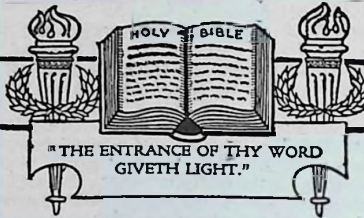


# The AUSTRALIAN CHRISTIAN

A Journal Representing



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## Present Events and Our Plea

OUR views cannot be dissociated from what is now taking place. It is said of a bird resting on a twig that it shakes the tree from top to bottom. Even the tremors of the earth, while rotating on its orbit, disturb the movements of distant stars. Spots on the sun affect our reception of war news on the wireless. Strange as it may seem, our beliefs are related to the frightful struggle now going on between aeroplanes, tanks, fire-throwers and battleships.

### I.

Behind the instruments of war there are men. Behind the decisions of men there are instincts and ideals. Some men are moved by the instinct of aggression, while others are fighting under the urge of self-preservation. No man, however, is without some form of religion. Each, in some measure, has some ideal governing his life. Where religion is little more than glorified patriotism, and is centred in materialistic nationalism, passion is given the reins and is spurred on to gallop out to wars of conquest. Under such a form of religion, the individual is set at naught, and the state is exalted to the rank of a god. The rights of the private man are ignored, and he is given no say in the direction of national policy. The responsibilities of government are taken from him. In exchange for the promise of material prosperity and national glory men have submitted to the enslavement of personality and the higher life. A religion that tolerates such an attitude toward man is pagan, even if it goes by some other name.

### II.

The simple teachings of Jesus Christ urge that human passions be brought under control so that they may be directed into channels which do not interfere with the just rights of others. An implication of the golden rule of Christ is that no person ought to be treated as a means to an end. No man ought to be enslaved and deprived of his just rights. He ought to have some say in the government of affairs affecting himself.

Not only must the man have the right,

but Christianity demands that he must exercise the right; he must be a faithful steward, and he must never be neglectful, lazy nor unfaithful. The tragedy has been that, while many have demanded the right to be free, few have really exercised their rights. Many have not been true to themselves, and therefore, they have been false to others.

It is very clear that a democratic form of government cannot succeed where Christianity is non-existent, or is at low ebb. Democracy can only succeed where the individuals of the nation exercise the right of free judgment and bear the responsibilities it imposes. With the privilege of the freedom of man there comes the duty to carry its burdens. No citizen of a free land ought to pass his own responsibilities on to others. Each must bear his own burden and so fulfil the law of Christ. Only in as much as the individuals of a nation live according to the Christian teachings of stewardship in all things will success attend their democratic way of life.

Holding that all ought to be free and on the same level in the state, the members of the Restoration Movement also teach that, in the church, all are priests before God, and there is no distinction like "clergy" and "laity." Since all are priests, all ought to exercise their privileges and responsibilities toward the life and organisation of the church.

Indifference is our greatest sin. We see indifference in the state toward national affairs and in the church toward the kingdom of God. Indifference is the first sign pointing to national failure, and is the sin besetting many in the church. It allows authority to be taken from units in society for the use of a few. This results in the loss of freedom, and the emergence of modern slavery. Christians cannot be happy in such an atmosphere. Those who hold the truths of the New Testament can never be satisfied with a form of church government ignoring democratic rights; neither can a New Testament church be at peace in a state denying Christians the right to act according to the principles of the kingdom of God.

As in the days of the Roman empire, when the church resisted the dominion of pagan overlords, so in these days a Christian church will resist pagan encroachments upon spiritual rights. The boldness of Christian leaders in Norway, who are holding out against a pagan Nazi rule, is, and will be, an encouragement, whatever may befall us here.

### III.

The principle of freedom brings out the right of private decision. An individual must be allowed the right to act for himself. The teaching of the Restoration Movement insists on the value and dignity of man. Recognising God alone as the One who can save the sinner in Christ Jesus, it also declares that the New Testament teaches man must act and fulfil the conditions through which God can work. While it is not possible for a man to save himself, it is within his power, after hearing the gospel, to obey and thus allow God to save him. Therefore members of the Restoration Movement have resisted teachings following crude ideas of predestination.

They have, in addition, shown that infant baptism denies the teaching of personality, as set forth in the message of the kingdom of God. Surely each person must decide for himself whether to obey the command of baptism! Others ought not decide for those not capable of making a decision. By opposing infant sprinkling, churches of Christ are pointing out that non-Christian practices ought not to be tolerated. Permitting others to make decisions for those not in a position to act or protest, is to tolerate an attitude toward others that should not be allowed in the kingdom of God.

Each person must be left free, and be allowed to decide for himself what to do about the invitation of Christ. Having made a personal decision for Christ, the person will then voluntarily assume the responsibilities of the Christian life.

The church ought not perpetuate a practice that denies the right of personal choice. Because worldly powers are attempting to deny the right of private judgment, the world is full of turmoil. Only when the church is herself freed from false customs will she be able to lead to a better world order.

# Jericho in the Days of Joshua

The book of Joshua records many interesting events. Mr. R. T. Pittman, B.A., Dip.Ed., sets out in this article important discoveries that throw light upon the text.

MUCH of the recent discovery in the period of Joshua and the conquest is associated with the name of Dr. John Garstang, Professor of Archaeology in the University of Liverpool and former Director of the Department of Antiquities in Palestine.

## The Fall of Jericho

Excavation of the site of ancient Jericho began about 1907, but little progress was made. In 1929 Dr. Garstang began to explore the region, and the results have been epoch-making. The archaeologist records that there were four chief periods in the history of Jericho. Three of them were of about two hundred years each, and dated from about 2000 to 1400 B.C. After the latter date, the place lay in ruins for about 500 years, and then the fourth period came, about 900 B.C. This strikingly corresponds with the Bible narrative, which shows that when Jericho was destroyed in the time of Joshua a curse was laid upon anyone who should attempt to fortify the place again; hence it was practically unoccupied till Hiel the Bethelite in the days of Ahab built Jericho, and suffered the consequences (1 Kings 16: 34).

Many of the discoveries at Jericho are well known because they have been given wide publicity. It will be sufficient here to mention a few of the striking confirmations of the Biblical record. Jericho was a very compact town, with double walls. Houses were crowded, and in some cases were built upon the walls. There was only one gate. When the walls fell the town was destroyed by fire. Even foodstuffs and other valuable material, which in ordinary circumstances would be preserved, were burnt up. Nearby were mountains with rocky caves in which it would be possible for spies to hide. The reader of the Bible narrative will at once realise that all these facts corroborate the story in "Joshua."

## The "Hornet"

In Josh. 24: 12 there is reference to the "hornet" which drove out the Canaanites, in fulfilment of a promise recorded in Ex. 23: 28 and Deut. 7: 20. Commentators have been somewhat puzzled by these statements about the "hornet," but Dr. Garstang and others think they have found the solution. They claim that it refers to Egypt, whose hieroglyph was the hornet. The archaeological evidence makes it clear that Egypt by its "devastating policy" weakened the Canaanite kings, and thus made the task of Joshua easier than it would have been, although the conquest under Joshua was not as complete as would have been the case if Israel had been more faithful.

## Strongholds in Canaan

In his volume, "Joshua Judges," Dr. Garstang gives a list of places, named alphabetically, which have received attention by archaeologists. The general result is that the background of the Old Testament narrative has been made clear, just as the work of Dr. Ramsay made clear the background of the book of "Acts" in relation to Paul's travels. Space can be found here for a brief mention of three of the sites explored.

(1) Beth-shean. In Joshua 17: 11, 12 we read that Beth-shean was assigned to Manasseh, but this and other cities were too strong for the Israelites, and the inhabitants could not be dislodged. Beth-shean was a great fortress situated near the Jordan and the valley of Jezreel. Several archaeologists have worked on the site, and since 1922 levels have been explored through periods reaching back

to 2000 B.C. In the early period the walls were double, like those of Jericho, and enclosed small rooms, the thickness over all being about sixteen feet. Canaanite temples were unearthed, with many cult objects, and traces of serpent worship were found. It will be recalled that the brazen serpent became a snare to the Israelites in after years; possibly they were influenced by this serpent cult, which was strong in Egypt and Babylonia. One piece of pottery is of special interest. It is a representation of a two-horse chariot, one of those formidable pieces of war machinery dreaded by the Israelites.

(2) Debir (Kirjath-Sepher). In 1934 Dr. M. G. Kyle published a book entitled "Excavating Kirjath-Sepher's Ten Cities," in which he described the expedition led by Dr. Albright in 1926 and following years. This book is written in a popular style, and describes the work and methods of the archaeologists, as well as the important finds made. The ten cities were one above another, and levels can be traced back as far as 2000 B.C. At the level corresponding to the era of Israelitish invasion and conquest and after, three periods in the life history of the city can be traced: (1) a period of more than 50 years, characterised by Late Bronze Age pottery; (2) a long period of Early Iron Age pottery, with many Philistide vases and Egyptian relics; (3) a short period of transition to Early Iron Age II. These periods correspond to three epochs in Bible history: (a) destruction and re-occupation of the city by Israelites under Othniel; (b) the coming of the Philistines; (c) a subsequent period of Israelitish occupation about the time of Solomon. Many important finds were made, but space forbids detail.

(3) Hazor. In Joshua II the record states that Joshua singled out Hazor to be burnt. Dr. Garstang located the site in 1926, and began work two years later. He found evidence of a camping site strongly protected by "a stupendous rampart" of beaten earth. Signs of a "general conflagration" were in evidence, the date of destruction being about 1400 B.C.

# Music and the Soul

THESE are deep emotions that cannot find an adequate expression in words. Music is then called to help us. As we listen to the rich strains of a band playing a familiar hymn, and we become conscious of the spiritual feeling that the players are expressing in musical notes, we find an adequate outlet for our feelings. A kind of mystical bond envelops the sympathetic listeners and they become aware of the deep spiritual fellowship binding man to man during the more solemn moments of life.

During the funeral service conducted for the late J. L. Murphy, M.L.A., the Melbourne Fire Brigade Band played "Nearer, My God, to Thee." While the band played the familiar notes with a spiritual appreciation of the significance of the hymn, a marked silence came upon the group of mourners. Mr. Edgar, M.L.C., who felt the deep meaning of the music, perceived how it united the feelings of the hearers and held them for a time in mystic union. Writing to Chief Officer Kemp a letter of appreciation of the beautiful music, he received a gracious reply that revealed the soul of the fireman. "Music means so much

## THE WORLD OF BOOKS

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*The Prodigal: Sidelights on an Immortal Story*, by F. W. Boreham, D.D., 95 pages. Price, 4/-; posted, 4/4. Order from Austral Co.

## THE MEN WE HONOR

THESE were the men  
Whose hardy sinews, stiffening into steel,  
Grappling with the enemies of State,  
Made this nation free;  
Laid sure foundation of the Commonweal!  
When we forget them, when we cease to feel  
Their greatness and their glory, we are lost.  
Silence the bells! Or ring a funeral peal—  
We are no longer worth the blood we cost."

in life," he wrote; "our earliest youthful murmurs are soothed by someone crooning a melody. As we grow the tempo changes—twilight comes and we reach out unconsciously for the sweet chords which will ever live in the memories of ideals we once cherished; and so when we wish to do honor to our departed friends we express our sorrows and our hopes on that which we learned in our earliest days.

"I never like the band to play 'Saul'—I think it is too forlorn (a grief without hope)—and so I always have them play Chopin's 'Funeral March' or Beethoven's 'Farewell,' as on Thursday. In the latter two, I feel, whilst expressing deep grief, they both end in a note of triumph which I feel should be the case."

Music plays an important part in all religious services. When music is well chosen and is played with sympathetic appreciation of the truths to be expressed and of the spiritual desires of the worshippers, it is very helpful. Indeed, churches are indebted to many musicians who gladly and freely give their time to enrich the hours of worship.

## "My Kingdom"

Theo. Edwards

IT naturally follows that given a mind to think, man will exercise that privilege, and with the material at hand develop his thought and reach some conclusion concerning the plan and purpose of God. This is not so difficult a proceeding until the actual experiences in life cast doubt upon the thinking. Men often find themselves in the difficult position of making their thinking agree with the truth. In the process the Word of God comes in for a great deal of apologetic violence and distortion.

The writer recently heard a church of Christ preacher tell his congregation that it would be a good thing for them if they for the time could forget the sermon on the mount, because it was not intended for them but a later period. He suggested they should close their reading of the gospel of Matthew at the close of the fourth chapter and proceed to the reading of the eighth chapter. His reason for doing this was an evident conception he had concerning the kingdom of God and the apparent difficulty the sermon on the mount was in the presentation of his theory. The rapidly changing circumstances of the present are a great source of disappointment to many who have attempted to write a scripture of their own. The writer heard a presiding brother, turned from his original thought by a reading of scripture, declaim on Gog and Magog as Germany and Russia uniting to usher in Armageddon. Within the week these two powers were at war with each other. How time explodes many theories!

People to-day are listening to all kinds of teaching about the kingdom of God. Some of it sets out that the kingdom is not yet existing, but is to come. To prove such teaching is much more difficult than to accept the simple teaching of Christ and his apostles concerning it. To support the non-existence teaching, a reflection must be cast upon the omniscience of the all-seeing God. Christ came before the time. He was rejected by the Jews, and the establishment of the kingdom, he was perforce to postpone. With all reverence let it be said if God made one mistake he is liable to make many another. Isaiah 700 years before the coming Christ prophesied his rejection (Isa. 53). Luke in his gospel (24: 26) records Christ as saying, "Thus it is written and thus it behoved the Christ to suffer." Peter in Acts 2, speaking as the Spirit gave him utterance, said, "Him being delivered by the determinate council and foreknowledge of God, ye have taken and by wicked hands have crucified and slain." Christ's rejection was no mistake. No other antitype to Old Testament prophecy has yet been found. Let God be true, but every man a liar.

When John, the forerunner of Christ, began his teaching, as was also that of Christ and his disciples, it was "repent, for the kingdom of heaven is at hand." Is there any other interpretation to be placed upon the statement than that which first appeals to our senses, near at hand, not centuries distant. When Christ said to his disciples, "Seek ye first the kingdom of God," we either have to believe that they, in their lifetime, would find it or else he set them upon an impossible and foolish task. At the time when Peter, speaking for himself and the other apostles (Matt. 16) confessed Christ as the Son of God, Christ replied, "I will give unto thee the keys of the kingdom of heaven." If the kingdom of heaven has not been established, then we may naturally reason that Peter, being in possession of the keys, will at some time open it to the people. Christ further said, "There be some standing here who shall not taste of death until they see the Son of man coming in his

kingdom." Those to whom Christ spoke have centuries ago entered into rest; did they ever during their lifetime witness that of which Christ spoke, or was it another broken promise?

It is not a coincidence that on the day of Pentecost (Acts 2) Peter, who possessed the keys, and after the baptism of the Holy Spirit, should stand up with the ten and to the amazed multitude proclaim Christ as Lord and King. Peter's statement that Christ was seated at the right hand of the Father and Paul's word in his great chapter (1 Corinthians 15) on death and the resurrection, agree that "he must reign until he hath put all enemies under his feet." "Now hath Christ been raised from the dead and become the first-fruits of them that slept, . . . but every man in his own order; Christ the first-fruits, then they that are Christ's at his coming . . . for he must reign," etc.

The apostle Paul could write to the Colossians and affirm the translation of those in Christ from the kingdom of darkness into the kingdom of his dear Son. The writer of the Hebrews could declare the receiving of a kingdom that could not be moved. The fact that a king requires a territory of some kind, subjects and law, as other writers have pointed out, was satisfied at Pentecost and the teaching of Christ. "My kingdom is not of this world." Its origin was not here. It could not be observed by set boundaries as the kingdoms of the earth. "The kingdom of God is

within you." Christ reigns and governs in the heart, in contradistinction from reigning over a kingdom of material things. Flesh and blood cannot inherit the kingdom of God. The government is from within without, not from without within. "Except ye be born again ye cannot see," let alone enter, "the kingdom of God." Citizens of the kingdom can yet sing—

"I love thy kingdom, Lord,  
The house of thine abode,  
The church our blest Redeemer bought  
With his own precious blood."

### "IN GOD WE TRUST"

HAVE faith in God though all around you crumble,  
Though friends forsake you and though empires fall;  
Though hell prevail and all that's evil prosper,  
Have faith in God; be ready for his call.  
Have faith in God however dark the moment,  
E'en though the clouds may gather o'er your head;  
Cling to the Word he has so truly spoken—  
"I am the Way, the Truth, the Life," he said.  
Have faith in God when you shall face to-morrow,  
In him, no evil can your spirit harm;  
However rough the way or fierce the conflict,  
He speaks and in an instant there is calm.  
Have faith in God, the faith of understanding,  
Born out of fellowship in days gone by;  
So will you smile when facing every problem—  
Have faith in God and you will never die.

—Ira A. Paternoster.

## By-products of the Bible

WHILE the main purpose of the Bible is to reveal God to man, there are many secondary benefits. But let us note that the Bible is so rich and bountiful that it imparts not only knowledge of God but much besides. Let us think of some of these by-products.

*The Bible is a guardian of language.* So long as we have our English Bible, the English language, both written and spoken, will be maintained at a certain level. The Bible is a standard, and consciously or unconsciously, we keep it before us. "A person who professes to be a critic in the delicacies of the English language ought to have the Bible at his fingers' ends," declared Macaulay; and the more fully we know the Bible the more thoroughly shall we appreciate its influence upon literature and speech.

"The Bible thoroughly known is a literature of itself—the rarest and the richest in all departments of thought or imagination which exists," observed Froude; and because the Bible is such literature, it is bound to influence for good all other literature.

*The Bible is a civilising influence.* It would be hard to name any single factor in the promotion of civilisation more powerful than the Bible. It is a humanising book—a book that teaches men how to live together in harmony and how to make their common life rich and satisfying. "For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilisation, science, law—in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way."

It is foolish to despise the development of civilisation by pointing out where it seems to have failed. To say that "our modern civilisation" has not saved us from war is to stress what is obvious; but why has our civilisation failed? Not because it has been carried too far, but because it has not been carried far

enough. To be civilised is to have mastered the art of living together in communities, and until all nations acquire the art of living in harmony with each other, war is possible, if not inevitable. The Bible makes for a real civilisation—a state of society in which war will have no place.

*The Bible opens our eyes to what is beautiful.* To read the Bible regularly is to become familiar with what is beautiful, and once we have lived in the beautiful world of the Bible we have a standard of judgment; our taste has been educated. It was the deliberate verdict of W. E. H. Lecky that the pure, simple, and lofty language of the English Bible has done more than any other single influence to refine the taste of the great masses of the English people; and he further declared that it was the most powerful antidote to vulgarity of thought and feeling.

*The Bible is the one book common to all.* It is true there is great ignorance of the Bible, but for all that it is the best known book—the one book from which a quotation would be recognised by an audience of average intelligence. For instance, a reference to any of the parables will be understood and appreciated, if not by a majority of people, at any rate by a great number. The Bible is a rallying point of interest—a book that is more familiar to people generally than any other.

Happy is the nation that has such a book. If it was more familiar to our people long ago than it is to-day, that is to our shame; and a revival of interest in the Bible would mean much: it might lead to that revival of religion which is so sorely needed.—J.A.P. in "The Bible in the World."

If you are only a stained-glass saint you will merely make things darker on a gloomy day.—Hugh Redwood.

## Notes on Current Topics

### The Liquor Menace

REPORTS from Canberra, Sydney and Melbourne indicate that the authorities have begun to realise the dreadful menace of the liquor traffic to the welfare and strength of the nation. Responsible political leaders express themselves as shocked by drunken scenes, and the vice and immorality which are accompaniments of liquor trading during prohibited hours. Night clubs are doing untold harm to our young men (soldiers, sailors and airmen) who, away from home, are the prey of unscrupulous and immoral persons who place gain above all other considerations. Politicians are at last shocked at conditions which for long have shocked Christian and patriotic people. Will the authorities now dare to act and risk the opposition of influential vested interests, some of whose representatives are in parliament, and make the reforms they know to be desirable in the interests of the country? We hope so; but it is doubtful.

### Church Crisis in Norway

IT is reported that all church bishops in Norway have resigned. A letter from the bishops was read in all the churches at Oslo, declaring that they could not carry on their work while the Quisling Government continued to co-operate with a State which was employing violence against the church. It was later stated that the deans of all dioceses have rejected the request of Major Quisling's Church Department to deputise for the bishops. An overwhelming majority of ministers of the church has declared their intention to support the bishops. It is good to find even in conquered and overrun countries a spirit of in-

dependence, and a desire to maintain freedom of conscience and spiritual liberty.

### "Punctual at Both Ends"

AN interesting article in "The Atlantic Monthly" bearing the above title attracted my attention. Its opening paragraph, pointing a moral for teachers and preachers alike, was as follows:—

"Dr. Robert B. White, pastor of venerable Old Stone Church on Cleveland's Public Square, tells this story about his distinguished predecessor, Dr. Meldrum. At a meeting of the teachers of the Sunday school the late Sereno P. Fenn, who was its superintendent, exhorted the teachers to be on time and thus set an example of punctuality to their classes. He then turned for confirmation to Dr. Meldrum, saying, 'Punctuality is a great virtue, isn't it?' 'Indeed, it is,' was the reply; 'but one should be punctual at both ends. You are very punctual at starting, but not at ending, and so you make teachers and scholars late for church. You lack terminal facilities. I maintain it is just as bad to be unpunctual at the end of a meeting as at the start.'"

There are still many churches which require this lesson in punctuality. Not even the habitual late-coming of a large number of members excuses delayed beginnings. There is probably some reason for a plea for punctual closing. I have sometimes suggested that no meeting should be twice late—if we are late in starting, we should try to close early!

*A. R. Mann.*

## "Judge Not"

H. J. Patterson, M.A.

"Judge not, that ye be not judged."—Matt. 7: 1.

THAT was what Jesus taught, but how can I forbear judgment? We must judge as between right and wrong, as between good and evil. Even Jesus said, "Give not that which is holy unto the dogs" and "Beware of false prophets." Such involves judgment. But the word is capable of a variety of meanings, and we believe that Jesus was referring to harsh, censorious judgment by one who hoped to find some reason for condemnation.

### Judge Not

Some folk enter into this undesirable practice out of a sense of selfish spiritual pride. Such is the spirit of the Pharisee who stood and prayed and thanked God that he was not as other men, and certainly not as "this publican." By way of implication and contrast we commend ourselves.

The judgment may arise out of an ill-will already entrenched in the heart, but "spiritual high temper towards others is usually a sign of low spiritual temperature within." "When people begin backsliding they begin backbiting."

There are at least two reasons for Jesus' statement. One is the fact of our limited knowledge of others. Unless I am aware of all the main facts, I have no right to enter into judgment. There may be certain circumstances and contributory factors of which we are quite ignorant. As Christians we should be as courteous to a man as we are to a good picture and look at him in a good light. Someone said, "Think of virtue rather than faults. You will find it less easy to up-

root' faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults. In every person who comes near you, look for what is good and strong; honor that; rejoice in it; as you can, try to imitate it, and your faults will drop off like dried leaves when their time is come." The second reason for Jesus' statement is that we ourselves are likely to have some grievous fault which needs correcting. There are some with a log of wood in the eye trying to point out and remove a speck from the eye of another.

### How Overcome the Spirit?

It may help us if we remember its boomerang effect. "Judge not, that ye be not judged." If we engaged in less censorious judgment of our fellows, the man outside the church would think more of us. Don't nurse a grievance. There are people who enjoy a grievance as a dog a bone. It is a worthless thing to begin with, but it is something to bury, dig up and growl over on occasion. But that is a dog's way, surely not that of a Christian.

We may overcome such an evil spirit by prayer. "Ask, and it shall be given you." There is the power and means of overcoming. Of those two natures struggling within me I may gain the mastery for the one over the other by prayer.

And if love—the love of Christ—be supreme in my heart, I will weep o'er the erring one rather than parade his failings and misdeeds. God give me the right spirit and let me be constructive rather than destructive; a builder rather than a wrecker.

## The Home Circle

J. C. F. Pittman

### "THE SOLITARY REAPER"

"WHATEVER the theme, the maiden sang  
As if her song could have no ending;  
I saw her singing at her work,  
And o'er the sickle bending;  
I listened till I had my fill;  
And when I mounted up the hill,  
The music in my heart I bore  
Long after it was heard no more."  
—William Wordsworth.

### DO THY PART

"IT is said that once, when Sir Michael Costa was having a rehearsal, with a vast array of performers and hundreds of voices, as the mighty chorus rang out with thunder of the organ, and roll of drums, and ringing horns, and cymbals clashing, some man who played the piccolo far away up in some corner, said within himself, 'In all this din it matters not what I do; and so he ceased to play. Suddenly the great conductor stopped, flung up his hands, and all was still—and then he cried aloud, 'Where is the piccolo?' The quick ear missed it, and all was spoiled because it failed to take its part. O my soul, do thy part with all thy might! Little thou mayst be, insignificant and hidden, and yet God seeks thy praise. He listens for it, and all the great music of his universe is made richer and sweeter because thou givest him thanks. 'Bless the Lord, O my soul.'—Selected.

### FOUR HELPFUL WORDS

"ADMIT," "Submit," "Commit," and "Transmit." First, Admit the divine origin of the Bible. Second, Submit your own life to its teachings. Third, Commit its precious truths to your memory. And fourth, Transmit them to others in your daily contacts.

"Cling to the Bible! This jewel and treasure  
Brings life eternal, and saves fallen man;  
Surely its value no mortal can measure:  
Seek for its blessing, O Soul, while you  
can!"

"My new maid is a real gem—bright and neat, and her cooking is simply delightful!"  
"How long have you had her?"  
"She comes next week."

## The Family Altar

### TOPIC.—GOOD CHEER FOR ALL

- Mar. 16—Matthew 9: 1-8.
- " 17—Matthew 14: 22-33.
- " 18—John 16: 25-33.
- " 19—2 Corinthians 1: 1-7.
- " 20—Philippians 4: 4-9.
- " 21—James 1: 1-7.
- " 22—Hosea 14; Matthew 9: 1-17.

AS recorded in Matthew 9, Jesus said, first to a man and then to a woman, "Be of good cheer." These are not the only cases in which our Lord gave a word of good cheer. Indeed, by his general demeanour as well as his words, he made it known that he belonged to the noble army of this world's encouragers. His business was to spread rays of light amid the gloom; to save, and not to destroy; to help, and not to hinder. How much better would this world be if all Christians resolved that they would rather remain eternally dumb, or isolate themselves from their fellow-men, than speak words or exercise influence which will result in depressing instead of helping, spreading rays of gloom instead of good cheer.

## Our Young People

W. R. Hibburt

### YOUTH MEETS YOUTH AT THE GRAMPPIANS



Camp studies, discussions, devotions, friendships and mountaineering were fibre making. The absence of many young men acted as an ever present reminder of the stress of war.

#### Things That Matter Most

The camp was under the auspices of the North-western District Conference. Don Williams acted as secretary; Mrs. C. W. Jackel, camp mother; Mrs. E. Trew, food supervisor; Howard Earle, padre; and W. R. Hibburt, director. The theme study concerned "The things that matter most." The lecturers, A. A. Hughes, C. Thomas and C. W. Jackel related their treatise on God, Jesus, evangelism and overseas missions to the theme. The Bible studies by H. Earle on the "Whatsoevers" of Philipians 4: 8 likewise contributed to the major theme. Group discussions focussed attention on youth's part in "Shaping the Larger Liberties." A. A. Hughes, who now has eight camps to his credit, acted as song leader and convener of activities. Misses D. Crouch and D. Deane and Mr. J. Sewell, together with leaders, formed the camp council. The campers travelled to Stawell on the Sunday and fraternised with the brethren and were responsible for the evening service.

#### Camp Impressions

From the many impressions we cull the following statements: "Never before have I had such a sense of the nearness of Christ as I have had this year at camp, and never before has any measure of his presence brought such peace to my heart."—Elsie S. Wheaton.

"I thank the conveners and leaders for the spiritual uplift. It was easy to see the light of God shining through the studies, devotions and friendships."—Joy Hooper.

"This is the third time I have attended camp, and I feel sure that we are going home with a greater determination to serve our Lord more worthily."—Murray D. Williams.

"The friendship of kindred minds, the quiet beauty of the hills brought spiritual refreshment and a desire for greater service for the Master."—Gwen A. E. Rowe.

"The body is the instrument of the mind: the mind comprehends the spirit; the spirit reaches to God. God dominated because camp provided a stimulus for body, mind and spirit."—Ivan W. Nixon.

"An experience worth while. I shall return enriched spiritually. It has been good to be at Hall's Gap."—Dorothy Crouch.

"To me the most helpful feature was the joy and helpfulness of the sharing of spiritual experiences, which were to be had in the set studies, group discussions, and not least, the many opportunities of conversation with fellow campers."—E. H. Randall.

## Forty Years' Ministry Closes

With the passing of J. W. Baker, the churches in Victoria have lost a faithful and wise preacher whose ministry at North Fitzroy was an outstanding success.

IT was with genuine sorrow and unfeigned regret that the members of the church of Christ, North Fitzroy, Vic., learned of the death of J. W. Baker on February '26.

For forty years our late brother had been the beloved pastor of the church in that city, and during his last long illness, extending over eight months, prayers were made continually on his behalf.

Mr. Baker was born at Kilmore, Victoria, on October 2, 1861, and for some years lived with his parents at Castlemaine and Chewton. It was in this town that he came under the influence of the late Stephen Cheek, a relationship which resulted in a complete change in his religious connections, and which led him into an acceptance of the teachings of the church of Christ, and to become a loyal and devoted adherent to the activities of that body.

As a young man he developed the art of public speaking, and after joining the church became a great Bible student. He made no pre-

self, and his faithful endeavors to imitate the example of his beloved Master.

In the early part of his work at North Fitzroy, Mr. Baker had a vision of a great Bible school, and he purchased a block of land at the corner of Brunswick and Reid-sts., made a gift of it to the church, and then began to organise a fund by which means could be found to pay for the erection of a suitable building for Bible school work. With the assistance of the late Mrs. Kelly, of sainted memory, he was able to see the realisation of his vision, and to-day the church at North Fitzroy possesses a school building splendidly equipped and free from financial incubus.

Mr. Baker's influence was not confined to North Fitzroy. In 1910 he was elected president of the State conference, and for several years was a member of the Home Mission Committee. He also took a keen interest in many of the brotherhood activities, and his death is thus a distinct loss to the Restorationist Movement in this State.

He has joined that stalwart company of heroic men and women who so successfully laid the foundation of the church in Victoria, a foundation on which succeeding generations can safely build.

The services in the home and church on Feb. 28 were conducted by the writer, E. Smedley assisting in the house, and W. Gale, L. Gole and J. E. Allan at the church. The body was laid to rest in the Melbourne General Cemetery, Carlton, in the presence of a large number of friends and sympathisers, T. H. Scambler, Principal of the college, and J. E. Thomas taking part in the service.

Our late brother was twice married, his first wife being Miss Edie Cowley, daughter of the late Thomas Cowley, and who was the mother of the three sons mourning his loss. His second marriage was to Mrs. Christina Munro, who still survives him.

An in memoriam service was conducted by the writer on Sunday, March 8, largely attended by representatives from many suburban churches.

We extend to Mrs. Baker and her son, C. Munro, and the three sons of J. W. Baker our deepest sympathy in the sad loss which they have sustained.—H.S.

#### GOOD JOHN BAKER

"Meet good John Baker" was my introduction to the saintly John W. Baker many years ago; that title was a well-merited tribute to a well-beloved servant of God and friend of man. Our brotherhood has been blessed and enriched by his unique, long and fruitful ministry at North Fitzroy, for it revealed the characteristics of sincerity, simplicity and sympathy in a wonderful life of service for others. Fragrant memories of the ministry of good John Baker are cherished by thousands of men, women and children, rich and poor alike, whose lives have been cheered and inspired by kindly words and loving deeds. John W. Baker was a true servant of the brotherhood, and fearless preacher of the Word, a sympathetic advisor of the needy and a faithful friend of everybody; his monument is in the hundreds of lives won for Christ scattered throughout the brotherhood. "Blessed are the dead which die in the Lord; yea, saith the spirit, that they may rest from their labors, and their works do follow them."—J. Ernest Allan, Victorian Conference President.

The more a man accomplishes the more he may. An active tool never grows rusty.—Anon.



J. W. Baker.

tence to culture, nor scholastic attainments, but his knowledge of the Bible, his profound conviction that it was the word of God, that in it alone were to be found the conditions of salvation and growth in the Christian life, made his addresses both convincing and effective.

In 1882 Mr. Baker came to Melbourne, and joined the staff of the "Age" newspaper as a linotype operator, and remained a member of that staff until his decease.

It was about that time he became associated with the church at North Fitzroy and rapidly adapted himself to his new environment. His services as a preacher were eagerly sought, and he gave great assistance to the church at Colliingwood and other centres.

When C. L. Thurgood had completed his ministry at North Fitzroy, the officers invited J. W. Baker to carry on; and thus there began a ministry which is not only unique in the history of the Restoration Movement in Australia, but a ministry the influence of which is still felt in many of the churches not only in this State but in the other States of Australia.

Mr. Baker was undoubtedly a man of the people, and many are the stories told of his faithful visitation, his generous impulses, his utter disregard of any scheme which ended in

## Here and There

We received the following telegram from Sydney on Monday afternoon: "Hinrichsen-Morris mission Hornsby continues with unabated interest; three decisions Sunday night, thirty-two to date.—Little."

Last week we notified that the church secretary at South Yarra, Vic., was A. W. Linton. This was an error. Mr. Linton is secretary of the school and the church secretary is still A. G. Searle, 388 Punt-rd., South Yarra.

Tasmanian sisters are reminded that all holders of "blessing bags" should forward them to the secretary of the Sisters' Executive not later than March 21. Address, Mrs. M. F. Taylor, 20 Kendall-st., Moonah, Tasmania.

Reporters are urged to be very careful in writing proper names. At times we are unable to determine the correct spelling of an unfamiliar name owing to the hurried way in which it has been written. We are grateful to some who write such names in capital letters, and commend this practice to others.

The Victorian Young People's Department has planned an Easter youth programme of five events. (1) Good Friday, April 3—a youth convention out of doors. (2) Saturday, April 4—continuation of convention at picnic rendezvous. (3) Sunday, April 5—conference sermon. (4) Monday, April 6—Christian Endeavor rally. (5) Wednesday, April 8—young people's demonstration.

Commander Campbell, in a book on broadcasting, "You have been listening to," tells of his reluctance to allow anything at all doubtful to go "over the air." He kept in mind "a radio family," which he imagined father, mother, girl of 18, boy of 12. "Whenever I broadcast, I imagine this to be my audience, and in such company who would dare to say anything unseemly?"

The N.S.W. Bible College was officially opened March 7, at 3 p.m., by E. C. Hinrichsen, chairman of the college committee. A. R. Main, M.A., principal of college, and other representative leaders spoke. It is reported that the members of the faculty include Principal A. R. Main, M.A., Dr. E. A. Bardsley, E. C. Hinrichsen, Colin Hinrichsen, B.A., P. D. McCallum, B.A., F. A. Youens, and Harrison Allen.

W. Gale writes: "The Victorian Conference Executive Committee is arranging a programme for conference in keeping with the conditions of the day. Friday and Saturday sessions will close at sunset. Conference sermon will be given by H. Earle in the Independent Church. All reports have been greatly reduced. Certain features of conference will not be held, but we look for a time of blessing and inspiration, and ask for the hearty co-operation of all."

Red Cross supplies of old linen are exhausted. Housewives all over the country are asked to go through their cupboards and sort out all the old linen they can. The type of linen wanted is old sheets, pillow-cases, tablecloths, table mats, men's old handkerchiefs, tennis frocks and blouses—in fact any clean white material, either linen or cotton. All supplies of linen are to be forwarded to the headquarters of Australian Red Cross Society in capital cities.

"In no other country is proof spirit strength so high as here. America is from 2.88 to 8.32; Germany, 6.94 to 9.86; Melbourne, 11.12 to 12.22. American and German beers have not the harmful effect that ours have for a double reason—the alcoholic content is much less, and the food content (which has not been fermented out of the brewing material in the process of manufacture) is much higher; thus giving the alcohol when consumed something to feed on."—"Student" in Melbourne "Herald," March 3.

The harbor at Alexandria gives shelter to ships and men of many nations, and the British and Foreign Bible Society's colporteur seizes the opportunity of offering men the scriptures in their mother tongues. "I never thought I could find it in my own language," exclaimed a sailor on a British ship in the harbor at Alexandria. He was a Lithuanian, and his face shone with delight as he held up his newly acquired treasure to his shipmates. The incident stirred up interest and led to further sales.

The Geneva office of the Provisional Committee of the World Council of Churches, reporting on the chaplaincy service to prisoners of war says: "This commission has had its hands full with the task of caring for the spiritual needs of the prisoners of war in different countries. It has been able to act as a link between the various national church organisations which are working in this realm. The foremost task of the commission is still to help in ensuring that prisoners of war who belong to the churches which collaborate in the Ecumenical Movement may be able to meet regularly for worship and Bible study."

The college annual offering for 1941 continues to surprise in a pleasing way. On Tuesday the total reached £1183/16/8, a total which has been exceeded only twice previously, in 1925 (£1187) and 1927 (£1233). As several churches have yet to report, there is a possibility that the record high will be surpassed. Totals from Victoria (£640/17/9), and Tasmania (£34/0/10) both are above any previous offering. N.S.W. offering reached £101/10/4, £90 less than 1940. Attention is directed to figures given in the college advertisement in this issue, and the call to serious effort to give financial stability to this important brotherhood enterprise.

Recommendations of the parliamentary committee on broadcasting urge a healthier tone to be introduced into programmes. If the suggestions are accepted by the government the volume of radio advertising will be reduced, especially on Sundays. Suggestive matter will be eliminated under penalty of a fine or an extreme penalty of being forbidden to broadcast in future. There will be strict control of advertisements, or sessions dealing with the treatment of human ailments. All matter likely to be unedifying to children would be suppressed. While responsibility would be primarily on the person broadcasting, the station also would be held liable. Radio inspectors of the P.M.G.'s Department would be arbiters of what is offensive. We trust that these recommendations will be accepted and enforced.

## An Enemy Within the Gates

IT is not possible to get the exact figures of the increase in the consumption of alcoholic drinks. We have some indication of the rapid rise from the enormous increase in excise duty on beer and spirits in the last seven months. As compared with last year's figures, at this time, there is an increase of £2,205,901. This is an advance of about thirty-three and one-third per cent. While there has been an increase in excise duty, that does not account for the actual advance in returns. There is not the slightest doubt that there has been a considerable increase in the consumption of beer and spirits in the last few months.

Mr. F. Ryan, general secretary of the Federated Liquor and Allied Trades Employees' Union, is reported in "The Argus" as having said that nowhere in Australia had he seen any abnormality of conduct to justify the present attack on the liquor trade. "There is none so blind as he who will not see," the proverb re-

minds us. If Mr. Ryan has not seen the results of the increased consumption of alcohol, the police have. Mr. Duncan, Chief Commissioner of Police, presented a report to the Premier of Victoria, Mr. Dunstan, in which he revealed that the arrests for drunkenness had greatly increased in the last year. We hope Mr. Ryan will read the report referring to arrested persons which appeared in the papers on March 5.

"During this week 128 such persons were accommodated, and for the corresponding period in 1939, 44 apprehensions took place, and 63 in 1938."

One of the most pleasing features of the present effort to gain reform has been the vigorous lead given by some of the daily papers. "The Herald" has featured the need for reform by an outspoken leading article. Numerous letters have been published commending the article, and many of these have given additional proof of the shocking conditions now prevailing. While we should have desired such help some years ago, when efforts were being made to change the laws governing the sale of alcoholic liquors, still we are glad to note that now the press and public men are giving attention to the grave menace in our midst; a menace that is undermining the strength of the nation.

The Prime Minister, Mr. Curtin, has urged the citizens of Australia to refrain from "beer and bets." We trust that he and the government he represents will take steps to remove the curse of strong drink from the military camps where young men are subject to great temptation.

Our enemies know that alcohol and drugs weaken the moral and strength of a nation. They rejoice when they learn of our increased drink-bill. Their greatest ally in our country is strong drink. Strong drink is a dangerous fifth columnist. Why not treat it as we do other enemies and confine it to a place where it cannot harm the community or the fighting forces!

## BRITISH BAPTISTS ON CHRISTIAN UNITY

AT the meeting of the Council of the Baptist Union of Great Britain and Ireland, held recently, careful and protracted consideration was given to the request from the Free Church Federal Council that the Baptist Union should appoint representatives to a Commission of Inquiry on Christian unity. Finally, the following resolution was passed:—

"This meeting of the Baptist Union Council, having received and considered the proposal submitted by the Free Church Federal Council, thanks the Council for its communication and welcomes the interest which this shows in exploring the possibility of yet closer fellowship and common action as an expression of the desire so deeply felt in our churches that nothing should be left undone to enable us worthily to deal with the problem and take advantage of the opportunities for advancing Christ's cause with which the war has confronted us.

"This Council thinks that the Federal Council already has the responsibility and duty of exploring the possibilities of further co-operation between the Free Churches. We deprecate, therefore, the setting up of a special Commission, but we are prepared to support the Federal Council in its efforts for Christian unity (but not organic union) both within the Council itself and in local Councils throughout the country."

"He who is brave to meet each strange new sorrow,  
Whose courage marches with him as he goes,  
Carries a stronger heart into to-morrow  
And thanks his God the very best he knows."

# News of the Churches

## TASMANIA

**Launceston.**—Splendid interest is maintained in services. On March 1, 134 broke bread, and a fine gathering at night listened to a splendid address by Mr. Arnold. On March 8 there was a fine gathering at worship service, 152 breaking bread. Addresses at the morning services, based on N.T. readings, by Mr. Arnold, are much enjoyed. At night 140 were present, when Bro. Arnold preached and an elderly lady confessed Christ. Visitors included Mr. Murray, from Surrey Hills, and Mr. and Mrs. Beer, from Dawson-st., Ballarat, Vic. P. Pritchard is making marked progress and A. Lee is also recovering from sickness.

## WESTERN AUSTRALIA

**Kalgoorlie.**—Mr. Fitch gave good messages on March 1, and Miss K. Stephenson rendered a solo at gospel meeting. After the meeting the friends of Mr. and Mrs. Simcox gathered in the hall to bid farewell to them on their departure from Kalgoorlie.

**Perth.**—The report read at annual business meeting of the church on Feb. 25 showed a successful year in many departments. Additions to membership numbered 14. At gospel service on March 1, Miss E. Griffiths rendered a solo. J. Wiltshire gave an arresting message, and afterwards, in a broadcast address, answered a listener's question, "What must I do to be saved?"

## QUEENSLAND

**Monkland.**—J.C.E. held a successful harvest festival service, when all brought jars of jam for the hospital. Bible school has gained new scholars. On March 1 A. J. Fisher conducted monthly gospel service, there being a good congregation.

**Charters Towers.**—Gospel meetings are well attended, and Mr. Miller's gospel messages are greatly appreciated. A number of sisters attended a combined meeting at Presbyterian church for Women's World Day of Prayer on Feb. 20. Doug. O'Brien has been welcomed to fellowship by transfer from Rockhampton.

**Ablion.**—Preachers since last report have been H. G. Payne, W. J. Trudgian, C. R. Burdeu. Meetings have been good. Church sympathises with relatives in passing of Mrs. J. Furlonger, sen., on March 7. Mr. Payne also conducts midweek fellowship and Bible class. Miss Allison Trudgian has been called up in auxiliary forces.

**Gympie.**—United intercession services have been resumed in the town hall. Record Bible school on March 1, with good offering for Youth Department. Ladies' Guild has started for this year. E. Trudgian preached on Sunday night, March 1. Arrangements have been made for a regular hymn session every Sunday morning to be broadcast over 4GY.

**Mt. Walker.**—On Feb. 22 there was a good attendance at worship service; P. C. D. Alcorn exhorted. A married couple were extended the right hand of fellowship and a young man confessed Christ. On March 1 Les Lobegeiger, of Rosevale, exhorted. Annual members' meeting re-appointed all deacons and elders. Plans are made for yearly circuit conference. Sunday school attendance has increased.

**Brisbane (Ann-st.).**—Repairs to property now proceeding will result in a greatly improved church building. Thursday lunch-hour intercessory services are attracting increasing numbers of earnest people. Y.P.S.C.E. has attained its pre-war standard. There were helpful services on March 8, with 167 communicants. Roy Burnham was welcomed to membership. Mrs. Kirk rendered a solo at evening meeting.

**Annerley.**—Meetings of late have been encouraging under leadership of Mr. Greenwood. A woman recently made her decision, was baptised and received into fellowship. Annual business meeting of church was held on Feb. 27, when reports of all auxiliaries were read. Deacons were elected for forthcoming year. March 1 was observed as Youth Sunday, when youth took part in all services. A time of inspiration was spent in a fellowship tea, followed by gospel service, well represented by youth. Mr. Greenwood preached forcefully. Sunday school is practising for anniversary.

## VICTORIA

**Newmarket.**—On March 1 and 8 Mr. Graham, of the College of the Bible, addressed both services. Mr. Kemp, of Essendon, presided on March 8.

**Hampton.**—In the chapel on March 7 Miss R. Whitechurch was married to J. Ainley, A. W. Stephenson, M.A., officiating. On 8th speakers were G. Clark and C. G. Taylor.

**Warragul.**—On March 8 the Sunday school anniversary was held. Large numbers attended all services, and Mr. Banks, from Doncaster church, was speaker at both meetings.

**Footscray.**—In the absence of D. C. Ritchie in Adelaide, Les. E. Brooker, R. F. Geyer, G. Swallow and R. P. Morris acceptably addressed church meetings, and H. L. Davie the Bible class.

**Red Cliffs.**—Morning meetings average 30. A number of visiting members are in district owing to harvesting operations. W. Neville gave a thoughtful address on Feb. 22. John Leng spoke on March 1. Mission Band ladies are making palliasses for evacuees.

**Parkdale.**—Annual meeting was held on March 4. Reports from auxiliaries were encouraging. On March 8 Mr. and Mrs. Tringham met with the church again. Mr. Tringham has returned from Darwin. Helpful messages by Mr. Stephenson were given at both services, which were well attended.

**Preston.**—Bible school anniversary services were continued on March 8, when inspiring messages were given by G. M. Mathieson at both morning and evening services. Distribution of prizes took place in afternoon. The scholars again sang splendidly under leadership of the superintendent, F. J. Lang.

**Kyneton.**—Mr. Burn resumed duties on Feb. 8. On 19th the sisters enjoyed the visit and address of Mrs. Bischoff, president of Women's Conference. Gospel services in the afternoon were commenced at Drummond on March 1, when there was an encouraging attendance. Mr. Burn gave the address.

**Ormond.**—At midweek prayer meeting C. L. Lang gave a good message. At worship service on March 8 he gave the address. The church decided to keep to 7 p.m. for gospel service. At night Mr. Lang preached. One young lady of the Bible school who confessed Christ the previous Lord's day was baptised.

**Red Hill.**—Bible school anniversary was held on March 1. Mr. Miller, of Carnegie, brought messages to the school, the church and gospel meetings. Prizes were distributed. Mr. Johnson is bringing the church messages fitting for the times. Keith Salmon and Dave Holmes are in military camp. A. Salmon is not well this week.

**Prahran.**—During Mr. Methven's absence on holidays J. Shaw (Northcote) ably conducted Lord's day services. Men's quartette party rendered fine items. R. Geyer and A. Thomas were speakers at midweek meetings. Two gospel services have been conducted at 4 p.m. The congregation has been maintained, and everything points to the early service being a success.

**Carlton (Lygon-st.).**—On March 8 A. G. Elliott, of Perth, W.A., helpfully exhorted morning congregation. Bible class and Bible school were well attended. Mr. Enniss is addressing Bible class on the general theme, "Shoes for Life's Road." Sympathy is extended to Miss Lil Johnson in the loss of her father.

**Mildura.**—Morning service on March 1 was broadcast, J. Lewis being the speaker. B. Jenkins rendered a solo. Mr. Lewis spoke at both services on March 8. Sunday school is progressing and continues to enrol new members. Boys' Explorers' Club continues to function well, with growing membership and continued interest.

**Boort.**—Mr. Finger has commenced his ministry with the church. Mr. and Mrs. Stocks, active members of Boort church for 25 years, were made gifts prior to their departure for Dandenong district—Mrs. Stocks a crystal cream jug and sugar basin and Mr. Stocks a beautifully bound New Testament and a brush and comb set. Later, dinner was served by the sisters in the kinder room.

**Colac.**—At annual meeting of the church all officers were re-elected and O. Parr and Mr. McIntyre added. Albert Spokes is in hospital, having been operated on for appendicitis. J. C. F. Pittman continues with helpful and inspiring addresses. The chapel has been blacked out for evening services. Community singing is well attended.

**West Preston.**—Splendid meetings have been enjoyed during last fortnight. On March 1 and 8 the S.S. anniversary was celebrated, when the children entertained with splendid singing under baton of F. V. Brown. Visiting speakers during the fortnight have been Mr. Smith, East Preston; Mr. Gleeson, Ivanhoe; W. R. Hibburt, Moreland, to whom thanks are extended.

**South Yarra.**—Homecoming day was observed on Feb. 22, a number of visitors being present. Alex. Wilson addressed both services. R. W. Payne has consented to assist the church pending appointment of a full-time preacher. A church comforts fund is being organised, and parcels are being sent to all church members in military service. Sister Quirk is recovering from recent accident.

**Frankston.**—A senior girl from Bible school was baptised and received into membership; her parents have since confessed Christ. On March 8 a lady and young man previously baptised were received into membership. Mission Band annual business meeting reports showed a record year of service. A combined meeting was held in Church of England on Women's World Day of Prayer; women from all churches took part.

**Oakleigh.**—At worship service on March 8 three members were received into fellowship—two by letter and one by faith and obedience. At gospel service a Bible school scholar made the good confession. Mr. Neighbour's challenging addresses are creating a great deal of interest. Miss E. J. Roberts, a foundation member, and formerly associated with the work at Clayton and Cheltenham, passed away on March 8 after a long illness.

**Black Rock.**—Helpful and appreciated addresses have been given by Messrs. J. B. White, Read, R. Morris and W. Clay. Ladies' Guild opened the year's work on Feb. 26 with a basket picnic and meeting at Rickett's Point, a very happy day being spent. Sympathy of the church is extended to Mr. Baker and family in the loss of his father, J. W. Baker, of North Fitzroy. Meetings on the beach on Sunday afternoons meet with encouragement.

**North Williamstown.**—On Feb. 22 Mrs. Drosan, formerly of Richmond, was welcomed. At annual meeting on Feb. 24, encouraging reports were received. G. Dyson and A. Lee were added to diaconate. Mesdames F. Marks, A. Haskell and A. Lee were added to deaconesses. Other officers were re-elected. Thanks of the

church have been sent to Colin Thomas for his splendid services during his father's absence in Tasmania.

**Caulfield (Bambra-rd.).**—H. M. Clipstone spoke at gospel meeting on March 1. A senior Bible school lad made the good confession, and was baptised on March 8. Bible school attendances are a record, with new scholars each week. Good reports were given at annual meeting of Women's Mission Band. Regret was expressed at resignation of secretary, Mrs. Shannon, after five years' faithful service. Weekly afternoon prayer meeting is well attended.

**Balwyn.**—There were fairly good attendances on March 8. Five adults were received by transfer from sister churches, and in the evening a Bible school choir, under leadership of R. Smith, sang well. A young man confessed Christ. On March 7 a parents' social evening was held. Sunday school is returning to normal, and 183 were present on March 8. All auxiliaries are functioning well, though the man-power of the church is considerably lessened through war.

**Hamilton.**—At quarterly meeting of the church all auxiliaries reported progress and balanced budgets. Sunday school has had record attendances, and Y.P.S.C.E. reported new members. Women's Mission Band held quarterly special effort on Feb. 27, and building fund benefits by £12/12/-. Mrs. Rose, who is leaving to continue her work among the aborigines, gave an address. Good wishes of the church are with Mr. and Mrs. Trigger, married on Feb. 28.

**Bentleigh.**—On Feb. 25 the Ladies' Guild held first meeting for year at home of Mrs. Carne. On March 1 Mr. Luke was morning speaker and C. B. Nance-Kivell addressed evening service. On March 8 Mr. Nance-Kivell gave an impressive address. Gospel service was changed to 4 p.m., which proved a success. Mr. Smith conducted. Mrs. Nance-Kivell's father is progressing favorably after recent operation. Mrs. Gall is back after having been away several weeks.

**Bayswater.**—Attendances were good in past fortnight, R. Burns being speaker. Ron. Peck has been added to teaching staff of Sunday school. Mr. Yates has been appointed "Christian" reporter. It was decided at quarterly business meeting to make improvements to the chapel, also to change gospel service to 4 p.m. as from April 5. Subscriptions taken for Mr. Mudge testimonial returned £2. A kitchen tea was tendered by church members to Miss L. Peck and Ron. Fanhauser on the eve of their marriage.

**Essendon.**—Owing to brownout conditions, the annual business meeting was held on Saturday afternoon, March 7. Reports of past year's work were received, and election of church officers and leaders of auxiliaries took place. There was a good attendance of members. This session was followed by a basket tea, and a welcome was given to Mr. and Mrs. W. E. Jackel, who have commenced their ministry with the church. These meetings were enjoyed. On Sunday Mr. Jackel gave good addresses at both services.

**Blackburn.**—There are good attendances, with Mr. Bischoff speaking. On March 1 there was a decision for Christ. A presentation of a money belt was made to Jack Freeman by the boys' Explorer Club. He was leader for three years and is now in camp. On March 5 Mission Band held annual meeting. Over £60 was raised as a result of ladies' efforts. Mrs. Freeman was elected president. The Mission Band organised an American tea on March 8, as a result of which over £10 was raised. Harvest thanksgiving services were well attended, and a splendid display of goods was made.

**Gardiner.**—R. F. Geyer exhorted the church on morning of March 1, when T. Hagger spoke at opening meeting of East Malvern church. Mr. Hagger was speaker at gospel service, and

at both services on March 8. A married woman made the good confession on March 1, and was baptised on March 8. Miss Gwen Graham, of Taree, N.S.W., and F. Whittington have assisted with solos. J. Mackay has been appointed acting treasurer, vice R. A. Strongman resigned to carry on similar work at East Malvern. To relieve J. Mackay of some work Mrs. Avis Banks (assisted by Miss C. Fisher) has been appointed superintendent of Intermediate C.E. society. At annual meeting of Y.P.S.C.E. T. Hagger was appointed president, Alan Thomas vice-president, and Miss E. Seater secretary.

**Ballarat (Dawson-st.).**—On March 1 W. W. Saunders spoke at Dawson-st. at morning service. Mr. and Mrs. Brookman were received into fellowship by faith and obedience. At gospel service there were two confessions of faith. At Doveton-st., W. Feary and W. H. Benson were speakers, and E. Davey at Mt. Clear. At first mission band meeting for year on March 2, Mr. and Mrs. Paul and Jean, transferring to Melbourne, were farewelled, suitable presentations being made. Dorcas Society began work for 1942 on March 5. P.B.P. recommenced with a devotional and business meeting, Mr. Saunders speaking. Eighty-third anniversary services were conducted on Mar. 8, K. A. Macnaughtan, of Geelong, bringing splendid messages. Doveton-st. services were addressed by E. Steele and W. H. Benson.

## SOUTH AUSTRALIA

**Norwood.**—Bible school anniversary was held on March 8. A. J. Ingham was speaker at morning service. Albert Brown brought the message to the children in the afternoon and Mr. Bridgeman in the evening. Mrs. Wills was conductor of school choir.

**Gawler.**—Harvest festival celebrations were held on March 1. Mr. Bartlett spoke morning and evening, when quintette sang two pieces. The fruit and vegetables were sent to local hospital. On March 8 the services were conducted by W. Dealy in the morning, G. Lee at night.

**Forestville.**—On Feb. 15 H. P. Manning, of Cottonville, addressed members in interests of home missions. Harvest thanksgiving was celebrated on March 1. A special business meeting was held on March 4, at which W. R. James was elected as elder and A. P. Stacey as deacon.

**Hindmarsh.**—On March 8 Wm. Ewers gave the church a good message. Harry Ewers, son of the preacher, has joined the A.I.F. The sudden passing of A. J. Walkley is reported with regret. At gospel service three young people, who made the good confession the previous Sunday, were baptised—Lavina Smith, Betty Burford and Lawrance Slec. Mr. Ewers gave a good address.

**Naracoorte.**—Increased interest in meetings is shown of late. The church has been greatly heartened by four decisions, one on Feb. 22 and three on March 1, at meetings conducted by A. C. Killmier, B.A. All were immersed on evening of March 1. Duplex envelope system is now in operation with satisfactory results. E. A. Jellet, who has had a serious operation, is making satisfactory progress. Young people's work is generally satisfactory.

**Milang.**—At anniversary services on Feb. 22 Mr. Riches addressed well-attended meetings morning and evening. A social evening planned for Feb. 23 was cancelled owing to the death of Mrs. H. Goldsworthy, wife of the esteemed secretary. She was untiring in her work for the church, and until recently was a Sunday school teacher. Mrs. W. A. Moar passed away on Feb. 3 after an illness extending over several years. The church sympathises with the bereaved. Mr. Hammer, of the New Hebrides, was speaker on morning of March 1, and on the following evening gave an excellent talk, illustrated by lantern, on the work of the mission.

**Glenelg.**—A man and wife have been immersed and received into fellowship, and Mrs. Car and Miss Headland, former members, received by transfer. On Feb. 22 W. Thomson conducted harvest festival service of Congregational church, exchanging with their minister. Harvest thanksgiving services were held on March 1. Goods were divided between Minda and Morialta Homes. A harvest home social was conducted on March 2 by Intermediate C.E.

**Prospect.**—Harvest festival was held on March 8. Ladies from the church arranged baskets of goods in the chapel. Mr. Schwab gave inspiring messages. The choir rendered special anthems. A young man, recently baptised, was welcomed into the church. Mr. and Mrs. Durdin and Miss Durdin were also welcomed by transfer from York. For recent offering for H.M., approximately £15 was raised. Recent news from boys on active service shows all well. A good spirit of prayer is felt at prayer meetings.

**Dulwich.**—Hazel Jolly, daughter of Mr. and Mrs. D. Jolly, has been baptised following confession. Charles Read addressed morning service on March 8. Church officers conducted a recent Y.P.S.C.E. meeting. Average of 190 children at Rose Park school are receiving instruction weekly from churches of Christ teachers F. Collins, Mrs. A. J. Ludbrook, and Miss A. Kentish. Church members are co-operating splendidly in Y.W.C.A. hostel appeal. Home mission offering is £65/2/-. E. Jeisman, A.M.F., has been invaded home from the north.

**York.**—Harvest thanksgiving services were held on March 1. There was a nice display of fruit, vegetables, etc. Goods were given to Morialta Protestant Children's Home. A. B. Chappell spoke at both morning and evening services. It was resolved at a special business meeting of the church to invite Garfield Rootes to minister to the church. Mr. Rootes has accepted the invitation. As from April 5, gospel services will be held at 4 p.m., immediately after Bible school meeting. A. Mercer addressed the church on morning of March 8, and Mr. Chappell conducted gospel service.

**Henley Beach.**—All meetings during February were very well attended. On March 1 harvest festival was held. Approximately 150 articles of clothing have been made or given for Red Cross since Ladies' Guild commenced on Jan. 11. Mrs. Fischer is making good progress in Magill Convalescent Home. Mr. Caldicott had to undergo an operation in Adelaide Hospital, and is slowly recovering. Bible school is practising for anniversary. Offering for aborigines amounted to £1/10/-. An offering for Red Cross on Feb. 22 amounted to £1/8/-. Mr. and Mrs. Thoday have returned to Henley Beach.

**Kadina.**—Work continues steadily under M. T. Lawrie's ministry. At half-yearly business meeting reports from all auxiliaries, including B.S., J.C.E., Y.P.S.C.E., Ladies' Guild and choir, showed a healthy condition. A fortnightly service after gospel service has been introduced. One middle-aged married man confessed Christ at close of Mr. Lawrie's message on March 1. Harvest thanksgiving services were held on March 8 with good meetings, choir singing at each service. Mr. Lawrie and Mr. Linsell were speakers. There was a nice array of fruit and vegetables. The choir gave a programme of music on March 9. Church building debt has been reduced to about £30.

**Murray Bridge.**—Functions have been held at the manse by guild on Feb. 24, and by Men's Fellowship on Feb. 28 for Red Cross and church work respectively. N. G. Noble spoke at harvest thanksgiving services on March 1 and 2. Annual home mission offering was received. Mrs. E. M. Hollingsworth, recently moved to district, was present at Lord's table. Sympathy is extended to loved ones of Mrs. A. Robinson (nee Hammond), whose funeral N. G. Noble conducted on March 4. Mr. and Mrs. E. H. Daniel, who will be greatly missed,

moved to Lameroo on March 6. Well-packed harvest thanksgiving box was sent to Morialta Protestant Children's Home, March 7. N. G. Noble and H. N. Page conducted Burdett-Pompoola circuit services—March 8. J. Gibson preached in Murray Bridge 7 p.m., and the evangelist commenced a series of addresses in morning. Sisters of guild raised £44/13/- for Red Cross by church and public functions in last two months. Greetings to church were received from W. D. Swift, serving abroad.

Nailsworth.—Work has progressed satisfactorily, although calls among the young people for war service have reduced numbers considerably. H.M. organiser, Mr. Taylor, addressed the church in interests of home missions on Feb. 15. Harvest thanksgiving services were observed on Feb. 22. Gifts were distributed to Children's Hospital and Morialta Protestant Children's Home. Endeavor anniversary services were held March 8. At morning service three Endeavorers gave testimonies in lieu of usual address. H. Manning gave the address at night. Special singing by an Endeavor choir was enjoyed. The church extends sympathy to Mrs. Morphett in the loss of her sister.

**NEW SOUTH WALES**

Canley Vale.—On March 8 Stan Simmons was received into fellowship, having previously been baptised. Mr. Retchford conducted both services. There were two decisions at gospel meeting.

Wollongong.—Three young people were received into fellowship on morning of Mar. 1, and at evening service a girl, the second from the senior girls' class of the Sunday school, confessed Christ. This service was particularly well attended, many strangers being present.

Loftus Park.—Special meetings were held during Youth Week. On Feb. 22 a youth rally was held, at which Lloyd Jones preached. The youth director, F. Hunting, spoke to the teachers and took gospel service on March 1. Meetings were largely attended on March 8, Mr. Jones preaching. At night there were two decisions, and a baptismal service was held.

Albury.—The work continues steadily. Mr. and Mrs. Walmsley were welcomed after their marriage and holiday. A public meeting was held, when visiting preachers wished the couple every happiness. A member of each auxiliary also spoke. The secretary on behalf of the church presented Mr. and Mrs. Walmsley with a striking clock with silver plate inscribed. The gathering sat down to supper prepared by the ladies.

Broken Hill (Wolfram-st.).—Annual business meeting of church was well attended on Feb. 24; all officers, elders and deacons were re-elected. Reports of auxiliaries showed a large amount of work done. The meeting was followed by social chat and supper. On Mar. 1 J. E. Brooke gave helpful addresses. W. Harris spoke at Railwaytown. The work and messages of Mr. Brooke are greatly appreciated. The choir has been reorganised, and is doing well under baton of A. Richards.

Taree.—The visit of J. L. Stimson, N.S.W. conference president, coincided with 79th church anniversary services on March 1. The banquet, usually held on Saturday evening preceding services on the Lord's day, was cancelled on account of war conditions, and because of the belief by the committee that isolated members would be unable to come as in previous years. The church unanimously decided to have the anniversary offering; this, although incomplete, amounts to £51/3/6. The visit of the president, who spoke at Taree, Wingham and Comboyne, was appreciated by the congregations at the various places.

Wagga Wagga.—On March 1 Mr. Stowe addressed members at both services. Attendances have been fairly well maintained. At half-yearly business meeting on March 5, it was revealed that all auxiliaries are in a

healthy condition. Bible school is planning for a forward movement. Additions to chapel have been completed, resulting in a great improvement both inside and outside. Mr. Burns, from Mosman, began a ten days' mission on March 8 with good audiences. Completed results of the Hinrichsen-Morris mission in October last showed 103 confessions taken; 78 were immersed, 66 received the hand of fellowship. Altogether 50 new members were added. A thankoffering of £605 was raised, £240 of which was for cost of the mission, £60 was donated to H.M. Committee to assist some weaker cause, and the balance was used to help pay cost of additions and alterations.

**ADDRESSES**

C. G. Taylor (preacher Hampton church, Vic.)—87 Orlando-st., Hampton, S.7. 'Phone, XW2245.

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**COMING EVENTS**

MARCH 18 (Wednesday).—The Victorian General Dorcas will meet in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters invited to attend.

MARCH 19.—The Victorian Churches of Christ Girls' Fellowship will hold a quarterly rally in the lecture hall, Swanston-st. church, at 6 p.m. on Thursday, March 19. All girls are cordially invited to be present. Mrs. Colin Thomas will be the speaker. Basket tea; girls are asked to bring their own. Milk, sugar and tea will be provided.—Edna Scambler, hon. sec.

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March 22:

11 a.m., Principal T. H. Scambler.  
4 p.m., Mr. Thos. Hagger.

March 29:

11 a.m., Mr. W. H. McCallum.  
4 p.m., Mr. J. C. Cunningham.

Former members invited. Hospitality provided.

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## An Exciting Day in India

THE girls being home, we decided to accompany Mr. Coventry in visiting village schools and preaching in the villages. Such a trip has to be done by car or bullock-cart. The road is bad, and mostly over fields and through watercourses. We always carry a crowbar or pick on this trip, as we often have to work out a new course.

By the time we got to Parowdi I was very tired, so sat in the car while Mr. Coventry went off with the preachers. After a rest I was able to visit the school teachers' wives and prepare some sweetmeats for the school children. We then proceeded to the school to hear the usual programme and speeches, and to be garlanded. We then set off for Shirsuphal. It was a shocking trip. I never expected the car to get through. It is a poor looking affair, but after bringing us through these difficulties, a switchback railway is nothing to it, and we vowed we would never ridicule it again. On arrival the master had the few Scouts lined up outside the building, who went through their performances. Inside speeches, songs, reciting of scripture portions were performed remarkably well.

### Thieving Monkeys

It was now twelve noon, so Mr. Coventry drove us to the riverside's shade, away from the "madding crowd," he thought, to have lunch; but after a few seconds we had a crowd of staring youngsters and thieving monkeys. We had the car seat out under the trees, but the monkeys started throwing rubbish down upon us, and hopping all around, so perforce we got back into the car. We had a couple of the doors open for fresh air, but one large monkey jumped in alongside of Janet and sat on the back of the seat. We got a great scare, but Mr. Coventry was soon able to get the awful creature out, and we finished our lunch behind closed doors.

Starting out again, we were hailed to the mahar (low caste) duram shala (rest house), where a crowd was waiting to bid us welcome and present us with oranges. One old chap gave a speech of a kind, and said "since Mr. Coventry had gone away, they had been like calves without a mother."

We arrived at the master's house an hour later, where an Indian meal had been prepared for us by the leather workers' caste. So soon after dinner we were not ready for a meal, but we sat in the little room and took a little, otherwise the people would have been offended. We were beginning, too, to feel anxious, for dark clouds were gathering; so after a talk with the Christian families, we hurried off. We had four miles across the fields and gullies to the main road. Even this road was poor, and we knew if rain fell we would have trouble; but we made haste slowly, and were about three or four miles from home at 4 p.m., when down came the rain. We were able to keep going another two miles, for the water had not soaked in, then the car refused to move.

### Bullocks Pull Car

As soon as the rain stopped our boy set off home to bring the Bible-women's bullock dumanie, and the teacher went in search of bullocks to pull the car out. The girls and I started to walk, but there were so many streams to cross, and the mud was so thick and sticky, we soon discarded our shoes and stockings. The black mud caked on our feet and formed slippers. The difficulty was, that the mud would persist in getting thick between our toes. We had to have a kicking performance every few moments to get rid of it. At first, we went along merrily enjoying the fun; but it was hard work, and when we had gone a little over a mile we began to feel rather tired, and to wonder all sorts of things, and were

scared of the animals coming over the fields and along the road. Just as it began to get dark, and we were feeling blue, Janet threw up her arms and shouted, "Here comes the car." It was being towed by a pair of bullocks, but we were very thankful to be picked up and drawn along for a space, although we did not feel very safe, as the car was skidding all over the place. There were great ditches of water on either side of the road, so we were not in a very desirable situation, though Mr. Coventry was endeavoring to keep the car on the road.

### Stuck in the Mud

The team driver now assured us that we would have a hard sandy road all the way; and after demanding a good "tip" he left us to our fate. We started off in good style except for the skidding, about a mile, and stuck again in the mud. The girls and I started to walk again, whilst Mr. Coventry and the teacher got to work with the pick, and threw stones under the wheels, and faithful "Lizzie," with the help of a couple of men who were passing in a bullock cart just at the crucial moment, started off and soon passed us on the brow of the hill. We all got aboard again and started off. It was now dark, and hearing a strange noise the car was stopped and the men got out to investigate. We were on the edge of a stream five feet deep. We went back and sat in the car, content to stay for the night if necessary. The teacher once again set off in search of bullocks. We ate the refreshments we had left over, and began to sing to keep our spirits up. Half an hour later, faithful Sumant turned up with two pairs of bullocks and several men.

By this time the water had subsided a good deal, and bullocks were hitched on, and we were soon on the other side. They took us along half a mile, and then once again we started off on our own. We had only gone a little way when we met our mission bullock-cart and a party of men coming to our aid. We were thankful the lad had arrived home safely. The ladies had sent out food, water and warm clothing, thinking that we might have to spend the night out. We arrived home at 9 p.m. none the worse for our experiences. —Mrs. H. R. Coventry.

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

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## Obituary

### Thomas Craddock

ON February 15 (suddenly), Thomas Craddock entered into his rest in his 76th year. Born at Strathalbyn, S.A., Mr. Craddock came to Adelaide as a young man, and in 1888 was baptised at Unley. For over fifty years he maintained a devout and faithful membership. For years he was a deacon and also served as assistant secretary of the church. His late wife, Priscilla, who passed away in 1915, and his six children, were also members at Park-st., Unley. Mr. Craddock loved his church, his Bible and his Lord. He rejoiced in the sense of the living presence of Christ, and he looked forward with gladness in his heart to fellowship with his Lord in the eternal kingdom. Truly he has entered into his reward.—W.F.N.

### Ronald Craddock

LESS than two weeks after Thomas Craddock was laid to rest, it was our sad task to commit to the grave the mortal remains of his younger son, Ronald, aged 31 years, who passed away after a brief illness. A fine specimen of Australian manhood, Ronald was a sergeant instructor at the Adelaide Police Training College. Over 80 police cadets, together with officials and many friends, gathered to pay their last respects at the graveside. Mr. Craddock was baptised at Unley in 1922, where he retained his membership until his death. The church extends Christian sympathy to his young widow, brother and sisters.—W.F.N.

## Social Problems in Tasmania

THE problem of maintaining discipline among the men of the military forces has been aggravated by the difficulty of keeping the men away from drink. An incident on the train running between Launceston and Devonport illustrates the attitude of some sections of the community to the matter. A civilian, in spite of warnings from a member of the Provost Corps, insisted on making his way along the footboard of the train to take drink to men of the forces after they had been prevented by the provost from taking it on to the train. The police were called and the man paid the penalty of his foolishness in a fine. The magistrate remarked on the seriousness of the offence. The Federal Government's decision to look into the question of the effect of drink on the efficiency of the nation's war effort is not before its time.

### And Racing Interests

It has at last been decided that there shall be no more trotting meetings at Elphin Racecourse in Launceston. The ground has been in use as a military camp for many months, but racing has gone on regularly in spite of considerable inconvenience to the men camped there. Perhaps it was considered by some to be necessary to the morale of the men!

### Amendment to the Marriage Act

The Government of Tasmania set up a Joint Select Committee to consider amendment to the Marriage Act which in this State needs amendment. The work lapsed for a time owing to the illness of the chairman of the committee, Mr. Dwyer-Gray. Now the committee is calling for more evidence from persons interested, and the preparation of the proposed Amendment Bill will proceed. The many obsolete provisions of the present Act suggest that it has not been amended for many a long day.

### Evensong in the Afternoon

St. David's cathedral presented so many difficulties that those responsible decided not to attempt to comply with "brown-out" regulations, but to hold evensong at 3.30 p.m. instead of 7. There is some talk in Launceston of the possibility of all churches adopting a similar practice because people are chary of coming out in the dimly lit streets.

### Broadcasting

An interesting outcome of the refusal of ministers in Hobart to submit MSS of daily broadcast devotional talks is that the roster has been taken over by the Launceston Ministers' Fraternal, and all but one broadcast each week come from the northern studio. There was no objection raised by the Launceston ministers to the censorship requirements.—Folliott T. Morgan.

### Tasmanian Sisters' Auxiliary

AT the meeting held on March 2 Mrs. Madeline Cole presided. Devotions were led by Mrs. Boxall. A recitation was contributed by Mrs. Staples.

Hospital.—25 visits were made to homes and hospitals.

Prayer Meetings.—One meeting was held at the Sanatorium; speaker, Mr. Dine. At Collins-st. three Sunday morning meetings were conducted. Kellevie hold monthly meetings.

Dorcas reports were received from Collins-st., Margaret-st., Invermay and West Hobart. Received from West Hobart sisters £1/15/- for H.M. special fund. Other reports received were—Mission Bands, Isolation, Foreign Mission, Temperance, Obituary and the northern vice-presidents, who enclosed £1/7/- for H.M. fund, from the northern sisters.

The date arranged for Sisters' Conference in Launceston is April 2.

We are greatly indebted to the editor for space granted in the "Australian Christian."

A special meeting of the executive will be held at Collins-st. on March 23.—Mrs. M. F. Taylor, 20 Kendall-st., Moonah, secretary.

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Information from Secretaries:

Will. H. Clay, 241 Flinders Lane, Melb., Vic.  
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in 1941!

#### REMEMBER

God's Work in your Will.

#### REMEMBER

God's Will in your Work.

#### EVANGELISM

Is His Will and your Work.

#### DON'T FORGET TO REMEMBER

The N.S.W. Home Missionary Committee.  
E. C. Hinrichsen, Director of Evangelism,  
69 Campbell-st., Sydney.

## The Mocker

(Prov. 20: 1)

A CLEVER rascal arrived in a Victorian town  
to do quick business. He bought some  
bottles, secured cheap ingredients from the  
chemist, added water, then began to trade. He  
demonstrated his bottled magic on door-knobs,  
light switches and taps. "It turns tarnished  
brass to a glowing silver," he said, and proved  
his words before folk's eyes. He met awkward  
questions merrily, and sold several bottles in  
hundreds of homes at a big profit.

The silver shine went off and was again  
yellow brass within half an hour. Consequently  
the next day this swindler was sought and  
confronted by indignant citizens. He stood  
his ground with brazen confidence, for it could  
not be proved that he had broken the law. He  
mocked and chided those whom he had taken  
in, and went on to other centres. All the citi-  
zens could say was, "He's a clever rascal"; "We  
ought to warn others"; "He'll come to judgment  
some day"; "What fools we have been!"

Do not forget how the Bible warns us against  
that famous old deceiver and mocker, known as  
"Alcohol":—"Wine is a mocker, strong drink  
is raging: and whosoever is deceived thereby  
is not wise." How bitterly alcohol mocks those  
whom it has taken in!—G. J. Andrews.

### THOUGHT

Make the most of rebuffs, and step  
on each stumbling block instead of  
falling over it.

### PREACHERS' PROVIDENT FUND.

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

Established by the Federal Conference of the  
Churches of Christ in Australia.  
Members of Committee: T. E. Rife (Chairman),  
H. E. Bell, J. Crawford, C. Graham, F. S. Steer,  
Dr. C. A. Varco, W. H. Hall (Hon. Secretary and  
Treasurer).

Representative in Victoria: W. Gale, T. & G.  
Building, 145 Collins St., Melbourne, C.I.  
Representative in South Australia: General S.  
Price Weir, 2nd Avenue, East Adelaide.

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

The Objects of the Fund are:

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

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

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

Please forward contributions to W. H. Hall,  
"Hurlston," Carysfort St., Blackheath, N.S.W.,  
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□

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