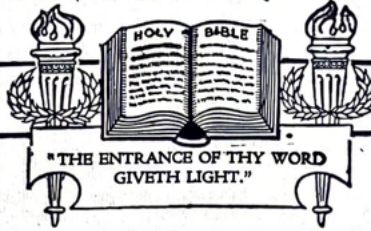


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When the Lights Go Up

THE well-known author and broadcaster, J. B. Priestley, in a talk over the B.B.C. on July 5, referred to "a wretched popular song about 'I'm going to get lit-up when the lights go up in London.'" "That is not the spirit in which the war should end," he said. "Just as we once helped to save the world by our fortitude," he continued, "so we can help to save it again by our compassion and generosity. If a lot of people here are going to see this period of urgent reconstruction in terms of being lit-up for months and months, they may not understand and accept those responsibilities and opportunities. . . . The world expects great things of us. So, for heaven's sake, don't let us go all silly again."

IT is evident that many are anticipating that after the war they shall be able to settle into conditions similar to those they enjoyed before the world was plunged into its horrid blood-bath—the second within a period of twenty-five years.

We must not allow ourselves to be deceived again. The conditions that prevailed in pre-war days must be abolished; for they provided the social environment that bred squalor, hatred and war. A little reflection will show that national laws were then ordered to provide freedom of expression for the strong and those who believed in the doctrine of dominant self-interest.

The business world that took no account of the worth of individual man, and, in pursuit of profit, took little thought of the health and welfare of workers or even those it professed to serve, was far from being Christian. Its non-moral attitude brought it almost to ruins in the depression years of 1929-1932. Not only did the princes of commerce suffer, but millions of workers associated with them were brought to the brink of starvation. We have been told by economists that the depression need not have brought such untold suffering to Australia.

However, this is where the sting lies: while it was not possible for the old-time business world to measure up to the moral needs and demands of tragic depression days, not being able to help under-nourished and poorly protected men, women and children; the moment this evil thing—war—made its demands upon the world, the whole range of commerce and industry was geared so effectively to it that no requirement, whether it be an intricate machine of enormous cost or a road through the desert, was beyond its capacity to fulfil. As a consequence profits, salaries and wages are so buoyant that many are enjoying unprecedented prosperity.

Is it not evident that a commercial order which cannot function effectively enough to meet dire humanitarian needs, but can excel in serving a world at war, is not the type of system the world needs in the coming years of reconstruction, years of peace in which we shall be called upon to meet human and spiritual demands as never before? So long as an order exists that tends to give prosperity in days of war, people will, in days of peace and hardship, secretly long for war as a means of solving their economic problem. Such an order is therefore full of potential danger, and must be given a new content.

WE need a scientific and moral economic order to serve humanity as a whole, justly and well. The drive behind such an order cannot be self-interest or what is advantageous to a few, but it must be the concern of all for all within the community; namely the inherent passion of the heart that expresses itself in prayers for the growth of a world-brotherhood. Christian love must find an expression in economic practices and principles. A spiritual revolution is required.

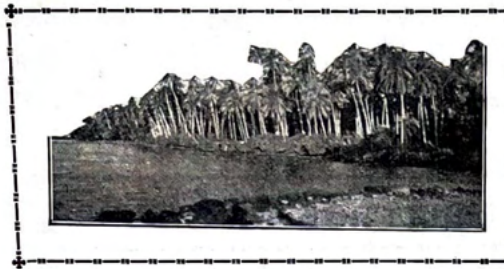
Men are demanding a change in the social and economic structure of the modern world. They are saying what a former Prime Minister of Australia said in a recent session of Parliament: "If money can be found for war, it can be

found for peace." He went so far as to suggest that, unless post-war conditions are wisely met, there might be a revolution.

UNDER the prevailing economic order individuals are helpless to do all they would like. As separate units of a whole they may be generous and humanitarian in spirit, but their efforts are limited. Everybody's business becomes nobody's concern. There is need for scientific planning in which moral ideas and just human requirements will unite to provide the dynamic necessary to keep a system functioning smoothly enough to help all.

During September, 1941, the British Association for the Advancement of Science held a conference on science and world order, at which representatives of most free nations were present. Vital addresses on how to meet the world situation at the close of the war were given by authorities. Mr. Maurice Dobb, a Cambridge economist, was one of the experts to address the gathering on economic problems. "There is one revolution of attitude and principle," he said, "that I believe is even more vital to such social planning in post-war reconstruction than it is to efficient war production to-day: namely the ascendancy of the claims of those who work over the claims of property, instead of the converse which has been, the traditional basis of economic and social life hitherto. This, I believe, has to be brought down from the plane of rhetoric and made the keystone of our actual building, not only because human life and livelihood have a meaning in social accounting which property values have not, but because it is the working producer—the man at the bench, in the office or laboratory—who is the active element in economic life, whose initiative successful planning will need to evoke and to harness, whereas in modern economic life the interest of the property owner is increasingly passive, *rentier* and absentee. Here, in achieving a new union between science and labor in social planning, I would respectfully suggest that the scientist, as much as, in some ways

(Continued on page 507.)



Milne Bay Service

A graphic account of the first communion service at Milne Bay, New Guinea, by Sgt. H. Williams, A.I.F., has a message of encouragement for all interested in the spiritual welfare of men in the Services.

SUNDAY evening, and perhaps at this moment you are worshipping at your Bethel or singing the old familiar hymns, listening to the well-remembered words; yet your mind will persist in wandering to the far North, as you wonder what your son, and other mothers' sons, are doing Sunday evening in the jungle land of New Guinea.

Thus I bring to you the story of the first evening communion service to be held in Milne Bay.

Night falls rapidly in the tropics, and as the curtain falls on another day, the strains of an organ are borne on the breeze which lazily breathes through the coconut palms.

With this unfamiliar sound in our ears, we went our way through the everlasting coconut palms, as the throb of a violin brings its message into the hush that has momentarily settled on the land.

The music proceeds from a palm-thatched hut on the side of the road; and drawing nearer, we see lights twinkling in the darkness.

On our approach a magnificent choir breaks forth into praise, as yet another record is relayed through the amplifiers; and the atmosphere is such that you can feel it is Sunday.

For long no church building was in this vast area; but now, due to the indefatigable work of an R.A.A.F. chaplain, missionary for 15 years to these islands, we have a building for services, and that but three short weeks ago.

Entering, you find the interior just like that of any country church on the mainland; a platform with chair and table, choir seats and a piano.

Yes, I said piano; and white pine forms fill the body of the hut, on which are scattered the ever-popular red-covered Alexander Hymnbook No. 3.

Have you ever been nearly twelve months without seeing a piano or hearing your favorite hymns, nor even having the opportunity to attend a service of any kind?

Then perhaps you will not understand why the sight of a piano and singing of Alexander's hymns should bring a mist before the eyes and a lump to the throat.

Sit with me in the choir and watch them arrive. Army, in green, Air Force and Navy, in khaki and blue, are all represented.

Some enter with a look of expectancy, some are frankly curious, while others creep in as if wishing to be unobserved. Men clean and tidy; others fresh from the day's work are unshaven, with clothes soiled and creased; officers of high rank, and lowliest privates sit side by side, for all are one in the presence of Christ.

No talking here except in reverent whispers, for as the glorious music speaks its message into the night, each is communing with his own thoughts and memories. Yes, even as you think of him, he is remembering you.

A song service—and how the rafters ring! A quiet session as the service proper commences. Can you see them? Men from every walk of life, leaning forward lest they miss any of the message the chaplain brings as he speaks with quiet conviction.

Sometimes a torrential downpour is taking place, as outside the lightning flashes across a turbulent sky, or perhaps the ack ack or artillery is piercing the night with its echo, and the rumbling of vehicles of war passing along the road; but inside this hut there is peace, and a Presence. Members of the choir have sung Psalm 23, and that is followed by a solo, "Nearer to Thee."

The address is finished, and as the opening verse of the closing hymn rings through that hut, those words spoken by the chaplain come again to mind, "I have yet in Israel seven thousand men who have not bowed the knee to Baal"; and you realise that God's providence provides for every contingency, and you are never alone in your work for him.

The announcement is made that those wishing to take part in the communion service will occupy the front seats as the last hymn is being sung. Those "front" seats very soon include the "rear" seats, as over 100 men come forward to remember their Lord.

I wish you could see your boy now; for it would put a song in your heart as you watch him take his place. Who said religion was only for women and children? Let him who made that statement watch these men in all their virile manhood, acknowledging Christ as the man's Man; as they, coming from every State in the Commonwealth, remember him in his own appointed way. Men who have looked on hellish war at its worst, others not long from the mainland; all are gathered at the behest of the Prince of peace.

We are now singing "When I Survey the Wondrous Cross," and in the reverent stillness you can feel each man is alone with his God.

Thanks are given for the bread and wine. Oh, so simple, yet so pregnant with meaning; and as you partake, the voice of the chaplain comes softly to your ears, "The Lord preserve thy body and soul," and very faintly in the background the pianist is playing old familiar hymns.

Folk back home, do you know that we prayed for you to-night, and remembered each of you by name before his footstool? The singing fades as the service draws to a close, but there is no hurry to depart, and the moments seem too sacred to disturb; but we have to return to our huts and tents—some to duty, others to rest and their memories.

As we shake the chaplain's hand we thank God for the fellowship of kindred minds, all one in Christ; and as we leave that palm-thatched hut, we do so with a song in our hearts and a knowledge of answered prayer, together with a confidence that all is well. Yes, that is where your boy was to-night. Aren't you proud of him? You have no cause to worry, for in the words of Tennyson, which the chaplain quoted in his address to-night,

"More things are wrought by prayer
Than this world dreams of. Wherefore let
thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain
If, knowing God, they lift not their hands
in prayer
Both for themselves, and those who call
them friend."

THE HOPE OF IMMORTALITY

I THINK that the two things above all others that have made men in all ages believe in immortality, apart, so far as we know, from any revelation save that which is written in the human heart, have been the broken lives and the broken friendships of the world.—Phillips Brooks.

In Simple Worship

NOT with a mystic ritual,
Not under an arching dome,
Not with rich robes of splendor,
Did my Lord for sin atone.

But, with his own blood flowing
From Calvary's sacred cross,
His body torn and broken,
He saved us from sin and loss.

And so, in simple worship,
We meet to remember him,
By his communion table.
We give praise with psalm and hymn.

Before us is his emblem,
The bread, so freely given,
The token of his body
Which clothed the Lord of heaven.

To God we make thanksgiving,
As we bow before his face,

The broken bread receiving,
In lowly faith, through his grace.

The cup brings us the token
Of Christ, the heavenly vine.
From him flows forth all virtue,
The fruit of all grace divine.

Thus he sealed the covenant
By the blood poured forth for all,
And God bestows his pardon
On those who now heed his call:—

"Come unto me in worship,
Come to me in simple love.
Then show to the world your faith,
Till I come from heav'n above."

So with a deep heart searching,
We remember Christ our Lord,
And as oft as this we do,
We show that he is adored.

—A. J. Fisher.

In the Sanctuary

H. E. R. Steele, of Western Australia, writes a confident

message on Psa. 73: 16, 17 (Pr. Bk. Version).



"Then thought I to understand this, but it was too hard for me: until I went into the sanctuary of God, then understood I the end of these men."

THE psalmist was faced with a great problem; a problem which confronts all ages—why is it that evil people seem to prosper while good people are surrounded with trouble and suffering? Listen to his problem: "I was envious of the arrogant when I saw the prosperity of the wicked. For there are no pangs in their death, but their strength is firm. They are not in trouble like other men, neither are they plagued like other men." It is a genuine problem as many know to-day. Those who love the Lord seem the most troubled; those who reject him seem to prosper most in this world's goods. So the psalmist was envious of the wicked, but he dared not utter his doubts aloud lest he should corrupt the faith of others. He tried to fathom the mystery, but it was beyond his comprehension. "I thought to understand this, but it was too hard for me."

How often we are troubled with the same problem! We are in distress of mind, overlaid with sorrow and anxiety, and heart-broken with grief. We look with envious eyes upon the care-free man of the world!

A Reliable Remedy

I make no attempt to explain this problem to you. I simply echo the psalmist, "I thought to understand this, but it was too hard for me." I can only direct you to God, who alone understands; who knows the destiny of men; who knows why you have such a load of care; who knows why the one who neglects and despises him has so much of this world's success and happiness.

The psalmist would not utter his thoughts aloud, but went into the sanctuary of God and then understood. He understood the ultimate destiny of the wicked—"that the way of the ungodly shall perish"—that they are set upon slippery places and shall soon go down to destruction. "As for transgressors, they shall be destroyed together, the latter end of the wicked shall be cut off." In the sanctuary the Lord changed the range of his vision. He should not look at the prosperity of the sinner, but beyond to the final consequences of sin.

It was in the sanctuary of God that he understood those things. There is no greater problem that faces men to-day, whether we think of individuals, of families, or of nations, than this problem of suffering; and there is no more reliable remedy than our presence in the sanctuary of God.

The Value of the Sanctuary

So there is great value in the sanctuary of God.

(1) It Helps Us to Know God.

There are many sanctuaries in the world—no special one is in mind—just any sanctuary where God is worshipped. Many people admire church buildings because of a famous spire or beautiful window. What traveller in London does not go to see Westminster Abbey, or in Rome to see St. Peter's? Yet how many of these find the real things in the church? How many go into the sanctuary and meet God?

It is here we realise the message, "Be still

and know that I am God." We find something greater in the sanctuary than the solution of our problems—we find God. We come acknowledging our belief in him and in his purpose in the world. We recognise him as Lord of all and King of kings—and as we meet him we say—

"God holds the key of all unknown,
And I am glad;
If other hands should hold the key,
Or if He trusted it to me
I might be sad."

It is here that we come to understand that "all things work together for good to them that love God," that God can use every adverse occurrence for good, that he can turn the curse into a blessing.

(2) It Helps Us to Know Ourselves

Worship in the house of God reveals the true self. To a large extent we wear a mask and our fellowmen and women do not see the true self. Often we do not know ourselves. We pride ourselves on being better than others, and wonder why they should have greater blessings than we. In the sanctuary we learn to know ourselves, to see ourselves as God sees us, that is, as we really are. Then it is not our problems that worry us, but our faith.

A young man with a perplexing problem sought an interview with Phillips Brooks. He

carefully worded his question. The time of the interview came and he talked for an hour with the great preacher. He left his room filled with new life, and had forgotten all about the question. "I found that I didn't need the solution of a special problem," he said, "but a triumphant faith, a good foundation."

We are not passing over the troubles in this life. They are there. Jesus admits them. He said, "In the world ye shall have tribulation, but be of good cheer, for I have overcome the world."

Oh, that to-day we might have a strong faith in Jesus Christ; that we might see the problems of life are too hard for us until we go into the sanctuary of God.

When the Lights Go Up

(Continued from front page.)

more than, the economist, has a very high responsibility."

The one enemy of scientific planning we fear is selfishness. Workers or producers may range themselves against manufacturers; one section will demand more than is just; self-interest will threaten to hinder the application of Christian justice.

After the war we may have a better world if we are ready to reconstruct our outlook, to change our old-fashioned habits, and to look upon the world through eyes mellowed and quickened by the teachings and spirit of Christ. It is demanded of us as Christians that we take a greater interest in efforts to apply Christian principles to social and international problems. Instead of chaos, let us have moral and scientific order, so that all people may enjoy the fruits of a modern world.

"The Lord is My Helper!"

C. J. Andrews, of Surrey Hills, Vic., refers to God's coincidents in life.

IT is good to dwell, occasionally, without presumption, upon what may be called "God's coincidents"; stirring examples of the tremendous fact that "all things work together for good, to them that love God." A terrific wind drives the Red Sea back at the very time when such an event is the salvation of God's hunted people. A landslide for a while blocks the flooded Jordan, enabling Joshua to accomplish a crossing. Timely snowflakes thwart Napoleon; a sudden tempest wrecks the Armada; an amazing calm facilitates "Dunkirk." But in addition to episodes of general significance, there are God's coincidents in one's personal experience.

Reminders that the Lord anticipates our physical, financial and spiritual needs are frequent and various. Moreover, when we relate an experience in the company of believers, there is usually forthcoming a number of similar testimonies.

After a succession of busy days, one wet Monday night, recently, my tired resolution of "early to bed" was interrupted by a telephone request. Without hesitation I undertook to convey an urgent message to an unfamiliar address about a mile and a half away. In a moment of "ejaculatory prayer" I referred the matter to the Master, for it was his business. I did know one name of a household in the street, though I doubted if they had a telephone. However I would verify this before getting into my overcoat. The first page of the directory which I opened was not the one I sought, but the very first number, on that very first page to get my eye, was that of a family next door to the home where I

was to deliver the message. My obligation was discharged in a very few minutes; and for my own part I knew how very greatly I had been helped.

Such stirring coincidents, along with an endless variety of other features in everyday life, serve to heighten one's appreciation of the heavenly Father's care and embolden him for service. Yes, very boldly and very truly we must say, "The Lord is my helper!" (Heb. 13: 6).

Coming Home

I HAVE ever known but joy in coming home:
Rounding the corner down the last long lane;
Spying the chimney red against the foam
Of moving boughs; a golden window pane
Catching the late light, and at last my feet
Ringing and quick upon the walk once more;
The scent of flowers somewhere, fragrant, sweet,
And my eager hand upon the opening door!

Now with the late light falling on the road,
Why should the homing heart be aught but glad?
Surely my shoulders need to ease their load;
Surely the journey's end should not be sad.
God grant, some evening, the last landmark past,
The heart will lift its glad cry, "Home at last!"

—Grace Noll Crowell.

Notes on Current Topics

Mrs. B. G. Corlett

BY the tragically sudden death of Mrs. B. G. Corlett churches of Christ in New South Wales suffered a very severe loss. Few people, I think, have been more devoted to the Lord than Mr. and Mrs. Corlett. Brethren and sisters throughout the State have expressed their sense of personal loss and their heartfelt sympathy with our brother. Mrs. Corlett was a past president of N.S.W. Women's Conference, and formerly was matron of the N.Z. Bible College. She was one of the most loved of our sisters. Her gracious Christian spirit, constant kindness, and innumerable kind and helpful words and loving deeds, endeared her to all. The large gatherings at Belmore chapel and Rookwood Cemetery, and the wealth of floral tributes, bore testimony to the love of members for our brother and sister. Extra seats were brought into the chapel, but many people could not find seating accommodation.

Liquor and Food

What hosts of Australian people think of the wicked waste of money on liquor, and the preferential governmental treatment of a trade which causes great misery and much crime, vice and disease, is also the view of many in other countries. The following pertinent words of President Paul M. Thornton, of the Southern California Vegetable Producers' Association, express a viewpoint which might well be heeded by many governments: "If the government would make it as hard for the farm hand to buy liquor, that will make him play into hands of Hitler or Tojo, for twenty-four hours to a week, as it is for me to get gasoline for producing food, we could get somewhere."

"The Will of the Lord"

H. J. Patterson, M.A.

"And when he would not be persuaded, we ceased, saying, The will of the Lord be done."—Acts 21: 14.

WHEN things go wrong even sane Christians tend to put God in a bad light. The only conclusion they can make is that God is responsible for all the bad things they suffer. God is not responsible for all such. It might help us to remember that God is not the author of evil, but the source of all good, for "God is love." Now God cannot be the author of evil and a God of love.

Is God Omnipotent?

What do we mean by omnipotence? Jesus said, "With God all things are possible," and at another time he prayed, "If it be possible," etc. Now, there is no reason in thinking God can do impossible things. Even he could not make a circle with the properties of a triangle. Is it possible for God to allow a man freedom to choose between two alternatives and then force him to choose one of them? God limits his power voluntarily by giving us power in our freedom of will. The very statement, "The will of the Lord be done" in itself suggests it is not always done. Why not? Because we choose not to do it. God's will is that his creatures live in perfect harmony and good will, but we don't do it.

God's Will for Paul

Was it that Paul was to suffer? What was God's will? First that he go to Jerusalem. He had been gathering much money for the poor at Jerusalem, and he must see it safely

Religion in Soviet Union

On his return to England, after his ten-day visit to Russia, the Anglican Archbishop of York (Dr. Garbett) gave an interesting statement of his impressions. He had conveyed to the Russian Church and people a warm expression of sympathy and admiration from the Church of England. The archbishop reported that undoubtedly the church in Russia is increasing in numbers, though exact figures are not available. Many church buildings are still used for secular purposes, but the number used for religious ends is increasing. Many Christians had maintained their faith throughout the years of great difficulty. On the other hand "there are large numbers who have conscientiously rejected all belief in God. The Soviet State itself is definitely not religious, but undoubtedly there are millions of Russians who are turning to God for guidance in their sorrow and agony."

"There is complete freedom of worship in church," the archbishop said. "The Russian patriarch asked me to make plain that anyone in Russia can go into a church and pray, and that the services are held without interference. There is a great and deep faith and devotion in the hearts of millions of Russians. All anti-religious propaganda has ended. The Godless Societies still exist, but their work has been suspended."

Another thing which the archbishop is reported to have said has already caused some questioning and criticism. "There is nothing irreconcilable," he declared, "between Christianity and Communism, but there are impossible gaps between Christianity and Marxian philosophy and Christianity and racial Fascism."

A. R. MAIN.

deposited in the hands of responsible folk. It was also God's will that he be courageous when engaged upon God's work. If he should suffer in the course of it that were but accidental and incidental. It was not God's will that Paul be beaten at Philippi, for that was the will of ignorant and misguided men. But when suffering came, it was God's will that he bear it patiently. Cowards are no advertisement for God and the Christian faith. That men suffer in right doing is the will of man, and comes because of the power of men, but the will of God is seen in the calmness and courage of the afflicted and in the hope manifested in life eternal. Extreme exhibitions of sorrow in time of death or a statement such as that in relation to a missionary who undertakes a hazardous work, "I don't think it necessary to risk life," are hardly Christian. What weaklings we Christians sometimes are! Men can risk life at the hands of wicked men for country and family, but not for God.

God's Will in My Life

What does he require? That I do right, that I serve and give and worship, that I do justly, love mercy and walk humbly with my God and that in all things I show true obedience. But what shall I do, my own will or God's? Don't blame God for failure or lay the cause of evil at the door of God. Don't say, "The will of the Lord be done," when it is the perverse will of man. That which we do because it is God's will may bring suffering because of the contrary will and mind of others. Don't blame God for that.

The Home Circle

J. C. F. Pittman.

MARTHA'S ROOM!

A MINISTER, at one time visiting a church for special services, took as his subject the story of Mary of Bethany. Great was his praise and commendation of this character. He could not extol her conduct and bearing enough, but Martha, her sister, had no place whatever in his consideration.

Now, this excessive praise of one to the detriment of the other rather annoyed his hostess, who, being a very practical person, felt that Martha was being unfairly put into the shade.

"I will teach him," said she, "not to put Mary on a pedestal and despise Martha."

After the evening service the preacher returned with his hostess and family to their comfortable home. He was ushered into the best room, where the whole family joined him and spent some time in conversation; for a while all was well, but it began to get late, and no one made any move to prepare supper. At length the minister, exhausted with his day's work, began to feel the need of some restorative. He was also feeling cold, for it was late autumn and there was no fire in the room.

Composing himself as long as he could, but inwardly wondering upon the attitude of his hostess and family, he at length remarked, rubbing his hands the while, that it was rather cold and getting late.

"Oh," said his hostess, "are you feeling the cold? Perhaps you would like a little supper?"

"Thank you," replied the minister, "I should."

"Come, then," said she, and led the way into another room, where a great log fire blazed upon the hearth and where stood a table laden with good things; a room of light and warmth and comfort.

As the minister entered he smiled and said, "Oh, this is good."

"I'm glad you like it," answered his hostess. "Now, this is Martha's room; the one you have just left was Mary's." Martha ever after had her place in that minister's respect.—Sel.

The Family Altar

TOPIC.—"NOT DISOBEDIENT UNTO THE HEAVENLY VISION."

- Nov. 1—Joshua 24: 14-28.
- " 2—Joel 2: 21-32.
- " 3—Ezekiel 1.
- " 4—Matt. 19: 16-30.
- " 5—1 Peter 1: 13-25.
- " 6—Acts 26: 1-23.
- " 7—Psalm 87; Acts 26: 24-32.

WHILST a vision such as Saul of Tarsus witnessed cannot be expected now, we have in God's word something equally important. No longer does Jesus appear to men as he did to Saul, yet to every hearer of the gospel he comes and pleads for acceptance, whilst to every man who obeys the gospel he gives a commission; and it is at the risk of one's soul that the messenger and the message are unheeded. Paul was "not disobedient unto the heavenly vision," which cannot be said of those who hear and accept not the gospel, or hearken to the commission yet refuse to obey it. The gospel is ineffective unless obeyed, and the commission fruitless unless carried out. Many boast of supernatural appearances, but how few can honestly say that they have not been disobedient to the heavenly vision!

Our Young People

W. R. Hibburt

RESOURCEFULNESS

BIBLE school work gains a new zest when teachers work creatively. Present-day plans, programmes and teaching methods call for resourcefulness. Some confuse stunts with purposefulness. All activity that is unrelated to the principles of religious education is frustration. Many Victorian schools give evidence of an uprising of resourcefulness and purposefulness. A few examples will suffice.

MORELAND school is printing a monthly school bulletin with a special section to parents. During anniversary week a large shop was rented in the main street and an exhibition of scholars' handwork and teachers' aids was conducted. Over 500 entered and viewed the display.

SURREY HILLS has just completed its third Bible school exhibition. The venture is synchronised with the anniversary in such a way as to elevate the event into a purposeful activity. The quarter's lessons (Austral Graded) were fitted into the theme, "Walking Every Day with Jesus." Appropriate posters, projects and handwork were displayed. The exhibition reflects credit on the initiative of the teachers and scholars. The display in the kindergarten department gave equal evidence of freshness and an awareness of the needs of growing minds.

FOOTSCRAY provides an example of individual resourcefulness. Valda Brown was introduced to the school as a result of the "forward thrust" and caught the aim of the new scholar drive with the result that on her own initiative she introduced nine new scholars.

ARARAT demonstrates the initiative that

may be found within a family. Lucy, Jean, Isabelle and Wilfred Argent each have five years' continuous attendance to their credit. Twenty years of continuous attendance in one family with ages ranging from 8 to 13 is a creditable achievement.

PRAHRAN, Chaplain C. Young has been encouraging the Bible school work at Prahran and honors the workers in tabulating the results of the past six months. 1. Three working bees to attend to repairs and make the school hall brighter. 2. House-to-house visitation, representing in all over 6000 visits, and 6000 letters to parents. 3. New teachers and new scholars added, improved attendance and increased offering. 4. Card system introduced. 5. A front rank cradle roll work organised and working. The aim is for 100 babies enrolled before Christmas. 6. The superintendent, F. Sanson, sent on a tour of inspection to other schools. 7. A fund for re-building school hall after the war.

SOUTH YARRA commenced its school year with a membership of 81 and concluded with 145. The attendance graph shows 100 per cent. improvement. The cradle roll increased from 17 to 72. Resourcefulness and hard work account for these achievements. The teachers worked as a team. Rolls were cleaned and the school regraded. Mr. Meech acts as school scout and systematically visits the district, and scholars have proved enthusiastic scouts in two rallies.

NORTHCOTE made thorough preparation for a children's mission period, and planned to direct interest created into definite school membership. Within recent weeks 30 new scholars have been added to the school.

Absorption of Black Race

Roy Raymond, the W.A. correspondent, records an interesting discussion on problems related to aborigines, and refers to work in large country circuit.

MRS. MARY MILLER, co-author with her sister of a number of books on the Australian natives, speaking to the Women's Service Guild in Perth recently, expressed the opinion that there was no future for the Australian aboriginal, and that his absorption into the white race was inevitable. "I believe that racially the aboriginal is doomed; I have seen him dying. They had already lost racial consciousness and were apathetic as to their future," she said. "The natives believed as she did," Mrs. Miller said, "that the absorption of the black race into the white was the only answer. Whether we like it or not we must accept this solution. It is going on around us all the time. The time when a reserve would have been effective is long past. It is too late now." The speaker went on to explain that the business of absorption was not always creditable; but as it was inevitable it should be made creditable by raising the status of the native and giving him a good education. We learn that in N.S.W. a bill has been passed giving the natives full citizen rights.

Our own mission at Norseman is developing. The work there is not easy. I am sure we are making solid progress. There are now nine children in our dormitory. Miss Saunders in a private note to me to hand to-day tells of the susceptibility of the natives to temptation, and remarks, "Getting them young is the best proposition." The Roelands mission, founded by Mr. Albany Bell, is working along the lines which appeal to Miss Saunders. They have 28 children in dormitories at Roe-

lands. I understand Mr. and Mrs. W. Berthel- sen, of Collie, are to engage in mission work at Roelands.

Having written this much, it would be a pity if I failed to mention that the Federal Board is making preparations for the annual offering for our aborigines' mission to be taken on Jan. 30, 1944.

Eastern Wheatbelt

Readers who know the West will have knowledge of the vast circuit opened up in the great scattered districts of the wheat-belt by Mr. Hunt about six years ago. This work has been financed and directed by the Home Mission Committee. I should be surprised to know that this was not the largest circuit conducted by our people in Australia. T. D. Maiden is the present preacher in the field, and like Mr. Hunt is most highly esteemed. He has done a solid and constructive work; so much so that commencing with 1944 the circuit would assume self administration, the Home Mission Committee subsidising the work.

Preachers' Salaries

About a year or so ago the W.A. Home Mission Committee made a new and determined approach to this problem, which was regarded as being long overdue for solution. It adopted the policy that no married preacher should be paid less than £5/10/- per week, and single men not less than £4. All the churches were asked to co-operate, including those not subsidised by the committee. There has been an excellent response. Where the churches

were unable to meet any increases necessary to maintain the minimum amounts fixed by the committee, the same have been paid out of home mission funds. The scheme has so far worked well.

Pulpit Exchange

The Fremantle Ministers' Fraternal experimented in an exchange of preachers amongst the churches on a recent Sunday. The suggestion came from the Salvation Army officer. All the free churches of the city took part. Our own services were conducted morning and evening by the Methodist and Baptist ministers respectively. So popular was the "exchange Sunday" that it has been decided to make it at least an annual fixture.

Open Forum

FOR "CHRISTIAN" READERS

"THE LORD'S DAY"

THE authorities at St. Patrick's Roman Catholic Cathedral, Melbourne, publish a monthly paper, under the title of "The Cathedral." The last issue contains a striking article under the heading, "Sunday Evening Devotion." Here is an extract from the article:—

"Now that winter is at an end, we feel that there should be an increase in the number of people attending devotions on Sunday evenings. . . ."

"Although Catholics fulfil their obligations by hearing Mass and by not doing unnecessary servile work on Sunday, they should not lose sight of the fact that Sunday is the Lord's Day, and they should not be satisfied with doing only what is commanded under pain of sin. Instruction is the great need, and that need is supplied on Sunday evenings. . . ."

In strange contrast to the foregoing is a letter to the editor of "The Argus" last week from "Mr. W. G. Sprigg, Hon. Sec. Sunday Christian Observance Council," who, in what he obviously intended as an appeal for "the Lord's day" uses the following extraordinary language:

" . . . The significance and results of national days of prayer might be more encouraging if we paid greater heed to the Fourth Commandment. . . ." (1)

A little of the "instruction" referred to in my first quotation would perhaps be of benefit to the "Hon. Sec. Sunday Christian Observance Council."—Thos. W. Smith, Glen Iris, Vic.

ACTIVITIES AT GEELONG, VIC.

DURING K. A. Macnaughtan's absence on special mission work, D. D. Stewart, W. T. Atkin, J. Holloway and W. Gale have preached. Bible school presented prizes to three scholars gaining highest marks in State examinations—Ruth Macnaughtan, Valda Cashmore and Max Carr. On Oct. 13, Ladies' Guild held birthday afternoon. "Residence boxes" were returned and financial result was pleasing. This has created a new aim—to pay for residence by end of year. Mr. Landers, of B. & F. Bible Society, delivered a lantern lecture to a good audience on Oct. 14, an offering being received for the society. Re-formed C.E. society, under leadership of Miss V. Callanan, is making progress; 21 on roll, 20 at last meeting. Mr. Macnaughtan spoke at both services on Oct. 17. Mrs. Wong was received in morning by transfer from Ballarat. Raymond Thomas, of Belmont, was baptised at evening meeting. Church anniversary celebrations commenced with a welcome meeting to S. Stevens, past preacher, on evening of Oct. 23. Chapel was filled at both services on 24th. Belmont church attended, and representatives of Drumcondra and Belmont churches took part in morning. Offering for day, £35.

Here and There

Record offerings were made for hospitals in Victoria this year. Churches of Christ are reported to have contributed £680/7/4 on Sunday.

The annual conference of south-western churches in Western Australia will be held at Collie on Nov. 13. Speaker will be C. H. Hunt, of Fremantle.

"Action," a pamphlet issued in connection with the "Campaign for Christian Order," was circulated in New Zealand during the recent election campaign. About 200,000 copies of this very fine production were distributed.

An article entitled "Our Daily Bread" in "Action" contains this warning: "No good is served by underestimating the great complexity of the questions that face us. Some people like to think that all our troubles are caused by one class or group of people, and could be put right by some simple readjustment. It simply is not true."

J. Adermann and Chaplains Norris and Hanson, of the U.S. Army, have been recent speakers at Townsville, Qld. Chaplain Hanson baptised an American soldier. Both chaplains have greatly assisted church. H. E. Greenwood addressed two well-attended meetings on Oct. 17, when an American soldier signified his desire to be baptised.

Visiting speakers at Frankston, Vic., have been A. A. McRoberts and J. Anderson. J. K. Bond addressed all other services. Recently three young persons were baptised and two Bible school girls and a lad confessed Christ. A party of 30 attended the Hinrichsen-Morris mission at Dandenong. Miss Mildren is slowly improving after serious arm injury.

Maurice Knott, son of the late Harold E. Knott, former lecturer at College of Bible, Glen Iris, Vic., has received a commission as chaplain in U.S.A. Army, and left July 10 for Harvard University to enter the Army's Chaplains' Corps School. He is a member of University Church, Los Angeles, and recently received the B.D. degree from the University of Chicago. He holds the A.B. degree from the University of Southern California.

A number of our Victorian Bible school teachers have been successful in the second term of the united teacher and leader training classes associated with the School of Religious Education. The term subjects were "How to Use the Bible" and "Child Psychology." Mrs. F. B. Morris was awarded first place in both subjects. Miss G. Vernon and Mr. S. Allison secured one credit and one pass. Miss M. J. Smith, Miss J. M. Wright and Mr. C. Mott passed in both subjects.

In Sydney early on Oct. 20, Dr. A. McKenzie Meldrum, M.A., was called home. His last ministry with Australian churches was at Enmore, N.S.W., where he served for some years. In earlier days (commencing March, 1903) he was preacher at Swanston-st., Melbourne. Our brother had travelled extensively. For some years he was principal of Spokane College, U.S.A. Sympathy is extended to Mrs. Meldrum, who was well known in Melbourne in earlier days as a member of the Mitchell family.

The church at Collie, W.A., regrets that Mr. Berthelsen will terminate his ministry on Nov. 21. After a two years' ministry our brother has resigned to take up mission work among aborigines of the State. Collie being a mining centre of about 5000 people offers a good field for an evangelist. Mr. Wiltshire will conduct a week's meetings commencing Oct. 24. Sister Galloway, an early member, who had reached the age of 89 years, passed away on Oct. 16. She returned to Collie a few weeks ago. The funeral was conducted by Mr. Berthelsen.

Thieves are very active at the present time on church properties. They are looking for crockery and cutlery in the main. The police say that there is a great deal of thieving going on in connection with churches. Official boards are advised to take steps to remove valuables from church buildings.

W. Gale writes: "Plans are being made by the Home Missionary Committee with a view to the setting apart of a preacher in Victoria for a special helpful evangelistic and pastoral ministry with direct application to the needs and opportunities of Victorian country churches. If this materialises there will be need for a big advance in home mission receipts on Dec. 5. If so, the appeal for this and other contemplated work will be for £2000, and not £1500 printed on posters now in the churches."

An American, Chaplain J. R. Shaw, in "The Christian Standard" (U.S.A.), writes: "Something might be said concerning church attendance in Australia which, surprising as it may seem, is not so good as in the States. What the reason may be is hard to say. The evening service here is much more popular than the morning one. The services are quite formal, for all denominations, and they still use the old little hymnals, without music, which are now usually found only in Episcopalian churches in the States."

The death of Mrs. Corlett, wife of B. J. Corlett, preacher of Belmore church, N.S.W., has caused much sadness. She was a most gracious woman, and every member of all auxiliaries of the church will feel that they have lost a dear and personal friend. Services on Oct. 17 were very sad, but were beautifully conducted, in morning by Mr. Hillier, Bible school superintendent, and in evening by Mr. Carter, of Rockdale. Members are indebted to brethren who have filled the

pulpit during Mr. Corlett's absence—Mr. Evans, Mr. Carter, and Dr. Verco.

Golden Jubilee Services

THE golden jubilee of church of Christ at Williamstown, S.A., was celebrated in a series of meetings extending from Oct. 9-17. After a tea in hall, Bible school presented a musical programme. J. E. Shipway, State evangelist, brought congratulations of State conference. On Oct. 10 he addressed church. In afternoon and evening he spoke at Sunday school anniversary services. From Oct. 12-15 inspirational meetings were held, speakers being A. E. Talbot, M. T. Lawrie, former preachers, M. Trevisse, Methodist minister of Gawler-Williamstown circuit, and W. N. Bartlett, present preacher. Solos were given by Mrs. E. Bywaters, Miss A. Boss and Mr. R. Goldsworthy, of Gawler; Miss C. Baird, Mr. L. Grigg and Mr. W. Philp, of Williamstown; Mr. F. Higgins, of Gawler, an accordion solo. Visitors from Gawler were present on Friday evening. Tea was held on Oct. 16, more than 200 being present. Frank Tucker, now of Berri, a foundation member of church at Williamstown, cut birthday cake. Mrs. F. Adams spoke on behalf of local Red Cross Society. Jubilee services were also held on Oct. 17. Pioneers and members who had received "home call" were remembered in an impressive silence. Soloists for the P.S.A. were Mrs. L. Ross, of Williamstown, and Mrs. R. and Mr. E. Hoffman, of Adelaide; the latter also helped with duet at evening service. Greetings from A. Anderson, president of conference, and past members, were read by secretary, W. Bain, who gave a brief report of activities over past 50 years, mentioning that the late T. J. Gore, M.A., opened chapel on Aug. 27, 1893. During week an appeal for thirty kindergarten chairs was met. The thankoffering reached about £10. F. Collins, of Dulwich, was preacher morning, afternoon and evening. His messages were very helpful.

From Week to Week

THE article in this issue giving an account of the first communion service in the newly-erected chapel for soldiers in Milne Bay, New Guinea, reveals the interest many young men on active service are taking in religion. It shows how much chaplains are doing to encourage men to hold fast to faith in Christ. There are many who lament the difficulties of the times and who claim that "things are not what they used to be." Hesiod, a Greek poet who lived about 800 years before Christ, made the same complaint about conditions in his day. People were not so good as they had been in the time of his father, he declared. Others have made the same lament in the years that have come and gone. While to-day we may not see people expressing themselves in the same way as in other periods, still we should not think they have lost their grasp on God. In unexpected places and under varying conditions men are showing that faith in God is vital for life. One reporter, giving an account of the fighting in the front line somewhere in New Guinea, said that "there are no atheists in fox holes." Many young men have been brought to the point where they have faced realities they thought never existed. Only faith in God can give an answer to the riddle of life. People at home must keep their faith strong and support in prayer men and women who are away. Only upon the foundation of a strong religion will a lasting, new world be built.

* * *
I AM not aware of the full meaning of the word communism that is so glibly used these days. I have an idea that if a person

believes in communism, then he also holds to the principle that men everywhere should live together as brothers. Within such a brotherhood the fruits of labor and of nature will be distributed evenly so all may share alike. Now to be a communist such as my definition suggests is to be a person with high ideals, not a mean, dishonest individual. During the week I was told about the activities that went on at a certain fish market. There are several hundreds of men going in and out of the place. Most, I am informed, talk about the advantages of communism. However, when it comes to the practical application of the principle of all sharing alike, many not only fail to measure up to what is expected of them, but they stoop to dishonest means to get an advantage over their neighbor. As many are aware, methods of distributing fish on a just basis have been introduced by the government. Those who have communistic tendencies should welcome such a move. However, by bribes and black-marketing methods the law has been ignored.

Rationing is really an effort to introduce ways and means of distributing fairly available goods to the public. It is only right that people give authorities every support during this period of trouble. While it is irksome to be regulated, it would be most distressing to some individuals, particularly the poorer people, if no scheme to plan and to share had been introduced. Those who talk so loudly about the advantages of communism ought to welcome rationing and be among those anxious to combat black markets.

News of the Churches

Western Australia

Perth.—On morning of Oct. 17, visitors included A. Milne (Bordertown, S.A.). J. K. Robinson gave an inspiring talk. In afternoon the Bible school began anniversary celebrations. Items were given by scholars, and the church extended appreciation to officers and teachers for services throughout the year. At 7.30 p.m. the school rendered choruses and Mr. Robinson preached. On Oct. 18 there was a programme, and giving of prizes. Three scholars had been added to church in the year, and finance of school was healthy.

Tasmania

Devonport.—On Oct. 3 S. Wilson, of Launceston, was present. He gave the morning message, and welcomed two young sisters into fellowship. In afternoon teachers and officers gave a tea to young people. Mr. and Mrs. Wescombe lent their home for it, and Mrs. Wescombe catered. Mr. Wilson gave the tea table talk. He also presented a prize to Graham Woolley from Tasmanian Youth Department, for having passed in scripture examination for past five years. All other children of the school who sat this year passed, some with honors. At night Mr. Wilson gave the gospel message and Mrs. Wescombe sang a solo. There were very good meetings for the day. On Oct. 11 F. T. Burt gave morning message. At night R. Pitt preached. On Oct. 17 F. T. Burt was speaker in morning. At night R. Pitt preached and L. Stevens, of Launceston, sang a solo. Several families have been suffering from influenza.

DAY OF PRAYER

LARGE MEETINGS: SPLENDID FELLOWSHIP

LAUNCESTON.—During absence of S. Wilson at Devonport on Oct. 3, F. T. Morgan conducted services. Owing to indisposition Mr. Wilson was unable to speak on Oct. 10. H. V. Clements spoke in morning and W. Duff preached in evening. Attendances and interest in all services are good. In connection with day of prayer arranged by State sisters' executive, women of churches in Launceston held a day of prayer on Sept. 22 in chapel with good attendances morning and evening, and a splendid time of fellowship. Addresses were delivered by A. Barnard (Memorial Baptist Church) and S. H. Wilson. College offering has reached over £32. Mrs. Wells and G. Dewsbury have recovered after illness in hospital.

Queensland

Coorparoo.—This group met on Oct. 14 for monthly meeting at home of J. Kefelaar. Hugh Nichol presided, and a happy and instructive evening was spent. The purchase of a block of land at Camp Hill is being negotiated. Chaplain Blakemore, of Melbourne, was a visitor.

Roma.—Bible school anniversary concert was held on Oct. 11, when prizes were presented by C. J. Williams, every scholar receiving a book. On Oct. 13 C.E. anniversary took place. An offering was taken, proceeds for purchase of Christmas parcels for those of church on active service. Oct. 16 coincided with date of establishment of the church 55 years ago, and a tea, presided over by Mr. Wylie, was held in Presbyterian Hall with 50 present. All men members present, also Mr. and Mrs. C. J. Williams, spoke in a happy strain. Thank-

offering amounted to £32. On Oct. 17 the services concluded with addresses by C. J. Williams, evening service being broadcast. Total collection for Children's Day was £6/2/-. Visitors for anniversary services included Mrs. K. Saunders, of Sydney.

Rosevale.—During absence of a resident preacher, the work was carried on by local brethren and occasional visiting speakers. Mr. and Mrs. Stow were given a public welcome on Sept. 18 by West Moreton circuit. Mr. Stow held his first service with the church on afternoon of Sept. 19; it was largely attended, and he made a very favorable impression. Mr. and Mrs. Stow lost their infant daughter on Sept. 21, and sympathy is extended. They were granted a fortnight's leave.

South Australia

Norwood.—A. J. Ingham was speaker at all services on Oct. 10, and at gospel service a young girl from Bible school was baptised and another one made the confession. Bible school picnic was held at Kensington Gardens Reserve. The school attendances are increasing.

Flinders Park.—Bible school held anniversary on Oct. 17 with record attendances. Morning speaker was S. E. Matthews. In afternoon kindergarten and Bible school scholars gave items. Evening speaker was A. R. Morris, of Cheltenham, and scholars rendered items. Fellowship with Sister Megson, who recently came home from hospital, has been enjoyed. Glen Pearce has undergone an operation in Sydney.

Adelaide (Grote-st.).—On Oct. 17 A. E. Hurren spoke at each service. At close of gospel message a young woman came for reconsecration and two men to confess Christ. At prayer meeting on Oct. 20 a number bore testimony to help received during recent mission. Recent visitors include Mr. Ebble (Geelong), Mr. Steele (Box Hill), and Mr. Gole, Vic. W. S. Harris has been appointed assistant secretary of church.

Unley.—Temple Day offering reached £255. Influence of the mission is still felt, and the church has received an impetus. The three Endeavor societies do good work. On Oct. 22 Miss K. Bloor attained 90 years. Confined to her home by poor health for last 20 years, her life and faith and cheerful disposition have been an inspiration. For many years the Y.P.S.C.E. have held communion service in Miss Bloor's home each month. Sympathy was extended to J. W. Cosh on the loss of his grandson—killed in the line of duty.

New South Wales

Wagga.—Annual business meeting was held last month. The work of Mr. Jenner is appreciated. Sunday school picnic was a good day of reunion. Ladies' Aid held a concert and a toy competition and social for sale of work.

Bexley North.—On Oct. 17 T. V. Weir continued a series of addresses, and at night an elderly man made the confession. G. Day has taken over singing practices for Bible school anniversary due to T. Bagley's illness. The latter is now out of hospital.

Broken Hill.—Those who have given messages while the church has been without a preacher have been J. Cremer, A. Clark, W. Harris, H. Alexander and J. Crocker. Mr. and Mrs. Paddock were expected from Semaphore on Oct. 26. Mr. and Mrs. Hosking's son Allen is very sick in hospital. W. Harris is having a long stay in hospital. Mrs. K. Loader met with an accident on her way from Adelaide

to Broken Hill to visit her daughter, and is in hospital suffering from a fractured ankle and heel-bone. Sympathy is extended to R. Fishburn in the loss of his father.

Bankstown.—At gospel service on Oct. 10 one young lady confessed Christ. Bible school work is going ahead. Dorcas sisters held annual meeting on Oct. 14. Miss Glanville spoke and a happy time of fellowship was enjoyed. Betty Underwood is recovering in Canterbury Hospital after operation.

LOYALTY MONTH

MANY RECONSECRATED TO CHRISTIAN SERVICE

GEORGETOWN.—Services were well attended on Oct. 10, R. V. Amos speaking. After gospel message Gaynor Harvey and Robert Watt confessed Christ. Bible school attendances are well maintained, 175 being present that day. Loyalty month closed on Oct. 13 with a special midweek service at which a large number reconsecrated their lives. Mr. Amos spoke at both services on Oct. 17 to excellent attendances. There were 187 at Bible school. The school is being led in preparation for fifth anniversary by the superintendents, Mr. and Mrs. W. M. Fraser.

Grafton.—New people are being contacted, and there are increased attendances, also several new Bible school scholars. The young people are preparing for a sale of works and concert, also for Bible school anniversary. Mr. Parker's recent addresses have been specially interesting. Visitors have been welcomed.

Canterbury-Earlwood.—On Oct. 17 A. Hinrichsen, from Rockdale, gave a splendid gospel address, and A. Schofield exhorted church in morning. On 21st a meeting was held to form a choir in readiness for return of E. C. Hinrichsen and V. B. Morris. On 24th Lloyd Jones was speaker both morning and evening. One young woman decided. There were 34 at J.C.E.

Rockdale.—On Oct. 10 Mr. Stanton spoke on Temperance Alliance work. At night A. Hinrichsen preached. On Oct. 17 E. Davis exhorted, and at night F. Hunting preached to a good congregation. Miss Toyer was soloist. Fellowship has been enjoyed with Ron Young and H. Gouey, home on leave, also with J. Cook. On Oct. 16 Miss T. Carter was married to Mr. Ron. Young.

Chatswood.—Work among young people continues to suffer from transfer to defence services of manpower. B. E. Perkins, B.Sc., having completed engineering course at Sydney University, is entering R.A.A.F.—a loss to Chatswood and also to State youth work. Among recent visitors belonging to Forces was Mr. Colbeck, of Tasmania. F. A. Youens continues preaching messages full of power.

Victoria

Parkdale.—G. Phillips was baptised on Oct. 22. Hospital offering amounted to £12/5/6. On Saturday afternoon, Oct. 23, 16 men commenced painting and renovating church buildings.

Sunshine.—Church annual business meeting was held on Oct. 19. Officers for the year are Messrs. Cox, Cordy, Iliff, Bryar, Wright and Petrie. The following appointments were made: Mr. Bryar, S.S. superintendent; Mr. Cordy, church treasurer; and Mr. Petrie, secretary. A boys' club and a girls' club have been formed with membership of 19 and 17 respectively. Sunday school anniversary on Sept. 26 and Oct. 3 was successful, speakers being Messrs. White, Hagger, Lumsden and Bennett.

Cheltenham.—On Oct. 20 the mission at Dandenong was visited by 20 members. Bible school anniversary was held on Oct. 24. Many visitors were present. At 3 p.m. C. Cole was speaker, and at 7 p.m. R. P. Morris. Children sang splendidly under leadership of V. C. Stafford.

Ivanhoe.—Bible school anniversary services on Oct. 17 and 24 were well attended. R. Muller and G. Grainger gave appreciated talks to children at afternoon meetings. At conclusion of gospel message by P. R. Thickins on evening of Oct. 24, six young men from Bible school decided for Christ.

North Williamstown.—The church is pleased to have J. E. Thomas back, and he is planning a special effort in coming week. Mr. Wilson was welcomed into church. College offering has reached £10, and hospital collections amounted to £6/15/-. At close of gospel meeting on Oct. 24 a Bible class scholar confessed Christ.

Surrey Hills.—Thanksgiving tea on Promotion Sunday (24th inst.) enabled Sunday school classes and new teachers to fraternise, and rejoice over anniversary and exhibition successes. Chaplain J. Turner conducted morning service and spoke impressively. G. J. Andrews conducted thanksgiving service at 7 p.m. Reg Fletcher, one of the senior young men, made the good confession.

Doncaster.—Attendance at gospel meetings has improved. C.E. held a happy and helpful time in home of Mr. and Mrs. L. Petty, when a Halloween evening was conducted by Miss F. Hands. Several young people enjoyed a visit to Tally Ho Boys' Home in fellowship with youth of eastern churches. Several members of the Forces are home on leave. Hospital offering, £41.

Footscray.—Sunday school anniversary services on Oct. 10 and 17 were well attended. 116 sat to fellowship tea on 10th, and about 60 on 17th. Visiting speakers were W. R. Hibbert, R. P. Morris and R. Muller. D. C. Ritchie spoke on afternoon of 17th. The singing was conducted by W. Easton. Miss Doris Kelly sang a solo, Joan Buckley and Ian Carter a duet.

HOSPITAL DAY

LARGE OFFERING: ONE CONFESSION

MORELAND.—Bible school anniversary services were very successful. During the past year the school progressed. A Parents' Association has been formed to cement relations between school and home. Evening service on Oct. 17 was prize-giving night, and four girls from Bible school took their stand for Christ. Another girl took her stand at the manse during the week. On Oct. 24 a choral service was held and Preston Tramway Choir rendered anthems. Hospital collection, £50/2/-. One girl confessed Christ.

Ascot Vale.—Anniversary services were held on Oct. 17. Mr. Huntsman gave morning message. Mr. Fitzgerald, of Collingwood, gave an illustrated talk in afternoon. Mr. Brooker gave an illustrated address at night. One young man was baptised and received in on Oct. 24, when Mr. Bennett was speaker morning and evening. Hospital offering from church and auxiliaries totalled £14/12/-. Good Companions' hike to Lilydale was enjoyed.

Harcourt.—On Oct. 17 Mr. Curtis (Castlemaine) gave an inspiring address. Bible school was well attended, but is short of teachers. After service a presentation was made to Mr. and Mrs. Jones, who have left to live at Castlemaine. They will be greatly missed, having had forty years' faithful ser-

vice with the church. A social evening is held on first Saturday in month to keep in contact with Sunday school scholars.

Ormond.—At prayer meeting on Oct. 13 J. Ritchie gave the message. On Oct. 17, in absence of Mr. and Mrs. C. L. Lang on holidays, R. T. Pittman spoke in morning. Gospel service took the form of a hymn night, F. Funston conducting. At prayer meeting on Oct. 20 F. W. Bradley gave the message. On Oct. 24, at worship service, A. Thomas was speaker, and at gospel meeting W. D. Lang, of Hampton, preached. Hospital offering, £7/6/9.

Carlton (Lygon-st.).—Anniversary services were concluded on Oct. 20, when tea and distribution of prizes were attended by a large number of parents and friends of scholars. Four new scholars have been added to school. T. H. Scambler gave appreciated addresses morning and evening on Oct. 24. D. C. Ritchie spoke to Bible class. Miss Beryl Martin was recipient of a gift from the choir on eve of her wedding. £15/12/- was given for Hospital Sunday collection.

Ballararat (Peel-st.).—The work under leadership of student preacher A. Graham is progressing. Special gospel meetings have attracted large attendances. The first was a Spring Sunday, followed by a favorite hymn service, and on Oct. 17 a family service. Sunday school work is progressing, and several new scholars have been added. Interest is maintained among scholars in a card-filling contest. Mrs. Roberts was elected president of Ladies' Guild. Mr. Vincent is improving after long illness.

Preston.—Special services marked 41st anniversary of church on Oct. 24. R. L. Sparks (conference president) speaking in morning and B. J. Combridge at night. Mr. and Mrs. Moate (Thornbury), two foundation members, were present in morning. Preston Municipal Band at night rendered musical items in addition to accompanying singing. Two anthems were rendered by choir. Offering for hospitals was £12/5/5, including contribution from Sunday school. At annual business meeting all retiring officers were re-elected.

North Essendon.—The series of meetings on "Creative Christianity" has continued with Wednesday addresses by E. L. and R. L. Williams and Sunday addresses by E. T. Hart. On 24th, David Ploog (home on leave) presided at morning service. E. T. Hart's gospel message was especially to youth. E. Forbes led in song. J. Burns gave a fine testimony on "Christianity in Business," and the school rendered musical numbers. Hospital Sunday offerings exceeded £11 (church) and £8 (school).

Northcote.—The ladies' class had a successful social afternoon in aid of Christian Guest Home. Church and Bible school offerings towards Hospital Sunday were £23. On Oct. 24, 138 broke bread. The school had highest attendance for some time—194. The church had fellowship with Colin Thomas at gospel service. He gave the message to a good congregation. The church is saddened through the passing of Mrs. Waldron. Sympathy is extended to the family, also to Mrs. Shepherd, whose father passed away at St. Arnaud.

Camberwell.—On Oct. 24 G. Andrews, from Surrey Hills, addressed morning meeting. Over 100 commended during day. Gospel meeting was an exceptionally fine service. Hospital collection was a record for the church—£24. Chaplain-General Brooke gave an illustrated lecture at Wednesday Christian forum meeting, approximately 70 being present. The ladies held a successful evening on Oct. 22 at home of Mr. and Mrs. Abercrombie in aid of Guest Home, almost £4 being raised. A fine spirit prevails, and the ministry of Mr. Williams is very helpful.

Middle Park.—Attendances have improved. Visitors have included Mr. Gitsam, R.A.A.F., Fullarton, S.A., and Mr. Pope, R.A.A.F. (Ge-

long). Mr. Stewart and Mr. Whiting have delivered helpful addresses. Members of Bible school took part in gospel service on Oct. 10 and a solo was sung by Miss P. Annear. Renewed fellowship has been enjoyed with G. Dowell, R.A.A.F., and A. Houghton, A.I.F. Mr. Graham, R.A.A.F., of South Yarra, presided on morning of Oct. 24, when Mr. Nellan, who stepped forward at Hinrichsen mission at Dandenong, was received by restoration.

SOLDIER'S DECISION

MAN ON FINAL LEAVE BAPTISED

ESSENDON.—Meetings are well attended, and W. E. Jackel is giving forceful discourses. At conclusion of his address on evening of Oct. 10, two from Bible school (Ron Stein and Eddie Haig) confessed Christ. On Oct. 14 P.B.P. Club and ladies combined and were entertained by Miss Jones with lantern lecture. Sympathy is extended to Mrs. Dockery in death of her sister. Eighteenth anniversary of erection of church building was celebrated on Oct. 17. Stewart Strack, on final leave, made the good confession in evening. He was immersed by Mr. Jackel on Oct. 20. Forceful discourses were given by Mr. Jackel on Oct. 24. Amongst Service men present were D. Ferguson and K. Jenner. At night Mr. Jackel baptised Ron Stein and Eddie Haig, from Bible school. Monthly men's training class and tea took place in afternoon under guidance of Mr. Jackel.

Hawthorn.—The 70th anniversary and homecoming day was celebrated on Oct. 17 with large attendances. Speakers were E. L. Williams, W. R. Hibbert and T. H. Scambler. R. H. Bardwell, who had been present as a child at first service of the church, was present in morning. A feature of the day was the reunion of former Bible school scholars in afternoon. Present scholars rendered enjoyable items. All who attended the meetings were presented with a souvenir history of the church compiled by J. E. Allan. On Oct. 20 a happy reunion social was held in church hall.

Blackburn.—Good attendances are maintained and a fine spirit prevails. Mr. Wright was speaker at both services on Oct. 17 and 24. At gospel meeting on 17th a young lady gave her life to Christ. She was baptised on morning of Oct. 24 with one who made her decision on 10th, and both were received into fellowship. S.S. reports 99 present on Oct. 17. Boys' Explorer Club has had excellent attendances and enrolled several new members. Sunshine Club held a social evening for funds of Dhond Hospital and Women's Services Club. At a fellowship tea of S.S. teachers on Oct. 24 a talk was given by J. Phillips, of Ivan Menzies Revue, and a helpful discussion period followed.

Win the Young for Christ

"The Path of Life," by Mrs. James Stafford. Excellent for children and young people. Presents the way of life in an appealing manner. 6d., 9d., and 1/- each.

"Bible Teaching Made Easy," by Violet M. Sullivan. 34 lessons teaching important facts of the Bible. 2/6.

"Suffer the Children," by Montague Goodman, 10d.

"A Letter to Converts," by John G. Ridley, 2d.

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W. E. Jackel (preacher Essendon church, Vic.)—2 McGregor-ave., West Brunswick. Phone, FW 8008.

BIRTH

TAPLAN (nee Mavis Austin).—At Wellington, N.Z., to Mr and Mrs. Alf. Taplan—a daughter.

DEATH

WRIGHT.—Sept. 25, 1943, died as result of enemy action near Finschhafen, L.A.C. Cecil Clifford Wright, beloved eldest son of Mr. and Mrs. E. W. Wright, of Wyralla-ave., Epping, N.S.W., and loving brother of Joyce, Gordon (A.M.F.) and Leslie.

WRIGHT.—Sept. 25, 1943, died as result of enemy action near Finschhafen, L.A.C. Cecil Clifford Wright, dearly loved fiance of Rona Clark, Bates-st., East Malvern, Victoria.

IN MEMORIAM

ARCHER.—In treasured memory of our dear little girl, Margaret Irene, whom God took home on Oct. 30, 1941.

“Safe in the arms of Jesus.”

—Inserted by Mum, Dad and Freddie.

FOREMAN.—In loving memory of my dear wife and our loving mother, who passed to higher service Oct. 26, 1941.

“Hush! be every murmur dumb,
It is only till he come.”

LEGG.—In loving memory of our dear mother, who was called home on Oct. 22, 1941.

“Always remembered by what you have done.”

—Myrtle and Trevor.

LOFTS (nee Swain).—To the memory of our beloved daughter Daisy, who fell asleep in Jesus on Oct. 26, 1928; also Iris Rose, our dear little granddaughter who passed away on Aug. 19, 1931.

—H. and R. Swain.

BEREAVEMENT NOTICE

Mr. Cooper and family desire to express heartfelt thanks to their many friends for letters, cards and floral tributes, in their recent sad bereavement. Will all please accept this as a personal thanks, especially folk at Prabran church?

TO LET

Chelsea.—Vacant now and Christmas, two bedrooms and use of kitchen; few minutes beach and station; gas, E.L.—Miss Marriot, 1 Blantyre-ave., Chelsea.

Chelsea.—Vacant now and Christmas, bedroom and use of kitchen, suitable elderly couple; gas, E.L.—Mrs. Cooper, 55 Chelsea-rd., Chelsea.

WANTED

Four-roomed house for two weeks in January, Mentone-Frankston line.—F. W. Collins, 9 Albert-st., Ringwood.

COMING EVENTS

NOVEMBER 3.—Footscray church, Raleigh-st., under auspices of Footscray Y.P. Society. Youth-to-Youth Rally. Speaker, Mr. J. E. Thomas. Combined youth organisations of Protestant churches in district will take part.

NOVEMBER 5.—Swanston-st., 2 p.m., Victorian Women's Conference Executive will meet. Leader of devotions, Mrs. Finger. Speaker, Mrs. C. B. Chambers, secretary, Women's Inter-church Council.

BROADCAST SERVICE

Launceston, Tas.—Stanton H. Wilson is planned to speak over stations 7ZR and 7NT, Friday, Nov. 5, at 10 a.m.

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Oct. 31—“A Jolly Good Fellow.”
—Mr. Stuart Rae.
Bright programme. Happy fellowship.

BRUNSWICK CHURCH OF CHRIST.
61st ANNIVERSARY.
SUNDAY, OCTOBER 31.
11 a.m., Mr. R. H. L. Sparks.
7 p.m., Dr. R. Killmier.
All past members and friends invited.

HARTWELL BIBLE SCHOOL.
ANNIVERSARY AND DEMONSTRATION.
SUNDAY, OCT. 31—
11 a.m., Mr. Candy.
3 p.m., Mr. C. J. Robinson.
7 p.m., Mr. F. Elliott.
SUNDAY, NOVEMBER 7—
11 a.m., Mr. Combridge.
3 p.m., Mr. Les. Brooker.
7 p.m., Mr. C. J. Robinson.

WEDNESDAY, NOV. 10—
Play, “Stained Glass Window,” by scholars.
All welcome.

BRIGHTON CHURCH OF CHRIST.
HOME-COMING SERVICES AND BIBLE SCHOOL
ANNIVERSARY.
SUNDAY, OCTOBER 31.
11 a.m., Colonel Chaplain A. E. Forbes.
3 p.m., L. Brooker.
5 p.m., Fellowship Tea.
7 p.m., C. B. Nance-Kivell, B.S.Litt., B.D.

SUNDAY, NOVEMBER 7.
Bible School Anniversary Continued.
11 a.m., C. B. Nance-Kivell, B.S.Litt., B.D.
3 p.m., J.O.Y. Society Anniversary.
7 p.m., C. B. Nance-Kivell, B.S.Litt., B.D.

NORTHCOTE CHURCH OF CHRIST.
40th ANNIVERSARY SERVICES.
SUNDAY, OCTOBER 31—
11 a.m., Mr. T. Hagger.
7 p.m., Mr. W. T. Atkin.
WEDNESDAY, NOVEMBER 3—
8 p.m., Mr. S. R. Baker.

SUNDAY, NOVEMBER 7—
HOME-COMING DAY.
11 a.m., Mr. Reg. Enniss.
7 p.m., Mr. T. H. Scambler, B.A., Dip.Ed.
To assist in arrangements for hospitality will past members returning for the day please advise Mr. A. E. Gluyas, 630 High-st., Regent? Tel. JU1183.

CHURCH OF CHRIST, MAYFIELD, N.S.W.
SIXTH ANNIVERSARY SERVICES.
NOVEMBER 6 and 7.
Speaker, Mr. A. W. Ladbroke (Hurstville).
Chairman, Mr. R. M. Wilson.
Saturday Services, 3 p.m. (5 p.m. tea), 7 p.m.
Sunday Services, 11 a.m., 7 p.m.

CHURCH OF CHRIST, ST. GEORGES RD.,
NORTH FITZROY.
PLEASANT SUNDAY AFTERNOON,
NOVEMBER 7, 3 o'clock.
Mr. R. D. Elliott will speak on
“England During the Blitz.”
Bright Musical Programme.
Soloists: Mr. William Laird; Miss Mary Miller.

CHURCH OF CHRIST, NORTH ESSENDON.
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CLOSING SPECIAL OCTOBER SERVICE.
Sunday, 31st, 7 p.m., Andrew Hughes, M.L.A.,
“Our Unfinished Task.”

CHURCH OF CHRIST, BURNLEY.
SUNDAY SCHOOL ANNIVERSARY.
NOVEMBER 7—
2.45 p.m., R. Muller. 7 p.m., L. G. Crisp.
NOVEMBER 14—
2.45 p.m., B. F. Huntsman. 7 p.m., R. P. Morris.
All past members and friends cordially invited.

MIDDLE PARK BIBLE SCHOOL ANNIVERSARY
AND DEMONSTRATION.
SUNDAY, NOVEMBER 7—
11 a.m., Mr. Stewart. 3 p.m., Mr. Hibbert.
7 p.m., Mr. Whiting.
SUNDAY, NOVEMBER 14—
11 a.m., Mr. Whiting. 3 p.m., Mr. Brooker.
7 p.m., Mr. Stewart.
WEDNESDAY, NOVEMBER 17, 8 p.m.—
Demonstration and Prize-giving.
All past members and friends cordially invited.

CHURCH OF CHRIST, WAGGA.
55th ANNIVERSARY SERVICES.
NOVEMBER 7 and 9.
Nov. 7.—11 a.m., worship service. Every member present. Speaker, Mr. S. Jenner. Subject, “Question of Citizenship.”
7.30 p.m., gospel service. Speaker, Mr. S. Jenner. Subject, “Lord's Coming Again.”
Nov. 9, tea meeting, 6 p.m. Followed by social evening, 8 p.m.

All members requested to be present.
Past members are asked to send a greeting.

LYGON STREET CHURCH.
HOME-COMING SUNDAY, NOVEMBER 7.
Special Services Morning, Afternoon and Evening.
Speaker, Mr. C. G. Taylor, B.A.,
who will commence his ministry with the church.
Former members are very cordially invited.
Spend a happy and memorable day
with the church.
Luncheon and tea provided.

PRAHRAN BIBLE SCHOOL ANNIVERSARY.
SUNDAYS, NOVEMBER 7 and 14.
A very warm welcome is extended to past members and friends to come to our special meetings and hear the children sing.

BLACKBURN CHURCH OF CHRIST.
CHURCH ANNIVERSARY AND TEMPLE DAY.
SUNDAY, NOVEMBER 14—
11.15 a.m., “Every Member Present” Service.
Mr. Russell Banks.
3 p.m., P.S.A.; Brigadier Bassett.
7.15 p.m., Mr. C. H. J. Wright.

An invitation extended to all former members and friends to meet with us. Hospitality for day provided. Kindly send name to H. Miles, 5 Glen Ebor-ave., Blackburn.

SWANSTON STREET, MELBOURNE.
HOME-COMING DAY.
SUNDAY, NOVEMBER 14.
11 a.m., Chaplain General Allen Brooke.
3 p.m., Mr. H. R. Grove, President of Baptist Union. Subject, “The Need of Personal Evangelism.”

7 p.m., Chaplain General Allen Brooke.
Choral Service.
All past members and friends cordially invited.

Chinese General and the Gospel

THE American who is responsible for the news releases in English at the Ministry of Information in Chungking told Frank Houghton, General Director of China Inland Mission, that, of the hundred officials in the office in which he works, some sixty are professing Christians. There are enquirers who are endeavoring to understand the scriptures (with less knowledge than the eunuch who cried, "How can I, except some man should guide me?"), and nominal Christians in fairly large numbers; but apart from these two classes there is in Government circles a nucleus of red-hot, whole-hearted believers. "The day after I reached Chungking five of them came to see me. Their spokesman was Mr. Ernest Yin, of the Department of Loans, one of Dr. H. H. Kung's righthand men in the Ministry of Finance. He was treasurer successively of the provincial Government of Honan and Hunan, and risked compulsory retirement from Government service because, on conscientious grounds, he refused the very lucrative position of head of the National Government Lottery. Another of the five was Dr. Mei, the Commissioner of Health, who told me later that he was revelling in the two-volume 'Life of Hudson Taylor.'

"On their behalf Mr. Yin asked me if I would set apart a member of the China Inland Mission to give his whole time to working amongst their friends in official circles. He explained that it would not be so much the conducting of large meetings as the direct and personal introduction of their friends to our Lord Jesus Christ. In illustration of the opportunity awaiting such a man, he told me that recently he and his friends, ten Chinese Christians, I think, and two missionaries, had been invited to a feast by a certain member of the Government. As they sat at table, this man, whom we may call General C., explained that he had always been an agnostic and regarded Christianity as a myth. 'But,' said he, 'I have been impressed by discovering that the Generalissimo is a Christian, and that all of you holding responsible Government positions, and, as far as I can judge, sane and reasonable men, believe in Jesus Christ. Now tell me something about this religion.' As they sat round the table, said Mr. Yin, they proceeded one by one to tell him what our Lord means to them and what he is able to do for all who put their trust in him. General C. listened with growing interest and astonishment, and finally banged his fist on the table, exclaiming, 'Why, you are talking as if it were all true.' 'True,' they said, 'of course it's true; we have proved it for ourselves, and so may you if you receive this same Jesus as your Saviour.'" (Incidentally letters from Mr. Yin show that General C. is now a definite Christian bearing a splendid testimony in Chungking.)

LAST ORIGINAL BOARD MEMBER RESIGNS

THROUGH ill-health and advancing years Mr. J. Warren Cosh tendered his resignation to the Board at their last meeting. Mr. Cosh was elected as a member when the Foreign Mission Committee transferred from Melbourne in 1915. This committee received its new name, Foreign Mission Board, when it became an incorporated body in 1926. The names of the original Board members were W. Charlick, W. Morrow, A. L. Read, John Fisher, I. A. Paternoster, J. E. Thomas and J. W. Cosh. Thus, after twenty-eight years, the last link has been severed. Though weakened in body, Mr. Cosh did not let his zeal lag nor fail to maintain the spiritual glow. He was present at all Board and sub-committee meetings, and

showed his keen interest by taking part in the discussions.

In his letter of resignation he says:

"Dear Brethren,—

"It is with deep regret that, owing to unsatisfactory conditions of health, I feel called upon to resign my position as a member of the above-named Board, after having had the privilege and experience of serving thereon for over twenty-eight years, some time as treasurer, as acting-president, and then as president elected by Federal Conference. It has been my pleasure, as opportunity has offered, personally to meet most of the workers who have gone out to the fields since 1915, and thus became interested in their work and been able to follow their progress in the mission. I shall ever be interested in the progress of evangelism overseas, and will continue to peruse reports from the fields. I pray that the blessing of our heavenly Father will rest and remain with each worker on the fields, and each member of the Board, as they plan for progress of the work.

"Yours fraternally,

J. W. Cosh."

After feeling reference had been made to the work and worth of their fellow Board member, the chairman, Dr. P. S. Messent, moved the following resolution which was unanimously adopted:—

"That the Board accept the resignation of Bro. J. W. Cosh with deep regret, and pray that he will experience blessing, health and happiness in future days. We thank our heavenly Father for his long and faithful service in the cause of overseas missions and for his twenty-eight years' connection with the Federal Board, and regret that his resignation will sever the last link with the original Board (1915). We record that the Australian brotherhood owe grateful thanks to our brother for his energy and faithfulness in discharging the trust committed to him through succeeding Federal Conferences."—A. Anderson, Sec., F.M. Board.

This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-st., Tranmere, South Australia.

"INEVITABLE"

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CURRENT THOUGHT

WITH our accustomed manner of living rudely disturbed, we must not allow the pressure of our daily activities to displace the method and means of constructive service to the Nation.

A national need of to-day is a philosophy of life inclusive of all the attributes of THRIFT.

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Queensland:—H. W. Hermann, Milman-st., Eagle Junction, N.3.

Western Australia:—R. Duckett, 53 Litchfield-st., Victoria Park.

Tasmania:—G. J. Foot, 32 Carr-st., New Town.

A. Anderson, Federal Secretary, 261 Magill Rd., Tranmere, S.A.

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Church's Ministry Emphasised in N.S.W.

Ethelbert Davis writes of need of applying Christian principles to life, of child welfare, and on plea for Papuan natives.

J. R. BLANCHARD, minister of Scots Church, J. Adelaide, has been on a short visit to Sydney. Preaching at St. Stephen's Church on the text, "We are a colony of heaven," Mr. Blanchard had some interesting things to say about the church and its mission. The church's first concern, he said, was to bring home to the people the spirit and laws and purpose of heaven. The church did this through her worship. Worship failed if it did not lead to transformation of life on earth.

The church has, to be a missionary; the majority of her members are indifferent to this. "But when the war is over the missionary need and opportunity will be greater than ever." And, continued Mr. Blanchard, "now is the time for the church to build up her resources, material and spiritual, to be ready for that day." "Unredeemed areas of life, of politics and industry, of race conflict and international relations needed to be brought under the dominion of Christ," he said.

Children Running Wild

Under the auspices of the Teachers' Federation, there is a Care for the Children in War-time Committee, functioning and co-operating with other social and welfare organisations. The committee has organised fifty citizen groups throughout the State. However, it is not about the committee's existence or about its work that we wish to write, but about some facts that have been disclosed. We are told that there are twelve thousand children, most of them of pre-school age, who are daily "running wild" about the streets of Sydney's suburbs, because there is nobody to take care of them while their mothers are in war factories and other jobs. At least another twelve thousand children are left by their mothers in the care of relatives and neighbors.

Miss Mona Ravenscroft, joint-secretary of the committee, declared that "these neglected children are our most serious war-time social problem." The committee's investigations have provided evidence to establish beyond doubt, so it was reported, that the problem has been responsible for much child delinquency; and that production in war industry has been slowed down and absenteeism increased due to working mothers worrying about their children. In conversation with child welfare officers, the writer learns that all the child welfare workers are deeply concerned about the growing numbers of child delinquents.

"Plea for Papuan Natives"

Under the above heading the "Herald" reported, a few days ago, a statement made by Mr. J. D. Bodger, sub-dean of the Cathedral of St. Peter and St. Paul, of Dogura, New Guinea. Some of the things he said may well be laid to heart by every Australian. He pleaded that Papua should not be exploited or its natives made "slaves of the factory whistle." "Politicians and others," said Mr. Bodger, "were saying to-day that we must do our duty by New Guinea by opening up the country after the war. They say we should settle ten or twenty thousand soldiers there to start cutting down trees and planting rubber."

In reply to such a suggestion, he indignantly asked, "Why should we start cutting down trees? Do we want to bring the natives down to our own level? It is their country and they are happy. I have heard it said that they would never return to their normal life. I have just come from New Guinea and I can tell you that that is false. All they want is to return to their normal village life."

To the suggestion he had read that after the war these people should be given a big dance and a feast as a reward, Mr. Bodger retorted, "You must not patronise these people. Would the men of the A.I.F. be content with a Sunday school treat?" It looks as though many people need to recast their thinking about the island races in the Pacific.

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S. Aust.—Mrs. W. Green, 12 Shipster-st.,
Torrensville.
Vic.—Mr. C. L. Lang, 9 Arnott-st., Ormond.
Or to J. Wiltshire, Fed. Hon. Sec.,
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without action. —Lothair.

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