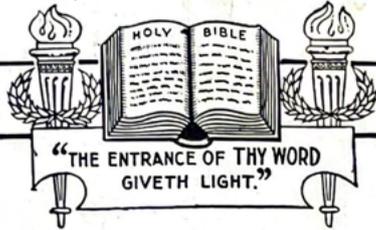


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Have You a Reference?

BUSINESS men know the importance of good character. They look for high moral principles in the lives of the persons they seek to employ. Generally, a statement made by a preacher, setting out his opinion of the person, is sought.

From time to time young people go to their minister and ask for a "reference." When the person is a member of the church, and is busy in the service of the Master, it is a pleasure to testify concerning his worthiness. How difficult it is to write a statement for some who ask for it! Preachers have been forced to refuse to give a letter because the one who had sought it was unworthy.

OFTEN the reputation of preacher and church depends upon whether the people who have references from minister live up to the testimony given on their behalf. The fact that employers still ask for letters of commendation from "clergymen" is proof that those who have had such references have given general satisfaction. It is necessary for all who have received the endorsement of the Christian church to live up to the high standard of Christ and to be worthy representatives of their Lord in the business world.

Because so much is bound up with the giving of a reference, we urge those who use the good name of the church to be careful not to bring it into disrepute.

Paul had thrust himself into a difficult situation because he had made rather a boastful statement about the Christians at Corinth. Having made such a boast, he began to wonder whether they would live up to the good name he had given to them. He was afraid lest, in colloquial language, they would "let him down" at a critical moment.

THE apostle was urging the Christians in Macedonia to make a worthy contribution to his appeal on behalf of the poor saints at Jerusalem. To stimulate giving, Paul introduced a little State rivalry, setting Achaia's (Corinth) efforts over against Macedonia's. He told the Macedonians how well the Christians in Achaia had responded. They had been working toward their goal for a year and their contribution was in hand. Such a boast had created a praiseworthy response in Macedonia. Paul then began to wonder whether the Corinthian Christians would come up to the mark on the offering day. When he was about to go from Macedonia to Corinth to collect the money, Paul thought some of the Macedonians who had heard his boastings would be travelling with him. If they did, they would be at Corinth on that fateful day when the money should be handed over. Now would there be any mismanagement? Would there be a frantic appeal for funds at the last moment? Would he (Paul) blush for shame in the presence of the



Ancient Corinth.

Macedonians because his plans and hopes had gone awry? Such thoughts flashed through Paul's mind. As a leader who had urged "that all things be done decently and in order," he could not leave anything to chance. Therefore, in the interests of his good name, he sent some of his companions in advance with a letter in which he said, "I want you to be 'all ready,' as I have been telling them that you would be, in case any Macedonians accompany me and find you are not ready—which would make me (not to speak of yourselves) ashamed of having been so sure" (2 Corinthians 9: 3, 4).

It was required of those Corinthian Christians that they be ready to give an account of their stewardship and be worthy of the good name Paul had given them.

THE Lord, whose name we wear as Christians, will come to us suddenly, and will require from us an account of our stewardship. Let us measure up to the high standard set by his teachings and not give him cause to feel ashamed. His good name is made known to others through those who call themselves Christians. If we love him, we shall not "let him down."

When it was suggested that Paul ought to have brought to Corinth introductory letters, he answered that he did not need statements written in ink; for the Corinthian converts were his letters. They were "letters of Christ" which he had been employed to write, not with ink, but with the Spirit of the living God. If men of the world did not read the letters Paul wrote with ink, they certainly read those "letters of Christ." It was the early Christians' sincere zeal for the highest life that created interest in Christ. Preaching was matched by living. "If men can live and die for such a faith, it must be worth knowing," the pagans said. Those early disciples were excellent testimonials of Christ. That was why the early church grew so rapidly. Those Christians lived up to what was written of them. The world saw also the truth written in deeds of those noble men and women.

(Continued on page 329)

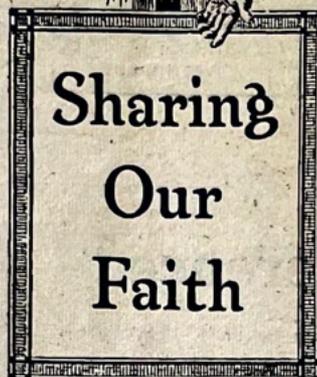
A NUMBER of causes in our day have conspired to crush into a small corner a very vital element of church life—the service directly designed to lead the individual to Christ. Men have become prejudiced against evangelism because it has often been associated with a lack of beauty in worship, with contempt for modern learning, emotionalism in methods and a general cramped attitude to life. These things, however, are no part of evangelism any more than the impeding barnacle is part of a ship. Then, again, new avenues of service have opened up, and other visions of the Christian task are capturing the interest and absorbing the energies of those whose efforts would otherwise be directed to the fundamental task of awaking men and women to their need of Christ as a personal Saviour. The churches must be made to realise that they are not performing this fundamental task as they should.

MOTIVES

FOREMOST among those impulses that move us to seek to bring Christ into a life is gratitude to Christ for what he has done for us. Kagawa says, "Do you think I can receive from Christ that which cost him the cross, and not work all I can for him?" Kagawa was expressing what Paul felt when he said, "I am a debtor to the Greek and non-Greek-speaking people, both to the wise and the unwise, so as much as in me is I am ready to preach the gospel." Paul's real debt was to Christ: he owed it to Christ to share his faith with others. There is that in our experience of Christ that places us under an obligation to share with our fellow-men our faith. This spirit of evangelism belongs to the very nature of the Christian life. It is the very heart of Christianity to share its deepest discoveries with others. We seek to bring others to Christ because we cannot do otherwise. It is a spiritual instinct.

Another motive is love for the individual: the real desire to help people to completeness of life. Our fathers called it a "passion for souls." Samuel Rutherford in his second letter to his parishioners says, "I would agree to a postponement of my heaven for many hundreds of years, if ye could so be assured of a lodging in the Father's house." Paul went further: "I could wish that myself were accursed from Christ for my brethren." Not all who speak of a passion for souls are indulging in pious platitudes; it can be very real.

The present need for evangelism is great. There are vast multitudes outside the church, and there are many inside the church, who have no compelling vision of Christ and his salvation. Conversion is the greatest need of the greatest number. We must believe passionately that "there is none other name under heaven given among men



Sharing Our Faith

whereby we must be saved." Christ is the way, the truth, the life. The major work of the church is to bring men and women to Christ. Hugh Price Hughes says, "The church is not meant to coddle the saints, but to collar the sinners." How many hours ministers are forced to spend "coddling" their church members when they should be "collaring" sinners. Seeley says in "Ecce Homo," "Christianity would sacrifice its divinity if it abandoned its missionary character and became a mere educational institution. When the power of reclaiming the lost dies out of the church it ceases to be a church."

MISTAKES

THERE are, however, mistakes to be avoided in our evangelistic approach to men. Evangelism is wide enough and varied enough to include all Christian viewpoints and methods of approach to the souls of men; it is not something narrow and stereotyped. It has been said, "Every way that really leads to and ends in Christ is essentially evangelical, and his gospel is as large as his own personality." A tent is not the only place where men and women can be saved, nor is the Sunday evening service. There are other ways than "via

the front seat in church" of coming to Christ. Many good Christians are prejudiced against evangelism because of mistakes made by evangelistic folk. Direct evangelism is any persuasive effort to bring people into vital union with Christ. It is no mere ethical or social appeal, but a co-operating with God's Spirit.

It is a mistake to regard evangelism as identical with emotionalism and alien from education. Emotion there must be, but teaching prepares the way for evangelism, conserves the result of evangelism, and has a great deal to do in between.

Evangelism must not be associated with narrow, cramped views on life, pious phrases and unnatural mannerisms. It is a mistake to preach the gospel in language not familiar to the people or link the gospel with anything that necessarily repels. Some earnest folk, by using undue pressure in seeking visible professions of faith, have embarrassed and driven away those attracted by the Christian message. Spectacular methods, crude music, and everything that jars on good taste should have no place in evangelistic meetings.

(Continued on page 329)

Wilkie J. Thomson, of Long Plains, S.A., writes of

The Wide Horizon



I WAS reading, the other day, that Charles Reade's study overlooked a beautiful park, a natural park in which the deer ran; and, in its season, was alive with bird music. To make the most of his view, he hung the room with mirrors so that wherever he looked he would have a view of the park.

On the other hand, I remember Voltaire's study window looked straight out on to some dark Cypress trees; and it has been suggested that had he made another room his study, one which overlooked the gardens, his thoughts may not have been so gloomy.

The world is waiting for the people who have a broad vision, that can take in all the world and blend all into some magnificent whole. We do not, as a rule, find such (excepting the rare souls) among most trade unions. They talk about "the brotherhood of man," but refer and treat those with dark or colored skins in despicable ways. The man that talks about "better living conditions" to-day has got to consider the Indian, the Chinese, and the Japanese, millions of whom never get a square meal in their lives.

Nor do we find the broad outlook in men who are forever making up profits or loss in figures. Their minds and hearts are compassed and bounded by the ciphers they employ. Men who can't discern souls haven't a vision for the task ahead.

As I write I think of Carlyle and his "Heroes and Hero Worship." He found heroes among the prophets, poets, priests, and kings, but they were all ordinary men who, like Martin Luther and John Knox, had big hearts and big minds. Even the very name "king," he points out, means "able man." And from the common herd of humanity, from time to time, there springs an able man—not that they are stronger in body than their fellows, or even stronger willed, but they have left enduring names because they have gazed upon the wide horizons, seen the needs of men, and forgotten their own desires, as they used their voice or their pen (both of which have proved far mightier than the sword) to right the wrongs under which their fellows groaned.

Hebrew history has many such men. One I would have you remember now. He prayed always with his window open toward Jerusalem, and because of his vision—high enough to seek help from God—he led the way for the liberation of his people.

The world, I say, wants such men as Daniel, who can lead the world to a Zion, a stronghold of peace.

The Australian Christian

The Only Way

The Christian order provides the only satisfactory solution of world problems. I. J. Chivell, of Maryborough, Vic., suggests why this is so, in the following article.

WE hear a lot to-day about new orders. We all admit that there is something wrong with the old order. No one is so blind as not to see that. Even the most obstinate Tory must confess that the present system is defective. One will say that we need something new. Another will say that what we need is something old . . . something that takes us back to the hills of Galilee and the streets of Jerusalem. I have no quarrel with either. Campbell Morgan used to say that the gospel is as old as the daylight and as fresh as the continuity of day-break. We must be careful lest after all our talk we get the old order in just a little different form. People ask, "What is lacking to-day?" With me it is not "What is lacking?" but who? And I answer that with one word . . . Christ. There are plenty of "isms" in the world that are crying aloud that they have the cure for all our ills. From the least to the greatest they have good in them, but they have no Christ.



Let us begin by deciding what is our basic problem. Is it the system in which we are involved; or is it that naughty man which we call that ugly name, capitalist? These things, and many others we could mention, are children of the one parent problem . . . sin. Milton wrote of "sin with all its woe" entering the world. The first thing that sin does for us is separate us from God; and, secondly, it separates us from our fellow-men, destroying brotherhood. Selfishness has manifested itself in numerous ways. Most of the political and economic evils that we are condemning to-day are out-croppings of selfishness in the human heart. Man grasps more than his share of the good things of God's giving, exploits his fellows, and so becomes a bloated capitalist. That is no modern development. Jesus told us of the rich man living in luxury while Lazarus died of starvation at his gate. God has given us more than is sufficient for our needs. "Seed time and harvest shall not fail," God promised. It has not, and it never will. The earth has always produced enough for the needs of men, but there has been unjust distribution. While food had been destroyed by monopolies, the other half of the world has starved. Is not that selfishness? Our class distinctions are another out-working of our proud and selfish hearts. There is something of it in our land, but much worse in some other countries. Brotherhood and snobbery are direct opposites. Men of similar tastes, trades, and ability naturally get together, but so often build pedestals for themselves from which they look down upon their fellows. Going wider afield, there are national and color barriers which must go if there is going to be any real brotherhood of man. I do not mean the inter-marriage of the races or the surrendering of our national homes; but we must treat black and yellow, red and brown, as our brothers. Jesus was a Jew, probably quite dark of skin. I am prepared to give honor where honor is due. I believe that in Russia color and race are almost lost sight of. Stanley Jones says he was talking to a Jewess there, and she said, "I prefer to stay in Russia, although I was well treated in

England, for here I have no consciousness of being a Jew; no one ever reminds me of it." In passing, let me say I think they learnt that from Christ. He was the first to teach that God is no respecter of persons. Most nations are given to selfish boasting. The American calls his country, "God's country." The New Zealander goes one better and calls his country "God's own country." The Dutch believe God talks Dutch. The Germans think they are a super race, and I am afraid that we white people are inclined to think we are the chosen people. Before brotherhood can come that spirit of intense nationalism must go. Greed, class, national and color distinctions all come back to the selfish pride of man's sinful heart.



Where is the cure? Will a new political system, or a new economic order, that does not pay attention to the spiritual nature of these problems, set the human race in order? I think not. There is only One who can meet our sin, take from us our selfishness, and give us new hearts. . . . He died to do that. His call still rings down the ranks of men, "Deny thyself . . . follow me." His demand is still the same, "Ye must be born again." Greed goes, barriers between men fall when we come into Christ. All are one in Christ Jesus. That is not merely a platitude. It has worked. Men of many nations have met as brothers because in Christ they have first found God as their Father. The new order which holds out hope to the world is the kingdom of God order. John heralded it. Jesus established it. It has not yet come in all of its fullness. Over the threshold of the new order must be written,

"Leave behind all race and class distinctions, Ye that enter here."

Stanley Jones says, "The new kingdom is color blind. It sees man and not the tincture of his skin."



I said that Jesus established his kingdom, but not without opposition. That same opposition we meet to-day when we try to bring his kingdom to men. "There stood before him and his kingdom, the Pharisee . . . incarnate evil; the Sadducee . . . shrewd materialism; the chief priests . . . vested interests; the Herodians . . . political parasites; the scribes . . . letter worshippers of the past; Pontius Pilate . . . imperialism; the people . . . apathy against change; the soldiers . . . militarism." They all combined to stop him and his kingdom, but they didn't. And they will not to-day, for the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Our presentation of Christ and the application of his principles have been faulty, and yet the best we have has come from Christianity. A soap manufacturer, who was opposed to Christianity, was talking to a Christian. He said that Christianity had failed because it had been preached for two thousand years and yet there were plenty of slums, of selfishness, of sin and war. The Christian reminded him that soap had been made for much more than two thousand years and yet there were plenty of dirty people in the world. The reply was that soap had not been applied to the filth. To that the Christian agreed, and claimed that there were still the evils he had mentioned simply because the teaching that

Jesus gave us had not been applied to our individual and national lives. Bernard Shaw once said, "The trouble with Jesus was he had disciples." We are only human, . . . at times too human. We have let the Master right down. When we get people religiously right we will soon get them politically right. The dog must wag the tail, and not the tail the dog. When the peace treaty was signed at Versailles, they did not read the mind of Christ into it, but hatred and revenge. Clemenceau sneeringly said, "Wilson talked like Jesus Christ." It was the same gentleman who said, "Let us forget this Christian nonsense and lay the foundations for lasting peace." They did forget what he called "Christian nonsense," and laid the foundations for this war. A Communist said to a Christian, "You people have got it, but you don't know that you have." I am afraid we have not realised that we have the answer that men need.



What can we do about it? Four things I suggest.

1. Propagate

Our risen Lord, resplendent with glory, pointed us to the last soul of earth and said, "Go, preach the good news." You may as well try to add beauty to the rose or perfume to the violet as add to the gospel as our Lord gave it to us. The preaching of the gospel led to the abolition of slavery, the uplift of womanhood, and the stopping of child labor. The ancient gospel has its ancient power.

2. Educate

There is a rising generation of which we must think. As one generation made a world of war, so another can make a world of peace, if they are taught Christ's principles of peace. The Bible school is the best youth organisation the world has. Unfortunately there are 80,000 less children in our Bible schools in Australia to-day than ten years ago. Why not teach the gospel as a part of the school curriculum, instead of adding it to the usual work, and bringing someone in from the outside to teach it? To do it, we would require teachers who have Christian character as well as intellectual qualifications; and why not, if we are a Christian nation? The basis of all child training is the home. It is for the parents to teach the things of Christ to their children. How much of that is done? Very little indeed.

3. Agitate

Things are wrong. We must do something about it. We believe the Christian way of life to be the only way. Talk it. Make others think it. You are in good company when you say that. Not long ago General Smuts said, "I see on the horizon, not the man of Rome; not the man of Berlin; not the man of Moscow; but the Man of Nazareth."

4. Legislate

We must have Christian men to lead us and to make our laws. The day must come when we vote for men, not parties; putting character before politics. If Christ is the answer to our problems, we need men to make our laws who will answer first of all to him for the laws they make. We have had some great men in the past. We will always remember with affection the name of Gladstone. He was a deeply religious man. In U.S.A. Lincoln spent nights in prayer before important legislation was passed. Garfield was seldom absent from the prayer meeting in the little chapel where he worshipped. We need such stalwart Christian men in the parliaments of to-day to give practical application to the principles of Christ. Let us propagate the gospel, educate our boys and girls in it, agitate until we get men to give us Christian legislation. "Except the Lord build the house, they labor in vain that build it."

Notes on Current Topics

The Home Circle

J. C. F. Pittman

World Prosperity

THE Secretary of the U.S. Treasury, Mr. Henry Morgenthau, in accepting the presidency of the United Nations Monetary Conference, used a striking sentence when he expressed the hope that members would keep before them two elementary axioms: "(1) Prosperity has no fixed limits—the more other nations enjoy, the more each nation will have for itself; (2) prosperity, like peace, is indivisible." The interdependence of peoples is being stressed by many national leaders. It is to be hoped that in the post-war world action will harmonise with the lofty ideals oft expressed. Selfishness and economic injustice are amongst the certain causes of war.

Dispensing with God

In a biography which I read some time ago the author, a doctor, writes: "I decided to dispense with God." Andrew Gih in one of his books, quotes a similar word from a young Chinese widow who in her distress exclaimed with bitter, hopeless cry, "I'm through with God." Later, however, the woman's heart was again touched, and she prayed the Lord to take her back. Most of the troubles of men and the world to-day are due to the fact that great hosts act as if they could dispense with God. As if the creature could dismiss the great Creator! An alien world opposes the infinite God, who in this gospel dispensation offers peace and pardon to those who will surrender to him. But the message we have to preach has also sterner aspects. We have to tell men that no one is "through with God." God has appointed a day in which he will judge the world by the man whom he has chosen. We shall all stand before the judgment seat of Christ to give account of our deeds.

New Guinea's Future

An important letter on the future of New Guinea, containing a condemnation of the indentured native labor system, has been issued by Bishop G. H. Cranswick, chairman of the Australian Board of Missions, and Mr. John W. Burton, general secretary of the Methodist Overseas Missions. Without taking any political attitude, the writers, who, I am sure, express the views of a great company of Christian people, support the declared intention of the Federal Government of giving "just treatment to all residents of the Australian territories, including the native inhabitants." "We would go further," say the two missionary leaders, "and, in the terms of the mandate, declare that the well-being and development of the native peoples should have priority and be regarded as a sacred trust. It is this conviction which leads us to support the avowed policy of the present Government to abandon the indentured native labor system as soon as possible and to substitute a more humane method." I trust that in every land, in the days of post-war reconstruction, the welfare of the people at large will be the first consideration, ranking far ahead of the matter of profits or dividends of individuals or companies. Bishop Cranswick and Mr. Burton have not condemned all employers of native labor; it is an unjust system which they oppose. Settlers and natives alike should have a square deal. The appointment of a Royal Commission is advocated, so that the whole position may be investigated and a just settlement be made.

A. R. Main

THE HOPE

WHEN hate involves the world in night,
And war looms, devilish and dread,
What is the hope that still can cheer
Our heart, and lift our head?
We look far back on darkened years,
Lament man's needless grief and loss,
One hope—earth never can forget
A Man upon a cross.

—Thomas Curtis Clark

FAITHFULNESS REWARDED

IN a remote part of Wales the baby boy of a widowed mother was dangerously ill. The mother walked five miles in the rain to get the doctor. He felt that he would receive no fee, and he thought within himself, "Would it pay to go? Even if I do the child might not be helped; or if so, he might be of little value to society." His love for humanity as a result of his acceptance of Jesus Christ's conception of life led him to go. Years after, when the boy became a man and became chancellor of the exchequer in Great Britain, the aged doctor said, "I never dreamed that in saving the life of a child on the farm hearth, I was saving the life of a nation's leader—David Lloyd George."

A STRANGE PRAYER

JOHN ROBERTSON, of Glasgow, told Mr. Spurgeon about some of the difficulties that he had to surmount when he commenced preaching. For example, one worthy office-bearer came to church and seated himself before the minister with one finger in each ear.

"There was a nice thing for a young preacher! What would you have done?"

"I should have prayed—" began Mr. Spurgeon.

"And," said Mr. Robertson, "I got my face very solemn, for I expected something very spiritual."

He continued: "I should have prayed that a fly might have alighted on his nose!"

C.E. Interests and Activities

W. W. Saunders

WORLD C.E. PRESIDENT

DR. DANIEL POLING travelled from New York to Melbourne in 51 hours, arriving in Melbourne by plane on June 10. "Church full" signs have frequently been displayed at Scots Church, Collins-st., since Dr. Poling entered upon his brief interim ministry as guest preacher.

Though his visit is not primarily a C.E. one, the world president being "under orders" to U.S.A. authorities, C.E. has, naturally, not been overlooked by Dr. Poling. He spent a few hours in Brisbane and had a short conference with the national deputy president (Mr. G. H. Nelson). He is planned to speak at great C.E. rallies in Melbourne Town Hall on July 17, and Sydney Town Hall on July 24. A journey to Brisbane will then be made.

Amongst the first things done by Dr. Poling on his arrival in Melbourne was the sending of the following message to the Christian Endeavorers of Australia:—

"I am happy to be in your great country again, and I shall be eager to meet just as many of you personally as I possibly can. I bear the greetings in love of all our American comrades. We are especially grateful for your care of our Endeavorers who have come to Australia with the American armed forces. Many are the letters of appreciation written to loved ones and churches at home, telling of your generous hospitality and regard. Never

has Christian Endeavor faced so glorious an opportunity as she faces to-day. God grant that we shall be found worthy and prepared. I have you always in my thoughts and prayers."

Adelaide had a brief visit from Dr. Poling on July 5. Plans for the few hours of his stay there included a call on the Lord Mayor, an address at 3 p.m. to Christian ministers at the Flinders-st. Baptist Church, and in the same building, at 7.45 p.m., a young people's rally, arranged by South Australian C.E. Union.

C.E. OFFICERS ON ACTIVE SERVICE

FORMER officers of the N.S.W. Union, now with the forces in New Guinea, true to their C.E. training and principles, seek to keep things spiritual in a prominent place. Alan Scott, now a Y.M.C.A. welfare officer, arranged an Easter service. Behind the platform a red cross was set against a background consisting of a tent fly, and on the table was a cloth bearing a white cross on a blue background. The battalion band rendered sacred music, and battalion officers read the lessons. The address was given by Chaplain F. T. Smith, ex-State Union president and ex-editor of the "Roll Call," and a solo was rendered by John Budgen, ex-chairman State Y.P. Department.

CONGRATULATIONS

TO Aldgate Valley church of Christ juniors and Unley church of Christ intermediates on winning their sections of the efficiency competitions, for which awards were presented at the recent State convention in S.A.

To Keith A. Jones and T. B. Bowes on their appointment in S.A. as State vice-president and editor of the "C.E. News" respectively.

The Family Altar

TOPIC.—SPECIAL EQUIPMENT FOR UNUSUAL SERVICE

- July 17—Luke 11: 1-13.
- " 18—1 Cor. 2.
- " 19—Eph. 1: 1-14.
- " 20—Eph. 4: 25-32.
- " 21—1 Thess. 4: 1-8.
- " 22—John 14: 15-24.
- " 23—Psalm 37: 1-11; John 14: 25-30.

IT seems that the best was yet to come. Even during our Lord's earthly ministry there was a reserve power awaiting the chosen hour, when the divine plan should be completed. Not until Christ's resurrection could the gospel be fully proclaimed, and not until Pentecost was the full power given. Our Lord definitely said that greater works would be performed when, at his ascent to heaven, the Holy Spirit should descend to earth. At Pentecost, and not till then, the great "Advocate" or "Helper" came, and the promise of the further bestowal of divine truth was fulfilled. To-day we can rejoice that although, in the wisdom of God, to us is denied miraculous impartation, we can possess to the fulness the better blessings of grace, the greatest of which is the endowment of the Holy Spirit, and the consciousness of the presence of our great "Comforter."

Raising the Moral Tone

Our Queensland correspondent, P. C. D. Alcorn, B.A., reports on the findings of a committee to enquire into methods of controlling sex crimes.

Sharing Our Faith

(Continued from page 327)

It is wrong to regard modern learning as a hindrance to the work of evangelisation. Erasmus said, "By identifying the new learning with heresy you make orthodoxy synonymous with ignorance." If we cling to ancient darkness after light has come, we shall seriously hinder the effectiveness of our witness.

Social service and social reconstruction should not be divorced from the evangelistic appeal. Social service opens the door for the gospel, and the gospel makes social service something infinitely deeper and more permanent than charitable relief. An English historian says, "The Methodists themselves were the least result of the Methodist revival. . . . The great revival reformed our prisons, abolished the slave trade, taught clemency to our penal laws, and gave the first impulse to popular education." Every social worker should primarily be an evangelistic worker.

But the greatest mistake of all is to be so afraid of making mistakes as to do nothing. He who makes no mistakes, usually makes nothing else. If contact with Christ has brought us salvation and led us into a new world, how can we refrain from sharing our discovery with others? Those who err by being too cautious are many times greater in number than those who err by being too adventurous in sharing their faith.

THE MESSAGE AND METHODS

CONCERNING the message, it is always the same: "God was in Christ, reconciling the world unto himself." Spurgeon says that his success was due not to his preaching, but to the gospel he preached. Paul said, "My speech was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." There were redeeming powers wrapped up in his message.

The message is positive—not give up this or that—not curtailment and repression, but enrichment and the highest expression of energy. Not preparation for dying, but equipment for living. Christianity does not demand newness of life, it imparts newness of life. The true message shall present Christ himself who meets the deepest needs of life.

With regard to methods of presenting Christ, there are many ways of approach. Forbes Robinson says, "To influence you must love, to love you must pray." If we really love, if we really pray, we have made a grand beginning. "One loving heart sets another on fire." Our friendships may be a powerful means of evangelism. In our work as Sunday school teachers we have a great opportunity for evangelism.

Perhaps the greatest of all methods is individual evangelism. Beginning with Andrew winning his magnetic brother Peter, we could cite many instances of great men being won to Christ in this way. But the real question is not what method we are using, but are we really doing the task and achieving results? The test of a method is does it bring people to Christ?

Archbishop Temple said, "The supreme wonder of the history of the Christian church is that always in the moments when it has seemed most dead, out of its own body there has sprung up new life." To-day there is a widespread lethargy in the church; the fire of evangelism that faintly flickers must be fanned into flame. The message of Christ, with its tremendous implications for our modern world, must become our magnificent obsession. We owe it to Christ. "How can we receive from Christ that which cost him the cross and not work all we can for him?"

The Australian Christian

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FOR the past two months a specially selected committee has been inquiring into the causes, cures and methods of control of sex crimes and juvenile delinquency. Representatives of societies and organisations interested in the welfare of youth have made suggestions. The following is a summary of their contributions:—

Causes

- (1) Mental backwardness.
- (2) Ignorance and idleness.
- (3) Lack of religious background.
- (4) Excessive drinking.
- (5) Unsuitable movies.
- (6) Lack of parental control.
- (7) Children roaming the streets at the age of six, because there is nothing in the home for them to appreciate.

Other observations made were:—

Sex knowledge is often gained from books which are harmful.

There is a danger to society of men with bad records forming 'boys' clubs and physical culture classes.

There is a close connection between the physical and the mental condition of the child.

Cures and Methods of Control

We have grouped these under four headings.

Preventative

- (1) A proper regard for home-life.
- (2) Abolition of drunkenness.
- (3) More healthy recreational facilities.
- (4) More rigid censorship of novels, plays, films and posters advertising films.
- (5) Clubs and societies to provide outlet for surplus energies.
- (6) Healthy sport as a substitute for love story magazine.
- (7) Parents taking an interest in the child and offering him friendship so that he can live his own life in his own home.
- (8) Right employment of leisure with healthy out-of-door activity, and a code of ethics the boy can understand.
- (9) A healthy outlook engendered by encouraging boys to avoid smoking, drinking, and to maintain continence and self-control.

Educational

- (1) Sex instruction should be given by qualified teachers. A start should be made when children are ten.
- (2) Children should be taught mastery of self and religious control as the basis of morality.
- (3) Courses of lectures should be given at the university on medical and legal ethics.
- (4) Nature study conducted outdoors is a big help in giving sex instruction.

Punitive

- (1) Floggings are brutal and would not cure. Another speaker recommended whippings.
- (2) Punishment should not be vindictive, and an attempt should be made to rehabilitate the criminal.
- (3) Offenders should be segregated.
- (4) Penalties should be heavy enough to act as deterrents.

Restorative

- (1) A psychological clinic.
- (2) Institutional training.

Other suggestions made were—a national boys' paper, non-sectarian, encouraging boys to put forward their ideas, and to take an interest in the community, and to discuss problems common to growing men.

Churches should attack more vigorously indifference to moral ailments in the community, and school teachers and those responsible for prescribing instruction should consider whether sufficient is being done to inculcate social responsibility and good citizenship in the rising generation.

Education for Peace

Need for an international education plan to create a better postwar world has recently been emphasised. It has been pointed out that the essence of a peaceful democratic world is the development of a system of democratic education by the co-operative action of the peoples of the world. Suggestions made have been—

The rebuilding of Axis-occupied countries by nations economically able to bear the burden; a clause inserted in the peace treaties giving the victors some influence in the re-education of Germany; the education of the backward nations of the earth; the use of radio to break down national prejudice; a free interchange of ideas through schools, press, radio, films and conferences. The films sent to other countries, particularly the backward ones, should represent the finest aspects of our national life.

Science and the Future

In the Macrossan lectures delivered in Brisbane, Sir David Rivett said, "To provide a way of life barely hoped for in former days, to relegate poverty to a fantastic past, give every man an opportunity to produce according to his ability and interest, and couple it with a readiness to exchange products according to need and desire, and we need have no fear of reduction in what we call our standard of living."

"The outstanding problem in the relations of science and industry, of science and mankind, is the handling of our present and coming powers in such fashion that their enormous possibilities for the good of all humanity will be not only realised, but will be applied to the total exclusion of any deliberate pursuit of evil aims. Surely it is all a great adventure!"

Have You a Reference?

(Continued from front page)

Even if many modern men do not read the New Testament, they can still learn a great deal about Christ by reading the principles of the spiritual life in our deeds. Therefore, let us live up to the highest Christian principles, and be worthy testimonials of the living Christ.

WHO LIKE THEE?

O WHO like thee, so calm, so bright,
O Lord Jesus Christ, thou Light of light!
O who like thee did ever go
So patient through a world of woe!
O who like thee so humbly bore
The scorn, the scoff of men before;
So meek, so lowly, yet so high,
So glorious in humility!"

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Here and There

C. H. J. Wright, preacher at Blackburn, Vic., is in hospital recovering from an operation.

We are glad to learn that J. E. Thomas, of North Williamstown, Vic., who has been ill for some weeks, is improving.

W. J. Thomson, preacher of Long Plains, S.A., is visiting Melbourne. We understand he is to broadcast two talks over the national wireless station 3AR.

On July 10 the following telegram reached us: "E. C. Hinrichsen had splendid meeting at Petersham, N.S.W., Sunday night; two decisions.—Morris."

At the annual meeting of the Victorian Council of Religious Education on July 7, W. R. Hibbert was elected chairman and N. S. Draper secretary.

W. C. Brooker, of Queenstown, S.A., commences his fortieth year as preacher on July 16. Brethren throughout Australia congratulate Mr. Brooker upon his long and faithful ministry with one church.

D. R. Hill, visiting evangelist in Tasmania, is busy going from house to house, distributing literature and striving to interest people in Christ. During June he made over 400 calls. One day he visited and addressed the naval crew of a tanker, leaving Christian literature for men to read in their leisure.

At Kaniva, Vic., local brethren conducted all services during Mr. Earle's absence on holiday. Some interesting discussions occurred at prayer meetings. Mr. Earle commenced fourth year with the church on July 2. Chaplain A. E. Jones preached at evening service. A good number of scholars took scripture examination. Overseas mission offering to date is £170.

"Last year," said Dr. Temple, "was, financially, the most wonderful year in the long and wonderful history of the British and Foreign Bible Society." There was an income of £438,367, being an increase of £59,000 on the previous year. After all expenses had been met, £151,500 had been put to the reconstruction fund. Three translations were added to the society's list, making a total of 761 languages. A weekly parcel of 100 Bibles and 200 New Testaments had been sent to prisoners-of-war camps during the year.

Dealing with the religious situation in Europe to-day, Dr. Nathaniel Micklem (Principal of Mansfield College, Oxford) said that very little was actually known. "It was as though," he said, "when Holland, Belgium and France were overrun, the whole Continent had sunk beneath the waves. We are quite unable to tell the story of what has happened. Still less do we know what has happened in the souls of men in Europe." Dr. Micklem thought that in some countries, after the war, we shall find the church emerging stronger, more deeply religious, more faithful, than before the persecution.—"The Christian World."

"New Life" says, "We cannot close our eyes to the strenuous efforts being made by Romanists to achieve their objects. Increasingly there have been indications of the machinations of Rome in public life; there is a possibility that the ambitious plans and far-reaching schemes of the Roman Church will undermine the liberties which have been won at such tremendous cost. We would urge all Christians to awaken to the danger which exists. There has been a tolerant complacency amongst Protestants that has been based on carelessness and ignorance; it is time that thoughtful Christians really recognised the dangers with which we are confronted."

Addressing the Leicestershire Christian Endeavor Federation, England, E. J. T. Bagnall, a past national president, recalled a conversation at Doorn with the exiled ex-Kaiser, who remarked that any nation that tried to get along without God was doomed to failure.

We regret to learn that the management of 3DB, in addition to closing down the "Temperance Speaks" session on Sunday afternoon, has also cancelled the sessions of Salvation Army, Radio Church and Sunday School of the Air. There is a growing need for churches in Victoria to secure a broadcasting station. Will conditions in the future provide an opportunity for churches to gain a licence? Some persons interested in wireless think this likely. If it is so we hope churches will not allow this chance to slip by.

A chaplain writes: "The experience of men in this division in the South Pacific in active contact with natives who have been Christianised is a revelation of the value of foreign missions more potent and powerful than any of my services and lectures on the subject. We are in daily contact with people who are fruits of missionary labors, not single individuals, but almost the entire population, and their kindness, integrity, intelligence, and especially their singing of Christian hymns, make us realise that a great and good work has been done for them."

The Victorian Explorer Club movement is making progress. North Richmond youth hall was crowded with boys at the winter rally on Saturday, July 1. The contests were keen and the projects were of a high standard. Brighton club gained the greatest number of points with Surrey Hills second. The Chief Explorer, W. Newham, was in charge. After tea the boys adjourned to the chapel and shared in a worship service. For three years the reverence at this service has provided the leaders with proof that the boys are willing to yield themselves unto the highest.

From Week to Week

THROUGHOUT Australia young people of our Sunday schools sat for the annual scripture examination on Sunday, July 9. This year, the early portion of the Gospel of John was set for study. Since many of the scholars memorised most of the scripture given as a basis for the lessons, they will carry through life these messages from God's word. Many have been lamenting over the ignorance of the Bible, revealed by people in general. The scriptures are not read systematically in the homes, as in other days. There has been in the past a tendency for the Bible to be pushed out of some Sunday school lesson systems. The folly of this neglect of the scriptures is now being realised, and church leaders are anxious to create a new interest in the story of the Bible. The appeal that the divine message makes is shown by the great interest being taken in Dorothy Sayers' radio presentation of "The Man Born to be King."

FLYING bombs are roaring over the English Channel, and are bursting in the thickly populated areas of London. The people of Britain are again bearing the real burden of the Allies' war against Germany. They are suffering the hardships of severe rationing and the depressing results of the blackout, and all those trials are added to the noise of battle, injury and death. Even the reading of the experiences of people in the bombed area sends a shudder of horror through me. Although the Germans have been guilty of many crimes, and the greatest of their crimes was the choosing of war to try to settle their international

Moffatt
At the Russian Missionary Society's spring meeting held in May, 1944, at the Metropolitan Tabernacle, London, Mr. Charles Phillips, the treasurer, spoke of the difficulty of presenting a real picture of what is happening on the field, in view of present conditions; but he stated that, according to the few brief reports that reached London, there was reason to believe that where workers had been able to remain at their posts, they were continuing their witness and activities. Referring to religious conditions within Soviet Russia, Mr. Phillips stated that although the Greek Church was again operative, it was quite incorrect to say that there was religious liberty in Russia.

DEATH OF DR. MOFFATT

BY the passing of Professor James Moffatt the world has lost one of the greatest Biblical scholars of the century. Like many other Scots who have distinguished themselves, he had to struggle hard in his youth. By winning a bursary he worked his way through college. For over ten years he ministered in a small charge in Ayrshire, but all the time he was building for the future. Later he served at Broughty Ferry, Dundee, and from there he went to Oxford as Professor of Greek and New Testament Exegesis. In 1915 he became Professor of Church History in Glasgow University. Later he went to New York as Professor of Church History in Union Seminary. His translation of the New Testament in 1913 attracted world wide attention, and 73 editions have been published since its first appearance. His translation of the Old Testament appeared in 1924, and the complete Moffatt Bible in 1926. His work of translating the whole Bible from the Hebrew and Greek unaided is a remarkable achievement, and Dr. Moffatt will take rank with the greatest Biblical scholars of all time. By his exact scholarship and good English he has made the Bible intelligible and real to the average person. Professor Moffatt visited Melbourne in 1934, and his daughter-in-law, Mrs. Eric Moffatt, lives in Melbourne. Her husband is a prisoner of war in the hands of the Japanese.—"The Messenger."

affairs, we must acknowledge that the bombing policy of the Allies has been the cause of enormous misery and suffering in Germany. Vast city areas, where people had lived, were blasted by bombs. The terrors of those raids have been told by those who have found a way out of Germany. It is not for us to raise a hate campaign against the enemy, but rather to lament the tragic reactions that war brings upon all who are engaged in it. Not in self-righteousness but in deep humility, let us ask the Lord to lead us out of chaos into a world of peace and brotherhood. We cannot find that better way of life by the wisdom of man, but only by the power of God.

NEWS of the death of Dr. Moffatt has recalled to Dr. C. Irving Benson the story of how the new translation came into being. This is what the translator told Dr. Benson: "Dr. Robertson Nicoll, of the 'British Weekly,' asked ten of us younger scholars in 1913 to undertake a re-translation of the New Testament. But we found it impossible to harmonise all our differing standards, so Dr. Nicoll said to me: 'Do it yourself.' Its success has been phenomenal; I never dreamed it would pass into such general usefulness. And, by the way, the doing of it illustrates what I have always believed—that so many of the tasks you do best are given you to do by others and are not self-chosen. Which means that guidance is so often what we all most need. I should never have elected to re-translate the Bible myself, for I hate languages."

M. Moffatt

News of the Churches

Hamilton

Tasmania

Launceston (Margaret-st.).—Following two inspiring addresses by S. H. Wilson on July 2, three young ladies took their stand for Christ. Average attendances at services during June were: 11 a.m., 105; 7 p.m., 108; communion, 119. During June John Piper and Vincent Stevens enlisted in R.A.N. Vincent was member of choir, and John Bible school treasurer.



FROM DOOR TO DOOR

EVANGELIST'S EFFORTS APPRECIATED

DEVONPORT.—D. R. Hill has done good work with the church for two months, including visitation from door to door. On June 25 and July 2 he spoke morning and evening. The church welcomed Mrs. Wescombe after long illness. Mrs. Knight had fellowship with the church after extended holiday to N.S.W. Mrs. Higgs is very ill, having sustained a fall in her home. Although over 80 years. She loved to meet with the church when it was possible for a brother to bring her in her wheel chair. She is a foundation member.

Queensland

Boonah.—Meetings keep up. There have been two decisions recently. E. Hart has commenced a men's training class, which has proved helpful, as more young men are taking part in services. He has also started a boys' club. C.E. meetings are held weekly. Mr. Richardson, from local Presbyterian church, exchanged pulpits with E. Hart on July 2. The church is working hard for jubilee celebrations. Mr. Hart is planned to conduct a mission at Albion. Meetings at Silverdale are well attended and work shows great opportunities.

New South Wales

Gilgandra.—Mrs. E. Butler and R. Morris were married recently. Gnr. Frank Whitfield (returned M.E. and N.G.) was received into fellowship after baptism at Warwick, Qld., prior to his leave. A. Butler is meeting with the church after illness. A successful party was given to kindergarten on June 24. Flt./Lt. Frank Morris has been awarded D.F.C. for "gallant service." He is serving in England.

Taree.—At close of morning worship service on June 11, a young woman confessed Christ. D. G. Meyers, of Newcastle, visited district on July 2, speaking morning and evening at Taree, whilst A. G. Saunders spoke at Wingham in morning. Mrs. S. M. Smith, a loyal member for many years, passed away on July 4. A tribute to her faithful witness was given by A. G. Saunders at the funeral service the following day.

Hamilton.—During last few weeks fellowship has been enjoyed with a number of friends from Sydney and the Services. A group of young people attended camp reunion at Sydney on June 24. Don Ewers was welcomed into the church on June 25. A visit was paid to a combined meeting of Newcastle at Hamilton by Mrs. Waterman and I. A. Paternoster on June 29. Meetings on July 9 were well attended, and at night, after Mr. Jones' evangelistic message, four confessed Christ.

Hornsby.—A happy day was spent on June 25, when 34th anniversary of church was held. R. H. Wakeley (conference president) gave morning message. R. Greenhalgh (youth director) spoke at afternoon Bible school meeting, which was attended by both adults and children, and again at gospel meeting. Old

friendships were renewed throughout the day, and a fellowship tea was held in church hall. The first edition of the church paper, "The Evangel," coincided with this meeting; it will be published fortnightly.

Georgetown.—Since the mission Mr. Amos has conducted all services. Meetings have been well attended. On June 18 there was one decision (father of two of the members). He was baptised on June 25, along with two others who confessed Christ during the mission. During the service the wife of the brother who had owned Christ the previous week made her decision. On July 2 there commenced a special series of meetings. At the first special midweek service, J. Harold King (Brown-st. Congregational Church, Newcastle) began a series of talks on unity.

Western Australia

Maylands.—On July 1 the C.E. held an exhibition of leather goods and toys made by members. Profit from sales will first help each member's "talent" and then Bethesda Hospital. On July 2 Albany Bell was morning speaker. F.M. offering exceeded £30 aim for first week. In evening A. McRoberts preached. At conclusion of a fine service a sergeant in Services made confession and was baptised the same hour. Bible school increased to 183. School obtained three prizes in temperance examinations. Mrs. Burdeu is still in hospital, but making splendid progress following two successful operations.

Perth.—To mark close of increase and attendance campaign, the Bible school recently had a social gathering. Several weeks ago the Dorcas society handed £40 to church treasurer towards "out of debt by end of 1945" appeal. Number of children to be cared for by ladies of Sunday morning nursery has increased to nine. All mothers highly appreciate this ministry. On morning of July 2 J. K. Robinson gave a valued talk. At close of service a suitable presentation was made to Allan Maloney, who left for other parts. At 7.30 p.m. V. Pallot rendered a solo; Mr. Robinson preached. When the meeting had closed the choir and others helped a brotherhood broadcast over station 6KY.

South Australia

Goolwa.—Church anniversary services were observed on July 2, when B. W. Manning (completing ten years in the circuit) conducted three services. All meetings were well attended with representatives from the other churches in town. A concluding social on following Tuesday was a happy function, when Miss Edna Vawser, of India, also gave a message.

Queenstown.—Two former members, A. Coin and Geo. Cox, with Mr. Brooker assisted in giving appreciated addresses on June 18 and 25. Church has enjoyed fellowship with J. Kennedy and J. Quilliam while home on leave. J.C.E. Society has encouraging meetings. A fisherman and social evening was held on June 23, a large number being present. Alberton Baptist Society visited the following morning.

Murray Bridge.—The visit of E. H. Swan and E. H. Derbyshire, of B. & F. Bible Society on June 18, was helpful. At wedding of Gordon H. Wilson and Laurel A. Harper in chapel on June 24 A. H. Wilson officiated. June cottage prayer meetings were held at homes of Mrs. W. E. Brake and G. B. Gruhl. Adult Bible class has resumed well under N. G. Noble. A Service greeting has been received from London from Keith Mitchell (R.A.A.F.), now commissioned. Annual overseas offering to date, £18. Lieut. Doug. Butler, of the Services, has resumed regular fellowship.

Lenswood.—Foreign mission offering was £25; and additional £3 for Miss Caldicott's fund for milk. A young lady from the Bible class has made the good confession.

Edwardstown West.—Work among the young shows decided promise. An Intermediate C.E. Society was started in May, and is getting well into swing. In June a Kappa Sigma Pi Club was commenced with some former members and local boys initiated by a party from Prospect chapter led by Albert Brown.

Prospect.—At services on June 25 A. E. Brown was speaker. There were good attendances. At night members of football and basketball teams held church parade. Attendances at midweek services are increasing. Services on July 2 were led by A. E. Brown. A pleasant Sunday afternoon was conducted by choir, special anthems being sung; Mrs. Josephs rendered a solo, Mrs. V. Conigrave and Mrs. A. Burns' a duet, A. Roberts, R. Bradshaw and A. Cousin a trio. Great fellowship was enjoyed. There was a good attendance in evening, when Mrs. P. Ness rendered a solo. Mrs. A. Burns confessed Christ. Fellowship was enjoyed with visitors and Service personnel. M. Gear, A.I.F., has been discharged from hospital.

Nailsworth.—On June 18 Miss Edna Vawser exhorted the church, and at night Mr. Manning preached. Both meetings were well attended. Fellowship was enjoyed with Rex Sander, home on leave. Endeavorers held a letter writing night, at which every member in the Forces received word of church and auxiliaries. On June 26 Miss Evelyn Helps, from C.I.M., was speaker at Endeavor meeting. Several scholars from Bible class and school have been preparing for examination. Ladies' Guild held annual meeting on June 28. Over 80 women enjoyed an interesting address by Mrs. Nicholls, from C.I.M. Duets and violin solos added to the enjoyment. Mrs. Manning, president, occupied the chair. Foreign mission offering on July 2 amounted to £25/10/-.



MINISTRY TO CLOSE

PREACHER'S SUCCESSFUL TERM OF TEN YEARS

VICTOR HARBOUR.—Church has again suffered severely with losses in membership by removals from district. G. J. Fullston and Mr. and Mrs. Day have sold their properties, and will be greatly missed as faithful deacons and worthy followers of Christ. The church was delighted to welcome home Ken Sinkinson, who has been released from the Army to work his farm. Children are preparing for scripture examination. B. W. Manning has completed ten happy years of service here. On July 2 Miss Edna Vawser gave a helpful message. Doug. Swincer preached at night, when a young man from Mt. Breckan and a local young lady stepped forward.

Adelaide (Grote-st.).—At midweek prayer meeting on June 28 G. Wilson gave a helpful message. On July 2 W. Beiler spoke at both services; 118 broke bread for day. F.M. offering reached £132/13/3, an increase on last year's. Mrs. Heaps, an aged member, passed away on June 30. Recently the grandfather of the Misses Merrett died. The church extends sympathy to the bereaved. Mr. and Mrs. E. A. Smith and Mrs. Mortimer have been received by letter from Henley Beach. E. Peet, member of official board of church officers, was re-elected a Councillor for City of Adelaide by a large majority vote. Ladies' Mission Band held a social evening on June 27 to close year's activities. £40 was raised during year for overseas missions. Mr. Beiler spoke at both

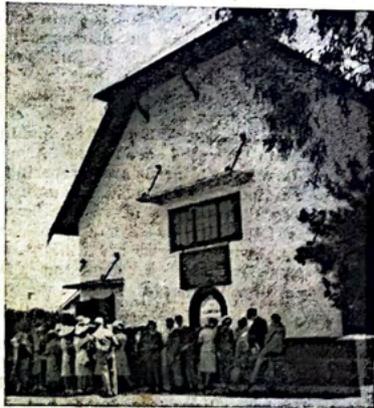
The Australian Christian

services on July 9. Morning service was broadcast over station 5KA.

Semaphore.—At June meeting of Women's Mission Band, Mrs. Nankivell and her overseas committee provided an interesting and helpful programme. The visit of Miss Edna Vawser on June 20 was enjoyed by a good audience. F.M. offering to date is about £30. Mrs. Austin, Mrs. Schilling and Mrs. Bond are attending services after long absence through illness. Will Sellich, Ross Shrubsole and Don Glover are home on leave. Meetings are good, and messages by Mr. Ewers appreciated.

Baloklava.—Dorcas gift afternoon for missions realised about £3/15/-. A mother and daughter evening was held by Young Ladies' Guild. A bouquet was presented to oldest mother present. A number of Endeavorers attended State C.E. Convention, and on their return gave interesting reports. Young people of church held a social in honor of coming of age of R. May. Mr. Hutson presented a teacher's Bible and Alexander's hymnbook to him. Dorcas Society have been busy sewing for Morialta Children's Homes. A social evening was held for "Miss Red Cross" (Miss T. Shrubsole), and over £11 was realised. Hy. Roberts of this church has retired from district Council after 35 years' service, the last seven years of which he has been chairman. At election held on July 2, H. R. Shepherd (a member of the church) was elected to take his place. Guild talent scheme for building fund resulted in £6 for three months' effort. Volney Whiting and W. Lock are home on leave after extended service in New Guinea. V. Whiting gave a travel talk to members of Guild and Triangle Clubs. Mr. Hutson has commenced a series of addresses at gospel services. Stan. Riches, secretary of Mission to Lepers, gave his lecture on July 3.

Cottonville.—Mr. Brooke is making good progress, and writes cheerful letters to the church. Mrs. Brooke returned from Merbeth on June 26. E. Brand was at morning service on July 2 for first time since his illness. Mrs. Bridgart is in ill-health. Mr. Cornelius has expressed willingness to assist in visitation of sick and aged during absence of Mr. Brooke. Overseas mission offering to date is £46; included is £5



The Cottonville Chapel.

from Bible school. Average attendance for school for June was 105. There is added interest shown in Bible class; between 18-20 are often in attendance, under leadership of A. Glastonbury. Miss Betty Hogben is now church agent for 'Goodly Pearls.' A young people's choir is being trained by Mr. Glastonbury in preparation for church anniversary. Messrs. Wharton, Taylor and Graham have brought helpful messages to the church.

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Victoria

Emerald.—On July 2 D. W. Cartmel took both services in absence of Mr. Alcorn at Castlemaine. Mr. Cartmel spoke also to senior scholars at Bible school. Evening gospel congregations continue to greatly exceed those at morning worship services.

Springvale.—Attendances at meetings, including Bible school, are keeping up. Fourteen Explorer club members and leaders took part in indoor sports at North Richmond. Good Companions had very enjoyable visit from Mrs. Nance-Kivell. Seventeen scholars sat for S.S. examination.

Caulfield (Bambra-rd.).—For gospel meetings during July, H. M. Chipstone is giving a series of addresses. Miss E. Organ was soloist on July 9. Social for choir funds on July 8 was very successful. Offering for overseas missions amounts to £44/4/6. Many are laid aside, including Mrs. Bright and Lila Brown.

Carlton (Lygon-st.).—On July 9, fine addresses were given by K. W. Barton in morning and C. G. Taylor at night. Mr. Taylor has commenced a new series of special addresses in the Bible class. Foreign mission offering has reached £53. Sympathy of church is extended to Len Lynch in the loss of his father.

Fairfield.—Morning meetings are well attended. C. B. Cartmel brings helpful messages. G. Roberts is meeting with the church after long absence. All were sorry to lose J.C.E. superintendent, M. D. Williams, of the college; he has been called to assist at Gardiner. On evening of July 2, one young lad took his stand for Christ.

Coburg.—W. Wakefield on June 18 exchanged with T. Butcher, of Moreland Methodist church. Eighteen scholars sat for Bible schools' examination on July 9. Overseas offering to date is £19. Women of church have donated 37/- to Dhond nurses' home. Further contributions to Temple Day fund make a total to date of £233.

East Malvern.—Visiting speakers in June July were R. L. Williams, N. Gavros, H. Campbell, R. T. Saunders, H. H. Strutton and R. Bullimore. Mrs. J. Pope, from East Kew, and Mr. and Mrs. A. W. Olsen, from Gardiner, were recently received into membership. There are now 38 scholars enrolled at Bible school, and five teachers. Offering for overseas missions was £6/9/3.

Malvern-Caulfield.—Splendid meetings were held on July 9. In morning the address was given by R. H. L. Sparks, of Box Hill. A young man was received into fellowship by letter. Evening meeting commenced with a song service, conducted by I. Barber. A solo by Mr. Haywood and three quartettes by Emmanuel Quartette Party were rendered and the choir sang. Mr. Buckingham preached, and one young lady made the good confession.

Footscray.—J. T. Litherland and L. C. Stead, of C.I.M., addressed Y.P.S.C.E. on June 28. Meeting was held in home of Mrs. Durber on July 5. An Intermediate C.E. society has been formed with Mrs. R. Vautier president, and Mrs. D. C. Ritchie superintendent. Dr. E. L. Watson, of Paisley-st. Baptist church, exchanged pulpits with D. C. Ritchie on morning of July 9. R. McLean, of the college, addressed Bible class, and D. C. Ritchie was preacher at gospel service.

Bendigo.—Mr. Mathieson was able to resume duties on July 2, and gave inspirational messages. Gordon Felton and Pierce Phillips have been home on leave. Mr. Felton brought an exchange programme from Charters Towers to Y.P.S.C.E. There has been much sickness amongst members, and sisters have done good work assisting with sick visitation during Mr. Mathieson's illness. Ladies' Auxiliary passed £50 mark for manse appeal. Mr. Mathieson has been elected president of district C.E. union for a second term. The union reports having had a most successful year. Nineteen scholars sat for S.S. examinations. Musical items for Sunday evening services are being arranged by Mr. Brewer.

Camberwell.—Meetings on July 2 and 9 were well attended; approximately 100 communed each Sunday. R. L. Williams' addresses have been helpful and encouraging. Peter Vogel, from Kaniva, was welcomed into membership, and various visitors have attended meetings. Overseas mission offering has reached a record of £58, and the ladies' contribution to 'Indian nurses' bungalow appeal £13/6/-. K. Wedd, from the college, has intimated his willingness to assist the church, and his offer is appreciated.

BIG OVERSEAS OFFERING

DEATH OF SENIOR ELDER REPORTED

BALWYN.—At morning meetings Mr. Hurren gives uplifting messages. R. L. Williams spoke on morning of May 26 in interests of overseas missions. F.M. offering for year is £103. With the deepest regret the death of senior elder Charles Oliver is reported, and to his widow sincerest sympathy is extended. Sunday school continues in good heart, and training has begun for anniversary. On July 9 over 40 children sat for examination. Explorers' Club is growing, new members being added almost weekly. Kappa and Phi Beta Clubs are strong. Y.P. Endeavor has ceased meeting, but intermediate and J.C.E. have good attendances. Aged Mr. McDowell has been very unwell. Mrs. E. Knight was knocked down by a motor and suffered a fractured ankle.

East Kew.—Mr. Candy faithfully labors with the church, his addresses being clear and enlightening. On evening of July 2, R. H. Clayton commenced a series of special meetings; these are continued on Wednesday evenings, and are part of winter campaign. Overseas missions offering to date is £20. Mr. and Mrs. Geake have returned to Prahran church. P.B.P. and K.S.P. continue to function well. Mr. Warne, recently appointed chaplain to K.S.P., shows great interest in the young men. On July 5 a social was held to honor four newly married couples. A wall mirror was presented to each couple and a posy to each bride. A literature rack has been installed in porch. The church extends sympathy to Mrs. Candy in the passing of her brother.

Wangaratta.—Three young sisters lately moved to the district have made the good confession. Bible school at South Wangaratta has arranged for Children's Day. Mrs. Living is training scholars. Two sisters have been honored by being re-elected office-bearers of W.C.T.U.—Mrs. R. Living, president; Mrs. Scott-Brown, secretary. C.E. Society enjoyed an outing to Benalla in connection with C.E. rally of district union. Mr. Callacher was special speaker; he also gave an interesting exhortation at Sunday morning service of church. Prayer meetings the last week or two have much improved in attendance. Aubrey Jackel has been home on leave, and has again joined his regiment. Gordon Cannon was also able to enjoy one Sunday home whilst on leave for four days. Mr. Lloyd gives splendid messages to the church. He is attending the preachers' conference.

Ormond.—At prayer meeting on June 14, J. Ritchie gave the address. Mrs. Barrett was received into membership at after-meeting on June 11. On June 21 (annual business meeting) good reports were brought. F. W. Bradley was elected secretary; A. Gairns, treasurer; elders, J. Ritchie, F. W. Bradley; deacons, Messrs. Blackwell, Knee, Lacey, O'Brien, Jowett, Johnson; deaconesses, Mesdames Bradley, Barrett, Cranley, Evans, Yewdall, Whittaker, Watson; organists, Mrs. Curron, Miss E. Henry, Mr. Whittaker. On June 25 C. Warmbrunn gave the morning message. At gospel service J. Ritchie preached. F. Jowett gave the message at midweek prayer meeting. On July 2 W. Gale gave an address, it being induction

service for officers of church. At gospel service Mr. Laird, of Carnegie, preached. At worship service on July 2, Mr. Snow, of Carnegie, was speaker. At gospel service A. R. Sheehan, of Bambra-rd., preached.

St. Arnaud.—On June 25 H. Hurren was speaker in morning. At gospel service Mr. Lunn, of United Sudan Mission, gave the address. A pasty supper and programme was held on June 29; 16 was added to church funds. R. Hall was speaker at morning service on July 2. A. Chiswell took evening service. R. Cooper, R.A.A.F., was welcomed home on leave. Mrs. Hurren is home from hospital.

ADDRESS

E. Streader (secretary Boort church, Vic.).—Lake View-st., Boort.

Open Forum

FOR "CHRISTIAN" READERS

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

THE INDEPENDENTS' VOTE

IF Mr. Clay had either read Hansard or made a brief enquiry before writing his social service notes ("A.C." 5/7/44, p. 317—"The Importance of Racing"), he would not have questioned the action of the independents.

Voting with labor did not make this a party matter. It becomes a party vote when members forego private judgment and vote party right or wrong. The real "party vote" was in the support of U.A.P. and C.P. members given to the premier when I believe their private judgment would have censured his action.

Now why did the independents Hollins and Hughes support the resolution?

1. It was not a question of racing or not racing. The only question was—did the premier use his authority rightly or wrongly?

2. The premier used authority given under National Security Regulations for use in national emergency only. No such emergency existed. Government by regulation should never be permitted except in emergencies. The premier's use of such power constitutes an abuse of power which should never be tolerated, even if the effect is ultimately good.

3. The rights of the racing public have been given by law. The only legitimate way of changing those rights is by legislative amendment.

4. There are suggestions of sinister reasons for the arbitrary use of these powers, and these suspicions should have been examined; therefore we supported the resolution, which said—"I desire to move the adjournment of the House for the purpose of discussing a definite matter of urgent public importance, namely, 'the action of the government in invoking and using a premier's order under National Security Regulations to prevent the Moonee Valley Racing Club from holding its meeting on Saturday, the 24th of June, 1944.'"

5. It is suggested that rival racing interests associated with one particular name in this city dictated the action—a matter of proprietary versus non-proprietary clubs, Moonee Valley being non-proprietary.

6. It is also suggested that it is a further attempt on the part of the premier to inconvenience the public, blame the Federal Government, and affect the result of the referendum by advocating a no vote.

The fact that the motion was moved by Hon. John Cain, supported by Hon. William Slater, and also by the independents, should have indicated the justice of the resolution.—Andrew A. Hughes.

New Missionary Booklets

Sons of China Won to Christ by E. R. Liberty, of China Inland Mission. 1/9 (1/104).

Mountain Movers. A work of faith in Colombia. 1/- (1/14).

Little Brown Boy for God, by Irene Dover, of the Poona and Indian Village Mission. 1/6 (1/74).

Wild Warriors of Kolo. A Solomon Islands story by Violet Sullivan. 1/6 (1/74).

Eyes on Madagascar, by James Hardyman, 1/9 (1/104).

A Wonderful Deliverance, by J. H. Coombe, of Australian Nepalese Mission. 3d. (44d).

KESWICK BOOK DEPOT

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

BIRTH

HARRIS (nee Waters).—On June 8, 1944, at "Coolinda," Warragul, to Dora and Norman—a daughter (Glenda Joy). Sister for Valma.

DEATHS

BURDEN.—On July '3, at 85 Military-rd., Dover Heights, Sydney, George, beloved husband of Elvina, loved father of George, Edith (Mrs. G. Joyce), Bardon, Qld., and Bill; fond grandpa of Helen Burden, Pat, Kay, Lyn and Sue Joyce; father-in-law of Gerv., Connie and Marie; much loved son-in-law of the late Mr. and Mrs. Richard Murdoch, of Flemington. Our loved one sleeping.

OLIVER.—On July 7, at 67 Rochester-rd., Balwyn, Charles Thomas, loved husband of Ruby Isabel.

"Some day, some time, our eyes shall see,
The faces kept in memory;
Some day their hands shall clasp our hand
Just over in the morning land."

OLIVER.—On July 7, at 67 Rochester-rd., Balwyn, Charles Thomas, loved brother-in-law of Edith Lacey. "A life made beautiful by kindly deeds."

IN MEMORIAM

LYALL.—In loving remembrance of Robert Lyall, who was called home July 12, 1943; and of his beloved wife, Lillias J., who passed away February 11, 1941. Father and mother of Harry, Edie (Mrs. Kingsbury), Elsie (Mrs. Goldsworthy) dec., and Winifred (Mrs. Kelly).

MOORE.—In loving memory of George Moore, who passed away on July 3, 1942, the loved husband of Elizabeth, father of Lewis, Ada (Mrs. Shaw), Elsie (Mr. Baker), Lily (Mrs. O'Neill) and George.

"Rock of Ages, cleft for me,
Let me hide myself in thee."

RUST.—Passing time will never dim the loving memories of our dearly loved son, Thornton Walbancke, who was accidentally killed on July 14, 1931.

Gone from his place; ah, no, that could not be,

For in our hearts he'll live till time is o'er;
He's but a step beyond, could we but see,
Passed from our sight thro' God's wide open door.

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

"How joyful is the hope that lingers,
When loved ones cross death's sea,
That we, when all earth's toils are ended,
With them shall ever be."

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

STREADER.—Cherished memories of our loved mother and grandma, called home July 15, 1942; also of father, called home June 21, 1912.

"Only severed 'till he come."

—A. J. and I. Ingham, Chas and Dorothy, Norwood, S.A.

STREADER.—Sweet memories of our loved mother and grandma, Helen Streader, who was called home, July 15, 1942.

"Severed only 'till he come."

—Inserted by her loving son and daughter-in-law, Reg. and Margaret, and granddaughters, Beverley and Helen.

STREADER.—In fond and loving memory of mother, who peacefully passed away on July 15, 1942.

Each year a stronger link in memory's unbroken chain.

—Inserted by Vera, Harold, Dave and May.

STREADER.—In loving memory of our loved mother, who fell asleep July 15, 1942; also our dear father, June 21, 1912.

Home at last, thy labor done,
Safe and blest, the victory won,
Jordan passed, from pain set free,
Angels now have welcomed thee.

—Inserted by Hilda and George.

SHADDOCK.—In loving memory of my dear husband, called home July 5, 1939.

He will keep me till the river
Rolls its waters at my feet,
Then he'll bear me safely over
Where my loved one I shall meet
Over the river by-and-bye.

—A. Shaddock and family.

COMING EVENTS

JULY 19 (Wednesday).—Victorian General Dorcas will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters interested in this work are invited to attend.

OCTOBER 21 and 22.—Church of Christ, Boonah, Queensland, jubilee celebrations. Past members and visitors welcomed. Plan to be there. For hospitality contact Alf. T. Jenner, secretary, church of Christ, Oliver-st., Boonah.

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—K. W. Barton.

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The Australian Christian

Reconstruction in China

CHINA commenced her seventh year of war with determination to hold the present and build for the future. Distinctly encouraging because of its Christian principles is her reconstruction programme. This is a time for intense activity in China, for should the government change, the present sympathetic attitude for Christian work might show a decline. Living costs are so high that some missionaries have been forced to leave the country; others have held on grimly by selling their possessions to buy the necessities of life. Many churches in China's largest cities



Street Scene in China.

have become "orphaned" through "denominational isolation." The withdrawal of missionaries from such areas has caused an appeal to mission boards in America and Britain to take the initiative in breaking down the denominational view, and in sending missionaries who will bring with them the idea of co-operation and specialised knowledge of work among city churches. A rich field of evangelism lies in university centres, mainly in the newer areas in the west. Some of these isolated universities are providing occasional courses in religion for students in other faculties; these courses are having satisfactory results. A delegation of Chinese and British student evangelists has been undertaken on behalf of the "student self-dedication movement" among colleges and middle-schools. Many others of full-time Christian service were received from the students. The church of Christ in China has established a live church in Yunnan. It is stated there is great scope for work in their area of location owing to being crowded out with refugees from Burma.

Union Movements

The church of Christ in China is comprised mainly of five of the largest missionary societies in co-operation with their indigenous churches in China. This group will have a large influence on the Christian work of the future in this land. Each year adds to its strength, and finds favor with Chinese missionary societies. It also has the sympathy of Christian government leaders who do not profess to know about denominational backgrounds of the home churches. The church in China is more alive than any country in the world to the dangers of denominationalism. Universities, colleges and high schools in free China are crowded out, and unfortunately restrictions of accommodation prevent little more than a

token response to the demand. One well-known Christian college could only accommodate 124 students, but had 2,800 applications for admission. A recent census taken by the Fukien Christian University among the senior middle schools reveals a sharp decline in adherence to Buddhism and, to a less marked degree, to Confucianism, but a noticeable rise in adherence to Christianity. It was clearly proven that the rival to Christianity is not other religions, but religious indifference. Christian medical work in China is handicapped by shortages of drugs and lack of trained teachers to help in training of nurses. Hospitals are co-operating more in the question of training nurses. Drug shortages are more acute in the north, as some of these areas are surrounded on three sides by Japanese armies. Initiative has been shown in local cultivation of plants for the production of some drugs. Until some of these needs were supplied, it is stated that many wounded soldiers lost their lives because of inadequate treatment. The demand for

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

Christian literature is enormous, and the four large organisations who supply have pooled their resources for the duration of the war.

Co-operatives

The co-operatives of the south-west and north-west, for instance, are generally regarded as the most constructive quarter in which to invest, in terms of tools, looms and other craftsmanship equipment which will produce goods, and so, in the end, counteract inflation. The expansion and greater prosperity which such regions might expect to enjoy make them also fields to be kept much in mind in relation to a corresponding expansion of the Christian church. These regions are in any event likely to provide a further challenge to Christian expansion, in connection with the decentralisation of industry which is in view as a post-war development.

The Bible in China

Despite the growing materialism in some quarters, the power of God is moving in China to-day, and Christian churches are crowded with worshippers. The Bible has become alive with new meaning and significance, and the Christian influence in China is tremendous. It is out of all proportion to the numerical strength of the church, which numbers only one million Protestant communicants in a nation of 450 million people. If, then, when the way opens,

the Bible Society should be asked to supply ten million Chinese scriptures, will our friends and supporters enable this most urgent relief to be sent to a hungry people? The London committee have given their pledge to China that, when the time comes, the utmost will be done to supply the need. All Christians, lovers of the Bible, are invited to join in unceasing prayer that, when peace comes, we shall be ready for the great task, for the accomplishment of which God will surely need us all to give ourselves in fresh consecration to his service. For this word, "God so loved the world that he gave his only begotten Son," comes to us in these days with greater meaning and significance than ever.

Government Subsidises Mission Work

From the China Inland Mission, Chungking, comes the good news that the amount sent for remittance to Chinese Home Missionary Society to June 30, 1944, has been received in Chungking and forwarded for the Hueili work. Through the kind offices of the C.I.M., we have been able to keep remittances up to date. We also learn that the subsidy sent by us had 100 per cent. added by the Chinese government. This is the practice of the Chinese government during these days of crisis. It means that not only are relief monies augmented, but any monies at all from abroad for the help of the Chinese people. Probably no country in the world, at any time, has made a similar gesture, and this gesture comes during her vital struggle for existence. The Chinese people realise the value of Christianity to the nation in her time of crisis.

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A False Notion of Forgiveness

WHAT men are revolting against—though they may not know it—is not merely an ethic of forgiveness but a false theology. They are revolting against a too-benign Deity who is simply soft-hearted and good natured. They are revolting against a too-benign Deity who simply pities men and excuses all human failure. They do well to revolt against that, for it is not the God and Father of Jesus Christ, who loves all men, but with holy love. "God is love!" Yes, that is the central affirmation of Christianity. But don't think of something soft and sentimental. It is really an austere, not an indulgent doctrine, for love can be relentlessly stern against all that is self-centred or self-complacent. God is not particularly anxious that we should be comfortable. There is wholesome truth in the saying: "There is nothing in the world really to be feared but love."—F. H. Ballard.

THOUGHT

History is a constant inflowing of
God into human affairs.—Fichte.

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The Australian Christian

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July 12, 1944

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