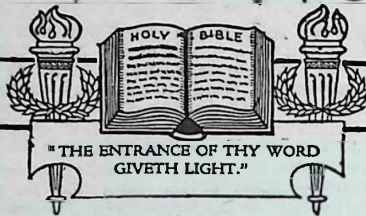


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A Modern Paradox

SIR STAFFORD CRIPPS has called the nation to live austerely. A word, like a coin, can have two sides. Its meaning then depends upon the turn it is given in a sentence. There is a way of using austerity which debases it and expresses the harshness of a savage. When the lazy servant who had wrapped his money in a napkin said to the master, "Thou art an austere man," he did not pay a compliment. His lord resented being called austere. If austerity demands savagery, we object. Australians have already shown that they do not desire to revert to a savage or debased austerity. The strong protest against the "hate" programmes which were given over the national broadcasting stations is sufficient proof that we have not lost all our nobility of soul.

I.

However, we feel that the demand for national austerity can be consistent with the call to live righteously. Christ compared the effeminacy of those who dress in soft raiment and live in kings' houses with the noble austerity of John the Baptist. Practising strong self-control in a severe environment, John developed characteristics akin to those displayed by Elijah, Jeremiah, Isaiah and Ezekiel. There is a holy austerity that makes men and nations strong; and we must again set it in the centre of life.

The Puritans have been charged with practising "extravagant austerity." Their stern way of life was developed out of their reverence for God. "To know him, to serve him, to enjoy him, was with them the great end of existence." But because of "the ostentatious simplicity of their dress, their sour aspect, their nasal twang, their stiff posture," they were despised and ridiculed. Yet they were the men who made England the home of freedom. "People who saw nothing of the godly but their groans and their whining hymns might laugh at them." Lord Macaulay wrote of the Puritan, "But those had little reason to laugh who encountered them in the hall of debate or in the field of battle."

They loved God and freedom. Their stern severity made them strong champions

of liberty. They desired it, not for the freedom to live as they might please, but because they saw that the cause of civil liberty was the cause of religion. When men live austerely for God, they become the true champions of freedom.

Religious austerity will not yield to expediency. Austerity and expediency cannot live in the same house. If ever they come under the same roof the house is divided against itself.

II.

Now here we have a paradox. On the one hand the nation is asked to be austere, but on the other a cry goes up urging the community to set aside laws governing the use of amusement places on Sunday. This latter plea is not based on a justifiable reason. There is no intention, we are assured, of abolishing the laws; all that is desired is to meet a temporary situation. The special pleaders of Sunday amusements acknowledge that it is right to keep the Lord's day free, as far as possible, from secular affairs in normal times, but now under war conditions we must not be too harsh, or too austere; we must, because it is desirable or expedient, set aside the religious and sacred customs governing the prohibition of secular activities on that day. How considerate and gentle these lovers of expediency can be!

Under the banner of expediency people can do almost any evil. When the Jews were concerned about the growing popularity of Jesus and became afraid of their future standing, they gathered the members of their council together and planned how to get rid of him. Seeing they could find no just reason for murdering Jesus, they reverted to the plea of expediency. While some, it seems, argued in favor of Jesus, Caiaphas replied, "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not." Because it was expedient for them and in their self-interest, the Jews cast Christ aside and had him crucified. When under the guise of expediency wicked men rejected Christ and murdered him, we can expect that attempts will be made to under-

mine every divine principle, under the banner of expediency.

III.

At the present time Australians are in danger of losing the sacred character of Sunday because of this subtle plea. We cannot afford to shut God out of life on the Lord's day, for he has been excluded a great deal from the affairs of the week. One of the tragic disasters of the modern world has been due to the secularising or paganising of life. For six days in a week God is almost forgotten.

Professor R. H. Tawney, with reliable evidence, shows that western civilisation in the fifteenth and sixteenth centuries was closely related to religion. Men of commerce were concerned whether their way of transacting business harmonised with the principles of the Bible. Education was related to God. Questions of State and of society were discussed in the light of the Scriptures. While it may be shown that life was far from perfect in the middle ages, we cannot claim that the secularising of commerce, of education, of society in the modern State has been really successful in view of the tragedy that is now being played on the world's stage. We feel that modern civilisation must be related to God if there is to be hope and security for to-morrow. If God has been taken, more or less, out of the six days' activity of the week, we ought to aim at keeping him in the centre of at least the life of Sunday.

We ought to be urging the need of setting God back into the activity of daily life, rather than encouraging, or even contemplating, the secularising of Sunday.

If there is to be austerity, it can only be on a religious basis: who desires the austerity and harshness of a savage! Christian austerity never yields to expediency. It is developed when more of life is centred in God and less in self. We can claim to be austere when we have set God in the midst of each day's activity.

A single false step may be all that some will ever know of us, and it may be enough to turn their feet into the wrong path. How can anyone avoid leading others into the wrong road except by keeping close to the Guide?—A. W. Kelly.

"A Fair and Spacious Orchard"

In a simple and attractive style R. T. Pittman, B.A., Dip.Ed., lecturer in the Federal College of the Bible, describes the beauty and message of the Book of books.

"THE Bible, or Holy Scripture," said Martin Luther, as recorded in his "Table-Talk," "is like a fair and spacious orchard, wherein all sorts of trees do grow, from which we may pluck divers kinds of fruits. The comparison is apt, for it suggests not only that the Bible contains a rich variety of good things for our nourishment, but also that some effort on our part is necessary to secure them. One reason why some people neglect the book is that they are unwilling to expend effort upon it. But who would expect to gain benefit from works dealing with science, philosophy or art without considerable effort to understand the material contained in them? If a man is willing to enter this "fair and spacious orchard" and take for himself the fruits, he will find his needs abundantly satisfied.

The Greatest English Classic

Is he looking for good literature? In the Bible he will find a great variety of rich literary expression—vivid narrative in direct, forceful prose; biographies and character studies presented from the simple facts, without embellishment, exaggeration or bias; proverbs and maxims like polished gems; poetry in many forms, ranging from a short psalm to a dramatic poem such as "Job," from a couplet to an elaborate acrostic like Psalm 119. Figures of speech—metaphors, similes, allegories, parables and many others—will delight him. In fact he will have found the "greatest English classic."

Is he seeking a book which will open up the long avenues of the past and reveal the life of individuals and of nations of the long ago? In the Bible he will find, not, indeed, a textbook of ancient history, but the record of a people chosen of God, whose contacts with other races are mentioned incidentally, yet in such a way as to set the reader looking for further information from external sources to verify the references. And as he follows up the clues, and reads the findings of archaeological research, he becomes impressed more and more deeply with the trustworthiness of the narrative, even in matters of minute detail.

Perhaps the reader is seeking ethical teaching which will be a guide for conduct in these difficult days. He may turn to certain parts of the Bible and find illustrations of conduct on too low an ethical plane, but in turning to other parts he will find teachings which satisfy the highest demands. If he will be patient and investigate carefully, he will find that because of "the hardness of men's hearts" the Lord in his mercy gradually schooled his people until the heights of Christian ethics could be disclosed. He will find that even on the lower plane of the law of Moses there was a condemnation of immorality and injustice, and a pointer to holiness and justice, and even mercy. In the teaching of Jesus he will find a standard of perfection recognised, in theory if not in practice, by great teachers of widely differing schools of thought.

Prophetic Gleams

It may be that the enquirer is seeking the ideal Character—One who is himself the living Example of all that is good and true, and who also has the power to help others to escape the thrall of sin and live victoriously. As he reads the stories in the Gospels, he becomes aware that such an one is found in Jesus of Nazareth. Reading back into the Old Testament, he finds that in many parts there are prophetic gleams which herald the coming of the Dayspring from on high. Con-

tinuing to read in the New Testament, he finds that it is a record of the living Christ, who has power to save and to keep. As his reading becomes more intensive and extensive, he realises that Christ, the Son of God, is the key to the Bible—that the living Word is the central message of the written Word.

The reader who has progressed thus far in his understanding of the Bible will then be in a position to appropriate for himself the numerous blessings which the book has in store for the prepared heart. He will still be able to appreciate the Bible as literature, as history and as a book with progressive ethical teaching. Indeed, he will appreciate it thus in a higher degree. But as one whose soul is searching for the divine will he will be ready to turn to the sacred pages knowing that there will always come to him a rich spiritual blessing. The Word will prove a lamp unto his feet and a light unto his path. In every crisis he will find guidance, either by finding in the sacred book the story of a man similarly placed, or by discovering guiding principles of conduct which will direct him aright. Is he overwhelmed by some great sorrow? He will turn, maybe, to a psalm, or to the words of comfort given by Jesus as recorded in John 14, and his distress will lose something of its poignancy. Does he stand by the grave of a loved one recently departed? As he listens to the triumphant words of the burial service—"I am the resurrection and the life"; "O death, where is thy sting?" "Thanks be to God, which giveth us the victory through our Lord Jesus Christ"—he knows that his hope is firmly grounded, and that death does not end all.

Yes, here is a book which is God's message to man. It meets the needs of every age and clime. In it there is milk for babes, strong meat for men. Difficulties there are, to be sure, but even these are an incentive to further reading and study. Happy, then, is the one who enters this "fair and spacious orchard, wherein all sorts of trees do grow, from which we may pluck divers kinds of fruits!"

Have You Tried Praying for Him?

ONCE, when I was very young and wise, I was discussing with my pastor the errors and shortcomings of a certain individual. With a great deal of outspoken conviction I expressed an uncharitable opinion of him. The minister regarded me very gravely and deliberately and asked, "Have you tried praying for him?"

The way that question "whittled me down to size," to borrow from the modern vernacular, is an experience I—fortunately—have never been able to forget. So I pass it on, feeling it a valuable reminder to all. The application here intended is to ministers, since they are particularly a target of criticism.

Does your minister fall short of your expectations of him? Are his sermons too long, too short, too involved, or too simple? Is he too progressive, too conservative, too fond of books, or not studious enough? Is he too worldly, too ascetic, too unconventional, or too reserved? And so on, down the long, long list of things for which every minister may be criticised. He may be many, or all, of these things, for after all he is only human.

There are things which any "flock" may do about him—they can tear down, discourage and keep him from being the kind of a minister they want. They can stay away from church, "criticise" him to other members and to the townspeople. But these things do not help the individual, the minister, the church, or the Christ, whose envoy the minister is.

But, happily, there is one thing every one can do which cannot fail to make a better minister of any man who stands in the pulpit. Since there is not room in the heart for both prayer and criticism, I again give you the words that one minister so indelibly implanted in my mind: "Have you tried praying for him?"—Mrs. M. G. Palmerlee in "The Christian Evangelist."

Where'er a noble deed is wrought,
Where'er is spoken a noble thought,
Our hearts, in glad surprise,
To higher levels rise.

—Henry Wadsworth Longfellow.

The Foundations of Progress

God and Democracy

"THE greater danger of our times is that democracy will forget God. If democracy has no foundation and frame of reference in standards of right and truth and duty, such as faith conceives to be the will and law of God, it becomes a mere conflict of desires where the majority rules by might or the minority by cunning, and freedom is mocked by social and economic injustice. The end of that road, as Plato told us long ago, is dictatorship. Beneath all other contributing factors—science, art, letters, labor, philosophy, politics—modern democracy is rooted in the Hebrew-Christian heritage of faith in God. Professor Ralph Gabriel, undertaking an objective study of the course of American democratic thought since 1815, places at the foundation of the American democratic faith 'a frank supernaturalism derived from Christianity,' and remarks how astonished the twentieth-century student is at 'the extent to which supernaturalism permeated American thought of the nineteenth century.' 'The basic postulate of the democratic faith,' he goes on to say, 'affirmed that God, the Creator of man, has also created a moral law for his government and has endowed him with a conscience with which to apprehend it.'—Prof. L. A.

Weigle, Dean of the Divinity School, Yale University, U.S.A.

The Needs of New Hebrides

"THERE was a great need for proper education for the natives. They generally desired it, but there were no uniform text books in the island. If the church did not do anything, then the government would, and the church would be left out in the cold," H. M. Bell, recently returned from Tanna, New Hebrides, said when addressing a conference of the Presbyterian Women's Missionary Union, May 7. "There had been a resurgence of hostility toward white people, in which natives had recklessly thrown away their money because they wished to have nothing to do with white men. The position was somewhat improved at the moment," he continued. He attributed this hostility to two facts—that most of the natives had now forgotten the darkest and most evil side of heathenism from which they had been converted, and that missionaries had stopped native dances without substituting anything in their place. "Dancing," he said, "was one of the fundamentals of life, and was a necessity to the natives. The native dances used to last all night, and were definitely demoralising."

A United Church for a World Task

At the Federal Conference in Adelaide, 1941, J. R. Blanchard, B.A., Presbyterian preacher in city of Adelaide, delivered an address on Christian Union. Because it was so helpful, conference requested that it be printed in "The Australian Christian."

I COUNT myself happy to be addressing you on the question of Christian unity. Standing as I do within the Calvinistic tradition, I find myself heir to an interest in this question. John Calvin is well known as the champion of the Reformation. He is less well known, perhaps, as the champion of the unity of the reformed churches for the purpose of a world task. None wrote and spoke more trenchantly than he against the sin of schism in their ranks. None sacrificed himself more than he in labors to prevent schism. In a letter to Cranmer, he passionately declared his readiness "to cross ten seas," if necessary, in order to serve the cause of union and heal the bleeding body of Christ, which divisions were lacerating. The churches of the Reformation did not learn disunity from their ancestral champion.

It is one of the tragic paradoxes of history that the church which has been the chief protagonist of the Calvinistic tradition has also suffered most from schism. Scotland has been the home of disruptions and secessions. Possibly the profound complexes formed in her soul by years of sustained and bitter martyrdom predisposed her to fall victim to such disintegrating trials. Be that as it may, when her divisions rendered church unity a matter of religious idealism rather than an actuality of fellowship, the sense and need of an undivided church did not lose hold of the Scottish mind. Consequently, in repentance and faith, she has of recent years been healing her divisions. The gains accomplished are well known to you all. What may not be as well known to you, however, and what, I venture to suggest, lends significance to my appearance before you this evening, is Section VII. in the articles of the Church of Scotland in which I believe she speaks for all her daughter churches. It reads as follows:—

"The Church of Scotland, believing it to be the will of Christ that his disciples should be all one in the Father and in him, that the world may believe that the Father has sent him, recognises the obligation to seek and prosecute union with other churches in which it finds the Word to be purely preached, the sacraments administered according to Christ's ordinance, and discipline rightly exercised."

You will notice there that the church, from whose communion I am addressing you, does not regard her pursuit of Christian unity as having ended with what has already been accomplished. It is her purpose to continue with reference to all Christ's disciples. You will also notice that, in her view, the motive of Christian unity is the will of Christ and not something which emerges from the side of the world. You will notice, further, that her vision of Christian unity is in terms of a world task. You will notice, finally, that as she sees it, the basis of Christian unity is what, in Reformed Doctrine, constitutes the true marks of the church—the gospel purely preached, the sacraments rightly administered, and discipline uprightly maintained.

Having tried your patience with this introduction of myself to you, as it were, let me now come to grips with my subject, "A United Church for a World Task."

My first reaction to this title was rather critical. It was not a criticism of those who had framed the title, for I was and am quite unaware of what was in their minds. But it was and is a criticism of what I know some have in their minds when they use such a

slogan as "A United Church for a World Task." They reason something like this. The Church of Rome, with its unity, can bring pressure to bear upon the political machine, through its usual channels of diplomacy and the pronouncements of its Pope. Let the Protestant churches become a large united body and they could exert a similar pressure with their co-ordinated diplomacy and their united testimony. Thus the church would impress the world, restrain the forces of evil, and get good things done. It is a very attractive suggestion.

Or again, such people argue in this strain. Barbarism has appeared once again in armed might among the nations. Old standards in government and international relationships have been abandoned. The church faces the full might of the dark and demonic forces in human nature. They aim at the destruction

Christ Loves the Church

THE Christian community is in Paul's own experience something new, whose origin he views as wholly supernatural. It is to Paul the social body of Christ, It is the object of the love of Christ.

—Dr. W. J. Sparrow Simpson.

of her gospel and her own downfall. Let the churches, therefore, sink their differences and unite to combat the danger; for united they will stand, but divided they shall most certainly fall. It is a specious argument. We all know what strength lies in the big battalions of a centrally directed huge organisation.

But, after all, confidence in the power of a mere outward unity to convince is merely confidence in the flesh; confidence in the visible and material. Such external unity, of course, might well silence the world, but will not of necessity convince it. And if it did, would it do so in the way that the Lord of the church desires? When he prayed that his followers may be one, that the world may know, he meant more than that the evidence of one splendid organisation would be able to convince men, while leaving them still worldly. He expected the world to know after a fashion which would expel their worldliness. And that will never be brought about by an outward unity achieved by compromise and regulation. For our Lord's purpose to be achieved, the world must see, not the expression of unity only, but the reality of it. And the reality is the "unity of the Spirit," i.e., the Holy Spirit who is specifically given to convince the world of sin. Only he can do that. Mere outward unity, however splendid and impressive in the eyes of the man of the world, cannot do it. It may achieve something, and something immediately worth while; but it cannot achieve our Lord's purpose.

We need to envisage more profoundly and

clearly the world task which confronts the church. It is essentially a task of evangelism. It is the invasion of the world with the gospel of the one living and true God, our only Saviour through Jesus Christ our Lord. That gospel was launched as an invasion of the world, when the eternal Son of God, for us men, and for our salvation, came down from heaven. It must be continued as an invasion.

This world task of evangelism must be personal. God is personal. He saves through the person of his Son. He is therefore satisfied only with personal allegiances to himself. Moreover, persons are the raw material of societies. And just as you cannot brew a cup of tea out of sand or fashion a gold chain out of lead, so a Christianised society cannot issue from anything but Christianised persons. The world cannot be claimed for Christian unity unless the conflicts and cleavages in the inner life of persons are being resolved into the unity of allegiance to the Lordship of the divine Saviour. "Unite my heart to fear thy name" must precede "that they all may be one."

This world task of evangelism must also be collective. The Godhead is a collective, being a tri-unity of Father, Son and Holy Spirit. The result of the redeeming activity of that heavenly collective must also be a collective. God has revealed his purpose of salvation in such terms. When the shepherd found the sheep that was lost, he carried it home into its place in the flock. The first believers were found together in what was definitely designated "the fellowship." God finds us for fellowship. He saves into a society. That is why the reformed church has always held that out of the visible church, which is the kingdom of the Lord Jesus Christ, there is no ordinary possibility of salvation.

The church faces a world which hungers for community. Cursed with the bitterness of social divisions, it willingly allows itself to be regimented into vast collectives, in pursuit of the satisfaction of its soul. These collectives are proving depersonalising and dehumanising influences. The world task of the church is to evangelise humanity into the true collective. It is to christianise persons, but also to christianise all personal relationships.

This world task of personal-collective evangelism is to be as wide as humanity. Significantly enough its symbol is the cross, whose outspread arms reach to the utmost limits of east and west, whose upright runs north and south. It reaches out to all points of the compass, and can be extended indefinitely in each direction without altering its shape. Its outspread arms invite the whole world into its holy and saving embrace. It is God's meeting-place for his family, where, the walls of partition broken down, humanity may find its unity amid its many-colored diversity.

The church faces a world torn with racial disunity. The world is desperately unhappy about it, and seeks to batter its way out of this unhappiness by force. It is striving after unity amid its racial divisions by methods of suppression and imposition; with the result that many devils worse than the first have entered into its soul. The task of the church is to evangelise the world out of this false and impermanent unity of hell, into the unity of the Holy Spirit.

With that analysis of the church's world task before us, we now face the question, What is the effect upon it of the church's divisions?

In his opening sermon at the Edinburgh World Conference on Faith and Order (1937), the president, Archbishop Temple, effectively answered this question. I can do no better than paraphrase his words.

How can the church call men to worship the one God if it is calling to rival shrines?

(Continued on page 227.)

Notes on Current Topics

Facing Eternity

AN army newspaper correspondent, writing from Corregidor (Manila Bay) said: "Men face eternity every day, so it is no surprise that they have turned to religion. All attend regular services while chaplains brave the bombs and shells to visit every battery and gunpit." In Australia there are signs that some people are becoming more serious and feeling their need of God. But not all who "face eternity" can be so described. There are those who would seize more eagerly the transient and grosser pleasures of the world: "Let us eat and drink, for to-morrow we die!" The soldiers of Corregidor, referred to by the correspondent, were wiser.

Rationalisation of Churches

UNDER this startling heading a report appears of the discussion at the Victorian Presbyterian Assembly and the resolution that "where possible when vacancies occur or during present vacancies, neighboring churches should be amalgamated for the duration of the war, or that reciprocal arrangements be made with other denominations for supplying the ordinances of worship during the same period." It would be an interesting thing if one of the good by-products of a dreadful war were the advance of the movement toward unity. Overlapping and waste are great evils, and where principle permits amalgamation the commonsense of Christian people will favor the Assembly proposals. The paper says it is "shortage of clergy caused by chaplaincy work" which led to the proposed "rationalisation." Those filled with the spirit of the apostolic church have no high regard for a "shortage-of-clergy" plea. All the Lord's people are his clergy, and the opening of churches and

the holding of services for worship and the proclamation of the Gospel are not, or should not be, dependent upon a supply of special "clergy."

"Those in Authority"

I THINK it was Mr. George Higginbotham, that striking figure of a bygone generation, who told Australians that the way to get a good Government was to speak well of it. The remark was very pertinent. Give a dog a bad name, and he will live up to it. Constantly criticise national leaders, and it is no wonder if they seem to become more disappointing. Yet one wonders at times if it is possible to praise our parliaments. We have had some sad spectacles lately of disunity, and of party being placed above country and self-interest before national duty. It is difficult even to respect some who are supposed to lead us. Yet we Christians should remember our duty to pray for those in authority. Men in high position carry a great load of responsibility. Surely we can ask that they be strengthened for their task and given wisdom to arrive at right decisions. We may pray also that their minds may be turned towards God, so that they will be willing to seek his counsel and endeavor to make their decisions in accordance with his will. The apostolic command stands. 1 Samuel 12: 23 is a good text to keep in mind: "God forbid that I should sin against the Lord in ceasing to pray for you." The exhortation which we follow includes in its scope all men, kings, and all that are in high place.

A. P. Mann

Our Supreme Need

H. J. Patterson, M.A.

FOR many this is a day of trouble, of parting, of heart searching, of questionings, and a day when, through planes flying overhead and unloading ghastly cargo, destruction may come to our own homes. We as members of a Commonwealth, as parents of young children, and of young men and women in camp and battle line, need some reinforcement of the soul. When cherished ideals have been smashed and hopes for the future blighted, we have a supreme need.

Faith in God

Faith in man, in ourselves, has to a large degree vanished. We find it hard to trust others. What is man? War releases the worst that is in him, and yet he chooses it. Man in his selfishness and greed has chosen that which wrecks homes and takes away freedom. Can we ever have faith in man again? There is only God above remaining to us, but what kind of a God is yours? He may be a little god accommodated and conforming to the desires of your own heart. I trust he is a God who is capable of overruling all things good and evil that his own purposes may at last be evident to suffering humanity. We need a faith in God who overrules and who meanwhile works with those who will allow him. Are we to-day allowing God's will to be done in us? Do we have that supreme faith in him?

Faith About God

Some folk confuse a faith in God with a faith about God. One may recite a creed about God without any practical experience of it in life. God is not real or in the life direct-

ing and controlling. I would not be so concerned to-day with your ideas of church governments or a host of petty things that divide the Christian body so much as I am about your faith in God. You may know much about God as a great mind and lawgiver, the supreme intelligence, but unless you can slip your hand into the hand of God and walk with him in confidence what is it all worth to you? Are you trusting him for the future and walking out into the great unknown in full confidence that he controls and that "all things work together for good to them that love God"?

Faith, Not Sight

Someone may say, I cannot see that God is doing anything for us to-day. The clever sceptic could bring a great indictment against God to-day. Perhaps as children we imagined an earthly father harsh and unintelligible. When chastised we could have said very hard things. But then we did not see clearly. If we had seen then as we see now it would have been so different. Let me not find fault with God in his dealings with the race to-day. A true father often allows suffering, for he sees it is very necessary. God allowed the cross, and he allows crosses to-day. My supreme need is "a faith that will not shrink though pressed by every foe, that will not tremble on the brink of any earthly woe."

"The purest joy we must partake
In giving joy to others;
Our burden we the lighter make
By bearing one another's."

Our Young People

W. R. Hibbert

EVACUATION EVENTUALITIES

ANTICIPATION is a process of good organisation. In the event of a wartime dispersion of Sunday school scholars from certain areas, and their reception in others, it is obvious that the conditions will not always be equivalent. For this reason leaders should be aware that it is one of those occasions that call for initiative and resourcefulness rather than dependence on a rigid pattern formulated by a State or Federal committee. Prevailing conditions would demand personal effort, quick action, and local adaptation.

The Federal Bible School Committee at the present stage of affairs recommends to leaders in

Reception Centres

(1) That they forthwith enlist those who will hold themselves in readiness to augment the staff when the influx of children occurs. Church members are already schooling themselves for various war-service tasks. There is no more important war work than safe-guarding the physical and spiritual welfare of youth.

(2) That volunteers not experienced in school work should spend several weeks in class work with experienced teachers familiarising themselves with teaching processes and class and school routine.

(3) That schools hasten to form a library of lesson material suitable to the several departments that will be affected. All available copies of Austral Graded Lessons (commentaries and unused handbooks) should be collected and ordered according to date and lesson as resource material when regular supplies are not forthcoming. It is most important that there should be no cessation or sag in teaching, therefore plan to outwit possible delay in delivery, paper shortage, or publishers' inability to supply increased orders at short notice.

(4) That schools establish a separate roll for evacuees recording name of scholar, name and address of guardian, previous school and summary of class marks for report to home school. The regular system will be adequate for class records.

(5) That a plan of action be formulated to use older scholars to befriend, invite and guide evacuees to their school.

(6) That a reasonable supply of suitable stationary be included in school equipment. Teachers should aim to maintain contact with the parent, encourage and assist scholars to write home. A letter commenced in a pre-school period could be completed by the teacher. Such a ministry would bring joy and satisfaction to anxious parents.

Evacuated Areas

(1) Schools in the areas to be evacuated should see that scholars are supplied with a copy of card similar to that provided by the Victorian Young People's Department for inclusion in the evacuation kit. It is essential that the teacher (or staff officer) fill in their name and address on the back of postcard section.

(2) While schools in these areas will be depleted, they should be maintained with extra zest and thoroughness. Even teachers without classes should assemble and use class period in prayer, and in writing to scholars. A lesson-letter should be forwarded to children who are not able to link up with a school.

(3) State departments should prepare a supply of lessons in letter form for isolated children similar to the method used when schools were closed during the infantile paralysis epidemic.

(4) Schools should retain teachers' commentaries and scholars unused handbooks, and have them on hand for quick despatch to any needy school.

The Home Circle

J. C. F. Pittman

TOWARD THE LIGHT

I ASKED the roses, as they grew
 Richer and lovelier in their hue,
 What made their tints so rich and bright;
 They answered, "Looking toward the light."
 Ah, secret dear, said heart of mine,
 God meant my life to be like thine—
 Radiant with heavenly beauty bright
 By simply looking toward the Light.

GIVING GOD'S BOOK BACK

A MOTHER was busy spring-cleaning. While dusting a shelf she took down a Bible and placed it on the table. Seeing it, her little boy started to turn over the leaves, but his mother turned round and said, "Johnny, you mustn't touch that—that's God's Book." Johnny thought for a moment and then said, "Mother, why don't you give God back his Book, for you never read it?"

ALL MISSIONARIES

A BISHOP once asked a returned missionary, "How many missionaries have you now on your station?" "Three thousand," was his answer. "I did not ask you how many converts you had," explained the bishop, "but how many missionaries." "I quite understood," was the reply, "and again I can reply, three thousand, for all our converts are missionaries."

I WONDER

"A heartache crippled my spirit;
 I've nursed it for several days,
 Perhaps I am too kind to it,
 And that's the reason it stays."

THE HEN'S SONG

The tourist approached Farmer Stubbins. "How charming are these surroundings, sir," she began, smilingly. "They be, madam," replied the farmer. "And how sweet the song of the thrush," she continued. "Aye, madam," returned the son of the soil; "but the song o' th' thrush is nought compared with th' lay o' th' 'en."

"It is easier to smile than frown," runs an inscription on the notice-board of a church in Whitechapel. "To frown you use 64 muscles, but only 13 to smile."

The Family Altar

TOPIC.—DIVINE GROWTH FRUSTRATED

- May 18—Psalm 126.
 " 19—Romans 1: 8-17
 " 20—1 Peter 1: 22-25.
 " 21—2 Peter 1: 12-21.
 " 22—Matt. 21: 18-22.
 " 23—2 Peter 3: 14-18.
 " 24—Isaiah 6; Matthew 13: 1-23.

THE parable of the sower reminds us that though the seed is good, growth is often frustrated because of poor soil and internal or external blighting influences. In the case of the three kinds of soil, growth is hindered by indifference, lack of purpose, worldliness, etc. As J. W. McGarvey says: "Of the four hearts indicated, the first one hears, but heeds nothing; the second one heeds, but is checked by external influences; the third heeds, but is checked by internal influences; the fourth heeds and holds fast until the harvest." That we may be numbered with the fourth class we should hear, and heed, and bear fruit, "thirtyfold, and sixtyfold, and a hundredfold."

Valued Workers Honored

AT the 33rd anniversary of the church at Maylands, S.A., opportunity was taken to express the love and appreciation of the church to Mr. and Mrs. A. L. Read. They are foundation members of the cause in this district, and have unitedly given of their best for Christ and the church. Mr. Read occupies a post of high responsibility in the public service of South Australia, and his associates there regard him with affection and esteem. But the chief delights of our honored friends have been those connected with the fellowship of the church. In recognition of their personal qualities and of their excellent services to the church, their Maylands friends presented them with illuminated addresses, beautifully executed and bound in leather, expressing the following tributes. PRESENTED TO BRO. A. L. READ, M.V.O., L.S.O. THE members of the church of Christ at Maylands have the greatest possible pleasure in expressing to you the high regard and esteem in which you are held. You have been with us from the foundation of the church in 1909, and your outstanding personal qualities have enriched our fellowship. You have made the Kingdom of God primary in your life and work. This has been manifested in countless ways. Your unbroken period of 33 years as church secretary has been monumental. Your long period of 20 years as superintendent of the Bible school has left a lasting impression. These offices have been characterised by dignity, diligence, wise counsel, and the utmost faithfulness. We rejoice in the fact that the brotherhood has shared your fine gifts. Your association with the Foreign Mission Board since its inception 27 years ago, and as chairman for eight years, has led to progressive movements in our overseas work. You have served with distinction on several State conference committees, filling the office of president with much credit to yourself. When the Australian brotherhood called you to the highest honor within its power to bestow, that of president of the Federal Conference of churches of Christ, we knew that the honor was well merited, and we were justly proud of your wise and gracious leadership. We assure you of the unbounded affection and appreciation of the members of the church of Christ at Maylands.

Keith A. Jones, minister.

A. W. Tompsett, assistant secretary.

F. P. Langlois, treasurer.

PRESENTED TO SISTER MRS. A. L. READ

WE desire to express to you the warm affection and esteem of all the members of the church of Christ at Maylands. Through all the years since the beginning of our church you have shown an outstanding interest in all its affairs. You have been a true and sympathetic friend to all. Your thoughtfulness and kindly interest in people in need have revealed your warm-heartedness. You have befriended the lonely and brought comfort to the troubled, and many cherish memories of loving ministries. Your leadership in the women's work of our church has been marked by a sincere desire to secure the co-operation of all our women in practical Christian service. Your interest in the Bible school, choir and the music of the church are remembered with gratitude. We realise that your devotion to Christian work has extended beyond our local church fellowship, and your fine talents have been given freely in the women's activities of our churches. You have been the friend and confidante of our overseas missionaries. The door of your home has always been open in gracious welcome and hospitality. The State Women's Conference has shared your excellent leadership and has called you to its highest office as president. Your outstanding service in our women's work was rightly rewarded when you were elected as first president of the Women's Conference of our Federal work.

We rejoice in the loving ministries of the years, and assure you of our deep affection.

Keith A. Jones, minister.

A. W. Tompsett, assistant secretary.

F. P. Langlois, treasurer.

Open Forum

THE ETERNAL PURPOSE OF GOD

RE the article by Bro. James E. Thomas in your issue of May 6, "The Eternal Purpose of God," wherein he refers to my recent study on "Dispensations." In the first part of his article Bro. Thomas makes a fundamental mistake changing the whole position. He says that the use of the word "dispensation," once only in the Bible, is sufficient to establish its authenticity. In my article I admitted that the word stands in just one passage. But that is not the whole consideration. It is also a matter of meanings. The fundamental fact is that the word is used nowhere in God's Word to indicate a period of time, or an age. This is merely a fact. That one fact destroys the argument which Bro. Thomas presents now. A similar example is the word bishop. That is a New Testament word. As used by episcopalians the word is given another meaning entirely. There are no "dispensations," as the term is used by a large company of Christians to-day, anywhere in God's Word from the beginning to the end. I am sorry that Bro. Thomas, a life-long friend, has felt moved once again to enter the lists against me, even if he avoids my name. I have no heart for controversy. Therefore I omit reference to the latter part of the article. But the point on which I am writing herein is too vital to the truth of the scripture and to my argument in my article of some weeks ago for me to allow it to go without correction. —A. G. Saunders.

I WAS agreeably surprised by the above proposition in the "Christian" by J. E. Thomas. Here is a shepherd in Israel who will not spiritualise the greatest literal truths of God's Word. Christ shall sit upon the throne of his father David and rule over the whole house of Israel for ever, and over all other peoples too, and the church will have a part in the administration of this kingdom. What a pity Bro. Thomas calls all God's chosen nations Jews. Does he not know that the Jews are the descendants of the tribe of Judah only? Does he not know that the great majority of God's chosen race were not Jews but Israelites? Bro. Thomas quotes Ezekiel 37: 21 re the gathering of Israel; what a pity he did not quote chapter 37: 19, "Say unto them, Thus saith the Lord God, Behold I will take the stick of Joseph, which is in the hand of Ephraim and the tribes of Israel his fellows; and will put them with him even with the stick of Judah [undoubtedly meaning the Jews] and make them one stick." I wonder does Bro. Thomas know where Ephraim is! Daniel, the prophet, stated that the wise would understand in these last days. Daniel meant the wise student of God's Word. Ezekiel 37 is full of the regathering of Israel. Every Christian should read this chapter; it explains the valley of dry bones as being the whole house of Israel, both the Jews and all the other tribes of Israel; the two sticks, etc. Re the great tribulation that Bro. Thomas states will take place after the church is caught up: Does he not know that this great tribulation is here right now? Does he not know that the seventh vial is being poured out right now? Is not the city of the nations falling? Have not most of the countries who are professed Roman Catholic been or are being overwhelmed, fulfilling Revelation 17: 1-7, the judgment of the great whore? Chap. 17: 9 tells us where this woman's seat is, who sits upon many waters. She rules through the pope's many kingdoms and sits upon a scarlet colored beast. Her seat is papal Rome, the seven hills city. This city will fall and the pope with it also.—L. J. Price.

WOMEN'S PAGE

Planning for To-morrow

WITH the hope that a women's page would prove interesting and helpful to the women of our church societies, the newly-formed Women's Federal Missionary Education Department decided to approach the editor of this paper as to the possibility of such a page. We thank him for his willingness to help. A suggested devotional outline will be printed each month, and the theme for the year will be "Blue Prints for To-morrow."

DEVOTIONAL.

Hymn.—"The Church's One Foundation."

Bible Reading.—Hebrews 11: 1-10.

Prayer.—O thou, who veilest from our human eyes much that we desire to see, and dost withhold so much that we long to know, we thank thee that thou hast shown us the way of life, the duty we ought to do, the plain task we should perform. Help us to do the good we can see and know and to leave the rest with thee. In Jesus name we ask it. Amen.

To-day we view a world torn and rent asunder by war, and man-made edifices are crumbling. Some which we said could not be destroyed come toppling down like houses which children build with blocks.

A blue print is necessary for both architect and builder. For any building or construction there must be a plan and a sense of values. No thinking person is satisfied that all is well with the world, and many are making blue prints for to-morrow's world, but lack the qualifications to do so. This planning for to-morrow is terribly involved. There is debris to be cleared away, ruins to be demolished which are mere shells of past glory preserved for tradition's sake, and which serve no purpose to-day. Pillars need strengthening and waste places need reclaiming.

Can we make a blue print planning a whole new world order? Would that not be blasphemy by putting ourselves on a level with God as Creator? Rather may we think of God as the great Architect, who wishes us to help him in his plans and purposes for a better to-morrow. He, the great Architect, and we members of his church, his co-workers.

Prayers for: The leaders of the nations. For willingness of heart to be used as co-workers with God for a better to-morrow whatever it may involve.

NOTES AND COMMENTS

Message from the Women's Federal Conference president, Mrs. A. L. Read.—"In this first Women's Page in the 'Australian Christian' I should like to wish you every success in this new avenue of work. It is another step forward, and should prove a vital interest to all women."

The Federal Executive is remaining in Adelaide for the present owing to war conditions and the fact that South Australia held office for such a short time prior to Federal Conference last September.

There are reports of four new State presidents: Mrs. Turner, Victoria; Mrs. Corlett, N.S.W.; Mrs. Hill, W.A.; and Mrs. Arnold, Tasmania. Congratulations!

Three members who have given long years of service to the Victorian executive and who retired from office last conference are Miss Rometch, with the great record of 42 years as secretary; Mrs. Lee, 14 years as treasurer; and Mrs. Leane, 25 years as pianist. A special minute on the books records their loyal services.

Mrs. Cole, of Tasmania, resigned after 11 years as president of that State's executive.

There is an increasing desire on the part of

Christian woman for closer co-operation. This has led to the formation of Women's Inter-church Councils in some of the States, which are helping the women to accomplish more in the Lord's work.

Recently the N.S.W. Women's Inter-church Council held a very successful all-day conference on "The Christian Home." Discussion followed each address: Mrs. Dey on "The Presentation of Christian Truth to the Young Child"; Miss Quine (of the Presbyterian Education Board), "The Presentation of Christian Truth to the Older Child"; Miss Camilla Wedgwood, M.A. (principal of Women's College, Sydney Union), "The Christian Home and Preparation for Citizenship"; Miss Ruby Board (president of National Council of Women), "The Christian Home and Preparation for a New World Order."

During the luncheon hour many enjoyed browsing around the book table where there

BUILDING ON

*We shall build on!
We shall build on!
On through the cynic's scorning,
On through the coward's warning,
On through the cheat's suborning,
We shall build on!*

*Firm on the Rock of Ages,
City of Saints and Sages,
Laugh while the tempest rages,
We shall build on!*

*True Christian warrior and martyr,
Christ, though my hands be bleeding,
Fierce though my flesh be pleading,
Still let me see thee leading,
Let me build on!*

*Till through death's cruel dealing,
Brain wracked and reason reeling,
I hear Love's trumpets pealing
And I pass on!*

—G. A. Studdert Kennedy.

were books from the various book stores on religious education, psychology and Bible stories. Mrs. David Verco and Miss Verco were book stewards, and many purchased books. Many also expressed the hope that it would become an annual conference.

For those who wonder who comprise the committee of the Women's Federal Missionary Education Department: There are two members from each State, Mrs. R. W. Perkins, of N.S.W., being the secretary.

Western Australia, South Australia and Victoria have all written of co-operative service for the soldiers in their States. Western Australia with the W.C.T.U. launched a plan for entertaining American and Allied troops in their homes. South Australia has co-operated with others in providing Christian entertainment, and in Victoria the council of the executive was asked to nominate four women to act on the House Committee of the United Board Church Hostels. Those appointed are Mesdames Abercrombie, Hedley, McCann and Mitchell.

MORE ITEMS OF INTEREST

From Mrs. H. R. Charlick, assistant secretary, South Australia.—At April meeting Mrs. Rootes, the president, was in the chair. Mrs. Duguid spoke of the work of Y.W.C.A. amongst muni-

tion girls, and asked the help of the executive. A letter of sympathy to be sent to Mrs. Patching, whose son was killed at Darwin. A welcome was extended to Padre and Mrs. Methven. A letter was forwarded to the Premier of South Australia expressing gratitude for the stand he had taken in commencing to close liquor bars part of the day and prohibiting the sale of bottled beer.

From Miss D. Verco, N.S.W.—The new president, Mrs. Corlett, gave an encouraging and inspiring message on "Rise Up and Build." Next month it is hoped that Nurse Violet Wakely, from the New Hebrides, will be the speaker.

From Mrs. Arnot, secretary, Tasmania.—Miss Skirving gave a talk on aborigine work in Australia. Mrs. Bradley, an active worker for 70 years, recently passed away. Every Sunday morning before divine service prayer meetings are held at the sanatorium.

Mrs. Pollard, secretary, W.A.—"Conference Echoes" were helpful and reminiscent. Printed nomination forms have proved a great help to our Sisters' Conference, also living link cards with spaces for one penny per week for twelve weeks. £20 was given by this method last year.

From Mrs. Brough, secretary, Victoria.—A decision was made at conference to support the Girls' Fellowship in an effort to provide in conjunction with the churches and the Y.W.C.A. a club for women of the services. Mrs. Bischoff was asked to act on the inter-church committee which has the work in hand. Mesdames Lawson, Lewis, McGregor and Miss Rometch to act as advisory committee. Accommodation in Kurralong House had been secured and the club was opened May 2. Mrs. Westcott, superintendent of catering, said 997 servings had been provided at conference. The following representatives were appointed: Chaplaincy, Mesdames Wilson, Ledger, Shrimpton; World Day of Prayer, Mrs. Turner; British and Foreign Bible Society, Mrs. A. Lee; Inter-church Council, Mesdames Turner, Scambler, Gill, Oliver, Bischoff, Brough; pianist, Mrs. Tucker; ushers, Mesdames Bischoff and Washfold; flowers, Mrs. Washfold, Mrs. Hall.

We regret that no report from Queensland came in time for this page, for the executive from the northern State has been very helpful in the Federal work.

SUGGESTIONS

The topic papers on the Australian aborigines should help to make each local meeting very interesting. This study will begin with the July meetings.

Keep a copy of the "Australian Christian" and "Goodly Pearls" on file. Articles from these magazines on the subject will often add to the interest of a meeting and be informative.

May we as women of churches of Christ, linked now in one Federal work, pray each day—For our workers in India; the native church in the New Hebrides; the church in China; the work among the aborigines; for the fellowship of Christians in all lands; for the guidance of the Holy Spirit in this Federal women's work.

GREETING

To our sisters scattered over this island continent who are suffering because of loved ones being prisoners of war, or of bereavement through the war: remember there is a circle of prayer surrounding you and may there be comfort in the following lines:—

"He leads us on through all the unquiet years;
Past all our dreamland hopes, and doubts
and fears;
He guides our steps through all the tangled
maze
Of sin, of sorrow and o'er clouded days,
We know his will is done; and still he leads
us on."

Here and There

The following telegram from N.S.W. reached us on Tuesday: "Hinrichsen Morris had good meetings Kurri Sunday; one confession; building being erected.—Verco."

Thomas V. Weir writes: "My attention has been drawn to an error in my N.S.W. conference report. I stated that Mrs. Armstrong, of the Women's Conference, presented the Women's Conference home mission offering. Actually it was Mrs. Alma Maxwell who presented the cheque."

The Victorian Regional Committee of the World Council of Churches is recommending churches to emphasise on Pentecost Sunday, May 24, the needs of Christian unity. The Victorian Committee for the Promotion of Christian Union is distributing special literature for the day. In our next issue we shall feature the ideals and principles of union.

At Swanston-st., Melbourne, on May 10, Chaplain Young (who is on duty at Caulfield military camp) was morning speaker. Mr. Hughes conducted evening service. Several visitors from the forces were present, including Messrs. Rickhoff and Fox, from Indiana, and Nurse Deeds, from Cleveland, U.S.A. Over one hundred soldiers on week-end leave were accommodated in school hall for Saturday night. Dorcas Society is holding extra meetings to provide comforts for others.

We introduce the "Women's Page" in this issue. Mrs. P. D. McCallum has undertaken to gather and arrange material. As far as possible, we shall make this page a feature of the third issue of the month. This will give time for the paper to reach leaders for women's meetings held early in the following month. Since most of the space in the next issue will be taken up by articles for the special Christian Union number, we have been compelled to insert page a week earlier.

W. Gale writes: "Many of our young men when entering the services report that the officer has refused to enter them on attestation papers as belonging to churches of Christ, saying 'C. of E. will do you, Church of Christ is not on the list.' We have been assured by headquarters in the various services that it is their desire that each man shall be given his correct entry on his papers and disc, and that 'Churches of Christ' is on the list of churches officially acknowledged. We are assured that headquarters will rectify any irregularities in this regard."

At half-yearly business meeting of the church at Hartwell, Vic., on Apr. 29, splendid reports were received from all departments. Financial statement was the best yet. Keith Gerrand was elected to fill a vacancy on diaconate. The meeting unanimously decided to invite J. E. Webb to continue his ministry after the termination of the present three years' engagement. Mission Band observed Mother's Day on May 5. 40 ladies were present, and Mrs. Williams, of Camberwell, was soloist. May 10 was observed as Mother's Day, Mr. Webb speaking. Many men in uniform were present at morning service. 147 communion for the day. Mrs. Cuthbert, of Balwyn, was soloist.

On Apr. 28 a special evening was held at Hurstville, N.S.W., to acknowledge the ministry of F. E. Alcorn, who has accepted a call to chaplaincy work. Among guests were Stuart Stevens (conference president), A. C. MacLean, and representatives of sister churches. During his six and a quarter years' ministry Mr. Alcorn labored faithfully, and in addition has been secretary of the Council of Churches for five years. He also served as conference president in 1939. The members presented him with a leather-bound writing case, and Mrs. Alcorn with a handbag. They and their family, who are all active in the work, will continue in membership with

the church. A resident preacher as successor to Mr. Alcorn is being sought.

"The Shane Quarterly," January, 1942, has just come to hand. There are significant references in it to the development of the war, as seen through the eyes of an American. The editorial sets out the dangers that a divided church encourages. There is a strong plea for a united church to meet the problems of the divided world. An examination of pacifism by Dr. D. S. Robinson is interesting. Dr. Ivor Lou Myhr introduces valuable statements concerning Milton's love for the scriptures. An important article by Dean E. Walker, M.A., setting out the principles to govern conference gatherings, ought to be studied by all. There is a growing desire to make conference meetings legislative in character. Dean Walker justly protests against this tendency.

At Paddington, N.S.W., the chapel was crowded at each service of fiftieth anniversary of the church on May 10. A very happy day was spent. In the morning

T. Morton, J. Rodger, W. J. E. Lewis and W. R. Avenell took part. I. A. Paternoster gave an appreciated address. Over 200 were entertained at lunch and tea in the school-room. At afternoon service the Bible school scholars rendered good music. Reminiscences were given by visiting members, and presentations were made to Mrs. E. Lewis and A. Shearston, foundation members. There was an overflow gathering at gospel service conducted by R. Greenhalgh. The choir rendered an enjoyable anthem, and solos were sung by Misses M. Reilly and T. Walter. An offering was taken for benefit of work in military camps. Many greetings have been received from former members all over Australia, and men of the fighting forces.

ADDRESSES

Chaplain Allen Brooke (preacher Brisbane church, Qld.)—Denman-st., Greenslopes, Brisbane. Phone, J6418.

C. Butler (secretary Fairfield church, Vic.)—"Yarralca," 41 Park-cres., Fairfield, N.20.

J. Henderson (preacher Lidcombe church, N.S.W.)—Bible College, 57 The Point-rd., Woolwich.

News of the Churches

TASMANIA

Hobart (Collins-st.)—Interest and attendances are well maintained. The visit of C. Thomas and his addresses were an inspiration. Miss M. Bradley passed away on April 24. Her quiet Christian character was an inspiration. Mission Band and Dorcas Society do excellent work. Visits to the sanatorium each month are well received and productive of much good. Miss G. Boxhall and L. Moore were married on April 14. Mr. and Mrs. J. Park and Mr. and Mrs. J. Boxhall have celebrated their silver wedding anniversaries.

WESTERN AUSTRALIA

Kalgoorlie.—The week of special meetings closed on April 26, when three Bible school girls stepped out. Services on May 3 were well attended, when Mr. Fitch gave good addresses. Mrs. K. Stephenson rendered a solo. Bible school had record attendance of 202.

Perth.—May 3 was observed as Youth Sunday. In the morning H. Larsen gave a helpful exhortation. At 4 p.m. a number of young men took part in gospel service, and Mrs. H. Smith rendered a solo. J. Wiltshire delivered a stirring address. Afterwards he and A. M. Bell gave a dialogue over station 6PR on "In Christ of the Highest." On evening of May 6 prayer services were held at homes of W. J. Yeomans, Mrs. Cugley, A. T. Thomas and J. Wiltshire.

QUEENSLAND

Charters Towers.—There is marked increase in attendance at Lord's Table, and good addresses are given at gospel meetings by Mr. Miller. A combined Anzac service with Baptist and Salvation Army, held in the chapel on Anzac Day, was well attended. Mrs. Wales rendered a solo. Fred. Powell had fellowship with the church on his return from the Middle East.

South Brisbane Circuit.—On May 3 T. M. Kirkwood spoke in morning at Moorooka. Mr. Kirkwood was evening speaker at Sunnysbank; Mr. Smith was at Moorooka. C.E. Society gave elderly inmates of Sunsetholme a surprise party on May 2. Messrs. Winks and Levie, of U.S. forces, gave short talks. S.S. picnic was held on May 9. At night a camp fire was held in grounds of A. W. Dellow. W. Finger was speaker at Moorooka on morning of May 10. Bruce More and Garvon Clare took the meet-

ing at Rocklea. There was a wonderful congregation at gospel meeting at Moorooka; T. M. Kirkwood was preacher.

Brisbane (Ann-st.)—Bible school anniversary and Mother's Day services were held on May 10. C. R. Burdeu presided at morning meeting. Chaplain Allen Brooke delivered special addresses. Miss Thora Waldman, Council of Churches Choir, was evening soloist. There were 202 communicants. L. J. Sanders is leading Thursday lunch-hour intercessory services during May.

NEW SOUTH WALES

Mosman.—Morning meeting on May 10 was addressed by Cyril Byrnes, from Penshurst church. The evening meeting was conducted by Mr. Burns. 64 members broke bread for the day.

Lidcombe.—There was a good meeting on May 10 in morning. Members of Junior C.E. presented each mother with a white flower and text. At evening service Mr. Henderson spoke. A number of Bible school scholars sang. Miss Perkins, of Rockdale, rendered a solo.

Carramar.—On March 29 Mr. Brown, of the N.S.W. college, commenced his ministry. Gospel meetings have been increasingly well attended and interest is growing. On May 3 a lad from the Bible school decided for Christ. A marked increase has also been noticed in attendances at Bible school.

Wollongong.—After a quiet period the church is again pleased to report decisions for Christ. At morning meeting on May 3 a baptised believer made her confession and was received into fellowship. At evening service a married couple made the good confession. On April 25 A. R. Main addressed the church.

Lismore.—A deeply spiritual tone pervaded services on April 26. In the morning Mr. Baker was speaker. At evening service four made the good confession (Misses Dorothy Dick, Claire Savill, Telma and Elaine Taber). On May 3, at conclusion of morning service, four more confessed Christ (Ray Campbell, Ken and Max Smith, and Miss Gwen McLeish). Mr. Baker gave a helpful address, and at night there was a baptismal service. Ladies' Guild held happy and successful afternoons at homes of Mesdames R. R. Wotherspoon, M. A. Newton, M. Hancock and E. C. Savill.

Georgetown.—On May 10 Mr. Amos gave the morning address. A young man was received into fellowship. In the afternoon the kindergarten department held a service at which mothers were invited. In the evening a bouquet was presented to the oldest and youngest mother. Special items were rendered; Mr. Amos was speaker.

Lane Cove.—There have been increased attendances at morning services over past two months. War demands on young people are felt; about 23 are in the services. Mr. Goddard and Sister Rowland and Ron Rowland are in indifferent health. In February, congratulations were extended to Mr. and Mrs. George Saxby on their golden wedding. At an evening in their homes they were presented with a chiming clock. Other social evenings have been held to do honor to three couples lately married—Ellie Lever to Jack Ogden, Joan Withers to Mr. Atkinson, and Joy Benzie to Sidney Buffery. Dr. Noel Saxby has been awarded the O.B.E. for distinguished service abroad. Members rejoice with Mrs. McCarry (late of Hurstville) in return from service abroad of Mr. McCarry (on sick leave) and her son Frank. Recent additions by faith and obedience include Misses Hazel and Lois Rapmund, Betty McCarry, Vera Banks, Betty Wilkinson and Elva Frendin; by letter, Mr. and Miss Armstrong, from Paddington; Mr. and Mrs. McCarry and Frank, from Hurstville; Mrs. Barwick and her daughter Mrs. Campbell, from Chatswood. Young people's auxiliaries function brightly. Church finances are sound and prospects encouraging.

SOUTH AUSTRALIA

Forestville.—Recently G. Felton, of Bendigo, Vic., a member of the R.A.A.F., has been meeting in fellowship. Bible school is preparing for twenty-first anniversary, in connection with which is the aim to raise £21 for piano fund.

Hindmarsh.—At morning service on May 10 W. Green, from Mile End, gave an appreciated address, Mr. Ewers being away at Berri. Gospel service in afternoon was ably conducted by Ross Graham, who gave a good address. The choir helped with an anthem.

Cowandilla.—Morning services have been well attended; night attendances have fallen a little. Messrs. Green and Hoile have given addresses during last few weeks. Youth Week was observed, and a special service of youth was held on May 3. One young lady made the good confession. Cot offering from school was £3/10/-. Bible school offering to date is £2/16/7. L. O'Donnell, Bible school teacher, is unable to meet with the church owing to leg injuries. Dorcas Society meets fortnightly and functions well. Much visitation is done by Mr. Hollams.

Adelaide (Grote-st.).—Youth Day was observed on May 3. Mr. Hurren spoke morning and evening. In the evening four Sunday school lads assisted. After Bible school the teachers and older scholars held a fellowship tea. On May 10 special services in memory of "Mother" were held. At close of Mr. Hurren's gospel address a Bible school girl confessed Christ. A number of men of the fighting forces had fellowship with the church. Mr. Glastonbury, evening organist, has been called up for military duty. His place is filled by his sister-in-law, Miss Mossop.

Prospect.—Y.P. and J.C.E. held combined service on May 10, and mothers of Endeavorers attended. C. Schwab spoke in morning. Mr. Amos, of China Inland Mission, spoke at Bible class in afternoon. Ira Durdin conducted evening service. Two young girls (Joyce and Shirley Jenkins) confessed Christ. Members of choir rendered a quartette. Fellowship with visitors was enjoyed during the day. Sympathy is with Mr. and Mrs. Roy Dunn in the loss of their infant son; also with Mr. and Mrs. MacLaren and family, in the recent report of their son Don being missing in Malaya, and with Mr. Schwab, whose brother is missing in Malaya.

Murray Bridge.—W. E. Harper, D. C. Dix, L. Fitzgerald, S. S. Swift and W. A. Downing sustained the work during N. G. Noble's chaplaincy in Springbank camp. H. A. Dunkerton (Youth Department) opened Youth Week with fine messages on April 26, and addressed Men's Fellowship and school staff at tea. N. G. Noble and H. N. Page conducted good services at Burdett and Pompoota on May 3. Enlistments have adversely affected the new cause at latter place. Annual offering to Youth Department was made during the day. A successful year was reported by local branch of B. and F. Bible Society at meeting in vestry on May 8. In appreciation of her fellowship a kitchen tea was given Ada L. Orchard on May 5 in view of her wedding with J. M. Hansford on May 9, Mr. Noble officiating. Mrs. Tanner has come from Forestville to reside in Murray Bridge. The preacher gave Mother's Day addresses on May 10. On May 12 Mr. Noble entered another camp (Wayville) for chaplaincy service.

VICTORIA

Geelong.—K. A. Macnaughtan on May 10 gave two splendid addresses. Meetings are well maintained. Two delightful solos were sung at evening service.

Hampton.—On May 10 C. G. Taylor's addresses were appropriate to Mother's Day. At evening service Mrs. Chapman sang a solo and the choir under Mr. Machin rendered an anthem.

Boronia.—Offering for work among youth amounted to £4/11/6. On May 10 F. Funston was preacher, and his addresses were much appreciated. Gospel service is held at 4 o'clock.

Bayswater.—Attendances are very good, and Mr. Burns' addresses interest and uplift. The church has been saddened by the sudden calling home of J. Roberts, an active member for many years and treasurer for some years.

Harcourt.—At Sunday school anniversary on April 26 the school was well represented and the chapel filled with parents of scholars. The speaker was W. Gale, of Melbourne. Mrs. A. E. Symes is in a Melbourne hospital undergoing an operation for her eyesight.

Warragul.—On May 3 the church enjoyed fellowship with Mr. Saunders, from the college, in absence of Mr. Roberts through sickness. On May 10 Mother's Day was celebrated. Meetings were well attended, and visitors were present. Mr. Waters, sen., gave morning address.

Malvern-Caulfield.—Good meetings were held on May 10, F. E. Buckingham preaching at both meetings. At an enthusiastic and well attended business meeting Mr. Buckingham (who on May 10 completed three years of service here) was invited by unanimous vote to continue.

Maryborough.—E. P. Holland's addresses on Mother's Day were well received; 106 were present in morning, 166 at gospel meeting, when a mothers' choir rendered items. Mid-week prayer meetings of 30 and an increase to 112 at Sunday school are encouraging features.

North Fitzroy.—Since the beginning of April gospel services have been held at 4.15 each Lord's day afternoon and meetings have been well attended. The church has entered into an agreement with H. Swain to retain his services as preacher of the church for twelve months.

Fairfield Park.—On May 3 Mr. Bond, of Frankston, exhorted the church in the morning and Mr. Hillbrick preached at gospel service, when a young lad made the good confession, who was baptised the following Sunday. Mr. Hillbrick conducted both services and gave appropriate messages for Mother's Day on May 10.

Ringwood.—Bible school aeroplane rally concluded with illustrated lantern slides of Indian mission work. A number of new scholars were gained as a result of the rally. G. Murray recently spoke at gospel meeting, and F. Burden at worship service. On Mother's Day Mr. Pratt at 11 a.m. and F. Collings in afternoon were speakers. Gospel meetings now commence at 4.15 p.m.

Carlton (Lygon-st.).—There were good attendances on May 10, when Mother's Day messages were given. Mrs. Gear was soloist at evening meeting. The oldest mother present, Mrs. Reynolds, of Shepparton, was presented with a bouquet by the Endeavorers. Mr. and Mrs. Baker are away on a well-earned holiday.

Emerald.—At a business meeting on April 29 a board of officers was elected. Afternoon services are conducted in turn by Miss Daff and Mesdames H. Jackel, R. Berry and A. E. Legge. A working bee to improve surroundings was held on May 9. Bible school had average attendance of 30 for first six months since commencement.

Springvale.—Good meetings continue. Mr. Anderson gave splendid addresses on Mother's Day. At close of evening service one young lady decided for Christ. Youth offering was £2/2/-, 7/- coming from Sunday school. Presence and help of Mr. and Mrs. Stock, of Boort, and Mr. Daff, from Cheltenham, and others are appreciated.

Footscray.—On May 5, Mission Band held anniversary. Mrs. R. J. Sandells delivered an appreciated address. There were splendid attendances on May 10 for church anniversary. A. Hughes, J. Turner, J. E. Thomas and D. C. Ritchie were speakers. At close of evening service two young people confessed Christ, and a baptism followed.

Boort.—Anniversary services were conducted on May 10. Mr. Finger conducted morning and evening. Mr. Brown, Barraport Baptist minister, conducted children's service in afternoon, when prizes were presented. Bible school concert was held on May 11. The church has welcomed home from the Middle East Don Jones and Dudley Lany.

Warrnambool.—On May 3, addresses from J. Methven, of Prahran, were appreciated. Young People's Fellowship on May 4 gave a farewell social to Des. King. On May 10 A. M. Brehner, of Baptist church, addressed church at afternoon service to relieve Mr. Methven, sen., who had met with accident. Mrs. Methven, sen., is progressing well after her operation.

Fitzroy (Gore-st.).—Good meetings were held on May 10. Visitors were present in morning. A service for Mother's Day was conducted in evening. Many mothers were present and each received a gift. A bouquet was presented to Mrs. Evans and Mrs. Bateman, jun., oldest and youngest mothers present. Mr. Whiting's message was enjoyed. R. Shephard sang a solo.

Dandenong.—On May 3 Mr. Marshall addressed morning service. In afternoon Sunday school started anniversary services under baton of Bert Brown, when S. Neighbour spoke to the scholars. At evening service Mr. Murray was speaker. Meetings concluded on May 6, when Mr. Marshall spoke and distributed prizes. On May 10 Mr. Marshall's addresses were appropriate to Mother's Day, and at night the choir rendered special items.

Caulfield (Bambra-rd.).—Bible school anniversary continued on April 26 with C. H. Book and H. M. Clipstone as speakers. Senior scholars presented a special item at gospel service, and there was one confession. Social and prize-giving on April 30 was a happy time. Special Mother's Day service was held on May 10. Endeavorers distributed cards and flowers. Mrs. Ferris was soloist at evening service. One young woman was immersed.

Ballarat (Peel-st.).—Everything is proceeding satisfactorily. Within last two months two have accepted Christ and been baptised (Mr. Lewis and Sister McKenzie). A. Graham and T. Maxwell are the preachers. Attendance is well maintained, and there is steady increase in Sunday school. The men have been busy on Saturday afternoons asphaltting around the chapel. A large number of young people attend Sunday morning meetings. T. Maxwell is telling them the story of "Pilgrim's Progress." Mr. Graham gave an inspiring address on evening of May 3.

Brighton.—Youth Sunday meetings were well attended. W. R. Hibbert was morning speaker; A. B. Withers conducted gospel service. One young woman made her confession. Youth offering to date amounts to £52/10/-. Bible school work is enthusiastic, and attendances are maintained. 60 children are attending examination classes before and after Bible school.

Moreland.—All attendances are well maintained. Recent figures show that during last three months record offerings have been received through duplex system. Women's Mission Band despatched several parcels to boys serving in the forces, and received letters of thanks from many recipients. Fellowship of several men who have returned from overseas has been enjoyed, and word has been received that others have arrived safely in Australia.

Ballarat (York-st.)—On May 3 the S.S. anniversary was held, H. Edwards giving enjoyable illustrated addresses to the children. Bright singing was rendered by the children under leadership of N. Marshall. Mr. Carling received the home call at the age of 82. May 10, Youth Sunday, Mr. Huntsman, of Melbourne, gave a helpful exhortation. Mr. and Mrs. Theo. Edwards, of S.A., were present, and T. Edwards gave the gospel address. Young people assisted with solos, readings and choir items.

Essendon.—H. Hillbrick, of North Essendon, presided at morning meeting on May 10, when W. E. Jackel exhorted the church. Splendid meetings were held afternoon and evening, when Bible school and kindergarten held final anniversary services. The chapel was crowded, and J. E. Thomas and W. E. Jackel gave splendid addresses. A. W. Stevens was conductor, and thanks were extended to him for his services. Splendid offerings were received, and a happy time of fellowship enjoyed.

Balwyn.—Mr. McIlhagger was a welcome visitor on May 3, when he addressed the church. A youth tea which about 80 attended was enjoyed. W. R. Hibbert gave a message at tea and addressed evening congregation. A youth choir of over 30 sang appreciated numbers. There were two confessions of faith. May 10, Mother's Day, saw a very fine morning congregation, and among some visitors were Colin Orr, of Launceston, Tas. Two (husband and wife) were baptised at evening service.

Gardiner.—Youth Week concluded on May 3 with good meetings. T. Hagger exhorted the church and at a splendid meeting at night Ron-Graham, from the college, was speaker. Miss G. Schwartz was soloist. John Holmes was baptised. "China" was the topic at Mission Band on May 6, when Mr. Hagger was speaker. E. Buckmaster gave the address at prayer meeting. Reference was made to "Mother" on May 10. T. Hagger was speaker at both services, and at gospel meeting Mr. Woff, from Cheltenham, rendered two beautiful solos. Youth offering to date is £19/12/9.

Ballarat (Dawson-st.)—Speakers at Dawson-st. on April 26 were J. W. Embrey, of C.I.M., and W. W. Saunders; at Doveton-st., W. W. Saunders and W. H. Benson; at Mt. Clear, J. Price. On May 3 W. W. Saunders spoke at Dawson-st., C. Hill and W. H. Benson at Doveton-st., J. A. Wilkie at Mt. Clear. A delegation from Youth Department visited Ballarat on May 10, W. R. Hibbert and W. H. McCallum speaking at Dawson-st., F. Elliott and B. Huntsman at Doveton-st., L. Morris at Mt. Clear. About 80 were present for united youth rally at Dawson-st. after school. Soloists at evening service, Misses G. Brookes and F. Cowper and J. Morrison. Endeavorers conducted gaol service April 26 and sang in Base Hospital wards on April 30. School broadcast in "S.S. of the Air" over 3BA on April 26. A training class for young men which meets weekly was commenced by W. W. Saunders on April 28. Choir and C.E. broadcast in C.E. session over 3BA May 3. Mr. Saunders has been elected president of Ballarat C.E. Union. Men of Ballarat churches gathered for half-yearly rally at Dawson-st. May 7. A splendid address on

"The Greatest Dictator" was given by A. G. Elliott, of W.A., now a pilot officer in R.A.A.F. camp, Ballarat. Gladys Wheaton by transfer from Kaniva, B. Holloway and J. Spurs by faith and obedience, were welcomed into fellowship May 10.

WHAT SHALL WE SAY THEN?
(Rom. 6: 1)

Shall Christians continue in sin
That mercy and grace may abound?
If life be implanted within,
Shall death in the service be found?

Now under dominion of grace,
Redeemed from the curse of the law,
Shall they to temptation give place,
Or from their high calling withdraw?

For ever rejected the thought!
From sin and its penalty freed,
May I by his Spirit be taught
Whose service is freedom indeed

—William Wileman.

The Keswick Convention in Print

Wartime conditions preventing the holding of the annual Keswick Convention in England in 1941, this volume was issued, presenting in print the messages prepared for the Convention.

Contributors include: Prebendary W. Wilson Cash, J. Russell Howden, E. L. Langston, John MacBeath, Hugh A. Evan Hopkins.

Addresses grouped under five headings: Introductory, Conviction and Confession of Sin, Surrender, Fulness of the Spirit, Keswick and Consecrated Service; also Bible Readings by W. Graham Scroggie, D.D.

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A gift that is rare and true,
A gift of a loving son and brother;
Like the one we had in you.

—Inserted by his loving mother, sister and brother Ivy and Wally.

MORPHEIT.—In loving memory of our dear nephew, Arthur George, accidentally killed May 17, 1934.

A thought for to-day,
A memory for ever,
Of happy days we spent together.

—Inserted by W. H. and M. A. Perkins, Bendigo.

COMING EVENTS

MAY 20 (Wednesday).—Members of the Victorian General Doreas will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters interested in the work are invited to attend.

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11 a.m., Mr. A. W. Stephenson, M.A., President of Conference.

3 p.m., Back to Bible School.
5 p.m., Reunion Fellowship Tea.
7 p.m., Mr. J. Ernest Allan.

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Indian Boys Express Their Faith

AFTER a week of serious thought and prayer over India's serious war situation, I went to the Christian Endeavor Society at the Boys' Home. There were two addresses by the boys on the programme. Afterwards others were asked if they would like to make any remarks. Two others promptly responded. How I wish I had been prepared to take notes! It seemed as if all the questions over which I had been pondering during the week were touched upon. These are some of the opinions expressed.

The seriousness of the war situation was explained, and then the subject of faith under this difficult situation was discussed. One lad said that if we should be called upon to give our lives for our faith in Jesus Christ that was no more than was fair, for did not Christ die for us? He encouraged the lads to live true, courageous lives, knowing that God sees and cares; then called upon all to repeat the 23rd Psalm and went on to explain it in the light of this week's cares. When he came to the verse, "Thou preparest a table before me in the presence of mine enemies," he explained that even if money ceased to come from Australia and they did not know where their food would come from, God would give them all the food they required even in the presence of the Japanese. Oil for their hair was not necessary, but even their extras would be provided, so why be afraid of suffering, for God was surely the faithful Shepherd guarding his sheep.

Another lad said the command to preach and baptise was given in Matthew and Mark, and if the missionaries have to go then this command will have to be obeyed, and it will be up to them to be prepared to carry on the work of teaching the gospel in face of opposition. He then went on to tell the lads that the Christian church prospered and grew, and thousands became Christians during the days when all the world was against the church.

The lads are only lads, and to talk at Endeavor gives them a chance at oratory when nobody can get up and contradict. It is good for them, but last night the spirit of the meeting was different from the usual weekly meeting. The boys were talking from their hearts. Perhaps some had been bewildered and perplexed with the nearness of the war zone. Perhaps they had talked in small groups all the week, and with their usual directness had gone straight to the only sure refuge and were expressing their trust in God. Surely he was there with them; he heard and he will strengthen them spiritually for their longing for him.

The feeling was rather tense, and I thought before the little lads went to bed, possibly wondering when they would be called upon to face all these unknown dangers the bigger ones were talking about, I had better give them a little immediate comfort, so told them not to worry but to be true, to live every day (in the usual way—lessons, etc.) for Jesus, and he would care and provide for them.

I came home as the boys were going to bed, but one lad of twelve followed me, and he said, "I have come to tell you that I broke one of your rules to-day, and it would be well if you punished me. I didn't do anything wrong, although I started out to do something. Nobody knows, but if you punish me I will feel better." He was immediately forgiven, for his fault was nothing at all to be distressed about, and he went off to bed happier. Evidently the call to live worthily was not lost on these lads, and if the spirit of that meeting remains with them our lives here have not been in vain.—Edna Vawser.

ABOUT FINANCES

THE serious decline in our finances September-December has not only been checked, but the generous giving of the brotherhood has now made the position slightly in advance of

last year. To all who responded to the call we tender our grateful thanks. Income for general funds during the two months amounted to approximately £942. We still need £820 during the next two months to bring our income to last year's total at the end of June. We have had enquiries concerning our present needs. Some have wondered whether the need would be so great in the coming months. Under the present abnormal conditions, it is apparent that our requirements can hardly be less than in normal years. Extra money had to be found to evacuate our island nurses, our requirements for China have to be allowed for, and the Indian budget has called for average spending. The committee in India have also made it clear that the present budget only covers normal needs and could not meet a sudden emergency. Our call therefore to the brotherhood is for even increased giving so that any special emergencies might be met as they appear. The State Foreign Mission Committees are now planning for the annual offering. Full information regarding the offering will appear in due course. Remember, annual offering date is Sunday, July 5. Be prepared. Prepare now.

MISS H. WILTSHIRE FOR AFRICA

MISS WILTSHIRE has informed the Board that she has received word from the directors of the "Regions Beyond" Mission, stating that her application to the mission has been approved, and her proposed marriage to Mr. Frank Manning sanctioned. The marriage will take place on her arrival in the Congo. It is difficult to say when Miss Wiltshire will leave India, but she will take the first opportunity to leave for Africa. We are sure the prayers of the brotherhood will follow her as she undertakes new duties and responsibilities. Her loss to India will be great, for under present conditions neither Miss Caldicott nor Mr. and Mrs. C. G. V. Thomas can return to the Indian field.

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

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A United Church for a World Task

(Continued from page 219)

How can it claim to bridge the divisions in human society—divisions between Greek and barbarian, bond and free, black and white, Aryan and non-Aryan, employer and employed—if when men are drawn into it they find that another division has been added to the old ones—a division of Catholic from Evangelical, of Episcopalian from Presbyterian or Independent and so on. A church divided in its manifestation to the world cannot render its due service to God or to man, and for the impotence which our sin has brought upon the church through divisions in its outward aspect we should be covered with shame and driven to repentance. Our divisions obscure our witness to the one gospel.

It is the church's world task to proclaim that gospel and, constrained by the love of Christ, to press its invitation upon all. She cannot avoid that task and remain the church. And the world answers: Have you found that fellowship yourselves? Why do your voices sound so various? When we pass from words to action, to what are you calling us? Is it to one family, gathered round one holy table, where your Lord himself is the host who welcomes all his guests? You know that it is not so. When we answer your united call, we have to choose for ourselves to which table we will go, for you are yourselves divided in your act of deepest fellowship, and by your own traditions hinder us from a unity which we are ready to enjoy. It is difficult for us to find an honest answer to that retort.

The further we extend our divisions in the world, the more condemning this retort becomes. Pearl Buck, in her book, "Fighting Angel," which is the biography of her father, for many years a missionary in China, has this seething passage:

"There has been much talk of political spheres of influence, of Japan and Germany and England and France dividing China into areas for trade and power. But the missionaries divided China too. Certain provinces, certain areas, were allotted to certain denominations for propaganda, and there was supposed to be no overstepping."

Notice that word "supposed," for the negotiated allocations of territorial evangelisation were not always observed. Through her divisions, the church has been manoeuvred into acting like people of the world rather than children of God; and sometimes has fallen below the level of the average man of the world, in not always keeping her word!

It is no wonder that Bishop Azariah said as far back as 1927: "Unity may be theoretically a desirable ideal in Europe and America, but it is vital to the life of the church in the mission field. The divisions of Christendom may be a source of weakness in Christian countries, but in non-Christian lands they are a sin and a scandal."

As far back as 1929 I was in the habit of drawing attention to an interesting parenthesis in Dr. Glover's preface to his book on Paul. Acknowledging his indebtedness to those who helped in the publication of the book, he mentions his own daughter, and says, "It has been well said that the Latin for 'modern daughter' is 'in loco parentis.'" My remark used to be, and I transcribe it from the printed report of September, 1929: "One is inclined to think—perhaps the wish is father to the thought—that these daughter churches (mission field) will be to us 'in loco parentis' in the matter of Christian unity."

Well, they have achieved something, but I am afraid that our divisions at home have rendered largely nugatory so much of the aspiration and effort of these daughter churches towards unity. It is extremely difficult to have unity on the circumference, if there is not unity at the centre. In the outreach of the church's world task, her divisions have

proved a stumbling-block and have done much to frustrate the efforts of those on the field to remove the stumbling-block.

The final question I have to raise on this occasion is this: Along what path shall we approach this burning question of Christian unity? I believe that we have to take the way of the unity that already exists.

The "una sancta" is a blessed and an abiding fact. Let me paraphrase Archbishop Temple once more. The unity of the church, on which our faith and hope is set, is grounded in the unity of God and the uniqueness of his redeeming act in Jesus Christ. The "one body and one spirit" correspond to the "one God and Father of all." The unity of the church of God is a perpetual fact; our task is not to create it but to exhibit it. Where Christ is in men's hearts, there is the church; where his Spirit is active, there is his body. The church is not an association of men, each of whom has chosen Christ as his Lord; it is a fellowship of men, each of whom Christ has united with himself. The Christian faith and life are not a discovery or invention of men; they are the gift of God. Our unity in dependence for our faith upon the unique act of the one God is a perpetual and unalterable fact. If we are Christians, that is due to the activity of the Holy Spirit; and because he is one, those in whom he is active are one fellowship in him—"the fellowship of the Holy Spirit."

There is no human heart, however, possessed wholly and utterly by the Holy Spirit. Our surrender is not absolute; our allegiance not complete. Hence in the church, in its historical form and outward manifestation, the various forms of human self-will, blindness and sloth are also characteristic of those who by the activity of the Spirit are united to Christ. It is as though a lantern were covered with a dark veil. It is truly a lantern, because the light burns in it; yet the world sees the light but dimly and may be more conscious of the veil that hides it than of the flame which is its source. So the world may see the divisions which sin has caused more clearly than the unity which endures in spite of them.

We of the church, however, must not allow our divisions to blind us to our essential unity. The "una sancta" is a blessed and an abiding fact. The fellowship of the church is a fellowship in which we are being saved out of all forms of self-love into a Christ-like love, by the endless might and wisdom of the divine Love. This love, being the final dissolution of opposition between God's truth without and man's thoughts within, between God's will without and man's purposes within, assures the perfect union of all who are being saved into it. Then we may be able to achieve outward union, not as a substitute for the inward unity, but as its vehicle and expression.



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"Remember Who You Are"

(Acts 27: 23)

THE mother of Roland Hayes, the American
singer, was incessantly saying to him in
his lowly boyhood, and on into the years of
fame, "Roland, remember who you are!" "As
long as I live," he declares, "I shall hear her
say it, and I shall listen and obey."

Self-respect is not vanity, or pride, or selfish-
ness; it has nothing to do with pedigree, rank,
wealth or clothes. It is a sense of personal
dignity which will not permit us to do base
things, to "let ourselves down" and so lose
caste in our own eyes. We are not just clods
of earth, mere machines, or sheer animals, but
men and women, sons and daughters of God.

Joseph remembered in the house of tempta-
tion: "My master hath committed all that he
hath to my hand, neither hath he kept any-
thing from me but thee, because thou art his
wife: how then can I do this great wickedness
and sin against God?" Nehemiah remembered
at the threatened post of duty: "Should such a
man as I flee? . . . I will not go!"

The prodigal remembered in the day of re-
pentance. He came to himself and said, "I will
arise and go to my father!" and he arose and
went.—G. J. Andrews.

THOUGHT

Love simple speech as much as you
hate shallow thinking.

—Dr. W. R. Maltby.

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