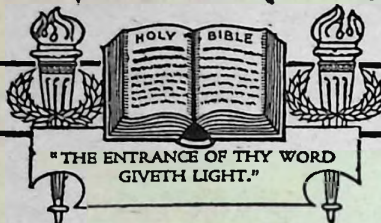


# The AUSTRALIAN CHRISTIAN

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## Saints are the Salt of Society

**M**EN who have been born of the Spirit are, according to Paul (Rom. 8: 27), saints. The saint unites human and divine natures in one character.

Salt is also a combination of two elements: they are atoms of chlorine and sodium. When the two atoms are united we get salt. When a human being is related to the Spirit of God we find a saint.

### A Prisoner of War

A saint is not a perfect being. So long as he is bound to the body of flesh he is subjected to the inclinations that draw a man away to the material life. Because he is aware of the spiritual law, he must respect it. To keep his body under, Paul needed to batter it, just as a boxer beats an opponent black and blue. Because of the presence of the law of the flesh and the law of the spirit in one character, Paul found himself in many predicaments. Desiring to satisfy one part of his being, he found himself in opposition to the other. It seemed as though he could never get free. The army of the flesh held him on one side, while the army of the spirit on the other. He was pent up between them. He was held a prisoner and he looked to Christ for deliverance.

The human side of man is always deteriorating: it belongs to time with its change and decay. The divine side, however, is continually being renewed by the Spirit. Since it is associated with God, it lies out of time and partakes of the nature of eternity. The divine power of the Spirit points to the saving might of the saints in society: it is this chief characteristic of the saint that enables him to be likened to salt.

### Salt Kills

Salt, as a preserver, is not a passive agent. Salt kills the germs that cause decay. By destroying these enemies salt preserves food. Saints are not meek and mild characters who tolerate sin in society: they are the enemies of sin. Sin, in its various forms, undermines the strength of society. Sin belongs to the lower order of human nature; its presence in communities, towns and cities weakens the fibres holding the social order.

(1) Since human society is built around the institution of marriage and family life, the sin of immorality, by violating the marriage relationship and by weakening family life, snaps the ties of society. Therefore the saints of the Lord will, like John the Baptist, denounce immorality in places high and low, and stir the conscience of the modern Herods and their false companions.

(2) Strong drink robs a man of self-respect; it impoverishes the home; it starves the children and scatters the virtues that go to make home sweet. How can alcohol, a poisonous discharge of life, ever become a healthy beverage of the human body? On every count alcohol has been shown to be an enemy of society. Not only does it rob the family of food; it encourages loose living and immorality. Alcohol is an enemy of society. Saints cannot tolerate the freedom of the use of alcohol in society. If saints are the salt of the earth and the preservers of society, they will be the opponents of strong drink. It is to the credit of the saints that the unscrupulous liquor trade is held in check. The day is drawing near when it will be further restricted.

(3) Covetousness is a sin finding expression in several forms. The strong desire for something which is not justly one's own may be considered a definition of covetousness. Such a definition is supported by Chambers' etymological dictionary.

Covetousness leads to dishonesty, theft and gambling. To satisfy Ahab's unlawful desire for the vineyard of Naboth, Jezebel, the queen, forged royal letters and killed Naboth. Ahab then seized the vineyard, in spite of the laws of inheritance governing it. Thus covetousness can be a breeder of murder, of theft and of falsehood.

No man ought to be allowed to yield to the thirst of covetousness and lay hold of great wealth, while some families in the community are in need of the necessities of life. But ought a favored few be free to exploit a community, while the nation is fighting for its existence?

Covetousness is expressed in gambling. People hoping to gain returns which are not earned by lawful effort, gamble away their wages. Impoverished, they are not able to pay their debts; they rob employers, and they deny their family the benefit of an honest income. Saints ought not allow the sins of covetousness to encroach upon society. From the time Elijah condemned Ahab and Jezebel and from the day Peter unmasked the unlawful behaviour of Ananias and Sapphira, saints have denounced covetousness. So long as covetousness is permitted to wander into society without a leash, corruption and falsehood will be free to eat the foundations of the nation, like white ants the wooden supports of a house in the tropics.

To preserve society, saints must strike at the sin of covetousness.

### A Reservoir of Power

Saints are the servants of the Lord. Because they have been sanctified by the Spirit, God is able to work through them. Therefore the saints take into society a permanent and unchanging element. Apart from this spiritual contribution of the saints, society is weak. It is this righteousness of the men of God that holds a community together over a long period. While there is spiritual strength there is a reservoir of power, and upon it a nation can draw to gain strength to keep off the attack of the enemies without. Only when the enemies within are brought under reasonable control will the enemy without be held. Let us not under-estimate what God can do to save a nation through his saints.

The ancient city of Sodom was condemned. Abram pleaded that if a hundred saints be found in it the city be saved. Had there been a hundred saints, the Lord, working through them, would have saved the city. Even if there had been ten saints the city would have been preserved.

What a responsibility rests upon the saints! With the enemy at our gates and iniquity in our midst, the children of God have no time to be idle nor any excuse to be indifferent. Saints! you are the salt of the earth; unless you retain your savor and continue to be effective, you will be cast aside and "be trodden under foot of men." How will society fare if you fail?

## "Truth Clad in Hell Fire"

*By pointing out that personal character is of greater value than things, G. J. Andrews points to the truth that lives based upon material values will fail, but characters built on spiritual truth will endure in the days of a crisis.*

WRITING out of Europe's agony, and referring to what he called "the world's sad predicament in these times of ours," Thomas Carlyle said something that is apposite to-day. "Once more the voice of awakened nations; starting confusedly, as out of nightmare, as out of death-sleep, into some dim feeling that life was real; that God's world was not an expediency and diplomacy! . . . Hollowness, insincerity has to cease; sincerity of some sort has to begin. Cost what it may, reigns of terror, horrors of French Revolution or what else, we have to return to truth. Here is a truth, as I said: a truth clad in hell fire, since they would not but have it so!"

### I.

It is doubtless a fact to-day, more than ever, that throughout the nations there are those who are awakening and

### Recognising the Untruths of Mankind

Personal policies and national programmes have been fashioned too long out of consideration for what is customary! what is popular! what is pleasant! what is profitable! what is clever! what is diplomatic! and only seldom according to what is really true and right!

One of the wide-awakes is the renowned Japanese Christian, Toyohiko Kagawa, who is wont to speak of three twentieth century tendencies which are tangling up the life of the world: First, the concentration of populations in the cities, with a proportionate increase of physical, moral and psychological dangers. He declares that full-orbed, high-toned personalities cannot be developed in the setting of the huge cities. He considers that 40,000 would be the maximum population for an ideal city. The second tendency is the concentration of machinery and the machine's mastery of men. It mechanises the laborer and stifles his soul as it is used in the present day. It makes also, through mismanagement, an increasing army of unemployed. The third tendency is the concentration of capital in the hands of the few, resulting in an increase of unfair distribution, exploitation, poverty, and economic determinism.

Another wide-awake is Dr. E. Stanley Jones, who marks "four great estrangements" in modern life: (1) There is a universe-estrangement. We are not getting the best of our physical environment, through lack of true adjustment to nature. (2) There is a social-estrangement. We lack the true relationship that yields the best to each other. (3) There is a self-estrangement. We are untrue to ourselves, in fact, at war with ourselves, embodied tragedies. (4) There is a God-estrangement, when for true life we must be reconciled to God.

### II.

Such recognition of the great untruths of the life we live as men and as nations is a hopeful thing, for it clears the way for a better

### Understanding of Modern Events

which are not so much God-willed as man-made. They are the inevitable consequences of our neglect and rejection of truth. If we will not have and cherish truth when it comes in peaceable days and in peaceable ways, the day must arrive when "truth clad in hell fire" will be on the scene destroying all the shams and falsities we have gathered around us.

Sometimes Jesus taught this lesson, using a variety of symbolism. The man who blinks facts and builds his house upon sand will one day be faced with the fall of it. Or again, "Wheresoever the carcase is, there shall the vultures be gathered together." Sometimes Jesus uttered the warning in vivid language of fire. Better to enter into life maimed than having two eyes, two hands, etc., to be cast into hell fire. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

As John Watson says, "Among the mercies of God by which we are weaned from unrighteousness and held in the way of life everlasting, not the least is the punishment of sin both in this world and in that which is to come." Or, as Dean Inge has it, "Even the hideous pictures of future punishment and the vulgar pictures of future bliss, which are so repulsive when taken out of their context in the life of devotion, have a meaning when we regard them as crude attempts to express the infinite difference between right and wrong—the blessedness of being in the presence of God, and the horror of seeing his face turned away from us."

### III.

In view of the solemn fact that rejected truth returns in new guise upon us,

### What Shall We Do?

The apostle Paul would say, "Build on the right foundation and build to stand the fire-test!" "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." Let us ponder these words, noting their setting in the third chapter of First Corinthians. It is a realist's challenge to life builders, church builders and nation builders.

The apostle Peter would counsel us, "Set personality above things!" Turn to the third chapter of Second Peter and read it in light of the insecurity of physical life and material possessions to-day. "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" To maintain personality inviolate is well worth the loss of things.

The apostle John would appeal, "Face the whole of life, even earth's great tribulations, identified with the heroic and sacrificial Christ!" Study again Revelation seven, that incomparable fore-glimpse of "a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," all rejoicing in their salvation to God out of great tribulation. It proclaims in its own way the true and faithful gospel, that our survival, our whiteness, our destiny depend on what we do with the redemptive Christ.

It is in this life alone that we can learn lessons of patience and self-denial, for there are no sick-beds to watch by, no sufferers to soothe, no mourners to comfort in the mansions of the Father's house.—George MacDonald.

### THE PRINCE OF PEACE

THE Prince of peace is not asleep,  
Though lust and hate and wars may sweep  
Like fiery hail through man's domain,  
And tears and anguished prayers seem vain,  
He sees Red Horror's smoking heap;  
He hears the homeless children weep,  
And brutal might scoff love as cheap,  
And even boast that it will chain  
The Prince of peace.  
But what might sows that shall it reap;  
What's wrung by force it cannot keep.  
And love, not might, at last will gain  
The victory. One who was slain  
By might is Shepherd of his sheep—  
The Prince of peace.

—T. J. Golightly.

## Towards a Better Order

### The Kindest Cut

MR. DEDMAN, Minister for War Organisation of Industry, said the production executive had decided that a thirty-three and a third per cent. cut should be imposed immediately on production and sale of beer. Simultaneously, sales by wholesalers of all other spirituous liquor to retailers would be cut by a similar percentage. In future all advertising of spirituous liquor would be prohibited.—The Argus.

### Saved by Grace

D. L. Moody became so deeply influenced by his Bible study of divine grace that one day, hurrying out into the street, he stopped the first person he met and asked him, "Do you know grace?" "Grace who?" was the astonished reply. "The grace of God that brings salvation to all men," replied the fervent evangelist.

### Christian Union

World Council of Churches reports: "Everywhere churches are being changed and renewed, partly through outward pressure, partly through an awakening in their own ranks, and most often through a combination of both. At such a moment it is doubly im-

portant that the churches should learn from each other and receive both warning and inspiration from the experiences of sister churches. The church of Christ is now fighting a life and death battle, not merely to save its own life, but above all, to save the soul of nations in which it is planted, and it must in such a time take its great decisions as much as possible as the one church of the one Lord.—The N.Z. Christian."

### Save the Individual

Our great difficulty is that even the clearest thinkers have a tendency to conceive of salvation in terms of society as a whole, whereas the only good reason for redeeming society is that the individual spirit may then be released to express itself at its godlike best. We talk more or less vaguely of making a better world, and it is a vain accomplishment unless that world gives a larger opportunity for men and women to be better. In the last analysis, therefore, what we should seek is the redemption of the individual spirit. And what we Christians believe is that the work of redeeming that spirit can go forward in spite of untoward conditions in the world, in spite of war, in spite of too much material prosperity, in spite of general moral breakdown, in spite of even persecution.—"Christian Standard."

# Preparing for the Lord's Supper

1 Cor. 11: 29.

Alan Price, B.A., compares the authorised and revised versions of 1 Corinthians 11: 29, and reveals a valuable lesson for all worshippers at the communion service.

Authorised Version.—"He that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's body."

Revised Version.—"He that eateth and drinketh, eateth and drinketh judgment unto himself, if he discern not the body."

HOW many have filled themselves with awe and needless terror by reading this mistranslated text in the Authorised Version! In fact, this passage alone is accountable for many absentees from the Lord's table and for the painful time of preparation in vogue in some quarters.

If such fearful ones would only pause and consider, they would realise that the Lord would never institute a feast of love to bring damnation to the unwittingly careless.

One glance at the text in the R.V. with its context shows that "damnation" is a mistranslation for "judgment." Temporal chastisement is in view and not eternal punishment, as some presidents at the Lord's table seem to imagine.

Some of the Corinthian church had been visited by sickness, and even the sleep of death itself, as temporal judgments that they might not be condemned (damned) with the world.

It would appear from the narrative that

the Corinthian church was in a bad state—divisions among them—"Paulites," "Apollosites," "Cephasites." Preceding the feast of the Lord, they had their own feasts. Some of the richer were satiated, others were intoxicated, others among the poor had nothing at all. As they disputed and feasted they became so distracted that when the time for the Lord's table arrived, they could not discern or realise the meaning of the emblems. The remedy suggested by Paul was to abolish this carousal, that they might discern the body and thus also escape the temporal chastisement of the Lord—other matters to be settled on his arrival.

In these modern times there is no danger of this particular abuse, but there is always the danger of division. With one's heart full of unkind thoughts, with regard to a brother or a sister in Christ, the supper of the Lord cannot be partaken of in a worthy manner. Christ has enjoined that if we bring our gift to the altar and there remember our brother has aught against us, we should leave there our gift, first be reconciled to our brother, and then bring the gift. Such an act as this would be a splendid preparation for the table of the Lord. Self-examination, too, and prayer are desirable in order that the worshipper may enter into the true spirit and meaning of that age-long institution—the Lord's Supper.

## Peter Lawton's Suggestion

"Uperetes"

BETTY and George had just finished their dinner. It was the end of George's first week back at work since their honeymoon.

"That was good." George leaned back and surveyed Betty with approval.

Betty tried to appear matter of fact. "I am glad you liked it." Presently she reached for their Bibles, handed one to George, and opening hers began to read. Betty was a good reader, but in spite of that George had found his thoughts straying until they had hit upon the plan of having a Bible each, thus aiding concentration. "But now abideth faith, hope, love, these three; and the greatest of these is love." Betty concluded and closed the Bible gently.

"It's easy enough to love some people," George observed, "but it's jolly hard to love people like old Gregory at work."

"Do you remember what Mr. Lawton quoted last Sunday? 'If ye love them that love you, what reward have ye? . . . And if ye salute your brethren only, what do ye more than others?'"

"I remember it, Betty. The Bible has a habit of hitting hard, and in the right place." Then George led in prayer. A simple prayer from a very ordinary Christian, but it hallowed the evening hour for them both.

"What are we doing about to-morrow night?" George asked. "Do you think we had better leave our Bible reading and prayer until after the visitors have gone?"

Betty looked thoughtful. "It will be the first step towards breaking a good habit if we do. We decided to have it of an evening rather than in the morning because we would have to omit it when you are running

late. If we omit it to-morrow night we will have to omit it on other occasions too."

"Yes, good habits are easily broken, and we don't want to break this one," George replied.

Dinner was a great success the next evening. Betty's bridesmaids had gone into raptures over the new home, and George's best man and groomsman had been shown the genesis of a garden. Betty had blushing acknowledged the compliments to her powers as a cook.

"Betty and I have Bible reading and prayer before we leave the table each night. We call it the family altar," George explained with the faintest suggestion of embarrassment.

They sat quietly for a few moments after George had read the chapter and Betty had prayed.

"I think Joyce and I will introduce the family altar into our home when we are married," observed Eric, who had been George's best man.

"Grandpa and grandma always had it," Gwen remarked. "I used to look forward to it."

"What made you adopt it?" Graham asked.

"Well, when we went to see Mr. Lawton about our marriage he asked us if we read our Bibles regularly," Betty responded. "We both used to read them, but not regularly. He told us that he and Mrs. Lawton always read at least a chapter a day together. He said we should read much more than that each day if we were really to build the kind of home God wants. He said we would get to know each other better if we learned to pray

together, and above all we would find it easier to build a Christian home."

"We have learnt quite a lot since we started." George was quite enthusiastic. "Betty and I have each read the Gospels and Acts through in our private devotions since we had that talk with Mr. Lawton. We didn't know it was such a wonderful book until we began to read it in earnest."

"It has become a new book to me since I began to read it systematically," Graham confessed. "I was going to tell you about it and wondered how to introduce the subject. I can discuss Christianity more intelligently with my workmates now."

"Grandpa always used to quote 'Thy word is a lamp unto my feet and a light unto my path,'" Gwen replied.

"I like that suggestion that we ought to think of the kind of home God wants," Eric observed as they started to clear the table.

## Divine Pity

A. N. Hinrichsen, M.A., B.S.Litt.

IN a footnote on pages 430, 431 of his work, "An Outline of Psychology," Prof. William McDougall says, "As a father pitieth his children, so the Lord pitieth them that fear him" (Psa. 103: 13). This element of tender emotion, with its impulse to cherish, succor and protect, which enters into pity, gratitude, reverence, sorrow and what is popularly called 'sympathy,' and is the active root of all such qualities as charity, kindness, benevolence, mercy and philanthropy, is what Schopenhauer called 'lovingkindness' and rightly designated as the essential basis of all altruism, and hence of all true morality. For it is the one and only strictly altruistic element in human nature. Without it, a man might possibly learn to obey 'the categorical imperative,' and even become a slave to duty; he might be just and upright and loyal to the group with which he was identified; but his justice would be untempered by mercy, his uprightness would be the honesty of the best policy, and his loyalty would never prompt him to postpone his own good to that of his fellow-men." The tender intimacy of God in his relation towards men as it is depicted in Psalm 103 doubtless constitutes one reason for this psalm's popular appeal to the human heart. It anticipates our Lord's sublime declaration in his immortal prayer, "Our Father." The old-fashioned compound "lovingkindness" is a common word in the Old Testament. Fossil and guilty creatures find the divine heart to possess a magnetic winsomeness. The filial bond between God and man becomes natural, and satisfies. God's heart, being full of compassion, is irresistible in its appeal. "It is a good thing to shew forth thy lovingkindness in the morning" (Psa. 92: 1, 2), and at all times. Heaven's pity and sympathy are facts based on God's constancy and changelessness. Blessed are those who know such to be true.

## IMMORTALITY

WITHOUT the night no stars could shine; Without crushed grapes there is no wine; Without the rain and sun on high No rainbow could adorn the sky; And with the thorn a rose belongs— The singer's anguish sweetens song And with the bitter comes the sweet Which is as balm to bruised feet; The grain must die ere fruit it bears— No sparrow falls but that he cares; Out of the pain of chastening rod The soul climbs up the path to God, And with the dawn the shadows flee— With death comes immortality.

—D. W. Walker.

## Notes on Current Topics

### Bible College Opened

THE official opening of the Churches of Christ Bible College, N.S.W., on March 7, which was referred to in last issue of "The Australian Christian," was an outstanding and remarkable success. There must have been about 600 people present. Over 430 signed the visitors' book, and great numbers were unable to do so. All who attended were delighted with the splendid building and grounds, and charmed by the beautiful outlook. Classes were begun on Wednesday, March 10. But for the war developments, prospects would be exceedingly bright.

### Half Truths

CATCH phrases and half truths, unfortunately, are common in propaganda. They are not confined to national and political use, but intrude themselves into religious spheres, where fair dealing and a proper use of words might naturally be expected. A good example of the mischievous practice is furnished by "Ludgate," whose columns in "The Christian World" are enjoyed by many readers, and who in a recent paragraph wrote as follows:—

"I was looking at a shop window display by 'Jehovah's Witnesses.' There were the colors of the rainbow, arranged in diverging

beams, some cheaply-produced, highly-priced books, and this notice: *We are for Christianity but against religion (which is a racket and a snare)*. So then I strolled along to the baker's to look at his window and see if he had this: *"We are for bread but against food (which is a hiccup and a poison)."*

### A War is On

OUR soldiers, leaving all and risking life, get six or seven shillings per day. The newspapers recently announced that a union deputation was to seek payment at the rate of three shillings per hour for "spotters."

For seven months ending January 31, excise duty on beer and spirits amounted to £9,928,931, an increase of £2,205,911, compared with the corresponding period last year. Excise on tobacco and cigarettes for the period was £6,095,244, compared with £4,170,360 in the previous year.

I am glad to note that in both New South Wales and Victoria the authorities declare their intention to reduce the evils of the liquor traffic. May achievement follow upon promise, and a dreadful reproach to our nation be removed.

*A. R. Main.*

## How Christian Are We?

H. J. Patterson, M.A.

Text.—"Why call ye me Lord, Lord, and do not the things which I say?"—Luke 6: 46.

THE truth is that we are not what we ought to be. By the fruits of the nations, our own not excepted, we are being judged. How Christian are we as a nation? Is there one in ten really Christian, or is the percentage less than ten per cent.? No nation can claim to be Christian, and the most any nation can say is that it is more Christian than some others. However, nations are made up of individuals, and doubtless my reader is a Christian, but how far Christian?

### In Things Essential

The all-important thing is Christian character, for character makes the man and determines the soul of the community. It does not come as a result of wishful thinking, but through discipline and service of a high order. To do the things of Christ needs character. To say, Lord, is not enough, for that doesn't make us Christian. Perhaps in the stress of warfare we shall be tried, and I hope, discover our true selves. There may be many opportunities for living Christ and doing service. By our fruits shall we be known.

To be selfish in outlook as many seem to have been is to lose the war against the devil. Some years ago a leader in thought wrote, "The world is money mad and pleasure looney." The result is known to all now. Some say we want "more beer, shorter hours and higher wages," while even Christians may wish for more social life, shorter sermons and less giving. "The world is too much with us." We Christians in Australia must needs give attention to essential things now. The mask is off the enemy's face, and we know the devil for what he is. This Commonwealth needs Christ, whom we have not adequately represented to our fellows.

### Discipline

How may we discipline ourselves so that

we shall be true Christians? It is not any use saying, Lord. We must be prepared. Those who lead in any warfare need to know, therefore to study, and to have a real objective which possesses and obsesses the whole self. You and I shall need to find more time for communion with God. The faster the hours fly the more is this necessary. We must know God's Word, and therefore study it. We must examine ourselves afresh lest there be any wicked way in us. Introspection of some kinds is not good, but that which discovers the weaknesses and leads to the remedying of them is excellent. How Christian am I? Why have I failed to reach men for the kingdom? Is it pride, or impure thought, or resentment, or anger, or an unwarranted retirement into myself?

What am I living for? Am I running my own life or is God running it for me? What is the grand objective? Our Lord said, "My meat is to do the will of him that sent me." He taught his disciples to pray, "Thy will be done on earth," "Thy kingdom come." The one cannot come without the other. Selfish living and acting must give place to Christian ways. We must do the task and every good task in a Christian way.

### PREACHING FEARLESSLY

AN echo sleeps in a ravine. Who shall awaken it? In the heart of man are chords, powerful in their ability to respond to sound. Who shall venture to move these? May not passions be loosed that are terrible in action? Should I, a messenger of God, remain silent or speak softly so that no heart may quake at the message I utter? Will lullabys do? Or shall I put aside every consideration in order to awaken the will of man from sleep? Wherefore am I a voice from God? Should I not venture much that silent chords may resound to his praise?

## The Home Circle

J. C. F. Pittman

### OUR OWN BUSINESS

IF you were busy being kind,  
Before you knew it, you would find  
You'd soon forget to think 'twas true  
That someone was unkind to you.

If I were busy being glad,  
And cheering people who are sad,  
Although my heart might ache a bit,  
I'd soon forget to notice it.

If you were busy being good,  
And doing just the best you could,  
You'd not have time to blame some man  
Who's doing just the best he can.

If I were busy being true  
To what I know I ought to do,  
I'd be so busy, I'd forget  
The blunders of the folk I've met.

If we were busy being right,  
We'd find ourselves too busy quite  
To criticise our neighbors long  
Because they're busy being wrong!

—Selected.

### TENNYSON'S FAITH IN GOD

THE following is told in Tennyson's biography. As the great poet was walking with his niece on the beautiful downs in the Isle of Wight, with the sounding sea ever in their ears, and God's bright skies and great plains above and about them, he said to her, "God is with us now on this down as truly as God was with the two disciples on their way to Emmaus. We cannot see him, but the Father and the Saviour and the Spirit are nearer, perhaps, now than then to those who are not without the actual and real presence of God and his Christ, with all who yearn for him." His niece remarked "that such a near, actual presence would be awful to most people." "Surely the love of God takes away and makes us forget all our fear," answered Tennyson. "I should be sorely afraid to live my life without God's presence; but to feel that he is by my side now, just as you are, that is the very joy of my heart."

Drill Sergeant.—"Right about face."

Recruit.—"Thank goodness I'm right about something at last."

## The Family Altar

### TOPIC.—FAME

- Mar. 23—Matt. 5: 22-34.
- " 24—Mark 5: 35-43.
- " 25—Luke 8: 41-48.
- " 26—Luke 8: 49-56.
- " 27—Psalm 3.
- " 28—Psalm 20.
- " 29—1 Kings 17: 1-16; Matt. 9: 18-38.

MEN often set their hearts on doing something to gain fame. Jesus had no such aim. He was "moved with compassion" (Matt. 9: 36) when he saw the needs of the multitude. The desire to help men in trouble ruled his life. Being merciful he raised the ruler's daughter and opened the eyes of the blind. While Jesus did not seek fame, his acts of mercy won him fame. Twice in Matthew 9 we read of his fame being spread abroad (vv. 26 and 31). The strange thing about life is that most of its blessings are not gained by seeking them, but by doing one's duty toward others. Happiness comes while helping others, fame by doing acts of mercy.

# Our Young People

W. R. Hibburt

## OUR SOLDIER-BOYS AND HARD REALITY

DO our Bible classes and Christian Endeavor societies equip young men for hard reality? This is a question of serious import. The considered views of Lieut. R. C. J. Smith, of New Zealand, are worthy of attention. He writes:—

"Almost a year's association with our Territorial Forces has taught me that our Bible classes may be falling in a certain respect.

"In military camps, young Bible class members find themselves in the company of non-B.C. members. They are forced to live with blasphemers, gamblers, and vendors of all grades of filth (for one soon learns there are grades) from which there is no way of physical escape.

### The Craven's Way

"It becomes apparent that these youngsters with B.C. training fall mainly into two classes; a few are of a third class. The first affect a pious and 'shocked attitude which brings neither sympathy nor respect for the faith which they so half-heartedly attempt to preserve. They are guilty of an offensive intolerance towards the man whose opportunities and training have not been as theirs. In fact, they are as oysters with all their alleged faith and goodness shut tight within their most unattractive exteriors. When declining a drink, they do it so apologetically as to draw the remark, 'Too miserable for anything.'

"The second type resolve to 'be in' with the gang at all costs, and although inwardly deciding not to go beyond a certain vaguely defined limit, they think it good to ensure popularity with a 'drink or two,' and to have a 'bob in' on this and that, etc. A month elapses, and it takes a very shrewd interrogator to lead such to a confession that they once frequented a church or B.C. Many such conversations have I had with erstwhile B.C. members. Their tongues turn readily to phrases of flimsiest justification for their 'petty' indulgences.

### The More Excellent Way

"The last class are those who evidence both wisdom and faith. They eschew equally a parade of virtue and a lowering of their standards. Fortunately they have learned what is to be gained by being natural, thus retaining the respect of their fellows—a respect born of sheer goodness.

"These fellows, who ever seek strength from their Lord, first build goodwill and confidence. They are tolerant, natural and sincere. They have no inward piety which jars as much as does a pebble in a mouthful of plum pudding. They know, too, the worth of clean humor. When they decline a drink, they do so as naturally as one might decline any menu item with a 'No thanks; I don't drink.'

"As they gain the confidence of their fellows, they are able to lead them, as opportunity offers, to a discussion of the real things of life. If the Christian fellow has always shown tolerance and sincerity, the talk will be free and frank. From it our B.C. member should learn much. In a discussion from which the 'holier than thou' attitude and the desire to sit in judgment are excluded, many an ex-B.C. member and backslider is discovered.

"To return to our classes. Do we teach our members how they should react to the hosts of non-believers with whom they will have to work at home or in the army? I feel they get plenty of the theory of Christian living, but it stops short of practical hints for its application in difficult circumstances. They ought to be taught how to react when the air is befouled with 'verbal dung'; how to meet the habitual swearer; how to argue tolerantly with the gambler, who may be honestly sick at heart and seeking a better way; how to help the fellow who is genuinely confused with the multiplicity of denominations; and so on ad infinitum.

### The Master's Way

"In preparing our young members to face the rough reality of the world, there need be no difficulty in relating it to the Christian gospel. We remember that as Christ went among the ordinary people of his day—the sinners and the publicans—he attracted them. He hated sin but loved the sinner.

"To be intolerant of our fellows in thought or in expression is to destroy our chances of winning them to Christ. Those things in our attitudes which the other fellow will term prohibitions, must be compensated by a radiant countenance born of a deep sincerity and devotion to our Lord. Not a sickly, apologetic smile.

"If these attitudes and approaches are adopted by our B.C. fellows in camp, they will have the joy of discovering some gems of men beneath the ugliest exteriors. They will have learned to love the unlovely—the acid test of Christianity. Finally, they may be rewarded with a soul won to him."

## War-time Evangelism in S.A.

A ROUND-TABLE conference on evangelism was held last month in Grote-st. school-room to consider the question of applying the gospel to the needs of the community under wartime conditions. Seventy preachers, church officers, superintendents of schools, and members of the Home Mission and Bible School Departments were present, and keen interest was taken in the discussion which was introduced by W. F. Nankivell and W. Beller. Emphasis was placed on the need of personal evangelism and the enlistment of church members for this method of soul-winning. It was felt that young people's organisations, such as Christian Endeavorers, should be encouraged to present the claims of Christ to youth individually. Mr. Beller drew attention to the number of scholars from Bible schools lost to the church, estimated at from 50 to 80 per cent., and urged that the responsibility of winning the boys and girls for Christ should be accepted by the General Conference, the Home

Mission and Bible School Departments, church officers, preachers, superintendents, parents and teachers.

### Increased Home Mission Offering

At the time of writing the returns from thirty churches show a general increase in the response to the 1942 appeal. So far only five churches have fallen below last year's March offering figures. Metropolitan churches are financially better off now than for many years owing to an abundance of work and high wages. It is pleasing to learn that religious work is not being overlooked in the disbursal of increased incomes.

### Racing Stopped and Betting Shops Closed

Mr. T. Playford, the Premier, acting under powers conferred on him for security reasons, has banned race meetings for duration of the war and shut the betting shops. He has been warmly commended for taking this bold step.

It will increase our industrial output in that three thousand men have been released for useful activities. For the time being, at least, the blot of the betting shops has been wiped out, and the open invitation to become gamblers removed from many of our citizens. Whilst racing is allowed to continue in other States, difficulty will be experienced in checking illegal betting, but strong measures have been instituted to reduce it to a minimum.

### Excessive Drinking

As in the other States, South Australia is witnessing an orgy of drinking, especially during the week-ends. No doubt our Premier will take steps to handle the deplorable situation now that the Prime Minister has laid the responsibility upon the State authorities. Many suggestions have been forthcoming as to what should be done. The Methodist Conference lately in session urged the Federal Government to close for the duration of the war all breweries and distilleries as being in harmony with its decree to close down all non-essential industries. Failing this, the conference urged the reduction of the production of beer by 50 per cent., and the closing of liquor bars throughout Australia at 6 p.m. and on Saturday at 1 p.m.

### Militiamen and Worship

A young artillery officer, who is a member of one of our churches, writing home from New Guinea, tells of a touching incident which occurred one Sunday morning in his camp. Two Roman Catholic lads obtained leave to attend mass in a near-by base. The Protestants asked why they could not hold a service in the camp. They had no chaplain, and there was neither a Bible nor a hymnbook available. A rough country lad offered to repeat a passage of scripture, which he did as the men sat reverently around him. Hymns were sung from memory. The officer said that there was scarcely a dry eye in the whole unit. The same night, as the men were in their shelters, another militia-man, with a reputation for a fine tenor voice, suddenly broke out with "Holy Night." When he had finished the whole camp had been hushed into complete silence. Needless to say, the parents of the officer promptly forwarded him a Bible by air-mail. —H. R. Taylor.

## Preachers' Provident Fund

THE committee is pleased to report that the year ended Dec. 31, 1941, was the most successful in the history of the fund.

There are now 92 contributors to the Endowment Fund, being an increase of 16 during the year.

The amount held on behalf of contributors at Dec. 31, 1941, was £8141/14/4. The usual subsidy of 8/- in the £1 on contributions made during 1941 has been allotted and interest at the rate of 2½ per cent. per annum on all accounts. Including the 1941 subsidy and interest, the amount standing to the credit of contributors is £8585/12/7.

Every contributor is requested to kindly forward his or her passbook to the secretary of the fund at once for 1941 subsidy and interest entries. The committee desires these entries to be made in each passbook without delay.

Receipts from every source for the year totalled £3209/7/3, and disbursements and investments totalled £2632/2/10. The receipts included a legacy of £460/16/6 from the estate of the late B. J. Kemp. With that sum a B. J. Kemp Memorial Fund has been established. Receipts on general a/c alone totalled £765/0/2, and payments, which included allowances to aged preachers, £257/14/2, management expenses £52/14/6, and subsidies and interest for 1941, £443/18/3 totalled £754/6/11, leaving a small surplus of £10/13/3.

A larger income from churches and individuals to the general account would increase the usefulness of the fund.—W. H. Hall, hon. secretary and treasurer.

# Here and There

On Monday afternoon the following telegram from N.S.W. came to hand:—"Wonderful meeting Sunday night Burns mission Wagga, building packed, extra seats and overflow to porch; God is blessing.—Stow."

The following telegram from Sydney reached us on Monday:—"Hinrichsen-Morris mission Hornsby having marvellous meetings despite brownout war difficulties; eight confessions last night, fifty-three to date.—Little."

Churches of Christ fraternal chapters in N.S.W. are uniting in a spiritual rally and intercessory service at City Temple, Sydney, on Friday, Mar. 20, at 8 p.m. F. A. Youens, of Chatswood, is the special speaker.

E. L. Williams, M.A., who was due to have finished his work at Ivanhoe, Vic., has, owing to the difficulty of securing a suitable successor, agreed to carry on the Sunday work there until another preacher can be secured.

With the loss of Australian warships in the Java seas, many homes are waiting anxiously for news of relatives. It is hoped that many have found their way to the islands, but there has been a loss of life, and we extend sympathy to all who are mourning.

"The Minister for the Army has decided that, in the case of ministers of religion and theological students, no attestation or medical examination will be required. They will be issued with exemption certificates immediately, and will not be accepted for military service except as chaplains."

Sgt. W. H. Pond, son of Mr. and Mrs. P. J. Pond, of Granville and Longueville, N.S.W., recently got a message through per Bank of N.S.W. London, that he had been transferred to a camp in Germany. He was taken prisoner of war with others of a medical unit in Greece last April, and had no news from Australia since.

Fred. T. Saunders writes: "There are nearly 100 windows in the buildings of the College of the Bible, Glen Iris. To make these safe against splintering in the event of an air raid is a considerable task. It is desired to apply lace fabrics for the purpose; and if any members have on hand some discarded lace curtains that can be used in this way the college will be grateful to receive donations."

We are glad to learn of the effective work Chaplain C. Young is doing in the military camp at Caulfield. "The Caulfield Times" in a report on his work says: "Padre Young, diplomatic and friendly, humane and kindly, is the ideal man for this tough job. His frame may be spare, but his heart is as big as a house, and his lamp of faith has never burned low, nor has his confidence in human nature ebbed."

W. Gale writes: "The Home Missionary Committee announces that Lionel Dudley, preacher at Drumcondra, North Geelong, has resigned to enter Y.M.C.A. service with the military forces. This church has the distinction of having its second preacher in succession resign to enter 'the services,' as A. W. Garland went away after a very short ministry to enter the Army Medical Corps, and was last reported in Malaya."

The General Executive Committee of the New Zealand churches recommended to the conference committees that, in view of the grave emergency which now faces the Dominion and the consequent mobilisation of man-power, it is considered impracticable to hold the Dominion conference planned for Easter, 1942. The conference committees agreed with this recommendation. The present conference committees will continue in office, and the year book will be published and issued to the churches.

As a result of the recent campaign against the liquor trade, new laws and regulations have come into force, limiting the manufacture and sale of alcoholic liquors by one-third. In Western Australia the trading hours have been curtailed, and hotel bars must close at 6 p.m. The police have discovered numerous places where beer and wine have been sold illegally. As a result many undesirable dens of vice have been closed.

The first Federal appeal for an offering for work amongst the aboriginal natives of Australia has met with an encouraging response. The offering was taken in many churches on Aborigines' Sunday, Feb. 1, 1942. South Australia and New South Wales, because of other important appeals being made at the same time, postponed the offering until later in the year. Printed matter and posters were sent to the churches in Queensland, Tasmania and Western Australia. The Victorian Conference Executive sent out circulars explaining the purpose of the appeal. The Federal Board is grateful to the State conference executives, and to the interim committees on aborigines' mission work in the various States, for their valued help. Offerings thus far to hand from all the States are gratefully acknowledged. Further details of the offerings will be acknowledged from time to time. W.A., £167/8/10; N.S.W., £9/8/-; Queensland, £16; S.A., £4/0/7; Tasmania, £17/3/11; Victoria, £20/5/9; Anonymus, £4/19/1.

## How a Nation Becomes Strong

At the request of Mr. J. Curtin, the Prime Minister, March 15 was made a day of national prayer. Reports indicate that church services were well attended. The serious threat to Australia has awakened in the people a desire to seek spiritual help. The leaders are now making efforts to rid the community of the weakening effects of alcohol and gambling. We appreciate these new signs of national regeneration.

A letter by Ernest Fisk, of Sydney, was featured in "The Argus," March 16. The writer pointed out that spiritual ideas gave strength to a nation.

"We, as a people," Mr. Fisk writes, "profess a belief in a God or a Creator and in the Christian teachings. We are convinced that our spiritual belief in an all-wise and good Creator is superior to the German spiritual belief in the 'superman,' or the Japanese in ancestors and Son of Heaven, but we must also realise that our adversaries are using their spiritual forces to guide and help them.

"Let us believe that we have been given this great land to hold and develop for the genius and future progress of our own people, but realise also that we cannot protect our heritage or develop its great potentialities solely by our own material force and mathematical science. No nation has ever become great and remained free without spiritual inspiration and guidance."

While we agree that there is much to be said for what Mr. Fisk has written, we should like to point out that there is a tendency to look upon spiritual ideas as means to an end. It seems that some people think it would be a good thing to be filled with spiritual convictions, for then we should be strong enough to save our nation and our material wealth. That ought not to be our aim when we gather together on days of prayer. The only sincere attitude toward God is to seek him for his own sake. Loving him and his righteousness, we shall not be concerned about the material values of the world that disappear with the advance of an enemy. Having God, we shall possess something no earthly invader can take from us. Having such a spiritual treasure, we

shall hold to it in the face of great danger. To hold to the right of worshipping God in the way conscience demands, men are prepared to endure great hardship. Men are likely to give up material wealth and retreat from their farms and cities, but they will never willingly yield up the right to serve their Lord in Christ Jesus. Our concern ought to be, not just to save our native land, but to preserve the way of life in which we can worship as Christians, live as Christians and treat others in the manner of Christians. Unless men are Christians, they will not be concerned about such vital spiritual values and will lack the tenacity of character revealed by the Christian martyrs before the Roman legions and the moral steadfastness of the Puritans who defied the persecutions of autocratic rulers.

What the nation must do on national days of prayer is to find God and his spiritual kingdom. Having found the way to a new life in the Lord, the nation will then be strengthened by righteousness and be ready to face the future with confidence.

## A Women's Page

COMMENCING with May there will be a "Women's Page" in the "Australian Christian" the third week of each month. The page, we hope, will prove helpful to all the women's organisations connected with the churches of Christ in Australia. The contents will be federal in outlook, and reports of State executives will be included. Each month a devotional topic will be presented, this to be in lieu of the devotional papers which are now enclosed in the envelopes containing missionary education literature, and this will ensure a wider sphere of usefulness. It will also contain tried and proved aids for making meetings more helpful and there will be ideas for programmes. The suggestion of a "Women's Page" came from the Women's Federal Committee on missionary education when meeting in Adelaide last September. The committee is grateful to the editor, Mr. Stephenson, for his willing co-operation in this matter.

We trust that all the women of the churches will find it helpful, and if you have anything worthwhile to pass on to others you please send it to Mrs. P. D. McCallum, 45 Victoria-st., Epping, N.S.W., who is responsible for this page? The Federal Women's Missionary Education Committee is as follows: Chairman, Mrs. McCallum; secretary, Mrs. R. W. Perkins, 69 Stanhope-st., Killara, N.S.W.; W.A., Mrs. J. Gordon, Mrs. Smilie; S.A., Mrs. W. Nankivell, Mrs. W. Green; Vic., Mrs. H. C. Bischoff, Mrs. T. H. Scamberg; Tas., Mrs. A. G. Wescombe, Miss K. Skirving; Qld., Mrs. Hermann; N.S.W., Mrs. R. W. Perkins.—Mrs. P. D. McCallum.

## CHURCHES OF CHRIST IN VICTORIA

### 77th ANNUAL CONFERENCE

- Wednesday, April 1.—Lygon-st. All day, from 10 a.m., Women's Conference.
- Thursday, April 2.—Lygon-st., 3 p.m., Preachers' Session.
- Friday, April 3.—Lygon-st., General Conference. 9 a.m., Presidential Address; 5 p.m., Home Mission Demonstration.
- Saturday, April 4.—Lygon-st., 1.45 p.m., General Conference; 5 p.m., Foreign Mission Demonstration.
- Sunday, April 5.—Independent Church, 2.45 p.m., Conference Sermon. Preacher, Howard Earle.
- Monday, April 6.—Lygon-st., 7 p.m., C.E. Demonstration. Speaker, P. Foster.
- Tuesday, April 7.—Swanston-st., 5 p.m., College of the Bible Old Boys' Club Reunion. 7 p.m., Lygon-st., Social Service Demonstration.
- Wednesday, April 8.—Lygon-st., 7 p.m., Youth Rally. Speaker, A. G. Elliott, M.A., B.Sc., Dip.Ed.

# News of the Churches

## WESTERN AUSTRALIA

**Kalgoorlie.**—Teachers of Bible school had tea together and afterwards listened to birthday session of children's broadcast service through 6 KG on March 8. H. R. Fitch gave good messages at both services. There was an excellent attendance at gospel meeting, when three were immersed. Mrs. Francis and Mrs. E. C. Smith sang a duet. Bible school attendance was 169.

**Perth.**—Recently E. R. Berry retired from the position of secretary after 18 years of excellent service, and A. M. Bell and J. S. Bridge were appointed joint secretaries. At the church meeting on March 4, following helpful messages by Miss Wood and Mr. Larson, A. B. Povey gave an illustrated talk on the timber industry. On morning of March 8 J. Wiltshire exhorted and visitors included R. Burns (Prospect, S.A.). At gospel service Mrs. David Ewers rendered a solo. Mr. Wiltshire preached and afterwards delivered a broadcast address.

**Fremantle.**—On Feb. 22 the church renewed fellowship with Dr. Victor Whelan, recently returned from Scotland. He has been appointed to practise in Perth. In earlier days he was largely responsible, with C. Robinson and W. W. Saunders, in establishing the cause at Palmyra. Offering to aborigine work was over £12. Dorcas and Church Aid Society resumed meetings on Feb. 19, and on March 5 extended a welcome to Mrs. Hunt, many visitors being present, especially from Cottesloe and Claremont churches. Mrs. Digwood, president of Women's Conference, was also present. On Feb. 24 a welcome meeting to Mr. and Mrs. C. H. Hunt was very successful. The conference president (J. Gordon) was chairman, and representative speakers joined local brethren in the welcome. Occasion was taken to present Mr. Hughes (absent on war work) with a reading lamp as a memento of past useful services. Two baptisms (of mother and adult son) have recently been conducted by Mr. Hunt.

## QUEENSLAND

**West Moreton Circuit.**—Attendances in country centres are splendid. Work at Rosewood has been affected by war conditions. Recently there were three confessions at Mt. Walker and two baptisms at Rosevale. At a well-attended executive meeting on Feb. 28, it was decided to hold a circuit conference on Mar. 22.

**Kedron.**—March 1 was Youth Sunday. At gospel service a scholar made the confession, Cyril Williams preaching. At close of morning service on May 8, Miss Sylvia Payne, who has enrolled in the W.A.A.F., was presented with an attache case. On Mar. 15 the officers appointed at recent annual meeting of the church were set apart to their duties, Mr. Williams giving the exhortation. The day of prayer was observed.

**Brisbane (Ann-st.).**—In absence of Allen Brooke through sickness, W. J. Campbell, of Wynnum, conducted splendid national intercessory services on March 15. The church is grateful. There were 228 communicants. Mrs. W. Keeble was evening soloist. Miss Nancy Rankine, grand-daughter of A. C. Rankine, has gone south for service in the W.A.A.F., and Miss Vera Morton has been called north in the Army Nursing Service.

**Rosevale.**—At special services held in January by E. C. Hinrichsen, there were seven additions. Alf. Hinrichsen also spoke at worship services. This fellowship was enjoyed. Worship service on March 8 was well attended, largest for a considerable time. Mr. Alcorn conducted, His messages are appreciated. Annual business meeting was held on Feb. 24. Financial report was satisfactory. The church is meeting its increased obligations.

**South Brisbane Circuit.**—Meetings have been well attended. On March 8 T. Coward was speaker at Moorooka, whilst Mr. Kirkwood was at Sunnybank. At gospel meeting at Moorooka Mr. Kirkwood was preacher, the chapel being packed. On Mar. 7 Mr. Kirkwood was speaker at Albion Baptist church convention. On Mar. 15 Mr. Bowering was preacher at Moorooka; Mr. Kirkwood was at Sunnybank. There was a fine congregation at Moorooka for gospel meeting, Mr. Kirkwood preaching; Miss Ailsa Spratt was soloist. There were eight reconsecrations and two decisions for Christ.

**Bundaberg.**—Morning service on Feb. 22 was broadcast. W. Deoberitz and Mavis Deoberitz rendered solos. At gospel service Beryl Higgins sang. Both services were well attended. On Feb. 26 annual meeting was held, when all reports were favorably received. Those in office for coming year are: Elders, L. Larsen and J. Asmus; deacons, S. Jorgensen, W. Deoberitz, J. Wissman, B. Bust and V. Cedergreen; secretary, S. Jorgensen; treasurer, J. Aderman; deaconesses, Sisters Larsen, Pohle, Boston, Voss, Christensen and Anderson; organists, Beryl Nielsen and Stella Booth. Sympathy is extended to secretary, S. Jorgensen, in the death of his father. L. Larsen has commenced a series of addresses and great interest is maintained. A collection was taken at gospel service on Mar. 8 to aid flood relief fund.

## VICTORIA

**Ascot Vale.**—Meetings keep up well. At evening service on March 15 three young men took their stand for Christ. Enjoyable and helpful prayer meetings on Thursdays start at 7.30; about 23 attend.

**Doncaster.**—March 15 was observed as a day of prayer for the nation. There were good meetings. In the evening the seven young women who recently confessed Christ were baptised by Mr. Banks.

**Hampton.**—At annual church business meeting on Mar. 10, good reports were presented. Mr. Moody was added as a deacon, other officers being re-appointed. On Mar. 15 good audiences appreciated the addresses of C. G. Taylor.

**Ormond.**—At midweek prayer meeting C. L. Lang gave a good address. On Mar. 15 one was received into fellowship by faith and baptism. C. L. Lang's address at gospel service was helpful. J.C.E. and Y.P.S.C.E. are having good meetings.

**Warrnambool.**—Harvest thanksgiving services were held on Mar. 8 with a fine display of vegetables, fruit, etc. Services were very well attended, Mr. Methven speaking morning and evening. It has been decided to hold gospel meetings at 4 o'clock commencing Mar. 22.

**Essendon.**—On Mar. 12 a kitchen tea was given in honor of Miss Phair and Mr. Honey. There was a good attendance on Mar. 15, when N. Hutton and Mrs. Hirschfeld were received into membership from Carlisle, W.A. Mr. Jackel gave good addresses at both meetings.

**Geelong.**—On Mar. 8 Mr. Tippet, of Drumcondra church, gave a splendid address at morning service. At night Miss V. Callanan's address was appreciated. On Mar. 15 Mr. Macnaughtan spoke at both services. There were large attendances. Miss Ena Barnes was soloist.

**Castlemaine.**—At annual business meeting reports of all auxiliaries were satisfactory. Deacons elected were H. Peeler, A. Ross, O. Clipstone, A. Read, J. Kennett, C. Hall, R. Jermy. Harvest thanksgiving services were held on Mar. 15, when C. E. Curtis delivered appropriate addresses. Produce was sent to district hospital. Intercession bearing on the national situation was made at both services in connection with the day of prayer.

**Footscray.**—Good attendances marked national day of prayer on March 15. At close of evening service a young woman made the good confession. The church extends sympathy to Miss Willis in the death of her brother.

**Portland.**—On Mar. 8 H. Hargreaves preached a splendid sermon. T. Davey addressed church on Mar. 15, when national day of prayer was observed. At conclusion of A. Rivett's address at Heathmere on March 1, one young lad confessed Christ.

**Boronia.**—Offering for aboriginal work was £1/7/6. On Mar. 14 John Chandler and Joyce Shore were married, L. Williams officiating. A gift with good wishes of the church was presented to the couple. On Mar. 15 there were several visitors, and P. R. Thickins' addresses were very helpful.

**Ballarat (York-st.).**—Attendances are very fair. H. Edwards continues to give very helpful messages. W. Marshall preached at gospel service on March 8. Visitors have included Mr. McBride, of Garrett, U.S.A. Ladies' Guild spent a very enjoyable afternoon with Peel-st. ladies at their opening day.

**West Preston.**—There were excellent services on Mar. 15. A. E. Wood addressed the church, and at night W. A. Wigney preached the gospel. Graduation day was observed in S.S., and distribution of prizes took place. L. E. Brooker is thanked for his interesting and instructive talk during anniversary services.

**Maryborough.**—E. Hollard's messages are well received. Attendances show improvement all round. One lady and four young women, three of whom attend Bible school, have been baptised. Bible school averages over 100. Mar. 15 was observed as national day of prayer, Mr. Hollard giving excellent addresses.

**Warracknabeal.**—Ladies' Aid, after being in recess, commenced new year on March 11, when Mrs. Tong was elected president and Mrs. L. Joyce secretary. Harvest thanksgiving services and national day of prayer were observed on March 15, with increased attendances. G. T. Black was preacher at both services.

**Fairfield Park.**—Mr. Hillbrick's messages continue to be helpful and inspiring. On Mar. 14 Bible school scholars were entertained at a tea meeting and social evening. Much benefit is derived from prayer meetings conducted by Mr. Hillbrick on Thursday evenings. National day of prayer was observed on Mar. 15.

**Echuca.**—Annual business meeting was held on Mar. 10. The same officers were returned. Mr. Brazzell was also elected to the board. Helpful addresses are being given by Mr. Thurogood. On Mar. 15 Mr. Sheppard, of Fitzroy, rendered a solo, and conducted song service. Other visitors have also been welcomed.

**Carlton (Lygon-st.).**—On March 15, 141 broke bread. Don. Simpson, of R.A.N., was welcomed home from Darwin. Several overseas visitors were present. Mr. Baker spoke morning and evening. Miss Molly Methven and Miss Robins are in hospital. Open-air meeting was well attended, many listening from dwellings of Drummond-st.

**East Kew.**—On Mar. 8 a young woman made the good confession at conclusion of Mr. Candy's gospel address. On Mar. 15 Mr. Griffiths spoke at both services, his messages being greatly appreciated. Mr. Candy was in charge of young people's camp at Seaford. There were 119 present at gospel service on March 15. Endeavorers are working for C.E. ambulance fund.

**Reservoir.**—On Mar. 8 Colin Thomas spoke at morning service on India, and gave the message at night. He also addressed Bible school. J. E. Searle (Thornbury) on morning of Mar. 15 gave a helpful message. J.C.E. anniversary was celebrated at evening meeting. R. P. Morris gave an interesting and helpful talk. Several items were rendered by the young people under leadership of Miss Carol Plummer. A birthday present was given to the church. Prior to the meeting the Endeavorers were given a tea.

**Malvern-Caulfield.**—The church is happy to have F. E. Buckingham back after an extended absence through sickness. Meetings on March 15 were well attended. W. Pike brought a helpful message to morning meeting. Mr. Buckingham delivered a challenging address at night; 175 broke bread.

**Preston.**—Mr. Mathieson's addresses on Mar. 15 were appropriate to the national day of prayer. At close of gospel service there were three confessions. A brief song service is now held prior to gospel service. Mr. and Mrs. Morrall and family, who recently left the district, were entertained at a social, when appreciation of services rendered was expressed. They have all been active workers for many years, and their departure is regretted.

**Wangaratta.**—On Mar. 1 Mr. Forbes spoke at evening service, when three made the good confession. The baptism of Mr. and Mrs. Hessey was arranged for Thursday night. Bible school at South Wangaratta had an attendance of 31 last week; six new scholars since Christmas. Mr. Scott Brown has been laid aside for a fortnight, and is progressing favorably. Girls' physical culture class is flourishing; three new members this year. On Mar. 15 special prayers were offered for the nation.

**Horsham.**—Christian Endeavor Societies and Y.M. League are having fine attendances. Bible school has had over 100 present on several occasions. Eight attended young people's camp at Hall's Gap. Harvest festival services on Mar. 8 were well attended. A farewell social and presentation were tendered to Mrs. Stevens and Miss L. Marshman on Mar. 13. On Mar. 15 there was a good attendance at the intercessory services. C. W. Jackel gave appropriate addresses. At close of gospel service two made the confession.

**Gardiner.**—At Second Degree K.S.P. on Mar. 10, three members spoke briefly on pioneers of the Restoration Movement in England, America and Australia, and T. Hagger presented lantern slides of early pioneers. Midweek prayer meeting on Mar. 11 was in charge of Women's Mission Band. Good meetings were held on Mar. 15; 205 members broke bread for the day. C. R. Brough exhorted the church, and three members were received into fellowship. Miss M. Charles, new student at the college, was received by letter from Canley Vale; Mrs. Fullerton by faith and baptism and Mr. Fullerton by letter from Carnegie. Sympathy was extended to Mrs. A. Fergus in the loss of her mother. T. Hagger was speaker at gospel service, and Mr. Thornton, from the college, assisted by singing the Lord's Prayer.

**Kaniva.**—Gatherings of district conference on March 8 and 11 were very helpful. Chapel was filled comfortably on the Lord's day at each meeting. The addresses by Mr. Hammer were of a high order and inspiring. A good number of visitors was present from S.A. on Wednesday, and some from further afield. Meetings were held in the Shire Hall, and meals were provided by the ladies. In the circumstances prevailing the attendances were very good. Mr. Hammer again gave helpful talks, illustrated by experiences in his island work. Mrs. Hammer also gave a message to afternoon session. At conclusion of evening meeting Mr. Hammer showed pictures of mission work in New Hebrides. On March 10 he delivered an illustrated lecture at Yearninga, where Mary Clipstone is gratefully remembered for her Sunday school work. We record the passing on March 4 of aged sister Mrs. F. Crouch. R. L. Williams is spending a period in fellowship here.

## TASMANIA

**Devonport.**—On March 1 L. Smith gave two good messages. On March 8 F. Burt spoke in morning and Mr. Smith gave a good gospel message at night. On March 15 Mr. Smith's morning exhortation was good. F. Burt spoke at night. A young man made his confession. Day of prayer was observed.

**Hobart (Collins-st.).**—Services are well attended. After seven years of ministry, L. A. Bowes has accepted the invitation of the church for a further three years' term. On March 1 the second combined communion service of Hobart Baptist churches and churches of Christ held in Baptist Tabernacle was a source of great inspiration. The church participated in the day of prayer for the nation.

## SOUTH AUSTRALIA

**Cottonville.**—Excellent attendances answered the Prime Minister's national call to prayer on March 15. At gospel service two young girls were baptised. Endeavorers intend sending parcels to all our members overseas and with military forces.

**Port Noarlunga.**—Members were pleased to have Mr. and Mrs. C. Hudd, of Bordertown, on Mar. 8 and 15. Owing to military duty preventing attendance, a number in camp from Bordertown could not attend. W. E. Grosvenor conducts the service in his home.

**Kadina.**—At continuation of harvest festival services on March 9, Mr. Lawrie spoke and a programme was given by choir. On March 15 A. H. Russack spoke at breaking of bread. At gospel service one young lady confessed Christ. Mr. Lawrie spoke. A baptismal service was held at close. An offering for Salvation Army Red Shield hut among soldiers amounted to £1/8/-.

**Moonta.**—D. J. Lawrie exhorted the church on Feb. 22 and S. Wilton, of Kadina, conducted gospel service. Harvest thanksgiving services were held on March 1. A. Anderson's messages were appreciated, and a solo by Mr. Doley and an item by the male quartette were enjoyed. D. J. Lawrie conducted both services on Mar. 8, and D. J. Lawrie and S. Wilton on Mar. 15. Attendances have recently improved.

**Prospect.**—Ladies' Guild holds prayer sessions with aged members of church. Prayer meetings are well attended, and C. Schwab on the Lord's day gave two excellent addresses. Fellowship with two members of the Javanese and Dutch forces was enjoyed, and a number of other visitors attended both services. K.S.P. and P.B.P. clubs are carrying on in spite of war work. News received from boys on active service shows that they are doing well.

**Glenelg.**—Boys' Four-square Club has been formed, its basis being truth, courage, purity, unity. Club members have commenced making camouflage nets. Good services were held on March 8. The preacher, Wilkie Thomson, has commenced his third year of ministry with the church. Recent half-yearly business meeting showed healthy membership and finances. Aim is to make church what it always should be, the centre of spiritual fervor and fellowship in days ahead.

**Whyalla.**—W. Beiler, Bible school organiser, was speaker at both services on Mar. 8. In the morning service the first official board was received in, and at close of gospel message Lawrence Cox, a member of the Bible school, accepted Christ. On Sunday afternoon a visit was paid to the Bible school, and Monday evening was spent in discussing Bible school problems with the staff. On Tuesday evening Mr. Beiler was speaker at prayer meeting. H.M. offering to date is £3/11/9. A happy time of fellowship was spent by all during Mr. Beiler's stay.

**Murray Bridge.**—Confession, baptism and reception into membership of Corporal Chas. Mathews took place at close of good Y.P.S.C.E. meeting March 10. N. G. Noble was elected chairman of Civilian Relief Committee March 13. Well-attended national prayer services March 15, when Private and Mrs. A. R. Cooté confessed and obeyed Christ in baptism, and were received into membership. Fine duet from Sisters Elaine Page and Barbara Orchard. There is appreciation of the Home Missions Committee circular on "Personal Evangelism," on which the preacher has commenced a special morning series.

**Ungarra.**—Mr. Newell has taken services each Sunday for last two months except two Sundays, when he preached at Port Lincoln. Local brethren have taken services at Brooker, Mt. Hill and Ungarra. Petrol rationing hinders the work. A. Pugsley, circuit secretary, was married at Tummy Bay to Miss Vera Hammond on Feb. 18. E. Teller was married to Miss Patterson at Croydton on March 7. R. Lawrie was married to Miss J. Swiggs, of Tummy Bay, on Mar. 11. All these are making their homes at Ungarra. Annual thankoffering is much higher than usual, and officers are pleased with the church's sacrificial giving. W. Gordon preached on March 8. At evening service three were baptised. Mr. Newell visited Port Lincoln on March 15 and took services. Mr. Pugsley took service at Ungarra, and the young people conducted evening service.

## NEW SOUTH WALES

**Greystanes.**—On March 8 P. J. Pond took the confession of two ladies, mothers of Bible school scholars. Other recent speakers were J. H. Adams and N. Taylor.

**Georgetown.**—On March 8 Mr. Myers gave morning address; Mr. Amos was speaker in evening. On March 15 Mr. Amos was speaker at both services. In the evening a young lady confessed Christ.

**Pendle Hill.**—Members welcomed Matron Miss Maiden, formerly of Kingsford. P. J. Pond spoke on morning of Feb. 22, and visited some who were sick. Other speakers recently were R. Kenyon, W. Roberts, J. H. Adams, S. B. Hibbard and W. T. Smith.

**Chatswood.**—Morning service on March 15 was of special nature in order to comply with request by Prime Minister for special prayer. Mr. Youens spoke. Two lads who had been baptised were received into fellowship. At night Mr. Youens preached and a young woman was baptised.

**Loftus Park.**—Unabated interest and enthusiasm are shown in all departments of work. Lloyd Jones was speaker on Mar. 15. The building was packed for each meeting, especially at night. After a stirring message by Mr. Jones, four decided for Christ. A baptismal service was held after gospel service.

**Broken Hill (Wolfram-st.).**—On Mar. 8 J. D. Cremer spoke at morning service. J. E. Brooke preached at night to a good congregation. Mr. Brooke gave helpful messages at morning and evening services of thanksgiving day. Special music was rendered by the choir. A harvest social was held the following Monday night.

**Granville.**—There are good attendances at gospel meetings. Young men assisted on Mar. 1, and at close of P. J. Pond's message a young girl confessed Christ. On Mar. 6 Max Rochaix and Miss K. Jenkins were married, P. J. Pond officiating. Bible class has enrolment of 25. A birthday party was held last week for eight of the young people.

**Lismore.**—A. Baker has begun work with the church. Stirring addresses were given on Mar. 8. On Mar. 13 the church welcomed Mr. and Mrs. Baker, a very happy time being spent. Recent visitors have included Sister Anders, Brisbane. Many who were ill have recovered. Sympathy is extended to the family of Mrs. A. Taber in the loss of her husband. Sisters' Guild held initial meeting for year on Mar. 4 and plans were made for work.

**Grafton.**—Children's happy hour conducted by Mr. Hunting met with a fine response. He is also conducting a victorious life campaign. Mrs. Williams, of Sydney, is accompanist at each session. A new organ has been installed in chapel. The memorial service to Gran. Johnson was well attended. In her memory a hymnbook has been donated to the church by her family. Mr. Wylie, the preacher of the church, was also presented with one. Recently there have been a number of decisions. There is an increase in Sunday school scholars. On Mar. 5 a young people's demonstration was

presented, scholars and teachers taking part. Proceeds are to be forwarded to Youth Department.

**Bankstown.**—Meetings on March 15 were well attended. Mr. Cust spoke in morning, Mr. Thomson at night. Words of farewell were spoken to Miss Alice Madgewick, who has for past twelve months served as church organist, and is taking up nursing at Orange Base Hospital. Mrs. Noad and Mrs. Cox were at morning service after long illnesses.

**Rockdale.**—On March 8 Mr. McMillan gave a fine exhortation. At night the Bible school continued anniversary and sang splendidly under baton of J. Y. Buckley. Mr. Hinrichsen gave an appropriate message. On March 10 the demonstration was appreciated by the large audience. On March 15 S. Stevens, of Enmore, exhorted. At night Mr. Hinrichsen spoke, and there were two decisions.

**Auburn.**—E. Davis and his family are away on holidays. The platform work is being carried on by brethren of the church. On March 8 the gospel service was conducted by Ron Bartholomew, when a young man and woman made the confession. The day of national prayer was observed with special meetings. Dorcas sisters arranged an early morning prayer meeting at 7 a.m. Mr. Carter was speaker at 11 o'clock service. A national service was held in the evening. Special singing by the choir was appreciated.

**Kingsford.**—A. Baker gave farewell addresses on March 1, and was presented with a cheque by the church. Miss Buckingham was baptised and received into fellowship the same evening. Chaplain Miles spoke on March 8 at morning meeting and Mr. Murphy at night. Mr. Tinsley and Mr. Murphy were the speakers on 15th. Attendances at last two meetings were best for three months. Bible school has invited E. Smith to become superintendent. A party of our senior girls and boys went to Mortdale to help in anniversary services afternoon and evening.

**S.A. Sisters' Auxiliary**

**T**HE monthly meeting was held at Grote-st. on March 4. Mrs. Claude Verco (home mission superintendent) had charge of devotional half-hour. Mrs. Wills contributed a solo.

Business session was presided over by the president (Mrs. Rootes). Mr. Taylor addressed the sisters on the work amongst home mission churches. 59 sisters were present; 32 delegates. Collection for home missions, £2/4/2.

**Treasurer's Statement for February.**—Home missions, balance in hand, £23/18/10; overseas missions, balance in hand, £21/6/5; general fund, balance in hand, £5/10/4; catering fund, balance in hand, £9/18/6.

Mrs. Bartlett was elected representative at State conference executive. Resolved that a letter be sent to country sisters asking them for a proxy representative on following committees: Home and Overseas Missions, Hospital and Dorcas. In future the prayer meeting prior to auxiliary meeting will commence at 2 p.m.

**Obituary.**—The following sisters have received the home-call: Mrs. Newell, Ungarra; Miss Moar, Milang; Miss Messent, Unley; Mrs. Grigg, Cowandilla.

Hospital committee superintendent read a report of one of her committee ladies who is an invalid and yet thinks and cares for other sick ones.

Home mission superintendent received £7/16/8 during February.

Overseas mission superintendent collected during February £5/3/3.

**Dorcas committee.**—A report of work etc., accomplished was received from Prospect, Glenclg, Queenstown, Unley societies.

Mrs. Bartlett gave a fine report of Morialta Children's Homes.

Mrs. Rootes (president) will attend Northern

Conference at Balaklava and give a greeting from the Sisters' Auxiliary.

Mrs. Durdin will be leader for devotions in April.

**Temperance committee.**—It was resolved that the following resolution be sent to the Premier, commending him on the stand he has taken in closing betting shops and banning racing: "Deeply regretting the drinking among our fighting forces, we would like to see earlier closing of liquor bars. We protest against wet canteens in our camps. Many mothers are deeply concerned about their lads of 18 who are going into camp being mixed so much in the company of drinking young men."—Mrs. H. R. Charlick, assistant secretary and treasurer.

**N.S.W. Women's Auxiliary**

**M**ONTHLY meeting was held at City Temple on Friday, Mar. 6. Beverley Hills sisters conducted devotional, Mrs. Fairbrother being leader and the speaker Mrs. Edwards.

Mrs. McCallum conducted the business session. A letter was received from War Comforts Fund, Canberra, expressing thanks for the work done and making a plea for continued and increased effort.

Mrs. Roffey and Mrs. Matthews are taking charge of a sweets and grocery stall at a fair for Band of Hope Union on Mar. 28. Any assistance will be welcome.

Mrs. Rush reported that the Women's Inter-church Council will hold an afternoon once a month at Y.W.C.A. to contact Christian evacuees, each body to take its turn to provide hostesses.

Mrs. Budgen led in prayer for the nation.

Suggested programme for conference was read and confirmed. Nominations were received for the various offices.—Miss D. Verco.

**ADDRESSES**

L. E. Jones (preacher Loftus Park church, N.S.W.)—Bible College, 57 The Point-rd., Woolwich.

E. Lyall Williams, M.A. (preacher Ivanhoe church, Vic.)—23 Mills-st., Burwood, E.13. 'Phone, WM2893.

S. W. Taylor (secretary Maryborough church, Vic.)—39 Park-rd., Maryborough.

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**COMING EVENTS.**

**MARCH 22.**—Malvern-Caulfield church, corner Dandenong and Alma-rds., is now holding gospel services at 4 p.m. Sunday, March 22, is commencement of special series of addresses about the "Return of Christ"; preacher, F. E. Buckingham. Special anthems by the choir.

**ST. KILDA CHURCH.**

65th CHURCH ANNIVERSARY

and

BIBLE SCHOOL ANNIVERSARY.

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.

—L. Finger, sec., 12 Evelyn-st., S.2.

**BRUNSWICK**

BIBLE SCHOOL ANNIVERSARY.

SUNDAY, MARCH 29.

3 p.m., W. Graham.  
7 p.m., A. E. White.

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## Mission Areas Threatened

### India

AS the threat to Burma continues, it is likely that mission work in India will suffer interruption. Our own Indian work lies in the west, and might be one of the last places to suffer. However, landings on the east coast by the enemy would make all parts of India vulnerable. Many changes have already taken place in our own districts, and some of our young men have been called up for service.

### China

No further word has been received, but events in recent days make us realise that the quiet out-of-the-way places like Hueili are likely to be drawn into the theatre of war. Up to the present, the nearest fighting has come to our own field is Kunming (Yunnanfu), the terminus of the Burma road. With traffic dislocated on this road, a new inlet has been opened further north. This new road enters China somewhat to the west of Hueili and comes across in the vicinity of the city itself. This will mean that this district will assume a new importance, and in all probability have visits from Japanese bombers. It is known that a road reaches out from Hueili itself to the new road, but whether Hueili is on the direct route is not yet known to us.

### New Hebrides

It was natural that, as the Japanese moved to the south-east, orders would be given for the evacuation of the white people living in the Islands east of Australia. Our own nurses were advised by the Federal Board to stand by, and from official sources we have learned that Miss Clipstone and Miss Wakely will be evacuated first opportunity. Latest official advice stated that there was no immediate danger. We anticipate that our lady missionaries will arrive in Australia without any notification re pending arrival.

### Fervent Prayer

It will thus be seen that all our mission centres are within the danger zones. Realising their isolation from home and loved ones, it falls upon us more than ever to remember them daily in prayer. As they have asked for prayer, they will not ask in vain.

### OVERSEAS NOTES

NO consideration can be given to the return of missionaries to their fields whilst the present situation exists. The Federal Board continually have the matter under review. Missionaries on furlough are finding sufficient work to occupy their time. Mr. D. Hammer has just visited district conference, Kaniva, Victoria, and Miss Caldicott, district conference, Balaklava, S.A. State conferences will also be visited as follows:—

Miss Caldicott, Brisbane.  
Mr. C. G. V. Thomas, Launceston.  
Mrs. C. G. V. Thomas, Melbourne.  
Mr. D. G. Hammer, Perth.  
Federal Secretary, Sydney.

The Indian field advise that all overseas mail should bear the name and address of sender on envelope; and in plain writing or print, mark envelope IN ENGLISH LANGUAGE. This procedure will facilitate censorship and delivery.

Mr. T. Escott (Diksal) has been asked to open a dispensary about ten miles from his station. It is noted that this village was the scene of a riot which nearly cost the life of Mr. Escott some years ago. The leaders in the uprising are now among his best friends. Mr. and Mrs. Escott are hoping to come on furlough before the end of the year, and Mr. and Mrs. Bolduan a little later.

Finances for general funds during February have shown considerable improvement. The

total received is £574/10/3. Even including this splendid amount, the income during the first few months of the Federal financial year shows £267 less than last year. If we can continue the upward tendency of the past three months the loss will be made up. Faced with the evacuation of our Island workers, our expenditure will exceed our budget this year. Only generous giving will maintain sound positions of the past few years.

The endowment fund has had a considerable addition since last report. From the estate of the late Mr. W. Welsford £1048/4/- (total); (interest on this amount will be set aside for support of a native teacher); an additional £35 from the late Mr. and Mrs. Lavall estate, and £25 from the estate of the late Mr. W. Cust. On the latter estate, a further £75 is expected. The daughters of the late Mrs. A. E. Messent have given the sum of £100 as a memorial to their beloved mother. These amounts, whilst not for general purposes, help the general position. The Federal Board thank God and express their gratitude that the overseas work is being remembered in this way.

### BRITISH CHURCHES IN INDIA

IN a letter to the conference secretary, South Australia, J. C. Christie tells some facts about their present work. Commencing the work in 1908, they now have three stations, 500 Christians and 12 Indian evangelists. As a move toward self-support and self-government, four evangelistic workers have been taken over by a field committee, and during 1942 this committee aims to raise one-third of the Indian budget. In commenting on the effect of the war he says: "The war has not had much direct effect on rural areas such as this up to now, except it be to push up the prices of most commodities. Now that Japan is driving westwards and Burma begins to figure in the war news, people here are beginning to think of India being directly involved, and there is a good deal of speculative talk but no sort of unrest. A few of the young men of our churches have latterly volunteered for war service, mostly in technical branches of the army. Some were already partly trained, while others have been trained since joining up."

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

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## WHEN THE SUN SHINES

— WINTER SEEMS FAR AWAY

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## Obituary

### Joy Cockroft

ON Monday, March 9, in a private hospital, the youngest daughter of Mr. and Mrs. D. A. Cockroft, of Woorinen church, Vic., passed away suddenly. The very unexpectedness of it came with a tremendous shock to the whole community. Joy went into hospital with quinsy, and while under an anæsthetic her heart failed, and without regaining consciousness, she passed to be with the Master she loved. Her seventeenth birthday came on the day her bodily remains were laid to rest. She was a very bright girl with fine capabilities. Baptised at the age of 12 years, during the period of a mission conducted by Mr. Withers, she went right through the Sunday school and then became teacher of the kindergarten, where she was much loved by the little ones. In the girls' club she took active part in everything, being a capable debater, and a very sweet singer. A service held in the church was attended by a crowd which taxed the seating capacity of the building, and at the graveside many more were present, to give evidence of the love and respect of many friends toward Joy and the bereaved parents. The sympathy of the whole church goes to the parents and family in their sorrow.—C.P.H.

### Mrs. Clara Furlonger

ON Saturday, March 7, at the age of 82, there passed away Mrs. Furlonger, wife of our esteemed F. R. Furlonger, and mother of the secretary of the Albion church, J. W. Furlonger. A faithful disciple of 57 years standing (she was baptised at Lismore in October, 1885, by the late R. G. Gilmore), she was a member of the Lismore church until December, 1940, when she and Mr. Furlonger were received into Albion church on their coming to reside in Brisbane. Sincere and devoted in her Christian experience, she was a lovable character, whose life was a benediction and whose memory is a fragrance. Mr. Furlonger and the members of his family have our Christian sympathy. They sorrow, but with a sure and certain hope of reunion. The last offices were paid to the body of our sister at the Mt. Thompson Crematorium on March 9, the writer officiating.—H.G.P.

### Donald Magarey

SOON after the close of his forty-sixth year of life, Donald Magarey passed peacefully from this life on Friday morning, February 20, at Adelaide. He was the only surviving son of the late Dr. S. J. Magarey, and with his devoted sister, who is the recipient of our deepest sympathy, upheld in a praiseworthy manner the excellent reputation of a highly respected family. Mr. Magarey served in the great war; he loved and was loved by his comrades. Both in business and in private life he was highly respected for his upright Christian character. He was a Christian gentleman. At the age of 13, on April 12, 1908, he was received into the membership of the church at Grote-st., Adelaide, where his father and mother had been associated for many years. Our brother gave himself wholeheartedly to the service of the church, particularly by the use of his beautiful voice in the choir. He deeply loved the ministry of song. He also exercised a wonderful influence among the young men of the church, while old and young alike loved him because of his own loving interest in all. The extent of his interest in and care for the needy will never be known in this life. Some three years ago he was laid aside by a serious illness, as a result of which he has been unable to continue his active work in the church, but all who visited our brother during those years of suffering were greatly cheered by his patient, unselfish, uncomplaining spirit. His body was laid to rest in the A.I.F. Cemetery at West Terrace on Saturday, Feb. 22, in the presence of a very large company, C. Schwab

and W. F. Nankivell assisting the writer at the graveside. We commend his loved ones, particularly his beloved sister Miss M. Magarey, to the comforting care of our heavenly Father.—A.E.H.

### Mrs. S. A. Meyer

ON February 23 Mrs. Sarah Ann Meyer, of Preston, Vic., was called home at the age of 67 years. She was welcomed into the fellowship of the church at Lygon-st., Carlton, by faith and obedience when 18 years of age. Although her membership remained there, she attended the services of other churches in districts where she resided from time to time. In August, 1927, during the ministry of Chas. Young, she united with the church at High-st., Preston, where her husband and daughter (Mrs. E. Libbiss) are still in membership. Owing to physical infirmity Mrs. Meyer was prevented from regularly attending the church services, but she always maintained a firm faith in Christ as her Saviour. At the end of January she suffered a paralytic stroke which resulted in her removal to Heidelberg House, where ultimately God called her to her eternal reward after a final illness during which she patiently endured much suffering. W. A. Wigney (West Preston) conducted funeral services at the residence of Mrs. Meyer's daughter and afterwards at the Melbourne General Cemetery. A devoted husband and family of two sons and one daughter mourn the loss of a true Christian wife and mother, but look forward with confidence to the hope of a glorious resurrection.—L.W.M.

### Margaret Symes

MARGARET SYMES was born in Scotland on July 7, 1849, and came to Australia at the age of five years. Her parents settled in Taradale, Victoria, where Stephen Cheek did some of his most effective work. On Sept. 8, 1878, he baptised in the Coliban River 37 believers, among whom were Mrs. Symes and her first husband, Mr. W. McAlpine. It was in the home of these early pioneers that a conference with Stephen Cheek was held, which resulted in the establishment of the church in the mid-central district. After Mr. McAlpine's death, which followed an accident, his widow continued with the church, and later married Mr. W. Symes. They took up their residence at Harcourt, and for many years this home was a centre of hospitality. Many a preacher sheltered beneath its roof, and shared its comforts and Christian atmosphere. Leaving Harcourt, they in turn were associated with churches at Carnegie, Northcote and Preston. After the death of her husband, Mrs. Symes resided with her daughter and her husband, Mr. and Mrs. Hubert Edwards, who are now leading the work at York-st., Ballarat. On July 9, 1938, she entered the Christian Guest Home, being one of the earliest guests, where she became familiarly known as "Granny," and where she was dearly loved. Some time before her death she was removed to hospital, where she passed peacefully away on Jan. 29. The following day, among the familiar scenes of Harcourt, her tired body was laid to rest at the age of 92 years. B. J. Combridge, assisted by H. Edwards, conducted the service, which was attended by many old friends. For 63 years she was a most consistent member of the church in which she was greatly esteemed. There are six surviving children, 16 grandchildren and 27 great-grandchildren.—W.H.C.

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#### REMEMBER

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The N.S.W. Home Missionary Committee.  
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## Happiness for these Days

(Jas. 5: 11)

ASK anyone who really knows the prophecy  
of Isaiah, to point out some timely features  
of the book. Among other things he may say,  
"Look up Isaiah's three beatitudes, in chap-  
ters thirty, thirty-two and fifty-six!" They are  
the words of a wide-awake and accredited man  
of God, in a day when the cloud of invasion  
by uncouth masses hangs like an awful menace  
on the northern horizon. In such circum-  
stances the prophet says, there is blessedness  
in **GODLY PATIENCE**. "The Lord is a God  
of judgment; blessed are all they that wait  
for him." There is blessedness in **TRUSTFUL  
ACTIVITY**. "Blessed are ye that sow beside  
all waters, that send forth thither the feet  
of the ox and the ass." There is blessedness  
in **CONSECRATION AND COMMUNION**. "Thus  
saith the Lord, Keep ye judgment, and do jus-  
tice; for my salvation is near to come, and  
my righteousness to be revealed. Blessed is  
the man that doeth this, and the son of man  
that layeth hold on it."

Considered in relation to their original set-  
ting, these beatitudes prove faithful clues to  
that essential and heroic happiness wherewith  
we must endure the peril of our time. "Be-  
hold," says the practical apostle, "we count  
them happy which endure."—G. J. Andrews.

### THOUGHT

*I long to accomplish great and  
noble tasks, but it is my chief duty  
and joy to accomplish humble tasks  
as though they were great and noble.*  
—Helen Keller.

### PREACHERS' PROVIDENT FUND.

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Representative in South Australia: General S.  
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1st. To assist financially Aged and Infirm and  
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2nd. To control and manage an Endowment Fund  
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needs the practical sympathy and support of all  
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