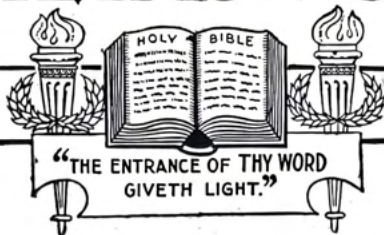


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Anti-Semitic Propaganda

THE revolting behaviour of some European peoples toward the Jews rightly arouses righteous indignation within us. Those beastly crimes committed against innocent and law-abiding Jews were the climax of a gradual change in social outlook created by anti-Semitic propaganda. As a people, we have prided ourselves upon the tolerant attitude we have adopted toward others and especially toward the Jews. Such deeds of cruelty as those permitted in European lands could not, we have believed, be performed in Australia. However there is proof suggesting the growth of anti-Semitism in America and now in this island continent. Unless we can support our protests against this evil, so contrary to elementary British justice, with strong, logical counter-arguments in word and deed, those who foster this anti-Semitism will continue their cruel campaign.

THERE is a suggestion that the Jewish peoples have brought this hatred upon themselves by crucifying Christ. Some of their scholars, being conscious of this stigma, have sought to thrust the blame of the crucifixion upon the Romans. However, Peter, one of their own countrymen, speaking to the Jews said, "Let all the house of Israel therefore know assuredly, that God hath made him both Lord and Christ, *this Jesus whom ye crucified.*" Of that crime many repented on the Day of Pentecost and in the weeks that followed. No doubt the tribes of Israel will not find peace until their eyes have been opened to the truth concerning Jesus the Christ. When will that be? Leon Bloy, a French writer quoted by Nicolas Berdyaev, wrote, "The Jews will be transformed only when Christ descends from the cross, and Christ can descend from the cross only when the Jews are transformed." There is a sense in which the denial of Christ by a people involves him in a continuous period of crucifixion, which in addition means that, while Christ

suffers, the people endure the anguish involved in their denial. However, the death of Christ was not the result of the sins of Israel alone; for the sins of all nations nailed Jesus to the cross. We, too, must accept a share of the blame.

Let us bear in mind that Christ, on that sad day, did not entertain revenge, but seeking mercy for those who were so cruel, cried, "Father, forgive them, for they know not what they do." Paul also rose above bitterness. He so desired a change in the heart of Israel that he declared he would permit himself to be blotted out of existence if, thereby, his country-men might be saved.

With such examples of tolerance, ought we, as Christians, permit anti-Semitism to develop? We must endorse the words of Nicholas Berdyaev when he says, "Hatred of the Jews is a non-Christian feeling. Christians ought to treat the Jews in a Christian manner."

ANOTHER reason for the growth of a bitterness toward the Jews may be found in their resistance, as a community among communities, to conform to the ideas of the larger groups of people within the nation. Pressure by larger communities on smaller groups is the method used to gain unity within a nation. Where nationalism is strong, those groups that resist are marked out and are subjected to various kinds of persecution. This pressure is felt also by smaller religious groups. Efforts are made, consciously or unconsciously, to humiliate them. There was a time when the Restoration Movement had to defend its orthodoxy at the law-court. Sometimes the success of a religious reformation movement is due to the willingness of the members of the group to stand firm to their beliefs and to refuse to allow the pressure of large church denominations force them to conform to the more popular beliefs and practices in church life. Only courage enables a group to stand its ground over a long period. Now the Jewish community stands apart from the rest of society, and is, therefore, subject to pressure which takes in some places the form of horrible anti-Semitic practices. The heroic behaviour of the Jewish community is deserving of a better deal in democratic countries; and the test of a true democracy is that, within it, the rights of minorities are respected. Unless we banish anti-Semitism and similar attitudes toward minorities, we shall lose our democratic state to something like Fascism. Therefore, in the name of democracy, we ask for tolerance and justice for the Jewish community.



In the parable of the Good Samaritan, Jesus taught men to be good neighbors and overcome evil with good.

(Continued on page 339)

Magnifying Our Office

To the Christians at Rome the Apostle Paul wrote: "I magnify mine office." Do all who read have a fair idea of what he meant? Are they right who would use the apostle's words to justify their standing upon their dignity or magnifying themselves?

Some time ago the newspapers announced that the Speaker of the House of Representatives and the President of the Senate absented themselves from the official dinner arranged in honor of our royal Governor-General. It was because of a matter of precedence and dignity of office. The President was reported as explaining: "It is just that the Speaker and I want to uphold the



A. R. Main, M.A.

high offices we hold and must make some protest against actions that demean these offices." Some may erroneously imagine that this—whether blameworthy or most admirable—is the kind of magnifying which Paul had in mind.

How Not to Do It

Dignity and self-respect are good things, though it is hard at times to say where they pass into something not so good.

We may see in church life the wrong kind of magnification of office. The New Testament eldership was a most honorable office, and continued to be so as long as the bishops remembered that they were not over-lords but shepherds of the flock under the great Chief Shepherd or Archbishop. Yet by gradual declension (or ascension, as some might deem it) from the scriptural order there developed the hierarchy and the papacy. Many scholars believe that Diotrephes, whose detestable attitude was rebuked by the Apostle John, was an elder or bishop. Many bishops have been successors of Diotrephes and far from being in the apostolic succession. I have heard of some in churches pleading for a return to New Testament order. Imagine a man appointed an elder in a small local congregation who, when he moved away to a far distant church thought he had the right to exercise boss rule there!

There have been deacons who sought to rule, forgetting that the meaning of their name was "servants." I have heard, also, of a church which by a vote turned all its deacons into elders, and later reduced their status by a kind of reverse vote. Bishops are not to be made—or unmade—that way. Deacons "that have served [not "ruled"] well gain to themselves a good standing."

No wonder the apostle gives such emphatic teaching regarding the qualifications of elders and deacons, and also warning against the

Taking Paul's words, "I magnify mine office," as a basis, A. R. Main, M.A., principal-emeritus of the Bible College, N.S.W., writes this timely article.

appointment of novices. Advancement to or in office seems to have a remarkable effect on small-minded men. Witness our bureaucrats! Their visible swelling may cause some amusement, but vainglorious inefficients can do much harm to church and state.

Preachers can rightly magnify their office, and nearly all of our preachers do so. But even a preacher may exhibit the wrong kind of magnification. I have heard preachers talk of "my church" and "my officers," and even one who complained when elders had asked somebody to occupy what he called "my platform."

Some readers may recall the book "One Foot in Heaven" and the paragraph in which the author, Hartzell Spence, writes ostensibly of his father, a Methodist minister. "In the church Father insisted on being the chief executive. When he gave orders he expected obedience." But he found difficulty at Park Hill church, Denver, Colorado, where "almost every male member of his congregation was also an executive, accustomed to giving orders and having them obeyed." So there were delays and "conferences" which held matters up. "Exasperated by this conservative procedure," the author writes, "Father one night told his official board, 'When you press a button down-town everybody jumps; but when I ring nobody jumps.'" That kind of thing finds no justification in Romans 11: 13.

The Apostle's Example

Enough of the wrong kind of magnifying. While it is well to take warning from the

errors into which some have fallen, it is better to consider what the apostle meant, it is to follow his example. The full sentence recommending to the present theme reads in the common version as follows: "For I speak to you Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office: if by which are my flesh, and might save some of them" (Rom. 11: 13, 14). The Revised Version has some alterations, and reads, in part: "Inasmuch then as I am an apostle of Gentiles, I glorify my ministry." "Glorify" and "magnify" are somewhat better than "magnify" and "office," but make little difference. The apostle, who in other places tells of his having received a commission to be an apostle to the Gentiles, here declares that he glorified his ministry by a faithful discharge of duty, and that he trusts that his success in turning Gentiles to Christ will be so great that his Jewish brethren would be stirred to emulation and that some of them might be saved. The apostle of the Gentiles had "great sorrow and unceasing pain" in his heart because his kinsmen continued to reject Christ. His passion for souls was not limited to Jew or Gentile; he would that all men for whom the Saviour died might turn from their sin and be saved.

We do well to remember that it was by his faithfulness to the call he had received, by being active in discharge of his duty to the full extent of his ability, that Paul magnified his office (or glorified his ministry). This was a far grander way of doing so than by merely thinking of his own dignity or that of his office, exalted as his calling undoubtedly was.

Our office will not be so high as that of the Apostle Paul; but, be it high or low, we may be so faithful in it that the Lord will be honored and men be blessed. Thus would we magnify it. Let us give diligence to glorify our ministry as the apostle did, by singleness of purpose and whole-hearted devotion. May we have such a love for Christ, zeal and enthusiasm in Christian service, and passion for souls as Paul possessed. Also let us ever act as if we believed Christianity to be the best way of life. Our office will be truly magnified if the will of God be done by us, so that his saving power is experienced by others.



Ye Are My Witnesses

Philippa Dare.



WE dare not make excuses vain
When we have "stepped aside,"
And blaming "this weak earthy frame"
Pass on quite satisfied.
We must not call them "trifling things"—
Evading tax and fare,
Taking advantage—"pulling strings,"
That just won't pull foursquare;
And coupon cheating! keeping books
Belonging to another;
Those spiteful tales—those jealous looks!
Impatience with one's brother.
And let's not act pretentious,
For "Blessed are the meek";
Let's be more conscientious
To turn the "other cheek."
We've spurned so oft that "second mile,"
Instead, with haughty eye,
With thoughts on SELF—no welcome smile,
We leave some soul to die!
All this and more, we're shamed to state,
Has marred our witness here!
"What! Narrow is the way and straight?"
The world says with a sneer.

Lord, make us conscientious,
And oh! much less pretentious,
So neighbor, most contentious,
May lay no charge against us.

Church-Men's Society

PLANS TO REACH RETURNED MEN OF FORCES.

Men of Victorian churches of Christ to band together for mutual help, community service, and brotherhood tasks.



Calling All Men.

A RECENT Victorian conference affirmed the desirability of grouping the men of the churches. Men enjoy the society of other men. Men tend to become great pals when thrown together. There is perhaps no companionship more highly valued than that amongst men in the fighting services. Banded together, men fortify one another and morale is maintained. So both in peace and war great things are accomplished.

A Men's Movement in the Churches is Overdue

Manpower is a word with which the war has made us familiar. Too often the church has had to depend too much on the women of the church. Their fine service is beyond all praise. In Victoria they have shown by their mission bands what can be done by banding together. Why should not the men get together in similar fashion? There are stern tasks ahead of the churches. The utmost use of manpower is necessary.

the conference executive. Members of the board will, by propaganda and personal visitation, seek to establish societies in the churches and in every way possible to encourage the development of strong, active groups of men. The board will receive and distribute monies contributed by societies for brotherhood work.

A C.M.S. in Each Church This Conference Year May be Taken as the Board's Initial Slogan

We must act now or never as far as the men of the Forces are concerned. No attempt will be made to have complete uniformity in societies. Only in name, general aims and financial target will uniformity be sought.

C.M.S. aim may be stated thus: Good fellowship, general enlightenment, co-operative service in church and community. Membership will be on broadest lines; open to all men of the community who are prepared to interest themselves in the aims of the society.

Times and types of meetings will vary. It

is hoped that each society will meet at least monthly. It is suggested that where possible meetings be on Sunday afternoons, following the Bible school, this being an hour when most men are free. Tea together following the meeting is also suggested. This makes a happy hour in which men, women and young people may join. The gathering at tea will naturally merge into the evening service. The type of meeting will be left to each society to determine. Some may follow the lines of a mutual improvement society, with readings, addresses, debates, and with criticism to follow. In some cases Bible study lines may be followed. Probably an address, followed by

discussion, will be the plan in many places. Addresses can be on any topic likely to be of interest. Let men talk of the things they know, and helpful discussion will follow. Visiting speakers may be used from time to time. Where meetings are held during the week, they might also cover physical and recreational activities. Each society may well adopt some practical local aim. Groups of men have been known to tend the church grounds, paint the buildings, unite to help some needy family in other than financial ways. One group is remembered which carried on open-air work for years.

A Financial Target Rightly Belongs to Such a Scheme

To aim at nothing is to hit nothing. To have a financial objective adds zest. There is almost no limit to what church-men could

do if sufficiently aroused. The young men of the Methodist Church founded, and have made an outstanding success of a babies' home at South Yarra. The thought of such a scheme stirs a man's blood. Some day some such aim may be put before the men of our churches. For the present there is a highly important and urgent task. Nobody else is doing it. It is to provide buildings and equipment for our youth camp sites at Monbulk and Hall's Gap. We have the sites, but large accommodation must be made for our young people. Some thousands of pounds will be needed for this important work. And the work can go ahead at an early date if it can be known that the men of our Victorian churches are going to see it through. Already a number of men have done some excellent work at Monbulk.

Societies will be asked for an annual affiliation fee of five shillings, this to pay incidental expenses of the C.M.S. Board. In addition, societies will be expected to obtain from each member one shilling per month, and the board will provide an easy plan for collecting these amounts. All of this money will go towards the present financial target mentioned. The youth of our churches to-day are the men and women of the churches to-morrow. Let the young people know that the manhood of the churches is vitally interested in them.

This whole scheme was placed before a recent meeting of the Victorian preachers, and was heartily supported as a plan likely to be of great benefit. At an early date every Victorian church will be contacted and urged to form a society. Churches desiring an early start should write the secretary of the C.M.S. Board, Mr. F. N. Lee, 430 St. Georges-rd., Thornbury.—R. Enniss.

Anti-Semitic Propaganda

(Continued from front page.)

OUR final point concerns the reactions of some average people toward those who outstrip them in the race of life. We tend to be jealous of those who make greater progress than we do. The more able persons are not always popular amongst us. A feeling of inferiority is expressed sometimes in bitter words and actions. Now among the Jews there have been brilliant scholars, statesmen, scientists, and soldiers. In business they have revealed both industry and perception above the average. Do not let us take up a mean attitude toward the Jews because some have superior abilities, but be big enough to give praise and honor where it is due. There are Jews who do not maintain the highest moral code in business. But are there not some Gentiles who likewise err? The failures of the few ought not prejudice us against the majority. As Christians we must rise above the pettiness of life, and thus, through the dignity of Christian manhood and womanhood, commend Christ to all men, and particularly to the Jews.

VIRTUE

VIRTUE is the common bond of all perfections, and the centre of all felicities. She makes a man discreet, circumspect, sagacious, prudent, sage, brave, honest, reflective, happy, accommodating, truthful, and a universal hero. Three S's render a man happy; Sanctity, Soundness of Body, and Sageness. Virtue is the sun of the social world, and has for hemisphere a good conscience. She is so beautiful that she finds favor with all men. Nothing is loveable but virtue, and nothing detestable but vice. Virtue alone is serious, and all else is but jest. One should measure capacity and greatness according to virtue, and not according to the circumstances of fortune. Virtue alone is sufficient to herself; she makes all men loveable in life, and memorable in death.—Gracian.



Let's Form a C.M.S.

Now as Never Before a Men's Movement is Necessary

Thousands of men will shortly be discharged from the Services. Large numbers of them are our own boys, now grown into fine manhood. They have been in a man's job and have done it well. It will not be easy for them to settle down. They have had bitter and embittering experiences. They have missed so many fine things while away. Many have lost life's bright chances. They will need all our sympathy and tact. It may well mean a lot to them to find a Church Men's Society, with warm fellowship and a challenging programme.

A C.M.S. Board Has Been Appointed to Make Plans

The Victorian Conference Executive has entrusted the inauguration of this movement to the following men: G. J. Andrews, A. W. Cleland, R. Enniss, W. Gale, W. G. Graham, W. R. Hibbert, F. N. Lee and T. R. Morris. These will be responsible to conference through

The Australian Christian

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A Forty Years' Ministry

W. C. Brooker of Queenstown, S.A., Honored

W. C. BROOKER, preacher of church at Queenstown, S.A., celebrated on July 15 the fortieth anniversary of the commencement of his ministry with Queenstown church.

Mr. Brooker is loved by fellow preachers, church members and citizens of Port Adelaide.



W. C. Brooker.

Frequently messages from all over the community refer very highly to his life and work.

Throughout the forty years of his ministry at Queenstown he has served faithfully and efficiently. His morning expository addresses upon the morning lesson as per our almanac have been listened to with great attention. His Sunday evening messages have been full of

evangelistic fervor. He has been missionary for fifteen missions away from Queenstown, and has conducted sixteen missions at Queenstown, three in the tent and the others in the chapel. During these special efforts Mr. Brooker has been greatly helped by fourteen different song-leaders. In the year 1921 he was called to be missionary in a combined effort in a tent; churches at York, Croydon, Hindmarsh and Queenstown united, and Mr. Morphet was the song-leader, the total number of confessions being 124. In 1925, after having served the church for twenty years, he was asked by the officers to conduct a tent mission at Queenstown with G. M. Cox as song-leader. The mission lasted for five weeks, and 102 made their confession. There were 36 baptisms one night, and on one Sunday morning Mr. Brooker extended the right hand of Christian fellowship to 64 persons in the tent.

Queenstown church is a brotherhood church, and has given consent for Mr. Brooker to help in different departments.

Besides serving on the Federal F.M. Board and State Home Mission Committee, he has been president of State conference for a year and president of the Federal Conference from 1916-1920. In the interests of Federal work Mr. Brooker visited Victoria, Tasmania, Western Australia and South Australia.

During the forty years' ministry at Queenstown, an average of thirty additions has been added to church each year, the lowest number being four, the highest 114. In that period the church has purchased three houses, built six class-rooms, furnished same, and paid off a property debt of £1450. A fund has been started so as to erect a building for school and other purposes.

From Queenstown, churches have branched out to Semaphore and Cheltenham; it is hoped another will commence at Albert Park.

The church thanks God for such a ministry of one who is so faithful to the word, and hopes that Mr. Brooker will be spared to minister for some years to come. His wise and valuable counsel is still sought, not only by members of church, but by whole of district.

Notes on Various Topics

The Prime Minister's Death

THE death of the Prime Minister (Mr. John Curtin) has caused unusual sorrow and evoked world-wide expressions of sympathy. Amongst the reasons for this, two may be specially mentioned. First, the high regard in which Mr. Curtin as a man was held. It was good to read the expressions of regard and warm friendship which came not only from his own party but from those regarded as political foes. So cordial were these that they raised the thought of how good it would be for the country if political discussions could always take place without bitterness and asperity. Second, it is felt that it was Mr. Curtin's devotion to duty and his work during years of heavy strain and responsibility which made the burden too great and shortened his life. It has been said that his was a war casualty, and that he died fighting for his country. The great crowds who gathered at funeral and memorial services bore witness to the esteem in which Mr. Curtin was held. The unusually high honor of a service in Westminster Abbey is a recognition of his qualities as a man and political leader.

The death of the Prime Minister calls attention to the heavy burdens which our leaders are called upon to bear, especially in wartime. The rancour and bitterness of political

strife, and harsh criticism make their task heavier. Mr. Fadden, leader of the Country Party, says that "a little practical humanity towards our leaders could well replace the unfounded criticism which is too often their lot."

Depreciatory Labels

I have often expressed a strong dislike of the attachment of depreciatory or abusive labels to those from whom we differ. There is much harm and no gain in the adoption of such a practice. It is easy for a good man, loyal to truth and to Christ, to have his reputation lowered by the use of a label which he repudiates as definitely as would its user. In religion terms like "liberal" and "conservative," "fundamentalist" and "modernist," had better be avoided. Without careful definition and a generally accepted meaning, such words are liable to great misuse. In the political sphere, similar dangers arise. Words like "socialist" and "communist" may be used as convenient names for discrediting a man who thinks he is carrying out the principles of the Sermon on the Mount. In my recent reading I have noted more than one objection to the facile labeller (and libeller) who finds the word "fascist" a very convenient weapon of abuse. One may have a hatred of fascist and Nazi wrongs and yet protest

against the evil practice. One protestor was Zbigniew Grabowski, Polish author of an article in "The Nineteenth Century and After," who, after referring to the need of combating Fascism wrote: "We should not allow the words 'Fascist' and 'Fascism' to deteriorate into a sort of cheap gibe. Let me recall that significant story which came from America recently about a soldier who felt highly offended when a girl called him a 'Fascist.' When the judge asked the girl what she meant by it, she replied with a perfectly innocent expression: 'Well, I call everyone I do not like a Fascist.' This sort of abuse seems to be gaining rapidly in popularity even in some democratic countries."—A. R. MAIN.

Our Young People

W. R. Hibburt

WESTERN AUSTRALIA

LAKE-ST. reports increased school membership following special week-day activities. Happy hour sessions were held in the school hall conducted by J. K. Robinson, A. G. Elliott, M.A., and "Uncle Mac." Attendances reached 340.

A LEAP FORWARD

G. R. STIRLING, B.A., who touched down recently on Australian soil, after a successful ministry in New Zealand as Dominion youth director, is to be welcomed at a tea and public meeting at Grote-st. on July 24, as youth director in South Australia. Our brethren are to be congratulated on their zeal for youth work and their choice of a leader. It is hoped that the State will make its worthwhile contribution to the new day and a Federal fellowship of youth.

NATIONAL CONVENTION OF SUNDAY SCHOOL AND YOUTH WORKERS

THE venue for this year's conference, arranged by the National Council of Religious Education, is Sydney, where interstate delegates will meet in St. Stephen's Church from Sept. 5 to 10. The convention theme, "Christian Youth in a Changing World," will be followed in addresses, discussions, demonstrations, and exhibition of teaching aids. Closing date for registrations is August 25.

A QUEENSLAND RECORD

QUEENSLAND reports that record number of 28 schools participated in scripture examination.

Monthly training classes for kindergarten workers are now in progress.

A State-wide survey is being taken to reach isolated scholars with a view to providing correspondence lessons.

Investigations for a suitable camp site are nearing finality.

VICTORIA

VARIETY in Victorian youth activities is an evidence of present vitality. Sunday activities are supplemented by purposeful through-the-week activities. The tennis association directs the games of upwards of 600 players each week. On Saturday, June 30, the following combined activities took place: Second Degree Good Companion basketball tournament; Explorer Clubs' indoor rally at North Richmond; Christian Endeavor rally at the Christian Club; a talent quest by South-eastern District Fellowship; and a concert at Northcote in aid of camp funds and Dhond Hospital.

Ups and Downs of an Itinerant

If we could foretell the blessings God has for us just round the corner, maybe we would count any hardship of little consequence in the work of Christ.

On the Trail

WE filled up our bullock-cart with all the things needful for four men on a two-weeks' camping expedition, and covered the fifteen miles along the main Indapur road in three and a half hours, which was not a bad performance for our two young bullocks. In front of a very interested audience of young men, who happened to be returning from the fields at that time, Mr. L. Kamble, our preacher, Rama the driver, and I erected our little tent on some government ground near the village of Lasurna. That evening we had a visit from a man who lived in a neighboring hamlet, who told us how that two months previous there had been a robbery at the Public Works Department store, which was only a stone's throw away from our tent. He described how the wall had been broken down in one place and much material stolen. Because of this, even the caretaker would not live there, but visited the place from a village about three miles away. The story seemed rather grim, and an ill omen to the people of the village, but we did not really feel disturbed about things. That night we slept the peaceful sleep of the righteous, the men in the tent and I in the cart with the hay for a mattress. The stores and personal belongings were put at the back of the tent.

"A Thief in the Night"

Rising in the morning, we found that someone had lifted the back of the tent and helped themselves to all our flour, a case containing all my belongings, and the gramophone and Marathi records. Having nothing to eat except a small quantity of rice, I took the first bus back to Baramati and sent out stores for the men. The next day the police held their enquiry, and some time later the trunk was found broken open, out in the fields, but most of the little things that are so hard to replace these days were either missing or broken to pieces. The Marathi records that we had found so helpful in our village work were found smashed and strewn about the field. The trunk itself can be repaired, but most everything else was lost. Well, it is no good crying over spilt milk, so I am carrying on with a smaller trunk and a less pretentious outfit. In spite of rationing, stores can be replenished, and the Lord has not allowed us to want for any good thing yet. The day after the robbery our blessings began. A young man (Fukaram) from among the Mahar people came to say that he had been wanting to become a Christian for three years and now desired to be baptised. This was not one of the young men who had been taught by the late Mr. J. Barse, who had labored in the district for seventeen years, but we were hoping that some whom he had taught would come. We were not disappointed, for the next day Chimanlal, one

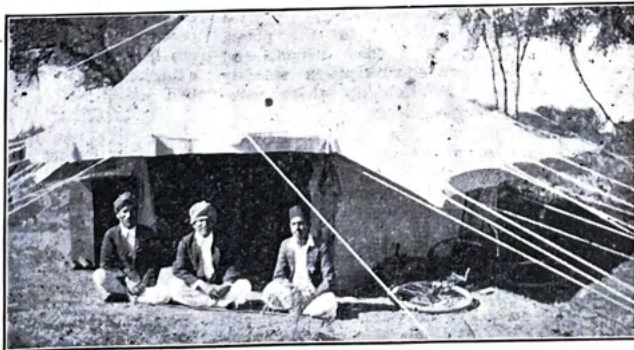
of Mr. Barse's boys, came and expressed his readiness to join Tukaram that they both might be baptised into Christ together.

Joy of Sinners Repenting

We were all so overjoyed that the robbery was almost forgotten. These two young men were not ignorant of the way of salvation, and as they are educated up to the sixth and seventh standards, we might expect them to be of use in helping to spread the gospel later. As it was their wish to be baptised soon, we decided that the ceremony might be performed not far from the tent. In all we had ten representatives of the church at Baramati to witness the ceremony, when we baptised these two in the canal near their village. Everyone's heart was full of joy and praise to God, and we felt that others might come soon to join them. Several others had come and expressed desire, but we were not convinced that they were ready to take a stand yet. These young men assure us that all their friends will come eventually, but at present they are working hard in the sugar factory, and it is hard to contact them even on their days off. When the slack season comes, we hope to be able to see them all again, and help many of them to a fuller understanding of Christ and his way.

May They Grow in Grace and Knowledge

We gave each man a Testament, and they have gone ahead reading. Mr. L. Kamble has been able to keep in contact with the village by going down on their bazaar day. Tukaram has learned the Lord's prayer, and is asking for a hymnbook. He is also eager to come to Baramati and to get more teaching if the proposed Bible class is started. He wants to learn more of God's word so that he may help his own folks. Tukaram has relations at Bavada, and we hope that he will be equipped well enough to help us influence



Indian Preachers Outside Tent.

Such tents form part of valuable equipment for bringing the word of life.

these people to take a stand for Christ. We know that they understand sufficient to make a stand, but for some reason or other they are holding back. May we soon be rejoicing at another victory for Christ, when the Lord adds to his church these also who are being saved.—C. G. V. Thomas.

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.

The Home Circle

J. C. F. Pittman

RAIN

THE trees and grasses looked and listened, The hills did likewise; Only man put up his umbrella—and grumbled, and grumbled."

THE ENEMIES' FATE

A KING, before he ascended the throne, declared that he would destroy all his enemies. Afterwards the people were surprised that he treated them all with great kindness. Some of his friends reminded him of what he had said. "And have I not destroyed my enemies?" he asked. "I have changed them into friends."

A GOOD ANSWER

AN old Scotch lady had a difference with her pastor that was very serious, but for all that she never missed a service. When someone asked her how she could take this course, she said: "I have no quarrel with the gospel nor with the Lord, and I will not allow myself to stay away from the Lord's house because I have a difference with the minister."

TRUE LIVING

I HAVE a life with Christ to live, But, ere I live it, must I wait Till learning can clear answer give Of this and that book's date? I have a life in Christ to live, I have a death in Christ to die, And must I wait till science give All doubts a full reply?

—J. C. Shairp.

CREDIT

ON one occasion a man thoughtlessly put a crown-piece into the plate instead of a penny, and staring at its white and precious face, asked to have it back and was refused. "In once, in for ever." "Aweel, aweel," grunted he, "I'll get credit for it in heaven." "Na, na," said Jeems, "ye'll get credit only for the penny!"—From John Brown's "Jeems the Doorkeeper."

The Family Altar

TOPIC.—THE TRAITOR'S KISS

- July 23—Psalm 1.
- " 24—Hebrews 6: 1-8.
- " 25—2 Peter 4: 1-16.
- " 26—2 Peter 4: 17-22.
- " 27—Jude 5-21.
- " 28—Mark 14: 43-65.
- " 29—Psalm 34; Mark 14: 66-72.

WELL might we tremble as we read of the traitor's kiss! Surely no vile professor could sink to a lower depth of infamy than did Judas. And what makes the betrayal kiss a sin of the deepest dye is that he who gave it was one of the chosen few, a subject of special care and peculiar privileges; made treasurer of the little band of disciples. The fall of Judas was not so sudden as it first appears; for some time there were preparatory processes at work. There was a gradual but sure deterioration from bad to worse, culminating in the anti-climax of the betrayal of Christ. Let us all beware lest by yielding to this temptation or that, or neglecting God's house and ordinances, or formally engaging in acts of devotion whilst our hearts are out of harmony with the Infinite, we finally deny or betray our Saviour.

Here and There

Wilkie J. Thomson, preacher of Long Plains, S.A., is becoming known as a broadcaster of stories. During July he is to broadcast twice over the national stations in South Australia.

The "Christian World" says that President Truman, of America, is a man of prayer. For some years he has been in the habit of meeting with a group of Senators and some newspaper men for a breakfast hour of prayer.

Dr. Wellington Koo, Chinese Ambassador in London, it is reported, has stated that since the outbreak of China's war with Japan, forty millions of Chinese have learned to read. That is to say, in seven years one-tenth of the people have become literate.

The Rain Has Come

*THE rain has come and Nature fair
Rejoices in the humid air.
Glad zephyrs sigh with joy profound
Cavorting o'er the quickened ground.
Gay waterfalls and creeks repair
The flow of patient rivers where
'Mid mossy rock and maidenhair
Blithe torrents through the vale resound,
The rain has come.*

*The willows wave good-bye to care
For drought has vanished in despair.
Bright pastures green will soon abound.
The husbandman new faith has found
And murmurs, as in thankful prayer,
The rain has come.*

—Geo. W. Furrage, "The Messenger."

"More than 2,500,000 Jews wander over the world homeless and stateless. Their plight is our concern. It cannot be repeated too often that 'the Jewish problem' is in reality 'a Christian problem.'"

G. J. Andrews, preacher of church at Carnegie, Vic., has been elected chairman of the C.E. section of the Victorian Young People's Department. During the past year A. W. C. Candy, who goes to Wollongong, N.S.W., has served as chairman of the committee.

Bethesda Hospital (Inc.), Claremont, W.A., will be opened by a special service on July 21. Over £1000 has been spent on improvements and furnishings. Accommodation for at least 24 beds has been arranged. Churches throughout the Commonwealth rejoice in this new venture of the brethren in W.A.

John Johnson, in the "Christian Standard," tells of a report of a Christian missionary working among the 580,000 Russian war prisoners left in France by Germans after their retreat. The missionary writes, "Up to this time I have not found among these war prisoners even one militant atheist." They are unbelievers because they have not heard of God, he adds.

The Women's Federal Executive, now in Adelaide, whilst thanking all the women of our churches for the splendid response to the appeal for funds to help the women of our bombed British churches (which reached the grand total of £603/0/3), also desire to record their appreciation of the efforts of the Women's Federal Executive, then in Queensland, in organising the appeal, and forwarding the money to England.

Dr. R. C. Dexter, in "World Alliance Newsletter," writes: "In spite of war weariness London is a stimulating place to-day. The British are making plans to democratise their education, to extend their social insurance greatly, and to rebuild their shattered cities

so as to give opportunity for decent living to all their people. They realise that the way ahead will be hard, but they intend to equalise the burdens. Nor is interest limited to their own country. They are prepared to manage with even less fuel, to draw their belts still tighter, in order to help the devastated countries."

The S.A. brotherhood joined with Forestville church to bid farewell to Mr. and Mrs. D. G. Hammer and family on June 27. After two happy and successful years as preacher at Forestville, Mr. Hammer resigned to take up work with Federal Aborigines Mission Board. He will open up a new field at Carnarvon, W.A. Mr. James, of Forestville, presided, and speakers were J. T. Train, on behalf of Forestville church; and Charles Schwab, who represented S.A. churches generally. Then, as Federal president, Mr. Schwab spoke for the Australian brotherhood, and delivered a charge to the missionaries. Mr. Hammer responded. At close of the service, all were entertained at supper by ladies of Forestville. During this



Largest Sunday School in W.A.

Gordon A. Ewers relates the following story of the growing influence of the Radio Sunday school.

ON the 22nd of this month the Radio Sunday School, conducted by our brotherhood in W.A., will be celebrating its first anniversary.

This radio session has been a new and successful venture, and the achievements over the first year of its existence augur well for a bright future.

The Radio Sunday School is, in brief, a typical Sunday school session, held in a broadcasting studio and shared by an ever-increasing number of listeners. It is conducted by Uncle Mac (A. A. McRoberts) and Auntie Ruth (Mrs. I. Digwood). Each session, which commences at 9.15 a.m. every Sunday over stations 6AM-PM, opens with a theme song by the children's choir of about 20 voices under the direction of Uncle Sam (W. Samuels), with Auntie Jean (Miss J. Michael) at the piano. This choir meets as a Sunday school, and forms the central active core of a steadily growing Sunday school fellowship whose membership already exceeds 700.

Each session includes the reading by one of the scholars of a passage of scripture, a Bible story, prayer, a helpful story (recently "The Life of David Livingstone" in serial form) and the singing of hymns and choruses by the choir.

The scripture readings and lessons are following the Austral Graded Lessons because the associated literature (handwork books, etc.) can also be used. "Story-time" is a useful period—the stories of Uncle Mac provide splendid hearing. The hymns sung by the choir are frequently chosen by listeners who write and request favorites. This enables listeners to take a more personal interest in the session.

A word about the membership. Listeners who wish to become members are asked to send their names, addresses, etc., and they are duly enrolled. Correspondence is maintained with each member, and handwork books are forwarded to all who are not regularly attending a local Sunday school.

Of a total present enrolment of 713 over 500 are from the country and a large number of these are not enjoying any other Sunday school or church fellowship. The value of the session to these people is inestimable, and

session gifts from Forestville church and auxiliaries were handed to Mr. and Mrs. Hammer. Mrs. Green also delivered a farewell message on behalf of S.A. Aborigines Committee.

The New Manual

TO capture the interest of young people in Christian ideals, the Federal Young People's Department and the Austral Graded Lesson Board have prepared a new manual for Bible classes and other study groups. Set up in an attractive form similar in size and design to popular digest magazines, this quarterly journal will provide interesting articles for young people and a series of lessons for use on Sundays in Bible classes. The lessons have been written for teen-age students, and will also provide a valuable course of Christian studies for the general reader. Letters concerning this new manual have been sent to church and Sunday school secretaries with the hope that church official boards and local Sunday school committees will give sympathetic consideration to this new venture. By co-operation a vital need of church life may be met.

the many enthusiastic letters from country listeners testify to their real appreciation.

Through invalidity or some other cause many of the metropolitan members are unable to attend church or Sunday school, and to these also the Radio Sunday School is a source of much joy. The patients at the Children's Hospital and the children from the Presbyterian and Salvation Army Homes are included amongst our listeners.

It will readily be realised that only a proportion of our listeners actually become members and that the number of regular listeners is far greater than 713.

In January a girls' camp was held at the Waterman's Bay camp property, and its success makes it certain that another will be held next year. Indeed, many of this year's campers have already enrolled. It was a marvellous experience for those girls, several of whom had never before seen the sea, to come together in Christian fellowship and form friendships with one another in spite of the fact that their homes are hundreds of miles apart.

The anniversary session on July 22 will be a special musical session, and prizes won during the year will be announced. A memento, in the form of a bookmark, is being sent to each member of the school.

The costs of the school, of which the time on the air is by far the largest, are met by contributions from the brotherhood and voluntary, unsolicited donations from appreciative listeners.

The field of operations is large. We know of regular listeners over 400 miles south of Perth, others 350 miles north, and others 300 miles east. The possibilities of spreading the Word of God within an area of this magnitude are tremendous and constitute a real challenge to the brotherhood.

We believe that God is blessing this venture, undertaken in his name, and we look forward with confidence to the second year of the Radio Sunday School.

News of the Churches

Queenland

Gympie-Monkland.—Several scholars of both schools sat for examination on July 8. That night an Orange Lodge church parade attended Gympie gospel service. The two C.E. societies have opened a memorial and thanksgiving fund to endow a cot in local hospital. The joint foreign missionary offering now exceeds £40. Gympie J.C.E. held a successful picnic on July 7, and Monkland C.E. held a good games night on July 10.

Bundaberg.—Services for week were well attended. 110 broke bread. Welcome was extended to Mr. and Mrs. G. Bashford, of Toowomba, and Mrs. Frus, of Brisbane. Mrs. Vass, who had been away for some time, has returned. A confession of faith was made by Ian Jones. On July 6 board of officers met, and several items of business were discussed. A successful garden party was held by Women's Guild. The guild donated £50 to church funds. A combined service on July 5 was well attended.

Mackay.—An enjoyable day was spent at residence of the Nielsens on June 18, where teachers had arranged a day's fun for children. A presentation was made to aged Mr. Cox as a mark of appreciation of members for his faithful services. His place is seldom vacant at the Lord's Table, and although he is getting on in years, he keeps church grounds in excellent order. Church held annual business meeting on afternoon of July 7. Deacons elected for incoming year are Mr. Brock, treasurer; Mr. Nielsen, secretary; and Mr. Millar.

Rockhampton.—On June 17 two brothers, Alan and Charlie Kane, decided for Christ and were baptised on July 1. At gospel service on July 8, Emilene and Constance James, from Theodore, made the good confession. The church has recently enjoyed fellowship with visitors, including Jack Cooke, home on leave. Leonard Cornwell, of Malayan Evangelical Mission, was speaker at morning service on July 8. Many parents of Bible school scholars have been present at gospel services for a special series of addresses by Mr. McIlhagger. Mrs. Jewell, sen., has had to enter hospital.

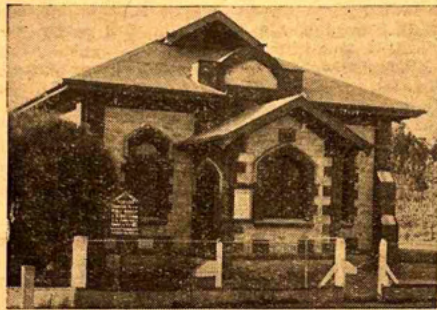
Roma.—All services on July 8 were conducted by Mr. Wylie. Eight children of school sat for examination. Attendances are seriously affected by sickness among children and adults. Continued improvement of Ron Kieseker, wounded in action recently at Bouganville, is reported. Total contributions for foreign missions for year from all sources, including duplex envelopes and contributions from C.E. societies and Bible school, amounted to £13/17/9. A wayside pulpit has recently been erected by S. L. Neil on behalf of Endeavor Society. Y.P.S.C.E. has also established a library, with books presented by members and friends.

Maryborough.—Bible school picnic was held on June 18. Owing to inclemency of weather, it was held in church building, and an enjoyable day was spent by children, parents and friends. Meetings continue to be well attended. Average attendance at Lord's Table for June was 52 (63 broke bread on June 17). There is gradual increase of scholars at Sunday school. B. O'Hanlon is still an inmate of General Hospital. Fellowship has been enjoyed with visitors. Sympathy is extended to Mrs. Popp in the death of her mother, Mrs. Purser, at the age of 83. Ladies' Guild report increased attendances at meetings. At church quarterly business meeting, the guild presented to the church two Alexander's music books and five dozen Sankey hymnbooks for evening service.

South Australia

Long Plains.—Meetings maintain good average attendances. Members of Y.P.C.E. took gospel service on June 24. At close of address a young woman made the good confession. Speakers on alternate Sundays during preacher's absence at Owen have been Messrs. Daniels, R. Jenkin, Matthews and K. Jenkin. Offering for F.M., £39; more to come.

Gawler.—Young people of church successfully repeated concert at Gawler on June 22, and at Hamley Bridge on July 6. On June 26 a visitation was made by home mission sisters, when a social afternoon was enjoyed. Mrs. MacQueen was president and Mrs. Riches speaker. This month's interchurch fellowship



The Chapel at Gawler.

meeting was held in chapel. J. Brooke, of Cottonville, was speaker, and Miss A. Boss and Bert Baker soloists. Collection was in aid of Y.M.C.A. Eleven scholars and teachers from Sunday school sat for examination on July 8. After morning service on that day, a presentation was made to Jack Mellors, a valued worker, who is leaving to go to Pt. Pirie.

Whyalla.—Work goes along steadily. Recent attendances are a little higher. Heather Brougham has taken up nursing duties at Angaston Hospital. Mr. and Mrs. Berry have been received into fellowship by letter from Cottonville. On June 13 a combined prayer meeting with Baptist Church was held in chapel. Mr. Matthews presided, and Mr. Bennel, Baptist minister, gave an address. There were 26 present. School maintains average attendance of 60. Ladies' Guild is busy on "Clothing for Europe" appeal. Efforts are being made to form a choir for gospel services.

Prospect.—Morning service on July 8 was exhorted by A. E. Brown. Mr. and Mrs. Vawser were welcomed into fellowship. A. Anderson addressed Bible class on Chinese proverbs. There was a good attendance. Solos were rendered by Mrs. Joseph and Mrs. A. Burns. There was a parade of football team at evening service, when a youth service was conducted by A. E. Brown, with a good attendance. Miss P. Robson and A. Roberts sang a duet. On July 7 the wedding of Miss Connie Robson to Mr. Bartlett was celebrated, A. E. Brown officiating.

Adelaide (Grote-st.).—On July 1 Mr. Beiler spoke at both services. Overseas offering, best for many years, has reached £150, towards which Ladies' Mission Band raised and contributed £59. At evening service on July 8, a good number of members of Loyal Orange Institution met for annual parade. The Lord Mayor and Lady Mayoress of Adelaide, the Mayor of Prospect, and several councillors were present. Mr. Beiler delivered an inspiring address. The choir, under W. Watson, rendered two anthems, and Mrs. Crowe a solo. Mrs. Sheldrake is laid aside with sickness.

The church mourns the death of E. J. W. Peet on July 11. He was a most faithful member, and will be greatly missed in church and community.

Wampoony.—The work continues favorably under leadership of W. Russell, but all regret that he is terminating his ministry in September to labor with the church at Forestville. After nearly eleven years in the circuit, he will be greatly missed, both by the churches and district generally. A recent visit from Nurse Walker in interests of overseas missions was appreciated. F.M. offering from church was £41, and from Sunday school over year, £14. Brethren are grateful to Reg Goldsworthy, of Kaniva, for his help and messages at time of S.S. anniversary. Local brethren take service every third Sunday, when Mr. Russell preaches at Wolseley.

Tasmania

Devonport.—Work among young people is developing steadily. Bible school gained five new scholars in four weeks. Mrs. Grainger commenced Young Worshipers' League with 15 members. Youth Fellowship is doing good work in bringing visitors to gospel meetings. F.M. offering totalled £19. Mr. Grainger conducts a weekly broadcast service at noon on Thursday from 7 AD.

Hobart (Collins-st.).—Evening service of July 8 was broadcast. Mr. Hughes spoke on Isaiah in series of great personages of Bible. Women of church have devoted several days to sewing and packing, preparing garments for UNRRA. There has been splendid response. Two of the oldest members, Miss Stenhouse and Mrs. Dale, are ill in hospital. Two young men, Elliot Bowes and Laurie Hughes, are doing fine work in conducting Sunday evening gospel song service.

New South Wales

Wollongong.—On July 8 helpful messages were given by Mr. Blackburn, of Pendle Hill Boys' Home. Fifteen scholars and teachers sat for examination. C.E. Society conducted annual business meeting on July 10, and preparations were made for musical evening on July 18, proceeds for Illawarra District C.E. Convention on Aug. 18. Church expresses sympathy to Mrs. Wyndham Jones in the loss of her husband, called home during night of July 10.

South Auburn.—During month of June helpful addresses were given by Messrs. E. Davis, Parker, Morris and Rodgers. Thanks are extended to these brethren. Visitors were C. Elliss, A.I.F.; B. Jackson, R.A.N.; and E. Newton, R.A.A.F., on leave. Bible school progresses under superintendency of E. Padchung. C.E., Y.W.L. and Y.P. Club exert much good with the young people. Men's fellowship and prayer circle proves a help. Women's Guild continue sewing and working for Boys' Home, Red Cross and A.C.F. Soccer club still leads in competition.

Georgetown.—On July 1, Mr. Vanham being at Taree, R. Fraser exhorted in morning and W. Fraser preached at night. Young People's Fellowship visited Newcastle Hospital, and by invitation sang in children's ward. On July 8 the deacons were set aside. At evening service, which was broadcast, there was one decision. Thirty scholars from school sat for examination. A choir has been formed under D. Burgess. B. Schofield is instructing Young Men's Club in gymnastics; parallel bars made by members are in use. Fellowship has been enjoyed with Joyce Bryan (W.A.A.A.F.), Neville Warden (R.A.A.F.) and John Adamson (R.A.A.F.), also with R. Ricketts.

Taree.—The church was helped by the visit of L. J. Lincoln, of local Baptist church, who gave morning and evening addresses on June 17. R. Wilson, preacher of Paddington church, gave appreciated addresses morning and evening on June 24. The preacher of Georgetown, S. Van-

ham, visited church on week-end of July 1, his addresses being helpful. Another visit was that of F. A. Youens, preacher of Chatswood church, who at all services on July 8 gave valuable aid and his addresses encouraged. The church is grateful for continued help from visiting speakers, chiefly from Sydney, and to churches who release them. Until appointment of a resident preacher, the congregation will continue to be heartened by messages and interest of brethren who travel great distances to assist.

Victoria

Emerald.—On July 8 both services were taken by R. K. Holton, whose addresses are instructive. Foreign mission offering totalled £5 as against £3 last year.

Surrey Hills.—At morning service on July 15, the Mayor of Camberwell, Cr. W. A. Fordham, presided, and the president of conference, A. W. Cleland, addressed the church. At 7 p.m., the gospel service was conducted by E. N. Lincoln, from Kew Baptist church.

Ringwood.—Ron. Westmore, home on leave, presided on June 24, spoke to Y.P.C.E. on 27th, and exhorted church helpfully on July 1. Other speakers were R. J. Sandells, L. Jones, B. Huntsman, D. Russell. A. H. Pratt's addresses are appreciated. Church grounds will be ruined by decision of Council and Government to cut a road through grounds close to building. Meetings keep up in spite of sickness.

Ballarat (Peel-st.).—Mr. McLeod gave a heart-searching address on morning of July 8. Junior Endeavor anniversary service in evening was well attended. Scripture lesson, children's talk, gospel message and a prologue entitled "Calvary," solo and chorus singing, were all conducted by Junior Endeavorers. The service was impressive and a credit to the leader, A. Graham, and to the young people. Overseas mission offering is £10.

Kyneton.—Bible school anniversary took place in May, when C. H. J. Wright, of Blackburn, gave appreciated addresses. On June 24 Mr. Sunderland (Methodist) spoke, exchanging with A. Macdonald, who gave address at a youth service. Y.W.L. held first anniversary service on July 8 under leadership of Miss B. Fox. On July 15 a message was enjoyed from S. M. Lacy, of Castlemaine, who later spoke of matters in connection with C.N. district conference.

Echuca.—Meetings had average attendance for past month. Sunday school attendances have been excellent, highest being 108. Ladies were invited to a happy afternoon at Mrs. Dudley's. A tennis club has been formed, and young people are enthusiastically working for it. Mr. Symes, of the college, and L. Dudley (Y.M.C.A.) have brought messages. Several visitors have met with church. Work is progressing well, and many plans for future are being discussed.

Geelong.—At midweek meeting for prayer on July 12, meeting took form of a testimony meeting, when testimonies were given by almost all present. On July 13 Endeavorers held a missionary meeting with special prayer for missionaries. At morning service on July 15, one young lady, who the previous Sunday was baptised, was received into fellowship. Mr. Stirling spoke, featuring clothing appeal of UNRRA. A good response has been made by church.

Sunshine.—Services on July 8 were addressed by Mr. Peitzch, of Footscray, in morning and by Mr. Stockman, of Moonee Ponds, in evening. The church had fellowship with the Morton family, from Sydenham, at evening service, when Bob and Betty Morton made the good confession. After service one of the boys from Boys' Explorer Club also gave his life to Christ. Mr. Stockman spoke both morning and evening on July 15. At gospel service he was assisted by his wife and family. Mervyn Leslie, of Ascot Vale, and David Stockman both gave testimonies. The meeting was well attended, and a good number of Sunday school scholars were present.

Camberwell.—Communion service on July 15 was well attended; 109 broke bread during day. Gerald Roberts, who had accepted Christ during a recent camp held by Bible class scholars, was baptised during evening service. W. F. Nankivell preached both morning and evening. Land in vicinity of chapel has now been purchased for erection of a preacher's residence. Building will be commenced immediately permission is received from department.

Frankston.—A. W. Stephenson, A. H. Webber, G. W. Barnett and T. Hagger have given appreciated addresses. D. McLearn, G. Barnett and J. McKenzie have sung at gospel services. Mission Band was held at manse, when Mrs. Roy Coventry gave an interesting address on her work in India. There was a good attendance. A young people's evening was held at home of Mrs. Nicholson on July 7. Seven scholars sat for examination. Overseas offering has reached £13. Meetings at Moorooduc continue to be well attended. T. Hagger preached there on evening of July 15. Week-night meetings are now held fortnightly instead of monthly.

Warrnambool.—Attendances are maintained through winter months. Mr. and Mrs. K. Harrop, of Woorinen, have taken up residence in Warrnambool. Mrs. Robb has recovered from serious illness. Eric Jenkins, A.I.F., has been wounded in Borneo. Mrs. Shields is



The Chapel at Warrnambool.

laid aside and unable to attend services. On July 1 Marion LeCouteur made her decision, and on July 8 Brian Boyle came forward. T. V. Weir is preaching a series of sermons from Acts. Cpl. B. Oakley has been home on leave and gave an interesting talk on his experiences to Young People's Fellowship.

Montrose.—Mr. and Mrs. Trevor Legg, who have removed to Bendigo, were farewelled at a social evening and presented with a beautiful Bible, Sunday school hymnary and a cash donation. This removal has made a big gap, and they will be greatly missed. Mr. Legg always conducted singing at S.S. anniversaries. A successful Mission Band meeting was held, when about 40 were present to hear addresses from Misses Taylor and Walker, missionaries-elect for India. Mrs. Clark presided. Both sisters spoke, and made a fine impression. Mr. Fisher is still doing good work in district, also in connection with Sunday school. A number of the scholars took part in examinations.

Carlton (Lygon-st.).—Officers of Swanston-st. and Lygon-st. met in chapel on July 6 to plan for combined meetings in near future. Many friends from Lygon-st. were at Spencer-st. to farewell Misses Walker and Taylor, outgoing missionaries, and best wishes of church go with them. Boys' Explorer Club held first church parade on July 8. K. W. Barton was speaker at 11 a.m. on July 8. Bright helpful meetings were held on that day and on July 15. C. G. Taylor spoke at other services. Parents and friends of Bible school scholars were invited by teachers on July 15 to view the work of the school. Many came, and had a pleasant afternoon. Overseas mission offering amounts to £70. Girls of church have helped Women's Service Club to extent of £5/12/6. Donations amounting to £5/10/- were received for Soldiers' Welfare Fund. Church extends sympathy to Mrs. J. B. Jackson in the passing of

her brother in S.A. J. B. Jackson has been missed, and all friends wish him speedy recovery from illness.

West Preston.—Splendid services with excellent attendance have been enjoyed during past few weeks. Miss Cookson has been received into fellowship by faith and baptism. Visitors have included Sister K. Skirving, of Launceston General Hospital; Miss Squibb, also of Launceston, and Ron Saunders, who brought greetings to church. During gospel service on July 8 Miss Annie Hornsby was baptised. Offering for overseas missions was £34. Misses Walker and Taylor recently visited Girls' Club and addressed meeting.

Wangaratta.—The church is preparing for coming of Mr. Macnaughtan to conduct a mission. Several scholars sat for examination both at Wangaratta and South Wangaratta. Mrs. A. Campbell has returned home from hospital, also Mrs. Franks. Mr. Scott-Brown is recovering from an accident to his back. A new electric urn, purchased for use of church, will be appreciated by ladies. Mr. Wakefield has contacted some isolated members. Last week with Ivan Jackel he attended the mission at Yarrowonga. Y.P.S.C.E. held a missionary meeting at home of Mr. and Mrs. Scott-Brown on June 17; 16 were present, and all enjoyed splendid programme. G. Jackel spent a few days in hospital last month.

Gardiner.—Misses Taylor and Walker, outgoing missionaries for India, were speakers at combined mission band meeting on July 4. Mrs. C. G. Taylor assisted with solos. Mr. Brooke was speaker at services on July 8 and 15; at gospel services duets were rendered by Messrs. R. Geyer and F. Whittington and Misses P. Davis and W. Moore. 33 scholars sat for Bible school examination. On 8th members of cricket club assisted in service at Springvale. Mid-week meetings have been held in homes of Mrs. Lacy and Mrs. Fullarton, and on 11th at local Congregational church. At Men's Fellowship tea on 15th, Senior Chaplain Taylor, at short notice, gave a very interesting talk. Sympathy has been extended to following in passing of loved ones: Mrs. Kinrade, in loss of mother (Mrs. Clegg), Misses V. and M. Sheehan (mother), and Mrs. C. G. McDonald and family in loss of husband and father.

Black Rock.—All auxiliaries report work in good heart. Recently formed choir has been a helpful feature at gospel services, and solos from Mrs. Holloway, Miss B. Holloway and Mrs. Harris have been appreciated. Members attended combined service in Congregational Church on July 8, when anthems by combined choirs were enjoyed. Ladies' Guild had fellowship with Hampton Mission Band, when outgoing missionaries, Miss Walker and Miss Taylor, addressed meeting on July 5. They also enjoyed a visit to Cheltenham to Mission Band anniversary on June 14. Overseas offering has reached £57. Ladies' Guild is supervising collection of clothing for UNRRA. A number of visitors have been present at services, including Miss Schurmann from W.A. Recent speakers have been E. L. Williams, G. Clark, G. Holders, G. P. Pittman. Mrs. F. Davidson was speaker at an afternoon on July 28 at home of Mrs. Sercombe. Her address on Borneo was very informative. Sale of gifts augmented guild funds. Church appreciates interest of Y.P. Society who recently had a working bee and thoroughly cleaned interior of building.

ADDRESSES

- R. Graham (preacher Boronia church, Vic.).
—Short-st., Boronia.
Thomas Hagger (preacher Frankston-Moorooduc churches, Vic.).—23 Beach-st., Frankston. Tel., Frankston 663.
N. G. Noble (preacher Cheltenham church, S.A.).—31 Glebe-st., Alberton.

How a Prayer was Born

★ E. P. C. Hollard tells how, during his term as a chaplain, he found faith in one who claimed to be an agnostic.

HE tapped me on the shoulder at lunch time and handed me a piece of paper to read. I thought it was just another verse which people have a habit of handing on. We met in the lounge afterwards and there I read the verse. It was a prayer, the work of his own mind and heart. I like it, and some of it stands out to my eyes and my heart. I wondered how he came to write such a prayer. I do not know for sure, but I like to see it beginning in a prior event.

It was like this. One Sunday afternoon a group of us sat discussing the easiest subject to discuss, and yet the most avoided one, religion. I think I'd preached a sermon that morning about "Who Made God?" and they wanted to talk it over. He, with one or two others, said they were agnostics, but wished they weren't. He wanted my kind of a faith, something to be sure of, something to cling to. Another said that the only thing that held him to his hopes was the fact that so many simple minds and so many great minds had just that, a faith that lived and which they lived.

The thing which impressed me, and still does, was the intense honesty of my friend John. He came to church parade and took away what he found good, spurning to condemn what he could not appreciate. Then, to-day, he gave me his prayer.

I'll tell you why I love his prayer, the prayer of one who calls himself an agnostic, because he believes in and loves friends, and to him God can be the friend of the common way, the One who "grips the shoulder and shines in the night." To me that is an echo of a promise of the Companion Christ who said, "I am with you always, even unto the end."

I could ask myself why he did not make his prayer one of supplication for knowledge, asking God to make himself known. But, no, being like most of us, a man of many acquaintances and few friends, having felt and known from one who understood him a friendship in which he finds peace, knowing that real friendship, aware of our weaknesses, is simply soul calling to soul, so he approaches God as the Friend who makes friends the most cherished possession.

And thus he prayed:

"To these, O Lord, my friends,
Who are fast for me and stand when all else forsake me,
Who shine for me through my dark hours;
Grant them, I pray thee, a life that is simple,
wholesome

And pleasing in thy sight.
Keep them, O Lord, from the stain of earthly sin;
Guard them from their tempters by day,
Shine for them through the darkness of their night,
And with thy hand upon their shoulder, guide them.

"Guide their deeds and all their thoughts
Toward the haven of thy kingdom.
And this for myself, I humbly pray thee,
"Sunder not, nor let be sundered
The earnest ties of love, warm and real
That bind me to them,
To those, O Lord, who are my friends."

'Tis but a few steps further on to finding
"the friend that sticketh closer than a brother."
Abiding friendship, warm and real, is one of
life's most necessary supports. That is why
these humble minds and greater minds of my
other friend find that the comrade Christ is
he who guides on to the "haven of thy
kingdom."

Niemoller's First Word

AMERICAN Christians will take heart from the nature of the first public statement of Pastor Martin Niemoller after his release from eight years of imprisonment by the Nazi government. Germany's only hope for the future, he said, according to a dispatch from Italy to the "New York Times" on May 7, is in God and in the church. This man who nearly eight years ago went to prison for his defiance of the Nazis' attempt to direct the affairs of the church declared:

"Our people now know that all false idealisms are worthless. There is no possibility for finding a new ideal base other than in the church."

Pastor Niemoller stated that he had not been mistreated during his confinement, though his hardships were without much relief, except for occasional visits from his wife and the permission to have books. (He read 300 volumes in English in the eight years.)

During this period he was, of course, troubled by many family worries. His sixteen-year-old daughter died unexpectedly last September; his eldest son was killed on February 28; another was wounded on Palm Sunday and then reported missing; and a third son has been missing for nearly a year. In addition, Mrs. Niemoller has been seriously ill. One child was born after he went to prison.

It is to be noted that Dr. Niemoller stated to those who interviewed him that he might have been released if he had agreed to leave his Dahlem church. This confirms earlier reports. That he refused is not surprising to those who heard his last sermon in 1937 on the text, "We must obey God rather than men."

Niemoller's first word following his release reveals an abiding faith in the church of Christ.—"World Call."

"Christ in Congo Forests"

A new Missionary book by Norman Grubb, of the World-wide Evangelisation Crusade, London.

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Lady (45) for office of "The Australian Christian"; accounts and general office routine; permanent. Good opening for one desirous of engaging in work connected with the brotherhood. Apply Manager, 530 Elizabeth-st., Melbourne, C.I.

The church at Surrey Hills, Vic., would like to hear of residence for preacher in same or near suburb, for purchase or rental. Please contact secretary; 3 The Avenue, Surrey Hills, E.10, Vic.

To buy, villa, 5-8 rooms, eastern or southern suburb Melbourne. Can supply tenancy nice family home Canterbury. Apply "Henry," c/o Austral.

BIRTH

COVENTRY (nee Gloyn).—On July 9, at Unley private hospital, S.A., to Miriam and John (R.A.N.R.)—the gift of a son (Kenneth John).

DEATHS

McDONALD.—On July 14, Charles, dearly loved husband of Elizabeth, 1 Scott-gve., Glen Iris, loving father of Percy, May, Laura (Mrs. Squires), Hector (W.A.), Marge (Mrs. Binney), aged 82 years.

"We loved thee well, but Jesus loved thee best,
Goodnight."

PEET.—On July 11, at Narma private hospital, Adelaide, Ernest James, loving son of the late James and Martha, loving brother of Emily (Mrs. Heron), Albert (dec.), Mabel (Mrs. Thornhill), Elsie (Mrs. Treverton), Richard (dec.), Annie (Mrs. Jackson), Gertrude (Mrs. Sone), Norman, Daphne (Mrs. Miller).

Out in the beautiful somewhere,
Free from all sorrow and pain,
That's where our loved one is sleeping,
That's where we'll all meet again.

IN MEMORIAM

STREADER.—In loving memory of our dear mother, and grandma, who died on July 15, 1942; also father and granddad on June 21, 1912.

"A little while, and we shall meet

The loved ones gone before;
And we shall clasp their hands again,
On yonder radiant shore."

—Inserted by Nellie, Edgar, Olive and family, Boort.

THOMSON.—In loving memory of Samuel Thomson, who fell asleep in Christ at Fremantle on July 17, 1944. A good husband, a wise father, an exemplary Christian.

WATERMAN.—In loving memory of Will, eldest son of Amy and William Waterman, Mt. Evelyn, late of Monbulk, Victoria; late missionary of churches of Christ (China). In God's care.

Sweet blossoms grow in memory's garden,
Their fragrance rich and rare;
But the treasured memory of our son
Is the sweetest flower there.

—Inserted by mother and dad.

UPSTILL.—In loving memory of my dear mother, who passed away July 19, 1941, aged 81 years. Resting. Loving memories.

—Inserted by her loving daughter, Ruby Harding.

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July 29.—Obadiah—The Government Official Who Hid Refugees.—C. G. Taylor, B.A.

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Reclaiming the Slum-Minded

THERE has been some publicity lately for a new social service project to be undertaken in Melbourne by the Anglican organisation, The Brotherhood of S. Laurence. This proposed activity is in the sphere of the "problem tenant." For some time this brotherhood has been concerned that in schemes of slum abolition and rehousing, entrance standards of "a good moral character" are in force, and that approximately 9 per cent. slum inhabitants would be left to decay in the slum as "unregenerates, undesirables, unemployables and problem tenants." But what is to be done about these problem families? It is this that the Brotherhood of S. Laurence is proposing to do. In some cases, where a house has not been completely uninhabitable, and the family from it has gone into a house provided by the Housing Commission, the old house has been given to an inferior family from a house which has to be demolished, and it is hoped that they will learn to use the ordinary amenities of a house and thus rise up the scale. Now the brotherhood proposes to co-ordinate this system of new "old houses" and put into operation on a large scale by purchasing and renovating houses in the slums themselves, that is to become a slum landlord with welfare officers as its agents to assist in the rehabilitation of its tenants. For long years spent from childhood under adverse circumstances have ground all the initiative out of members of this kind of family. There is not the will to try anything outside the old rut. What is needed in a great many cases is to establish their self-respect, to get their confidence and to show gradually that the benefits resulting from a better way of living are substantial and are worth working for. This task is especially one for the Christian churches for, as F. O. Barnett, Deputy Chairman of the Victorian Housing Commission says, "These people need more than new houses—they need new hearts."

One Garment Per Family

EUROPE NEEDS CLOTHES

A REPRESENTATIVE of the United Nations Relief and Rehabilitation Administration reports to his Australian office that many men, women and children in the war devastated countries of Europe are wearing not more than one garment each. In some cases members of a family of both sexes take turns to wear the only presentable coat, shirt or dress.

The Australian National Clothing Collection for Overseas Relief (A.N.C.C.O.R.) is endeavor-

Another Miracle

- (1) Our first service in Bowral in April.
- (2) To-day self-supporting church for full-time preacher.
- (3) New church gave over £800 for new building.

Unfortunately permission to build church not yet granted. Pray for the removal of restrictions.

REMEMBER Home Mission Work.

E. C. Hinrichsen,
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Strathfield.

The Australian Christian

ing to mitigate the hardships of the approaching European winter for the 125,000,000 persons in the stricken areas.

Citizens of the Commonwealth everywhere are asked to clear out their clothes cupboards and wardrobes, make up bundles of clothing, footwear, blankets and bedding and send them to the local collection depots.

"What can you spare that they can wear?" the people of Australia are asked. Upon the reply depends the lives of millions who resisted the German attacks in Europe.

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.)

RURAL CHURCH

I WAS glad to see your article on "The Rural Church." This should be very encouraging to those who meet so faithfully week by week. Unfortunately, churches cannot live on their history, otherwise these rural churches would thrive, for most of them have histories of which they might well be proud, and have given to the brotherhood men of outstanding merit—and strangely enough, most of those country boys reared and taught in country homes and churches, and who received a great part of their inspiration from country preachers, are now wedded to the city! That to me remains an unsolved mystery, for the breadth of a man's vision is surely not determined by the denseness of population!

The difficulty with the uncared-for rural church, however, does not lie either with the preachers or with the churches—it lies at the door of the brotherhood as a whole. A preacher who goes to the country loses "status" (hateful word), and this is not confined alone to the churches of Christ. The writer has purposely answered calls between city ministries to country towns, and has never regretted the experiences. He does not agree with Mr. Jackel that the best preachers are in the city. Some of them may be better committeemen or even better pastors to a people palliated with all the city has to offer, but he believes they would be better still for a few years spent in the country.

The post-war period will offer many things to make country life more attractive, and any home missionary committee that is worthy its name and its office will seek out men who will not lose status by caring for rural circuits. W.A. has helped to overcome this matter by making it possible for country preachers to hold the office of president of conference.—"Propheetees," South Australia.

FIRST THINGS FIRST

NOW when Victory Day looks closer, our thoughts may incline to the intricate problems of post-war planning and the rebuilding of the shattered fabric of our civilization.

But let us put first things first. The winning of the war is of paramount importance. To achieve this result we must SAVE to our utmost.

STATE SAVINGS BANK OF VICTORIA

MAKE SAVING A HABIT.

MANY country churches find it difficult to get and maintain a minister, not because of inability to pay him, but because the country does not offer enough educational facilities for his family. Again, when a country church seeks the services of a city preacher for some special occasion it is very hard to get one as they cannot leave their own churches. Mention has been made about country circuits; why not try some city and suburban circuits? Brethren, let us go back to the good old book, watch and pray, and give the brother in the pew a chance to take a service.—Syd. Wilton, Newtown, Kadina, S.A.

CHRISTIANITY AND TAX ASSESSMENTS

"ALLERGIC to Income" ("A.C." 4/7/45) reveals a curious leaning towards those with large incomes. He writes, "If he [the taxpayer] is indifferent to his work and unambitious, he will only have to pay a few shillings tax in the £; if he is capable and industrious he will have to pay up to 18/6 in the £ of his income. Tax places the burden on the capable." "Allergic to Income" surely knows many persons "ambitious," "capable," "industrious" and not "indifferent" to their work who earn considerably less than "£520" per year. Very few churches are prepared to pay their minister £520 per year, however "industrious," "capable" and "interested" in his work; and the preacher is by no means the only "interested," "industrious" and "capable" worker who only pays "a few shillings tax in the £." Does "Allergic to Income" take any account of inequality of opportunity for higher education and entrance into higher income groups? It might be good for him to read Maurice Dobb's book "Wages," especially the section dealing with "Wage Differences." A perusal of "English Economic History" by Bland, Brown and Tawney, or "The Common People, 1746-1938," by Cole and Postgate, might help to remove an obvious bias. Let us not in our Christian thinking, conversation, or writing adopt a class bias based upon the size of each other's bank accounts or tax assessments. My bias is to suspect that he who said, "Suffer the little children, and forbid them not, to come unto me" would not have complained if part of his taxes went to providing better living conditions and opportunities for little children.—Stan. Neighbour, Oakleigh, Vic.

(These letters have been abridged slightly to save space. Please keep letters short.)

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Obituary

T. J. Butling

ONE of our well beloved brethren, in the person of Thomas James Burling, has passed from our midst into the presence of the Saviour he loved. He was a faithful member of Canley Vale church, N.S.W., and for over 25 years was honorary treasurer. Our brother was a quiet, unassuming man, with a kindly word for everyone, and his loyalty to the church endeared him to all. He took seriously ill, and was taken to hospital, where he underwent a major operation, afterwards being removed to a private hospital in Burwood, where on June 24, at 3 a.m., he suddenly and peacefully answered the home-call of the Master. Burwood church of Christ lovingly granted the use of their building for the service which followed, when a great number of relatives and friends assembled to show respect to the memory of a good man. D. Wakeley presided, and with A. Hinrichsen, Mr. Beale and the writer, short messages were given regarding the sterling character of our brother. The cortege proceeded to Rookwood Cemetery, where his earthly remains were laid to rest "until the day breaks, and the shadows flee away." The writer, assisted by Messrs. Hinrichsen and Beale, officiated at the grave. And so we leave him sleeping in the care of the One he loved his whole life through. The prayers of the church go out to the widow, daughter and sons (2) who mourn their loss, that the God of all comfort may be with them and comfort them.—J.C.

Mrs. V. Gitsham

MRS. VERA GITSHAM died at the age of 53 after several months of failing health. Baptised by the late T. J. Gore when a Sunday school girl at Park-st., Unley, she was a bright, happy Christian in all departments. As a foundation member of Fullarton church she gave a radiant witness for her Master. She was most devoted to church work and sick visitation, and will be greatly missed in the church she loved. The church extends love and sympathy to all who mourn.—B.W.M.

Miss A. Mills

MISS ANNIE MILLS, who died at a ripe age on April 24, was baptised by the late Jas. E. Thomas at Swanston-st., Melbourne. She was a foundation member of Fullarton church, S.A., and gave a glorious Christian witness in the home, amongst the neighbors, and in the church of God. She was one of those rare women with a true mother heart, and God blessed her and others through her.—B.W.M.

Mrs. A. E. Scott

THE church at Collingwood, Vic., has been greatly saddened by the sudden passing of Mrs. A. E. Scott. Our sister, previous to her coming to us, was a member of Gipps-st. Methodist church. During the Chandler and Clay mission in 1919 she confessed her faith, and was baptised by J. E. Webb. She continued in membership over the past 26 years, and was one of the few remaining converts of the mission to remain with the local church. Almost until the end she continued to come to the services, and in her quiet and loyal way contributed to the church's ministry. To her sons and daughters the church extends loving sympathy as we all rejoice in the hope that we shall see her in the morning when the shadows flee away.—T.A.F.

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"THYSELF"

THE highest command is not 'Take heed
unto thy wealth,' nor 'Take heed unto
thy service,' but 'Take heed unto thyself.'
What one is dominates what he has and deter-
mines what he does.—Vance.

"Thou therefore which teachest another,
teachest thou not thyself?"—Rom. 2: 21.

"If a man be overtaken in a fault, restore
such an one in the spirit of meekness; con-
sidering thyself, lest thou also be tempted."
—Gal. 6: 1.

"Know how thou oughtest to behave thy-
self in the house of God."—1 Tim. 3: 15.

"Refuse profane and old wives' fables, and
exercise thyself rather unto godliness."—1 Tim.
4: 7.

"Take heed unto thyself, and unto the doc-
trine."—1 Tim. 4: 16.

"Neither be partaker of other men's sins:
keep thyself pure."—1 Tim. 5: 22.

"Study to show thyself approved unto God."
—2 Tim. 2: 15.

"Shewing thyself a pattern of good works."
—Titus 2: 7.

"Jesus replied, 'If I choose that he should
survive till I come back, what does that matter
to you? Follow me yourself.'"—John 21: 22
(Moffatt).—G. J. Andrews.

THOUGHT

To be willing to take trouble is the
great condition of being useful to
others. —Bishop Thorold.

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The Australian Christian

Page 348

July 18, 1945



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