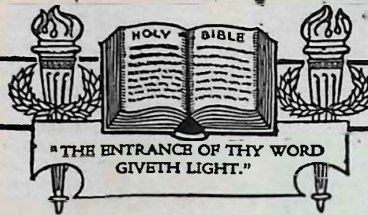


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When the Poor are Rich

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. 5: 3.

LEO TOLSTOI lived when the volcanic rumblings of the social order were disturbing the peace of those who loved the old order of Russia. He sympathised with the poor, and he desired to elevate the status of the struggling laborer by pointing to the advantages of poverty.

I.

It seems strange that a friend of the poor could find anything in poverty to praise. "We make the word poverty a synonym for calamity," he wrote, "but it is in truth a source of happiness, and however much we may regard it as a calamity, it remains a source of happiness still." He proceeded to show that a poor man was hungry three times a day. He slept at night, and did not pass hours tossing upon his pillow. He was not afraid of losing anything, for he had nothing to lose. Because men believed that poverty was an evil, they tried to avoid it. Striving to accumulate riches, they made martyrs of themselves to gain some extra material advantage in the world. So the happiness of poverty was exchanged for the sorrows of trying to get rich. Poverty has led to happiness in work, for a poor man must work. The joy of fellowship for the poor was almost limitless; for while the rich moved in their own narrow groove, the masses, being poor, enjoyed friendship in an increasing circle. The common bond of poverty opened door after door, and the friendships thus gained have proved to be more precious than the gaudy gifts that money buys.

In all that Tolstoi has written concerning poverty, we do find a golden strand of truth; but does it cover all the truth?

Charles Lamb, in his essay, "Old China," related how Mary Lamb, his sister, had reminded him that life had been more enjoyable for them when they were poor. Prosperity had, somehow, dulled the edge of their happiness. What excitement had come into their home when they had finally saved enough money to

purchase some book from a secondhand shop! The work of repairing the pages of the old folio added to their excitement. How different it was now that they had become rich—rich enough to buy an old china teaset. This last purchase had not added much to life. Somehow or other the prizes of riches could not compensate for the loss of the pleasures of poverty.

II.

People can get sentimental over almost anything, and we may be so overruled by feeling that we may think that in poverty itself there is virtue. When we turn to the scriptures we do read in Luke's record that Jesus said, "Blessed be ye poor, for yours is the kingdom of God. It is an arresting statement. But while it is a fact that the ethical teachings of Jesus are revolutionary, and are apparently contrary to the normal expectations of the way of life, we ought not to be misled by a superficial interpretation of the Master's principles. Did Jesus declare that all instances of poverty are virtuous?

It is obvious, after a moment's reflection, that poverty is often due to the way in which men live. It may be the consequence of laziness, drunkenness, gambling, or some other sinful way of life. Could poverty arising from such grounds be justly considered a blessing? On the other hand, men and women may choose the road of poverty rather than embark upon some venture involving dishonesty or immorality. Others may renounce riches and the way of the world to undertake the tasks of the kingdom of God. The poverty of the saint grows out of the noble spirit that is dedicated to the cause of the kingdom of heaven.

We believe that the poverty which is full of blessing and concerning which Christ spoke is that arising from the life of one who hungers and thirsts after righteousness. Therefore it is not the poverty of evil, but the poverty of righteousness that is full of blessing.

III.

Matthew recorded the fuller statement of the beatitude. We read in the first

gospel, "Blessed are the poor in spirit." Thus, when poverty is related to the life of the spirit, it can be full of blessings.

The disciples of Jesus had renounced everything to follow their Lord. They shared in the material poverty of the Master. They were like Moses in that they also chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt" (Heb. 11: 25, 26).

The blessings of the poverty resulting from a decision to seek first the kingdom of God are numerous. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." The blessings include material, as well as spiritual, gifts. Those who renounce the dominion of the world and seek first the kingdom of God are provided with the necessities of life, and in addition, become heirs of the eternal riches of the kingdom of God. So, paradoxically, those who become poor become rich.

IV.

Paul was poor, he labored with his hands at tent-making, yet, nevertheless, out of the riches of his spirit he contributed much to the wealth of the church and the world. John Bunyan was poor. He was deprived of freedom by the four walls of a prison, but out of the blessings of his poverty for righteousness he produced books that have enriched millions of lives.

The blessings of poverty are not for those who are poor because of their evil ways, but for the poor in spirit: the poverty that arises from righteousness.

If we seek the original meaning of the word that Jesus used, when he said, "Blessed are the poor," we shall find that it is related to begging. The beggar begs because he is poor. Perhaps we may translate the beatitude, "Blessed are the beggars." Not the beggars who ask for material bread, but those who seek and beg for the riches of the kingdom of heaven. So those who realise their spiritual poverty and beg for the wealth of the kingdom will be blessed, because they will be heirs of the kingdom of God.

The Work of Salvation

"Work out your own salvation."—Phil. 2: 12

A. B. Withers

"HAVE all the workers of iniquity no knowledge?" God accusingly asks; but as there is the man whose works are evil, so is there the man whose works are "made manifest, that they have been wrought in God." As there are the workers of iniquity, so are there God's fellow-workers, those who are workers together with him, whose work is the work of salvation.

The Gift of God

The work of salvation is first the work of God. Salvation is the gift of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." "For by grace have ye been saved through faith; and that not of yourselves: it is the gift of God: not of works, that no man should glory. For ye are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them." The gift is God's. "But when the kindness of God our Saviour, and His love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit." Salvation, Jesus said, was of the Jews, but he said it not taking it from God. It is the work of God. "By grace." "According to his mercy."

There is a work, which is the work of God, and which is to believe. "This is the work of God, that ye believe on him whom he hath sent." It is in this that salvation is, and salvation is the work of God. The work of God for us is to believe.

The Work of Ministering

"Work out your own salvation." Salvation is the work of God. "He saved us,"—"God our Saviour." "But," Paul can say, "when it was the good pleasure of God who separated me . . . and called me through his grace to reveal his Son in me, that I might preach him." It is the good pleasure of God to call a man to preach, and it is through preaching that God saves. "For seeing that in the wisdom of God the world through its wisdom knew not God, it was God's good pleasure through the foolishness of preaching to save them that believe." "Go ye therefore and make disciples of all the nations"—"preach the gospel to the whole creation." "And the Spirit said unto Philip, Go near, and join thyself to this chariot . . . And Philip opened his mouth, and beginning from this scripture, preached unto him Jesus." "Whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him whom they have not heard? and how shall they hear without a preacher?" Men must hear to be saved, and they hear with a preacher.

So there is the work of ministering, various as the manifold grace of God with its gifts unto men. "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ."

The Mind of Christ

"Now to him that worketh, the reward is not reckoned as of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness." We are not saved of ourselves. "To him that worketh not, but believeth." "Not of yourselves: it

is the gift of God." But there is the working out of salvation. "So then, my beloved, even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." Men are given for perfecting and ministering and building up; some apostles and some prophets. There is still the need to work out salvation.

The work of ministering is according to a gift of Christ, but salvation is worked out. It is a work for the believer.

The apostle sees yet greater need in his absence for the working out of salvation. The work of Christ had taken him from them. They must work out their own salvation. They had to do that, but "even as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling." They had not him, and it was a delicate work, but it was the work of God. "For it is God which worketh in you both to will and to work, for his good pleasure." It was their work in that it was given them to do. It was the work of God in that he saved them and worked in them both to will and to work.

Salvation is given to us to work out. It is something to achieve, something to bring about, given to us to do this. The preciousness is ours—the preciousness of Christ, elect and precious; the preciousness which is theirs who believe in him. This is the beauty of the Lord to be upon us, the work of our hands for God to establish. We are workers in salvation, craftsmen of the soul.

And the work of salvation is a matter of the mind of Christ " . . . that ye be of the same mind, having the same love, being of one accord, of one mind. . . . Have this mind in you, which was also in Christ Jesus, who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself. . . . So then . . . work out your own salvation." With the mind of Christ, sameness of mind in being of no reputation, is salvation to be worked out. Christ humbled himself to become obedient unto the death of the cross, and God highly exalted him and gave him a name above every name for him to be confessed as Lord. So with the mind which was in him is salvation to be worked out. The way of salvation, in the working out of salvation, is the mind of Christ.

God Wills

LIKE thunder from unclouded skies,
L Wonders and signs may multiply;
But things that God has willed to be,
Are in our lives for all to see.

The sign of God is on your heart,
A pledge beyond earth's power to part;
Your portion of that perfect whole,
That comes at last to loving soul.

The soul of man comes forth from God,
He sometimes dreams of bright red gold;
While riches of eternal grace,
Are there to greet him face to face.

For which of you by taking thought,
Can add one cubit to his height;
Or turn the tide that floods your heart,
With living streams of his dear love.

—A. A. Kemp.

"What is Truth?"

A. B. McDiarmid, M.A.

WITH the above question Pontius Pilate cynically recalled all the best efforts that had been exerted by generations of sincere thinkers in an endeavor to arrive at ultimate truth. They left their conclusions as a legacy to succeeding generations, but apparently Pilate was not impressed by them. That, of course, is no reflection on Plato, Aristotle, Socrates, Heraclitus, Pythagoras, and the rest of them; it is a patent fact of history that Roman governors did not get their jobs from their thinking powers.

All honor to those great men who wrestled with the problem of truth as a *principle*; it is a pity that their writings do not commend themselves to a wider constituency of readers. Too many of the more practical turn of mind are cynical of these fruits of contemplation, and the modern cultural tone is poorer because of it. However, if truth had been for ever left in the realm of a *principle*, our chances of possessing it might have been slender. But, truth as a *principle* was put in human flesh and became a *person*. God accomplished this transition in his Son, who is "the Way, the Truth and the Life."

What a number of eternal principles were made flesh in Jesus! What a number of problems were solved in Jesus! What a boon to the world was this incarnation of truth! No person need err any more in his knowledge of the truth. Jesus is the Logos—the human word of Truth. Truth is not different from what it was; but whereas it was a *principle*, now it is a *person*. This is a concession that God has made, not only to the simple person, but also to the clever person. To accept truth now we must accept a person.

Had the sincere old pagan philosophers been permitted to return from their tombs and see and hear Jesus, they would have said without restraint or question, "He is right and we are wrong, God forgive us. We did our best with the light we had." Jesus proved the "missing link" to all philosophies of past ages. He was the clear blueprint from the hand of the Master-builder by which to reconstruct the world. He was calculated to revolutionise every department of life the world over (Matt. 28: 19, 20).

The science of logic was devised as a system of reasoning with which to arrive at truth, and one of its criteria is that truth must always be consistent; it must never contradict itself. All the logic in the world cannot find a contradictory element in Jesus. All the loose ends of the thinking of past ages concerning truth and all the frayed strands of our own conceptions must be spliced into the person of Jesus. Thus we find Jesus drawing the attention of the Jews to himself and saying, "Ye shall know the truth, and the truth shall make you free" (John 8: 32).

It is possible of course to live without due regard for the truth, but the person who congratulates himself for getting around the principle and person of truth is living in a fool's paradise. The fact must not be forgotten that truth is *eternal*, and it will be standing there to judge us after the curtain drops on the scene of time.

To return again to Pilate. He was cynical and despairing in his attitude toward the *principle* of truth, but he had to admit that he found no fault in the *person* of truth. Amen, Pilate!

The Puzzled Patriot Asks "Why?"

G. J. Andrews

HERE is a familiar, modern question. It would be difficult to find a person who has not been thus puzzled and disturbed at the increasing seriousness of the situation for the British Commonwealth of Nations. Think of Norway, of the collapse of France, of the prolonged brutal assault on England, of the threat to Egypt, the storm in the Indies and the Pacific. "If the Lord be with us, why then is all this befallen us?"

Really this is an ancient question, coming out of those very records, which are meant to be "a lamp unto our feet and a light unto our path."

I.

What is this biblical story of

Gideon, the Puzzled Patriot,

with a heart full of questions which so strikingly resemble our questions?

Of course Gideon's land was in an infinitely worse plight than our own, for Israel was almost completely at the mercy of the ruthless Midianites. But we must see Gideon first in his national setting. The story begins with an explanation, thus: "The children of Israel did evil in the sight of the Lord: and the Lord delivered them into the hand of Midian seven years." They were compelled to hide in dens and caves, and otherwise protect themselves with strongholds from a brutal enemy's plundering raids. The Amalekites took opportunity also to add to Israel's unhappy lot. Then their extremities evoked the people's cries to God, who made reply in the message of a prophet. They were reminded of past signs of God's promotion and deliverance, there were reiterations that the Lord was their God, but they were convicted also of their disobedience of God. "I am the Lord your God, but ye have not obeyed my voice."

In such circumstances we see the earnest but distressed Gideon doing his best in a hiding-place to thresh some corn. He is confronted by an unusual messenger, who says most challengingly: "The Lord is with thee, thou mighty man of valor." That could have been a platitude, but it was spoken as a truth compelling Gideon to give vent to the perplexities of his heart: "If the Lord be with us, why then is all this befallen us? and where be all his miracles which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites" (Judges 6: 11-13).

Then this is the impressive fact, Gideon was given, not an answer, but a call to action, "Go in this, thy might, and thou shalt save Israel!" and to his eternal credit Gideon responded. When he was about to get grousing, he was called of God to get going, so Gideon became a deliverer and has his name on the scroll of everlasting honor, with those "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valliant in fight, turned to flight the armies of the aliens."

II.

What may we learn from Gideon's story as to the essential steps in a patriot's progress? What guidance can we get for our path today?

Firstly and surely this,

Get Rid of Life's Crippling "If."

"If the Lord be with us," "If now I have found grace in thy sight," "If thou wilt save Israel by mine hand." If! If! If! There is a

repetition of it in the first part of the story, but as Gideon got going in responsive faith, he got rid of his strangling uncertainties. His religious ways and means were according to a pre-Christian era, but it is his spirit and intention which we must discern. Treating the call, by faith, as God's call, he began to give God sacrificial honor, to consult God, and to act heroically against the sway of God-substitutes and idols. When he dared to smash in the dark of night the god-statue in his town, he both demonstrated its shame and helplessness, and broke Baal's spell over many hearts. The more he prayed about God's plan of deliverance, the clearer became his path of duty: "The Spirit of the Lord came upon Gideon, and he blew a trumpet," and the people were gathered after him. His confidence was splendidly contagious.

The getting rid of that paralyzing "if" is Christ's urgent call. He challenges our wretched "ifs" with his own tremendous "if." "If any man will do his will, he shall know of the doctrine, whether it be of God."

III.

The second necessity is that we

Get Right as to Life's Moral Minorities,

advancing beyond that stage where men see nothing but relative numbers. For Gideon at the first, victory was a matter of so many in the attack and so many on the defensive, which is only right so far as it goes. How strangely God had Gideon reduce his army, eliminating the many whose courage was short-lived as well as those who were already scared. Then at the waterbrook there was a further discrimination between those who abandoned themselves to their drinking and those who, while satisfying their thirst, were ever on the alert. The scared and undevoted are apt to become a grave liability at the crucial moment. Numbers are important, but morale matters mightily. God's moral minorities are always significant, hence the reduction of Gideon's thousands to hundreds.

It would be utter sin and folly if we should be dismayed, because we may not witness a huge Christian majority in the land to-day. The number of the Lord's people is doubtless

far greater than we know, but let us hear and heed Christ's challenge once more. "Ye are the salt of the earth! Ye are the light of the world! Ye are my witnesses!" It is our part to believe in the significance and far-reaching potencies of even a minority with God.

IV.

The third essential may be stated thus:

Get Really Wise to the Enemy.

We have, of course, our elements of strength, but also places of weakness and periodic fears. It would be foolish to suppose, however, that the mightiest adversary had no weak places and was absolutely without points of fear. Just how and where to adjust our strength against the enemy's weakness, just when to match our courage against his fears, is probably beyond us, but it is not beyond God. In this respect Gideon had a thrilling experience. On the eve of battle he was aware of divine prompting to venture with a trusted comrade, to the edge of the Midianite encampment. There in the quietness of night, in hiding, he overheard the soldiers at their yarn-telling. One man related a curious dream which was received as an ill-omen. "This is nothing else save the sword of Gideon; for into his hand hath God delivered Midian." So did Gideon get hold of a great guiding principle upon which to base his battle. By curious means of trumpets and torches, crashing water-pots and a mighty shout—"The sword of the Lord, and of Gideon!"—this warrior of faith routed the enemy through a play upon fear.

The precise movements and tactics of Gideon may have little or no significance to-day. What does concern us is that God can make his people wise to meet their adversaries. Said the apostle of Christ, "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not," adding also, "The wisdom that is from above is first pure, then peaceable." Was it not in anticipation of terrible days that this specific promise was made by the Master himself?—"I will give you a mouth and wisdom which all your adversaries shall not be able to gainsay nor resist."

That we conquer our enemies is not enough, and the Lord God would assuredly make us "more than conquerors," through the Christ of love. This, then, is Gideon's call, "When you're apt to get grousing, get going in the strength of the Lord!"

Great Britain's Leaders

Dr. Cosmo Lang

THE Archbishop of Canterbury, Dr. Lang, has announced his intention of resigning in April from his high position. He is 77 years of age, and has decided to retire. Believing that the task of reconstruction in the church and the state after the war will need the vigorous leadership of younger men, he is stepping down to open up the way for a younger man.

Dr. Lang gave a fine lead toward the better order by presiding over the Malvern Conference. His talks over the air have been very helpful and penetrating. "Dr. Lang entered the church in 1890. Queen Victoria heard of his outstanding abilities, and after hearing him preach appointed him to be one of her chaplains. At the age of 45 he was made Archbishop of York."

After the retirement of Dr. Davidson in 1928, he was appointed Archbishop of Canterbury.

Winston Churchill

The British Prime Minister, Mr. Churchill, has again demonstrated his amazing powers

of leadership by proceeding to America at the time when the firm support of the New World was needed.

His apt, stirring addresses and his unique tie with America through his mother have combined to gain great support for the cause of democracy.

Mr. Churchill is not afraid to let the world know of his belief in God. The part he played in the Christmas service at Washington on Christmas eve was characteristic of the simplicity of this great statesman.

More than ever the empire is looking to him for leadership. With his knowledge of essential facts and the decisions of grand strategy made by the council of leaders, he is in a position to speak with authority on the problems that perplex us at this time. It is not always possible to give the news for which people clamor. Patience and action will aid our cause, since we know that decisions have been made to meet the situation in the Pacific.

He that loveth little prayeth little; he that loveth much prayeth much.—Augustine.

Notes on Current Topics

"The Trimmings"

IF proof were required that a strong plea for a scriptural faith is still a necessity, that might be found in the following extract from a letter in the "Christian World" relating to the proposed Free Church Union in Britain:

"Who wants uniformity anyway? Who wants all the flowers in the garden to be of one color, texture or shape? Surely a common platform of basic Christian principles can be arrived at by the leaders of the respective denominations, e.g.:

God as the Creator and Ruler of the universe,

Jesus Christ as the Revealer of God and his way and purpose, by example and precepts,

The Holy Spirit as the indwelling force for the Christian life and communion with God.

"Never mind about the 'trimmings'; let the churches proclaim with united voice to the world the good news of salvation, leaving the individual to attach himself to the section of the church that most appeals to him."

The basic principles regarding the Godhead set forth by the writer are indeed of superlative importance. But is he justified in suggesting that these are sufficient for a platform of unity, or that all other things may be dismissed as "trimmings." The idea is absurd. A man might declare acceptance of the three principles enunciated and yet deny the divinity of our Lord or the necessity and efficacy of his atoning death for our sins. The Gospel as preached by the apostles whether relating to God's provision of salvation or the appointed means for man's acceptance of the salvation provided are alike ignored in the above. There can be no Christian union in which these things are neglected or dismissed as "trimmings."

A Secure Soul Shelter

H. J. Patterson, M.A.

In thee do I take refuge. I have set the Lord always before me; because he is at my right hand I shall not be moved.—Psa. 16: 1, 8.

SOME folk are soon moved to action by some threatening danger to the body. We have heard of quite a number of folk who, within the last few weeks, are very concerned about air raid shelters. These bodies of ours need some protection from a possible air raid of the enemy. Without discussing the wisdom or otherwise of such action, is there not a far greater need for the protection of the soul? This body of mine, at best, will only survive a few more decades. What of the soul, the spirit that inhabits that tenement of clay? The tabernacle of the flesh, even if it be blasted to bits, does not carry with it the spirit of a man. With the death of the flesh comes the release of the spirit. But for what? I am not suggesting that we pay no attention to the protection of the body, but that we be more concerned with that which is more important.

Tests of a Good Soul Shelter

We want to save our souls, and should therefore have a good shelter. If we would not be panic-stricken there must be some sense of security in the shelter. In the second place, when death stalks abroad, it must protect us, and thirdly, it should be a shelter in conformity with the directions of the authorities; that is, in keeping with God's Word.

Some folk are hiding in a dugout of fancied security, even their own goodness and re-

"I Have a Feeling"

THE railway carriage was full, and the tedium of the journey was relieved by a conversation on the new developments of the war in the Pacific and the probability of raids on Australia or an invasion. One lady, solemnly and with imagined force, assured the company that she had no fear. I awaited her announcement of the reason of this—say, her sure confidence in God or a least in the final triumph of our righteous cause. Instead, she declared a freedom from anxiety, "for," she said, "I have a feeling that the Japanese will never reach Australia." It would have been useless to try to convince her that that feeling had nothing to do with the settlement of the question.

Frequently we have heard preachers express a "feeling" regarding matters of biblical teaching. A feeling cannot decide between rival interpretations. Where there is clear revelation, we dare not for feeling's sake put aside the plain word of God. One man feels that obedience is unnecessary in his case; another feels that God is too loving and kind to condemn any sinner to punishment and exclude from heaven. Sometimes we hear of readers or preachers who have a feeling that some of the statements attributed to Christ in the Gospels were never made by him. Of the travelling lady and her feeling regarding the Japanese, and the feelings of Bible readers or preachers alike, we may say that they have no value or force. One might as well say he had a feeling that there is no such place as Singapore, that William the Conqueror never existed, or that the moon is made of green cheese. We should make good use of both reason and revelation. Neither is to be put aside because of alleged feelings.

A. P. Main

spectability. But these should be challenged as to their goodness. "There is none good but one, that is God." That, alongside of the text, "The wages of sin is death," shows how insecure is such a shelter.

There are some hiding behind God's mercy and love. But God is just, and rules and reigns over us and ordains certain laws. Knowing that we have sinned, we shall not feel secure in this so-called shelter. God cannot save in spite of sin, selfishness and disobedience, and in rejection of true shelter, Christ.

A Real Shelter

You, my people in Christ, do not trust in material things for the safety of the soul. Like the Psalmist, you take refuge in God. Because he is near you, even at your right hand, you will not be moved. In the stress of battle, under the strain of things as they are, you nevertheless feel secure. "Though I walk through the valley of the shadow of death, I will fear no evil." In boyhood's days I remember a cyclone. It had been a stifling hot day. In the late afternoon the storm which had threatened broke with terrible fury. It became black as night. A chimney was blown down and a verandah wrecked. Sheets of galvanised iron were torn off sheds and carried great distances. But it was in the storm that my mother gathered her children, and in the most secure room of the house we sheltered. We had a sense of security because in her presence. I am under the protection of God. "There is now no condemnation to them that are in Christ Jesus," I accept his protection. I am safe.

The Home Circle

J. C. F. Pittman

PASS ON THE WORD

AS fiery cross from clan to clan
Passed swift and sure from man to man,
Pass on the Word!

The Word from ages past received,
The Word that ages past believed,
Pass on the Word!

The Word that tells of duty clear,
The Word that tells of death so near,
Pass on the Word!

In London slum, in opium den,
On mountain side, on sea, or fen
When fortune's wheel turns high, turns low,
In sickness' ebb, in life's full flow,
Pass on the Word!

Take up the message, pass it on
To others as life's course is run,
Run straight, run sure, and never cast
The call aside, while life shall last,
Pass on the Word!

—Selected.

A GREAT SCULPTOR

JOHN BACON was an eminent English sculptor. Hundreds of thousands who have visited Westminster Abbey have gazed with admiration upon the fruits of his artistic skill, in the famous monument of Lord Chatham; his name and honor have been celebrated by the poet Cowper, who says of him that he

"Gives more than female beauty to a stone,
And Chatham's eloquence to marble lips."

John Bacon lived and died in the faith of the Christian religion, and wishing to speak his testimony for Christ even in death, he ordered that the following inscription should be written on his tablet: "What I was as an artist seemed to be of some importance while I lived; but what I really was as a believer in Christ Jesus is the only thing of importance to me now."—Selected.

ENDED WELL

"How was your speech received last night?"
"Well, when I sat down, they said it was the best thing that I ever did."

The Family Altar

TOPIC.—GOING FURTHER THAN EXPECTED

- Jan. 26—Matthew 6: 9-21.
- " 27—1 Corinthians 13.
- " 28—Galatians 6: 1-10.
- " 29—Ephesians 4: 25-32.
- " 30—Colossians 3: 1-15.
- " 31—Colossians 4: 1-12.
- Feb. 1—Isaiah 61; Matthew 5: 21-32.

THE underlying thought of all the thousands of "second mile" sermons is that we must be prepared to go further than the law requires or men expect. "What do ye more than others?" said Jesus to his disciples, knowing that the tendency is for men to be content with paying their debts, refraining from doing evil, etc. He desires his followers to be better than the best worldlings. He would have them go further than non-professors. And here, as in all else, Jesus is an embodiment of his own teaching, for he walked not only the second mile, but the whole of the sorrowful way which led to Calvary.

Our Young People

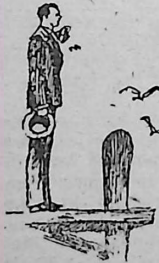
W. R. Hibburt

ENTERTAINING OUR SOLDIERS

CHURCH work along usual lines is always difficult in wartime. Numbers are sadly depleted. Many church men enlist for active service. Young men and women occupying key positions in youth activities respond to the call for national service of various kinds. All of this limits the church's ordinary work. Yet these very conditions bring to the churches peculiar opportunities for effective service. In every city and in many towns and districts there are military camps. In these camps are men away from home and family influences. True, they are under military discipline, yet camp life, with its freedom from restraint and an absence of elevating influences, constitutes a serious menace to young men so placed. Here is an opportunity for the church to function helpfully. Many churches have seen the chance and have grasped it. Special huts and halls have in some cases been built for the entertainment of uniformed men. In other cases existing church halls have been made available. To what better use could they now be put? Or what finer work can be undertaken than the shepherding and entertaining of these young men, who for our sakes are risking both life itself and life's opportunities?

A Record of Faithful Endeavor

The New Century Bible Class of the Lygon-st. church has for the past two years taken up this work. Each Sunday afternoon groups of men have been sought from city hostels and street corners. They have been conveyed to the church by car, bus or tram, and there given the glad hand. The bright class period, with its music, singing and vital message, has proved interesting to them, while the tea-time hour has been a genuine treat. Freedom and comfort have been provided; a fire for cold days, and a mingling with our own boys and girls. Many times groups have requested the privilege of voicing the thanks of the men concerned. In some instances friendships have been formed which will live on. Opportunities have come to provide comforts for some in special need. Many have come inside a church building for the first time for years. Who can assess the value of such work? Just to let men know that the church (and not alone the pub) is catering for them is in itself worth while. Just to give oneself the chance of thus in a small way helping the national effort is a genuine satisfaction. The admonition of Heb. 13: 2 holds to-day. "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." To-day we remember with affection some of the men who in these war days have "happened in" at Lygon-st.—R.E.



A DOGMA LEARNED IS
ONLY A NEW ERROR
... BUT A SPIRIT
COMMUNICATED IS A
PERPETUAL
POSSESSION

"A wise old owl lived in an oak;
The more he saw the less he spoke;
The less he spoke the more he heard.
Why can't we be like that wise old bird?"

Shortage of Preachers in Western Australia

1941 was not a very good year for our churches in this State. We may blame the prevailing world conditions for some of our lack of progress. I think it would be nearer the truth to say that lack of regular full-time leadership in so many churches is a greater contributing cause. I wrote some time ago of the number of our churches without full-time pastors. To make matters worse, so many of our useful speakers were called up for military service, and many of our churches were at wits' end to know where to turn for speakers. Three of our strong churches suffered the loss of their preachers who were called up for chaplaincy duties, F. M. Fewster, of Northam, being the latest addition to the staff of chaplains. We are hopeful that things will improve. Three new men are on their way to us—C. H. J. Wright, H. E. R. Steele and E. W. Roffey—who will serve the churches at Bassendean, Cottesloe and Subiaco respectively. These men come to us young and strong, fresh from college, and they will be a great blessing to our work.

Black-out

Perth has had its first trial black-out. Fortunately it was only a trial one, and did not last long. We do not think anyone enjoyed it. We are gradually getting used to darkened streets. Perth does not look very inviting by night, since it has lost its fairyland appearance by the removal of neon signs and window lights. The tendency is for people to keep at home of an evening. We think this will do no harm, and maybe we shall see, as the winter approaches, the family fireside becoming more of an institution than the present generation has known it to be. If this becomes so, we shall consider we are repaid for the inconvenience of dark streets and shortage of petrol.

Six O'Clock Closing

It is good to know that since shops have been compelled to close for the most part at 6 o'clock, people are being made aware of the injustice of allowing hotels to keep open till late hours. Protests are coming from unexpected places. We are hoping that, with regard to the closing of hotels at an earlier hour, the war may do in a few weeks what would take years for temperance organisations to achieve. A mass meeting is to be held on the Perth Esplanade at the coming week-end to deal with this question of 6 o'clock closing.

"The Western Christian"

Our State paper has entered its eighth year of publication. All this time the paper has been issued gratis, and it has never been in debt. Only recently we were compelled to print the price of 1d. on the paper in order to conform to postal arrangements. Our issue has always been about 1400 copies. J. Wiltshire is the present editor, and is assisted by A. W. Thomas as manager.

Youth

Three youth camps were planned for this summer, and two of them have passed into history. A large number of young people benefitted by the youth camp, under the leadership of E. Sherman and T. D. Maiden. This was followed immediately by a boys' camp led by T. Bamford. These camps were most successful. The country girls' camp, being arranged by Mrs. Digwood, will be held later in the month. These camps are all of about a week's duration, and Bible studies and devotional exercises are features.

Wedding Bells

Western Australian brethren extend their heartiest good wishes to E. R. Sherman (Y.P. organiser) on the occasion of his marriage to Miss M. Leach, of Fremantle.

Personal

Many friends over here were pleased to renew acquaintance with C. G. Taylor, of Hampton, Victoria, who has been spending a few weeks in his home State.—R. Raymond.

War Conditions Affect Churches in Queensland

Northern Conference

PLANS which were being made to hold a Northern Conference, to include our far-north churches, on Jan. 26, have had to be abandoned owing to war conditions. Such a conference would not in any way supersede the general conference, but would be supplementary to it, and enable the northern churches to meet in fellowship and discuss matters of peculiar interest to them. Distance makes representation of these churches at general conference very difficult; a northern assembly would provide helpful fellowship. Those who know Queensland as a place on the map have no idea of the handicap of great distances which our churches are under; one needs to visit the State to understand the advantage of such a conference. Its abandonment is temporary—in happier days the Northern Conference will function.

The War and the Churches

So far the war, apart from depriving churches of the help of the young men who have enlisted, or been called up in the militia, has had very little effect on the church. The opportunities offered to women to enlist for service are taking some young sisters, and probably will take more. One would like to report a greater interest both in church and world in the things of God, but there is no evidence of it. True, there are those who build a sense of security on statements made in certain prophetic broadcasts, but their personal relations to Christ remain unchanged.

The city Congregational church property has been taken over by the military authorities. This is not the usual type of church building, but resembles a block of offices containing a hall where the church assembles. Offers of the use of their properties were made by other churches, including our Ann-st., to the Congregationalists. They are now holding services in the Albert-st. Methodist church on Sunday afternoons.

Drink.

The statutory hours for the opening of hotels are from 10 a.m. to 10 p.m. They opened at 10 a.m. on the day the law came into force but closed at 8 p.m., the Cabinet having issued a proclamation restoring the old 8 a.m. to 8 p.m. for three months. The Cabinet has discretionary powers to restrict hours of trading at any time should a state of emergency arise. Bung must have felt like the small boy who, on being offered 3d., put out his hand to take it, and received a rap from a stick.

Following the entry of the war into the Pacific, the Temperance League made the following resolution: "The Queensland Temperance League Executive, while deploring the recent action of the government in regard to the alteration of the night hours of liquor trading, has in the interests of national unity, decided for the time being to suspend its campaign against the Act." The resolution goes on to say that the league reserves the right to take any action to protect national interests, and trusts the Commonwealth and State Governments to restrict the sale of liquor during the war. Its policy remains unaltered, and after the war it will press for reform.—H. G. Payne.

The Church in a Changing World

T. D. Maiden

THE title of this brief article presupposes a changing world within the lifetime of the church. Is the world changing? A survey of world conditions finds the nations at war. This is not new. The motive for war, confiscation of "hunting grounds," is not new. The fact that the resources of a country are commandeered to prosecute war effort is certainly not new. Facts are the same-if methods have changed.

Will conditions change during the war? In countries overrun, yes. In others, more stringent measures may be imposed. After the war, what? The catch phrase is "a new order." Already politicians, economists and others more or less qualified have much to say about this new order. "Nationalisation of all industry for the common good," "private enterprise must go," "co-operation not competition," "fill the empty spaces," etc., etc., are but a few of the slogans.

It is not within my province now to deal with the politics and economics of the future, or to give my idea of the fitness or otherwise of suggestions made, but to express a few thoughts on the part the church must play in a changing world if she would grip the souls and loyalty of men.

Her Primary Mission

The church must be prepared to undertake her primary mission as outlined in Matt. 28:19. Preach! Baptise! Teach! The church in past centuries sought to usurp the authority of Christ Jesus the Lord within the church and commanded that her servants only baptise and teach. The saving gospel, the gospel of conversion, was deleted from her curriculum. Tradition supplanted truth. "Christ Jesus came into the world to save sinners," to save them from sin and therefore from hell. The world under sin did not hear the soul-stirring cry, "Repent! Repent!" The church made light of sin—and sinners lost their respect for the church. In her desire to gain influence she has been willing to live hand-in-glove with those with sin-stained hands—she has played in the mire. A changing world will demand a church that will deal sincerely with the sinner, and fearlessly and trenchantly with sin. Nothing else will be tolerated by honest minds and free spirits.

Brotherhood!

Christianity dare not stop at building chapels and trying to fill them. There is a very practical side to faith, and yet the brotherhood of man remains almost as much an ideal as two thousand years ago. A love for others and a selfless propagation of their interests should be the history of the church. But she has sought to be the master rather than the servant. "Whosoever would be chief among you, let him be your servant," was the basis for church life in the first century. All soul-stirring movements within the church of the succeeding centuries have been vitalised by the desire to serve and not to be ministered unto. If she is to gain the respect of men, the church must be willing to stoop to burden herself with fallen humanity and out-cast society. "Christ Jesus, who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant . . . he humbled himself." The changing world cries out, "Deliver the goods!" James has some pointed instruction about the hungry and the naked. The parable of the sheep and the goats (Matt. 25) is alive with warning. Compare Luke 4: 18, 19 with our Lord's earthly ministry, and we see that he was not content unless stooping to lift fallen man. He has a programme among men which he fulfilled.

The Grain of Wheat

The church must be prepared willingly to lose worldly power and prestige that she has treasured. Property has meant power, privilege and princely income, but too seldom service. There must come a new meaning to wealth. Wealth in my hands shall mean happiness and not misery to others. Increased wealth shall mean increased happiness for others. The church has been selfish: the individual shouldering and elbowing his way to position and promotion, lording it over his neighbors, the church ever increasing her wealth and therefore her power over men, holding their souls in pawn that their bodies might be in bondage. This was also the state of religion when our Lord Jesus came to earth. The synagogue held sway. Men feared and hated the grasping, grinding, unsympathetic religious leaders. The merchants for a consideration held a monopoly and sold sacrifices for great gain. . . . Jesus dared to condemn established custom and creed. His opponents crucified him. Christ failed? Yes, according to the standards of men where success is measured by power over men, Christ failed. "Except the grain of wheat fall into the ground and die, it abideth alone, but if it die it bringeth forth much fruit." The church must become as the grain of wheat that she may serve a changing world.

Church Union

To meet the needs of a changing world the church must unite her forces. Divided we fall, united we stand. This unity shall include organisational union. The teaching of Paul in 1 Cor. 1: 10-16 is definitely a plea for this if it is a plea for anything. Jesus Christ, Person and Truth by word and deed, shall be the rock foundation of this coming together. Anything less than meeting in Christ will not do. Tradition has been a cloak to hamper the progress of the church. The Anglican Bishop of Armidale, N.S.W., writes: "Why perpetuate

the divisions of past centuries and other lands? The only reasons in reality are property and prestige. If we come to Christ he will make us one. Speaking with one voice in the power of the exalted Name, the church would curtail many of the social evils that make such inroads upon the world of to-day, and win the ear and the souls of the multitudes who are apathetic or hostile to the solicitations of the church as at present constituted."

Picture the church, a single force in every land, in every city, in every town and village, in every home, lifting her voice in ardent persuasion of the sinner, throwing all her resources into the uplift of humanity, sinking herself that others might rise. A changing world demands such a church. "Who is sufficient for these things?" The man, the woman, the church, who will uplift Christ in the midst, and empowered and emboldened by his almighty Spirit, carry the Name in defiance of all sin and corruption wherever found. Now, to-day, is the time.

A WONDERFUL WORLD

THIS world is really a glorious world, Taking it altogether, In spite of the war and the sorrows we meet, In spite of the changing weather. There are souls to love, and souls to cheer, And plenty of compensation For the children of God who love to make His service their situation.

There are quiet nooks for lovers of books, With nature in happy union; There's a cool retreat from the noontide heat Where souls may have communion, And if there's a spot where the sun shines not There's always his Word to light it, And if there's a wrong, we know ere long Our Father above will right it.

So it's not for us to make a fuss Because of life's mischances, Nor to wear ourselves out to bring about A change in our circumstances: For God made this world a glorious world; To him each day we are debtor; He gives the longing, and gives the grace To help make its people better.

—Selected

"Hold My Hand and See Me Through"

Ethelbert Davis

A MONTH back, or it maybe two, we were told a story about Abraham Lincoln we had never heard before. This story was a touching one about a day when Lincoln was visiting a hospital where there were many soldiers. It was one of the dark hours during the days of the Civil War. Lincoln's great, tender heart was bleeding for the sufferings of the men who made up his armies.

In the hospital he came to where a young soldier was rapidly sinking from his wounds into the dark valley called the Valley of Death. The president sat down beside the lad and asked him if there was anything he could do for him. The lad, who did not know it was Lincoln, said yes. "Yes," he said, "there is something you could do; you might write a letter to my mother."

So Lincoln got a pencil and paper and told the boy to dictate the letter to him, and he would write it. And when the letter was finished this is what it said: "My dear mother, I have been shot bad, but I am bearing up. I tried to do my duty. They tell me that I cannot recover. God bless you and father. Kiss May and John for me." At the bottom of the letter the President wrote: "This letter is written by Abraham Lincoln." He handed the finished letter to the boy who read it, and then in astonishment asked his visitor if he were the President.

Lincoln answered that he was the President, and then asked the boy if there was anything else he could do for him. And bless me, this was the boy's answer—the last words he spoke in this world: "Yes, I wish you would hold my hand and see me through." And there they were together in that hospital ward—Abraham Lincoln and the poor lad who had fought in the war and was wounded unto death. The boy felt if he could put his hand into the strong hand of Abraham Lincoln that Lincoln would see him through—through the Valley of the Shadows across the deep, dark river up to the shining gates of God.

We like a story that touches a spring and sets us thinking. Well, when we heard that story, and heard that part about the boy wanting the President to hold his hand and see him through, it set us thinking of the One who for nineteen hundred years has been doing just that thing—holding folks' hands and seeing them through. And without detracting one little bit from the glory of Jesus, we began thinking that lots of people, much humbler than Lincoln, and perhaps in a lesser way, can help a brother through in a dark hour. In the day of trouble, the day when folks feel so lonely, and especially when death shadows are settling about, how helpful if we can grasp a brother's hand and see him through.

Here and There

We received the following telegram Tuesday, Jan. 27: "Splendid meeting Ipswich (Qld.) Sunday night; four confessions.—Hinrichsen."

Readers will regret to learn that A. P. A. Burdeu, organiser of the Friendly Service to Aborigines, has been taken to the Alfred Hospital and is on the danger list.

H. L. Davie writes: "As the letter which appeared over my name in the 'Australian Christian' dated 7/1/42 was not the letter which I wrote, but merely fragmentary and incoordinated sections of it, and as it almost totally misrepresented the point of view which I intended to convey, I hereby wish to dissociate myself from the sentiments (if any) expressed or implied therein."

Victorian churches are reminded that Sunday, March 1, is the day set aside for the Church Extension offering. A large number of our church buildings have been erected by the Committee on Church Extension, and very many other churches through the years have been helped to solve their building finance problems. It is hoped that this year each Victorian church will do something to build up funds for this important work.

Members of Victorian churches are reminded that the 35th year of the College of the Bible will begin on Wednesday, February 18, with an informal welcome session. New students should be in residence by the previous day. The public inaugural session will be held in Lygon-st. chapel on the following Monday, when Mr. Eric Evans, ex-president of the Baptist Union of Victoria, will deliver an address and awards of scholarships will be announced.

In England and in many other parts of the empire, the last Sunday of January has, for a number of years, been observed as "Purity Sunday," when special reference is made to the Christian teaching about purity. This innovation was first sponsored by the Alliance of Honor. Immorality is one of the commonest sins of "the flesh," and intemperance as well as the flagrant transgression of God's commandments regarding personal purity is not confined to the unconverted people.

"World Dominion" refers to the silent minute observance in Britain. "The silent minute is the period before the nine o'clock news each evening during which Big Ben chimes the hour. The silent minute is to give all who love freedom and justice a daily opportunity to unite in silent prayer for one minute in every twenty-four hours; to release spiritual power for the service of mankind. It was estimated in June last that over 5,000,000 people, in Britain and overseas, were observing the silent minute, and the number has continued to grow."

Andrew W. Connor, a past president of Federal Conference and preacher of South Yarra church, Vic., was suddenly called from his earthly ministry on Sunday, January 25. Our brother was at Bible school when he collapsed, and later he passed away. Being a devoted servant of the Lord, a wise guide, a preacher and writer of ability, and a gracious Christian gentleman, A. W. Connor exercised a big influence in the churches. Our deepest sympathy is extended to Mrs. Connor and family. A full obituary notice is to be inserted in next issue.

Australia Day, 1942, is likely to become known as a decisive time in the history of a young nation. Never has Australia been so threatened, never has she been so powerfully armed, or so determined to resist any move likely to weaken her position in the Pacific. A strong, independent leadership is developing, and the nation is gathering inner strength and resolution for the stern tasks ahead. The sacrifice of luxuries and idle days will assist in developing the full strength of the nation

and encourage those who face the dangers of the battle. Every family is affected in some measure. All must need spiritual guidance. The ministry of the church is needed as never before. We must measure up to our responsibilities and maintain the power and vigor of the church.

To celebrate the 61st birthday of Christian Endeavor, the Victorian C.E. Union is holding four suburban rallies, three on Endeavor Day (Monday, February 2) and one on Saturday, February 7. The southern suburbs will combine at a rally in the Elsternwick Baptist church, Glenhuntingly-rd., on February 2, at which the speaker will be G. J. Andrews, State vice-president, and Kew Baptist church will be the centre for the eastern suburbs rally, the same day, the speaker being J. G. Langton, State president. The northern suburbs will meet at Northcote Methodist church, High-st., also on Endeavor Day, when W. J. Williams, past State president, will give the address. The western

THE HOUR OF PRAYER



"Lord, what a change within us one short hour
Spent in thy presence will avail to make;
What heavy burdens from our bosom take,
What parched grounds refresh as with a shower.
We kneel, and all around us seems to lower;
We rise, and all the distant and the near
Stand forth in sunny outline, brave and clear;
We kneel—how weak; we rise—how full of
power.

Why therefore should we do ourselves this
wrong,

Or others, that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with
thee."

—Archbishop Trench.

suburbs will hold their rally on Saturday, February 7, in the Newport Baptist church, and H. F. Jullien, the national president, will speak.

Church Union and English Baptists

A RECENT copy of the British "Baptist Times" refers to a Baptist declaration on the proposed organic union of the free churches of England. The declaration was signed by 265 English Baptist ministers. Of the replies received, the proportion in favor of the declaration was 5 to 1. While the declaration welcomed "the formation of the Federal Free Church Council as a means of achieving the closest co-operation between the free churches," it also declared "we are convinced that any attempt to achieve the organic union of the free churches is neither wise nor practicable. As Baptists, we declare our firm resolution to hold fast and proclaim our fundamental doctrine of the church, which is that only those who personally believe in God through Jesus Christ our Lord and Saviour are its true members. . . . We affirm that baptism, apart from personal faith, is unknown in the New Testament. To proclaim that baptism may precede faith is to invert the order of spiritual experience in the Apostolic church. . . . Personal faith in Christ is the dynamic of all genuine Christian life."

The declaration concludes: "We ought at once to seek organic unity with all who accept Baptist principles. Any attempt to go beyond this would deeply divide our denomination, destroying the work of unification which generations of Baptists have already achieved, and making further progress impossible. Our highest service to the larger Christian fellowship of which we feel ourselves a part, and to the extension of the kingdom of God, is to hold fast the sacred trust committed to us."

The letter accompanying the declaration explains that the reference in the last paragraph to "organic unity with all who accept Baptist principles," is to the churches of Christ and sections of the Strict Baptist church.

An Appreciation

THE CHAPLAINCY COMMITTEE, VICTORIA

THE generous response to the appeal for assistance regarding the work of the chaplains of Victoria calls for sincere gratitude and deep appreciation.

Since launching the appeal a steady flow of cash donations from churches and individuals, hundreds of garments, the work of the women, in addition to numerous toilet requisites, have met the needs of many a soldier lad and made the work of the chaplains much more effective.

A Christmas supper at Caulfield, provided by the women's organisation of a number of the churches, Dec. 10, proved to be an outstanding function.

Will all concerned kindly accept the sincere thanks of the committee and continue in this increasingly necessary service?

We appreciate the splendid and efficient services of Chaplain C. J. Robinson as secretary and treasurer, who has relinquished his official position on the committee.

We welcome Mr. Les. Snow as the incoming secretary and treasurer.—(Mrs.) Ethel Wilson.

Are We Preparing?

Our Bible School Scholars

WE do not know what events the next few weeks may bring forth. Are we preparing to maintain God's work whatever may occur? The authorities have arranged to evacuate children into country areas, and to continue their secular education. Have we planned to keep in touch with our Bible school children while they are absent? Efforts should be made now to organise the religious work of children in the event of their evacuation.

During the paralysis epidemic schools that organised a correspondence course and kept in touch with their scholars hardly suffered, but where this work was neglected, many schools were reduced to less than half when the time came to re-open.

We suggest that teachers arrange for each scholar to write and give them their postal address as soon as they are able, after they have been evacuated. The teacher could then post lesson material, handwork books and other aids, from time to time. Some such method would help to maintain the religious life of the scholars.

It is hoped that teachers will plan now how they will proceed in the event of an evacuation taking place. We know how ready many are to sacrifice for the Bible school, and we believe they will continue to assist the school if more serious times come upon us.

ADDRESSES

G. R. Stirling (Dominion Youth Director).—14 Waikato-st., Island Bay, Wellington, S.2, New Zealand.

A. H. Tyler (secretary Hartwell church, Vic.).—2 St. Andries-st., Camberwell, E.6.

News of the Churches

TASMANIA

Devonport.—On Jan. 4 B. Burt, from the College of the Bible, spoke well morning and evening. Mrs. Wescombe sang a solo at evening service. B. Burt spoke at both services Jan. 11. A young lady made her confession. The church had fellowship with Mr. Smith, from Nailsworth, S.A., and Ray Price, Brighton, Vic. The church has appreciated Mr. Burt's help while he has been home on vacation.

WESTERN AUSTRALIA

Kalgoorlie.—Prayer meeting on Jan. 14 was in charge of Miss Joan Saunders. There were 20 present. Messages on Jan. 18 were given by H. R. Fitch. Maston Bell gave a talk to young folk of Bible school who were at gospel meeting.

Perth.—In absence of J. Wiltshire at Woorloo Sanatorium, R. Raymond, of Subiaco, gave a helpful talk at the church on Jan. 14. On Jan. 18 good-bye was said to Mrs. L. Henshilwood on her departure for Victoria. Mr. Wiltshire exhorted the church, and at gospel service he gave a stirring message. Afterwards he delivered a broadcast address.

Fremantle.—Fellowship over Christmas season was enjoyed with C. G. Taylor, who gave several appreciated addresses. F. Fewster, now in camp at Point Walter, is assisting with evening meetings, pending commencement of C. H. Hunt's ministry. The church has recently repaid a further £25 off debt on North Fremantle building. Two lads were baptised by C. Taylor, on Jan. 11. Jack Hansen was married on Jan. 17, at Lake-st., Perth, to Edna Peggs. With deep regret the church learned of the death in N. Africa, of Eddie, brother of the esteemed organist, Clarrie Sagers, and extends sincere sympathy to him and other members of the family.

NEW SOUTH WALES

Georgetown.—On Jan. 25 Mr. Wilson, from Mayfield, gave the morning address. Mr. Amos was speaker in the evening, when a young man owned Christ.

Canley Vale.—Attendances at services have been very good. Geoff. Gillmour, R.A.A.F., Vic. was present at morning service on Jan. 18. Y.P.C.E. society has re-opened after Christmas recess. Junior Christian Endeavorers are saving their halfpennies towards offering for Australian half-castes.

Bankstown.—Endeavorers held thanksgiving social in the enlarged kindergarten room, to commence their new year, on Jan. 17. Mrs. Smith, after undergoing an operation, is progressing favorably. An impressive service was held on Sunday night, Jan. 18, when a memorial service was held for the late Mrs. Moss. The attendance was good, and Mr. Thomson delivered a powerful address. Miss Anderson, from Mackay, Qld., was present at night.

Taree.—The church welcomed R. W. Graham, home on vacation prior to entering the College of the Bible, Glen Iris; he was speaker at morning services at Taree and Wingham on Jan. 25. Included in other visitors during January was A. N. Horn, of Baptist College, Sydney, who was evening speaker on Jan. 11. A. G. Saunders, who has been spending annual holidays with his wife and daughter in the district, volunteered to conduct services at the weekend. This help was much appreciated, and the messages were of spiritual profit.

QUEENSLAND

Brisbane (Ann-st.).—On Jan. 25 there were 167 communicants. An additional special "out of debt" morning offering amounted to £31. Mrs. Beryl Wiltshire was soloist at night.

Bundaberg.—Whilst Mr. Larsen is away on chaplaincy duties, J. Asmus (elder), J. Aderman, S. Jorgensen, W. Deoberitz and E. Enchelmier have been speakers at morning and gospel services. Mr. Larsen is expected back early in February. Mr. McOmish gave an interesting address at gospel service on Jan. 18. Several marriages have taken place recently: Arthur Wissmann and Elsie Colishaw; Len Bust and Thelma Hay; Walter Proudley and Joyce Boston; and Cliff Christensen and Iris Moffatt. Mrs. Pohle is recovering from a fractured right shoulder. Canteen orders were sent as Christmas gifts to local brethren in the forces.

South Brisbane Circuit.—Under ministry of T. M. Kirkwood the work has made wonderful progress in last few weeks. Many visitors are present at gospel meetings. On Jan. 11 J. Rodgers was morning speaker at Moorooka in absence of Mr. Kirkwood at Sunnybank. Mr. Kirkwood was preacher at gospel meeting at Moorooka; there was a fine congregation. Mr. Kirkwood arranged an all day of prayer for revival in Sunnybank church on Jan. 13. There was an average of 31 uniting in prayer for the day. The chapel was packed for evening session. Miss Hesketh, returned missionary from Japan, brought an inspiring message in afternoon. There was a splendid gospel meeting at Moorooka on Jan. 18. Mr. Kirkwood's address being helpful. C.E. arranged a fellowship tea, there being 35 present. There were 14 decisions and reconsecrations.

VICTORIA

Hampton.—C. G. Taylor spoke at both services on Jan. 25. Instead of holding a picnic on Australia Day holiday, the school donated £5 for relief of British bombing victims.

Dandenong.—There were two well-attended meetings on Jan. 25. Mr. Marshall addressed both meetings. Sunday school re-opened with a good muster after four weeks' vacation.

Carlton (Lygon-st.).—There were nice meetings on Jan. 25. Visitors included Mrs. Maloney, from Kalgoorlie, W.A. Ian Hendy, of R.A.A.F., was home from Tasmania for week-end. Mrs. Raisbeck was soloist at evening meeting.

Preston.—Mr. Plummer, Reservoir, addressed the church on morning of Jan. 25. Gospel service was conducted by J. E. Allan and W. Gale. J. Shaw, Thornbury, conducted prayer service on Jan. 15. The assistance of these brethren is much appreciated.

Oakleigh.—Representatives of conference and local ministers' fraternal joined with church members in a welcome to Mr. and Mrs. Neighbour on Jan. 15. Mr. Neighbour was speaker at both services on Jan. 25. Several visitors were present, and a brother was received into fellowship.

Boort.—Mr. Retchford continues to give earnest addresses. One young lad was baptised last Sunday evening. Bible school reports increased attendances. Mr. Retchford has consented to prolong his stay with the church till Feb. 8, when Mr. Finger will begin his ministry here.

East Malvern.—It was decided at a meeting on Jan. 7, as the result of the unsuitable prospect revealed by tenders received, to postpone building until it is possible under more favorable conditions. In the meantime meetings for breaking of bread will be held in members' homes beginning on March 1.

Castlemaine.—Attendances show improvement. H. Anguey, who has enlisted in A.I.F., was presented with a New Testament on Jan. 11 at morning service. Mrs. G. Hogarth was entertained by the church on the occasion of her 80th birthday. On Sunday last D. A. Cockroft, of Woorinen, exhorted the church.

Mildura.—Service at 11 a.m. Jan. 18 was broadcast through 3MA; J. Lewis was the preacher. Bible school recommenced on Jan. 11 with good attendances. The boys' club, under leadership of Mr. Lewis, spent a week's camping holiday at the river. Alice Sobee and E. Maye were married Jan. 14.

Berwick.—The Sunday school picnic was held at local recreation reserve on Jan. 24. Sunday afternoon Bible class, commenced by Mr. Hindman, is well attended. Many visitors were present at meetings on Jan. 25. In the evening a solo was rendered by T. Thompson. E. Meyer is progressing satisfactorily after having pneumonia.

Hamilton.—Morning and evening meetings have been well maintained. Auxiliaries are functioning normally again after Christmas break. The church sympathises with Mr. Hepburn on the sudden home-call of his wife. Mr. Hargreaves gives inspiring addresses. The Sunday school is growing. Aeroplane competition is to be continued.

Footscray.—Attendance at midweek C.E. prayer meeting on Jan. 21 was a record. A. A. Hughes addressed fellowship tea on Jan. 25. Sunday school picnic was held at Eltham on Foundation Day. The church regrets to report the death of Mrs. P. Weymouth. At close of evening service on Jan. 25 a Sunday school scholar confessed Christ.

Fairfield Park.—On Jan. 18 S. J. Northeast exhorted the church in the morning. At conclusion of Mr. Cartmel's address in the evening a scholar from the Bible school made the good confession and was baptised on Jan. 25. Mr. Cartmel taking both services. Meetings are fairly well attended. Mr. Hillbrick commences a ministry with the church on Feb. 1.

Ascot Vale.—On Jan. 11 Mr. Burns spoke at morning service in absence of Mr. Coventry on holidays. In the evening Mr. Fisher spoke to a good congregation. On Jan. 18 Mr. Funston was speaker all day. A number are away on holidays, and some who have been sick are back again. Mrs. Rose and Mrs. Harvey have been bereaved, and the church extends sympathy.

North Williamstown.—In absence of J. E. Thomas at Launceston, C. Thomas is occupying the pulpit. G. Swallow was preacher at gospel service on Jan. 18. Betty and Doris Tozey have been received into fellowship. A social evening was tendered Mr. and Mrs. A. Bryant to honor their recent marriage, gifts being presented from church and Sunday school and kitchen presents from members.

Moreland.—On Jan. 18, T. H. Scambler ended a very successful interim ministry. Presentations were made to Mr. Scambler by the Bible class and to Mrs. Scambler by the church. W. R. Hibbert led all day on Jan. 25. In the evening a youth rally was held, and a dedicatory service of teachers and auxiliary leaders was conducted. Mr. Graham has ceased military duties, and resumes with the church on Feb. 1.

South Melbourne.—Attendances are building up again after holiday season, and auxiliaries are settling down to a new year of service. Bible school is planning its session for 9.45 to 10.45 instead of 3 p.m. School and clubs are feeling the loss of young men on military service. J. C. Cunningham continues earnestly preaching the Word. Soloist at gospel service on Jan. 25 was Mrs. Pott, visiting from Rupanyup.

Wangaratta.—Mr. and Mrs. Lloyd are away on holiday. In their absence services have been conducted by local brethren and Chaplain Forbes and Mr. Clark from the camp. Sister Rowe, an aged member, received the home-call during past week. Mr. Lloyd conducted service at the grave. Sympathy is extended to her family. Mrs. Trippet has returned home after an operation. Weekly prayer meeting combined with Baptists on Jan. 13; members of both churches took part in discussion.

Frankston.—On Jan. 18 a young man confessed Christ. There were splendid attendances at both services on Jan. 25. After a stirring gospel address by Mr. Bond, a young woman came forward to obey her Lord in baptism, and a young man reconsecrated his life to Christ. All departments have increased in numbers since opening of chapel.

Ballarat (Peel-st.).—Mrs. Lynch, who made the good confession on Jan. 4, was baptised by T. Maxwell on Jan. 11. The church has again suffered by the loss of members who have been called up for military training and fathers who have gone to Melbourne. Some new members have been gained. Attendances are fairly good. Mr. Taylor, Sunday school secretary, reports that there is a steady increase in attendance of scholars. Great work is being carried on under leadership of T. Maxwell and A. Graham.

Hartwell.—Services on Jan. 18 were well attended. Morning speaker was Keith Gerrand. Three members were welcomed by transfer from Ascot Vale. Mr. Webb preached at night and Mrs. Ross rendered an appreciated message in song. On Jan. 25 Mr. Webb spoke at both services. At gospel service many visitors were present. Mr. Webb's sermon was listened to by a good gathering. Prahran male quartette party rendered musical items. Members regret the loss of the secretary, Mr. Vafiopulous, who has been removed to Bendigo by the Railways Department. Mr. Webb officiated at a wedding on Jan. 17, his twin daughter Joyce being married to Laurie Seath. All auxiliaries are in healthy condition and functioning to the full.

SOUTH AUSTRALIA

Forestville.—One young man, a member of the Bible class, confessed Christ on Jan. 25. Mr. Train continues to give helpful addresses at both morning and evening meetings. On Jan. 13 a farewell social was tendered to Miss Margaret Greedy on the eve of her departure for Melbourne. A number of members have recently been called up for military service.

Semaphore.—Services are well attended. On Jan. 18 Mr. Paddick delivered two splendid messages. At gospel service the choir rendered an anthem. Miss Grace Taylor as morning organist, and Miss Jean Samuels as evening organist, are rendering splendid service. Young Worshipers' League has been re-organised under leadership of Mrs. Paddick. Mrs. C. A. Rix, a member of long standing, was called to higher service on Jan. 10 after a long and painful illness. The church deeply sympathises with the bereaved family.

Faith That Combats Fear

"What time I am afraid I will trust in thee" (Psalm 56: 3).

IN our use of the Bible we often meet perplexities. Sometimes they disappear if we only remember that the Word of God is a message that comes to us in, as it were, an envelope. The envelope is like an outward dress within which is a living person. It is necessary always to remind ourselves that the Bible did not come at first complete in itself; instead it grew piece by piece. Even the titles of the separate books were added later, and as for the little synopses which appear at the commencement of each chapter, these were entirely the work of man not so very long ago, and in no sense part of the original form of the message.

But at the top of the 56th Psalm is a little explanatory note, different from this synopsis, for these notes were often part of the writing of the ancient Hebrew books and part of very ancient Jewish tradition. The note suggests that the Psalm was written at a time in David's life when he was full of anxiety and his way beset by very grave dangers. It had been announced that he was to become king in place of Saul and he wrote as a solitary fugitive.

Strange to say, he had fled to the Philistines, the enemy whose champion Goliath he had as a stripling vanquished. There is evidence in the story of the suspicion felt towards him. For safety's sake he feigned madness, perhaps trusting to the strange respect which in ancient days was shown to the mentally afflicted, as if in some way they were of a higher order.

Read the story again (1 Sam. 21: 10-15) and then come back to the Psalm and see in it expression of the comforting faith of a brave man so cruelly circumstanced. How great were the reasons for fear in his case and how great they are all across our human life! How much there is to make one afraid! Note how David combated his fear, and in the quickening of a Christian faith will be found that which gives victory over many things that daunt a brave heart along the journey of life.

It is no surprise that the little child may catch a fear of the dark or the unusual or the storm. How easy also for the grown man to catch a fear of the things unknown, the vast infinite of the works of God in the majesty and mystery of the universe. While in such days of cataclysm and catastrophe as these are, how natural it is that men's hearts should fail them for fear. And there is the last fear of the darkness which ends off life's little day. To-day is full of foreboding and fear.

Therefore, it is well if we can hear the loving voice which of old so frequently seemed to say to perplexed disciples, "Fear not." Much as we are helped by the recorded experience of David who said, "What time I am afraid I will trust in thee," our faith is reinforced beyond measure as it takes its inspiration from One who said with such convincing power, "Fear not. Verily I say unto you."—Selected.

JOB'S DISCOVERY

JOB searched the universe for an explanation of his suffering, but he did not find it. Yet he found something that was almost as good. He found that the realms into which he had plunged were immeasurably more vast than he had supposed. He felt that it was not reasonable to suppose that, with the powers at his command, he could successfully search so vast a field. It would be easier to find a needle in a haystack. Our knowledge, he concludes, as he returns from his stupendous quest, is far too limited. With all our learning we are only on the Edge of Beyond, only on the fringe of things. Astronomy, botany, geology, and all the sciences—"lo, these are but the outskirts of his ways!" The sufferer has not found what he sought, but he is convinced that it exists somewhere. In the pageant of marvels that he has reviewed he has seen such wisdom that it is incredible to him that his little life alone lies beyond its pale. It is absurd, he says, to reason that, because the explanation of his calamities does not lie within the narrow bounds of the knowledge he has gathered, it therefore does not exist at all. I walk five miles and lose my penknife on the road. I go back a few yards, but cannot see it. Does it follow that it is not upon the road at all? Can I argue that there is no gold in a continent because I do not see it glitter on the shore? We are only on the edge of the beyond. The beyond itself is ever beyond, and as long as the rainbow continues to recede, there is always the possibility of discovering the solution of our tantalising problems.

Job felt that he was only able to search the outskirts. He found there, it is true, no solution of his aching problem. But he found a philosophy that has made pain more tolerable for every sufferer. The fact that I do not find diamonds when I paddle in the shallows does not prove that there are none in the unplumbed depths. If, instead of hovering on the outskirts we were able to penetrate to the eternal heart of things, we should find that we had left all our mysteries behind us. At last, at last we should know all—and understand.—Dr. F. W. Boreham.

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COMING EVENTS

FEBRUARY 15.—The Baptist Men's Society holds its quarterly men's communion service at Collins-st. Baptist church on Sunday, Feb. 15, 8.45 a.m. Dr. H. G. Scholefield is to give the address. Men of the churches of Christ cordially invited.

FEBRUARY 15 to 22.—Special series of addresses on "The Lord of Glory" at Gardiner. Camberwell tram to Malvern-rd. and Scott-gve. Services every evening, including Friday and Saturday. All invited.

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MARRIAGE

VERCO-HUNTER (Ruby Wedding).—On Jan. 29, 1902, at Enmore Tabernacle, by G. T. Walden, Isabel Scott, second daughter of the late Mr. and Mrs. James Hunter, to Dr. Clement Armour, eldest son of the late Mr. and Mrs. T. B. Verco, of Adelaide. Present address, "Gowan Brae," 127 Cavendish-st., Stanmore, Sydney.

DEATH

RANKINE.—On Jan. 21, at Adelaide, Mary, devoted wife of the late Andrew C., who fell asleep in Jesus on Nov. 28, 1941; fond mother of Reg., and loving sister-in-law of Crighton, Lily and Will. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

IN MEMORIAM

GIBBS.—In loving memory of my dear wife Alice, also loved mother of Mrs. Tom Price (Kyneton) and Elsie, who fell asleep Jan. 28, 1940.

—Inserted by her husband and daughters.

TYLER.—In loving memory of my dear wife, and mother of Gladys, who passed to her reward on Jan. 22, 1941.

"The Master is come and calleth for thee."
"And when the evening was come, Jesus said, 'Let us go over to the other side.'"

—Inserted by her loving husband Arthur, and daughter Gladys (Mrs. Moore).

THANKS

Mr. and Mrs. W. Bentley and Alice, of Trevor-st., Wagga, wish to thank all friends at the church at Wagga for kind expressions of sympathy, wreaths and cards, in our recent sad bereavement. Will all please accept this as personal acknowledgment?

Helping India's Babies

TO those who contribute to the milk fund I would like to convey our appreciation. The continued help received by them has made it possible for us to help many very needy cases. Of these, it is possible for me to select only one about which to tell you. She was a baby girl a year old. In her case, as in so many instances, opium was the root cause of the trouble. The mother had given opium regularly to her baby each day, yet could not understand why she failed to respond, but rather grew weaker and weaker. At first it took some time to convince the mother that while she continued to give opium her baby would not get better; and finally, when she did at last consent to stop it, I believe that the most persuasive factor was a chart that we had right there at the dispensary. It pictured two children about a year old—the one healthy and bonny, to whom no opium had been given, and the other a poor, wizened, shrunken little form, typical of the opium baby. The resemblance of this latter picture to her own baby impressed that mother. She agreed to bring her child along to us each day and to stop giving opium. For days she suffered the child's crying, and when neighbors and relatives would attempt to wheedle her into giving her baby "just a little bit," she held out against them, and after the first couple of weeks there was a wonderful difference in the child. The mother was a Hindu from the village, but on the last two Sunday mornings before she left Baramati to go to another village she came along to the bungalow, and while she was waiting for the tumbler of milk, came and sat down with our Christian women in their class. We were sorry to hear that she had gone away, for apart from the difference in the baby, we had noticed a great difference in the attitude of the mother too. She had come to us a timid little soul, seemingly suspicious of all we had to do or say, but as her confidence grew, she displayed a real friendliness, and even an eagerness to listen to our message.—Helen Wiltshire.

ANNIVERSARY SERVICES (BARAMATI)

ON Saturday night, Dec. 6, we began our 36th anniversary services. Mr. and Mrs. H. Strutton were our guest speakers. The church gave a special welcome to Mrs. Strutton, who was suitably garlanded. Fraternal delegates were present from our other churches and brought greetings. Dr. Kolhatkar welcomed all. Sunday morning, Mrs. Strutton gave a special talk to the children, and a thankoffering was taken up for church work. At a later period in the morning a baptismal service was held, when three of Dr. Kolhatkar's children, Kamalakari, Kusummala and Rajanikant, were baptised with a cousin, Pramanik Kolhatkar, and another girl, Manorama Peter. Mr. Strutton baptised them, five in all. In the afternoon our great communion service was ably led by J. R. Sathe, at which time he welcomed the five new members into fellowship and welcomed Mr. and Mrs. Strutton to our meeting. Mr. Strutton gave an uplifting address to the church. He has also promised to pay our electric lighting charges, which the church could not afford. We are very grateful for this practical help, too, as the church finds it hard to support the Bori work and the upkeep of the services at Baramati. On Sunday night Vishwanathrao Gaikwad (Boowa) gave a very helpful kirtan, or service of song, which was much appreciated. Some non-Christian Lal Begi lads helped him with the instruments. These lads were once scholars in our school and have not yet decided for Christ. The services were all well attended, and helped our church here to go forward with greater

courage for the future. We hope the time will not be long before other churches are organised in some of our village centres."—H. R. Coventry.

Miss Wiltshire, commenting on the anniversary singing, says: "The singing of the children has been a marked feature at the meetings. Give the youngsters a good hymn with a swing and they need no other stimulus. I heard it expressed this morning that their singing compared with an organ played with all its stops out."

TOWARDS UNITY

IN view of the rapprochement of Baptist churches and churches of Christ in some States in Australia, a news item from Reg. Bolduan is interesting. He states that church union is a much discussed subject in India to-day, and that following a letter from Mr. Burdett, secretary of the British churches of Christ mission, he was appointed to approach the British and American churches of Christ missions, suggesting as a first step that we come closer together and later other bodies with like views as ourselves could be approached.

Mr. Burdett, whose recent home was in South Australia, and in membership with the Mile End church, wrote to Mr. Bolduan saying, in relation to "the various schemes that are under consideration in India to-day," that "we, whose very existence arose out of a burning desire for Christian unity in an atmosphere of bitter sectarianism, should have something to say on this matter. If the Australian, American and British churches could make some gesture together, it would probably have a wider influence as well as help our own thinking."

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

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HOW TO HELP HOME MISSIONS

THE thing is how can the church of Christ brethren help the above work. If we only try we can succeed, not by saying I will give 1/- on Home Mission Sunday, but by giving regularly. My proposal is to get a money box and place it on the kitchen shelf, put in 3d. to 1/- a week. Would we miss it? Now, brethren, take any bush town. There are some lovely towns in Gippsland and N.E. Victoria. In Rushworth, Kyabram, Benalla, Seymour and many other towns, the New Testament church is not preached. The great commission, Matt. 28: 19, 20, is not preached, but infant baptism is, in all churches. I pray to God that we, as members of Christ's church, will wake up and do as Christ wants us to do. Let us cut out pictures and give to Christ's work. The time is getting very short; let us work, for the night is coming, when man's work is done. We can do it if we say, "More for Christ's work and less for the devil's."—Phil. Patrick, Wangaratta.

Obituary

Mrs. McNicol

ON Wednesday morning, Jan. 14, at the age of 78 years, Mrs. Lucy McNicol fell peacefully asleep in Jesus. Mrs. McNicol's service in the church can be tabulated over many years. At Williamstown in S.A., she first began to serve the Lord. Coming later to the city, she became a foundation member of the church at Cottonville. When the chapel was erected she was given the honor of unveiling the foundation stone, and on it her name is inscribed. Her work for the Sunday school and church in that district was monumental. She spent herself both day and night in the visitation of those who were in need. She was a deaconess in the truest sense of the word. Coming later into the Nailsworth District, she associated with the church, and members of past days tell of her splendid witness and service for Christ as deaconess and Sunday school worker. Life to her was an earnest and sacred thing, and she felt she must be energetic in the Lord's service. During the latter years of her life she suffered much in body, being for the past two years practically bedridden, but her fortitude in suffering impressed all. To her the Lord was precious and she loved his word. Amidst a goodly number of friends we laid the tired body to rest in the Mitcham Cemetery, assured of a meeting again at the resurrection of the just. We commend her loved ones to the comfort of the Lord, in whose service her life was given.—J.E.S.

Philip T. N. Smith.

THE church at Yarrowonga, Vic., records with regret the passing of Philip T. N. Smith on Jan. 3, at the age of 85. He was born at Gawler, S.A., and came to this district in 1897, obtaining employment as blacksmith, herdsman and inspector. He was baptised during the Webb-Dudley mission in December, 1935, and lived a consistent Christian life, continuing steadfastly in attendance at the services, and showing an interest in the activities of the church. Ten years ago, as the result of a fall from a horse, he had to retire

from active life, and following an operation three years ago, his health gradually failed. He was very patient and considerate in his last illness, and was beloved by all. The sympathy of the church is extended to his widow, Mrs. Smith, and their son, J. P. Smith, of Camberwell.

THE BIBLE AND RUSSIA

WRITING in "The Times Literary Supplement" on "Links with Russia," Sir Bernard Pares pays a tribute to the British and Foreign Bible Society. "Some of our closest and most inspiring contacts with Russia have been those of religion," he writes. "Hardly any British institution has had a longer or better foothold there than the British and Foreign Bible Society, whose work particularly appealed to Alexander I. after our joint victory over Napoleon. Its difficult task taught it great tact and wisdom. It does not force its services; it confines itself to circulating the Bible among those who will take it, and that is the only way that promises any success. It may be said at once that the turn which religion is now taking in Russia is toward simple Bible Christianity."

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Deliverance

(2 Peter 2: 9)

THESE are deliverances we will neither hope
for nor accept. As children of God we
will take a stand like Daniel (3: 17, 18), or
those "not accepting deliverance," to whom the
writer to the Hebrews refers. Neverthe-
less, if we recall certain great events, ancient
or modern, as did Peter, our hearts are filled
with hope from the fact that the Lord knows
how to deliver.

David was delivered when hard-pressed by
the armies of Saul. They were about to grasp
David, when suddenly they had to turn about
and defend their home base against the Philis-
tines' devastating raids.

Stephen was delivered when his enemies
stoned him to death. He was not delivered
from a God-glorifying decease. But he was
given a most signal triumph in his death.

Both children of Israel and Egyptians were
delivered from the common menace when God's
servant Joseph was in power. And is it not
an essential hope and expectation of the
Christian heart, that a greater than Joseph is
to effect deliverance for allies and enemies
alike in some of earth's unholy alignments?

Our Lord Jesus Christ declared that he had
come "to preach deliverance." Moreover, let us
be faithful to the way he has taught us to
pray, "Our Father . . . deliver us."—G. J.
Andrews.

THOUGHT

*Employment is so essential to human
happiness that indolence is justly con-
sidered as the mother of misery.*

—Burton.

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With which is incorporated the Aged and Infirm
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Established by the Federal Conference of the
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