

# The AUSTRALIAN CHRISTIAN

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## Making Our Sermons Our Own.

THE preaching of the Gospel and the edification of saints should alike illustrate the truth that "out of the abundance of the heart the mouth speaketh." A sermon is not a recital of the words of another. To be effective, it must be the word of a man who sincerely believes it, and feels its truth. Otherwise we have wearisome platitudes, unreality, deadness. We must speak that which we know. The comforting word we pass on must have comforted our own heart. The saving grace which we commend to others must have accomplished its salutary work in our own lives. The joys of Bible study, fellowship or service which we extol must really have been joys to us. Clearly we cannot pass on what we have not got. Neglect of this elementary principle will probably be the explanation of the flatness and inefficacy of many a Gospel sermon or exhortation.

In a very important sense the message we deliver is not ours. We have to pass on the teaching of the Word of God. And yet a preacher to-day, as Paul of old, may speak of "my Gospel." Even inspired men—John, Peter, Paul—giving the same essential testimony regarding Christ, were led to give it in a way which was characteristic of the individual. Inspiration did not obliterate style or personality.

### We All Depend on Others.

Every preacher is also dependent upon thoughts which have come to him from sources outside the Scriptures—suggestions from conversations of godly men, hints which lingered from long forgotten sermons, ideas which owed their existence to some magazine or book read long ago. Could you trace to their origin not only the general treatment of the sermon you heard last Sunday, but its sentences, phrases, illustrations, and its numerous ideas, there would be revealed a surprisingly large number of "sources." True, in many a case, there need be no prolonged searching for origins. Perchance "The British Weekly" of a month ago had almost that address—but in such a case the

inquiry is only pushed a little further back. Commentary, Bible dictionary, book of quotation, volume of anecdotes thoughtfully provided by publishers who know the weakness and the needs of speakers—these are other sources of information and possibly of delight.

It would be preposterous for any of us to claim absolute originality. Every one is indebted to others, contemporaries and men of bygone days. Yet the general rule laid down remains true, that somehow the address must be *ours*, the expression of our real faith, the word on which we have stayed ourselves, the utterance of truths which have been tested and justified by their working within our own experience.

### Wholesale Cribbing.

We may go further, of course, and say that there should not be lifted and used substantial portions of another man's address without making due acknowledgment. Yet we have listened to addresses consisting largely of a series of quotations, some acknowledged and some not. It is a mistake to have too many quotations at any time; it is deceitful and wrong to conceal

the quotation and represent the matter as one's own. What careful reader has not at times been able to separate the quoted from the original parts of a discourse only by noting the extraordinary descent from lofty thought and pleasing language to commonplace ideas crudely expressed in the speaker's own words?

How many addresses of Joseph Parker or Charles Haddon Spurgeon, of Dr. Jowett or Alexander Maclaren, have been preached throughout the land? Or to come to more recent days, what of E. Stanley Jones and Leslie Weatherhead? Doubtless they preach weekly in every State of the Commonwealth! The practice is not justified merely by the added quality of the sermon. We recall the shock we had when we found two sermons greatly praised (praise accepted graciously by the speaker!) reposing in old volumes of Joseph Parker. It takes more to shock us now.

A thing to which we object nearly as strongly is more common than the unacknowledged lifting of practically a whole sermon. We refer to the practice of beginning, "I am indebted to — for some of my thoughts to-day," when there is extensive borrowing. Such a form of acknowledgment is sufficient neither for extensive quotation nor for the use of the whole idea and general treatment of an address.

### Coincidence and Unconscious Borrowing.

We are aware that sometimes a charge of plagiarism is too falsely made. There are cases of resemblance and general lessons—where there can be no direct influence.

There may also be unconscious borrowing. We read something, and forget the source. After months or years, when choosing a text and preparing an address, the forgotten sermon yet determines the course of our thought. In a very interesting article written nearly a year ago by "J.A.P." of "The Australian Baptist" we found a remarkable story. The writer was

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condemning plagiarism in the pulpit and described it as "one of Satan's very old tricks." In his closing paragraph he wrote: "Perhaps one of the most curious cases of plagiarism, at least in its sequel, was when the Lord Mayor of London, in 1891, was charged with appropriating one of C. H. Spurgeon's sermons, in an address given by him at the London Polytechnic. Nobody was so amazed when confronted by the accusation as the Lord Mayor himself. His address had been based on some notes made from a sermon he had either read or heard some years before, he explained. The strangest part of the affair was that after the address had been printed the Lord Mayor attended Spurgeon's Tabernacle, and at the close of the service, had an interview with the preacher. Mr. Spurgeon read the sermon through and congratulated the Lord Mayor upon it. Neither of them recognised Spurgeon's share in the sermon."

Not all plagiarisms are as innocent as that. Not all may be so surely found out, but that does not improve the ethics of a bad habit.

### Missions in Abyssinia.

FEARS regarding an Italian ban on Protestant missionary activities in Abyssinia are being realised. A decree has been issued that no foreign missionaries will be allowed to engage in education work. As a consequence no less than seventy missionaries have been forced to leave Addis Ababa, their headquarters. This limitation of the work is no less regrettable because it was not altogether unexpected. Neither the civil powers nor the ecclesiastical authorities in Italy are likely to view Protestant mission work with favor. Amongst the seventy missionaries who have departed from Abyssinia are two from Melbourne, Mr. and Mrs. Glen Cain. Another Melbourne missionary, Miss E. M. Smart, may not be forced to leave because of her usefulness as a nurse; so a representative of the Sudan United Mission reports.

### A Cigarette Out of Place.

IT really did not look very well. We can say that without using extravagant language about the smoking habit.

We have in mind a picture which appeared in the Melbourne "Argus" of last week. The occasion was an Anglican communion breakfast. One of the gentlemen was revealed to be waiting on the tables. He was serving some ladies—and there was in his mouth a cigarette! A little thing, perhaps; but the smoker had classified himself. There are such things as good manners. And the whole occasion and setting condemned this particular cigarette.

We have seen things nearly as bad in other places. We dislike seeing a church

member, coming to a communion service, smoking up to the time of his entrance to the church building. It is as bad when he hastens to smoke the moment he leaves after the service. It is harmful, too, when a deacon, Bible school teacher, or superintendent, smokes cigarettes in the presence of the boys of the school. In many cases nothing but thoughtlessness is the cause. But it would be well to think.

### Barton Warren Stone Enters Home.

OUR American brethren support a considerable number of homes for aged men and women as well as orphanages for children. It is beautiful to see the care given to faithful Christians who in their old age are in need of assistance. Such are made to feel that they are guests of their fellow Christians rather than subjects of charity.

In a recent number of "The Christian Standard" it is reported that Barton Warren Stone, aged 71 years, a member of Union Avenue Church in St. Louis, Missouri, has entered Florida Christian Home, one of the homes of the National Benevolent Association. "This man," says the "Standard," "bears the distinguished name of Barton W. Stone, and is the grandson of that rugged apostle of the Restoration Movement, who had gone up and down the

land more than a hundred years ago, fighting battles against sectarianism, preaching, organising New Testament churches, and who, with the Campbells and Walter Scott, laid the foundations for our brotherhood as we know it to-day. Now this grand old man, aged and in need, is being sheltered in one of the benevolent homes maintained by the church thus established."

The father of this present B. W. Stone, a lawyer, also bore the name of Barton Warren Stone, handing it on to his son, who has carried it proudly through the years.

### WE SHALL KNOW.

THE tree that fell last year  
Knows now just why it fell,  
Why came that hell  
Of axe and saw and leaping flame.  
To the world's uses it was set  
In ship and house and cabinet.  
The tree  
Knows now the plan  
Of that its agony.

So we shall some day know  
Why life held blow on blow  
And sacrificial fire,  
Seeing some life stand firmer for our rout  
Or some brave, laughing ship of youth  
set out  
The wiser for our pain.  
So—knowing, seeing—  
Shall smile again  
At this our Calvary,  
And find its meaning plain.

—Selected.

### Prayer Corner.

Conducted by G. J. Andrews.

#### "I WILL PRAY THE FATHER!"

OGOD, we know and worship thee through the precious, abiding ministries of the Good Shepherd, who hath given his life for the sheep. We praise thee that the voice of Jesus has awakened in our hearts the persistent impulse to follow him and that we are verily his sheep. We would become more faithful sharers of his boundless love for "other sheep" which are not of this fold, but whom also he must bring to the eternal fold. From our hearts we would consecrate and support the mission hospital at Dhond, in India, and beseech thy rich and mighty blessings on all the missionaries and helpers, that by their skilled and compassionate service countless souls of India may become conscious that the Good Shepherd is really in their midst. Amen. (John 10.)

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#### VICTORY BY PRAYER.

It is said that in an anteroom at the War Office, London, a public place through

which crowds of people pass every day, a motto may be seen on the wall, with the words on it, "Victory comes by prayer." No one seems to know who put it there, but there it is for all to see. But what of the great world crusade of Christian evangelism? When we think of the work being done by our missionaries overseas, or when we consider the matter of raising throughout our brotherhood the necessary funds, let this motto appear before us, "Victory comes by prayer."

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#### REPAID.

When a certain venerable minister was called on to pray in a missionary convention, he first fumbled in his pocket, and when he had placed the coin in the plate he said, "I cannot pray until I have given something." He prepaid his prayer. For us to pray, "Thy kingdom come!" and then spend more money on jewellery or tobacco than we give to missions, looks like a solemn farce. God has no blessing for stingy pockets.—D. B. Knox.

## The Distinctive Contribution of Churches of Christ.

IT may be trite to say again that, unless the churches of Christ, commonly referred to as the Restoration Movement and listed in the [U.S.A.] census reports as "Disciples of Christ," have a distinctive contribution to make in this modern day, they have no excuse for existence as a separate group and are an impertinence. Apparently, however, the point needs to be made repeatedly. Moreover, it seems even more necessary to develop it, for some who admit it upon the merits of the statement alone seem to be slow to recognise what are the contributions that meet the requirement. And when even the most loyal adherent of the cause lacks an intelligent appreciation of the distinctive purpose of this movement, he becomes of necessity a gross sectarian.

What, then, have we to contribute that no one else may be expected to contribute to the whole cause of Christ?

It must be admitted at the outset that with respect to most, if not all, of our contributions, there are other peoples who are committed to one or two of them; but there is no other people that is devoted to all of them and with the unifying factor that characterises our own plea—the factor introduced by the "Declaration and Address" and epitomised in the slogan, "Where the Scriptures speak, we speak; where the Scriptures are silent, we are silent."

The first of these distinctive contributions is our consistent declaration that Jesus Christ is the only creed, and that the use of any other creed as a test of faith and fellowship is not only unnecessary, but divisive. Other peoples have exalted the Christ. Some have been more loyal to him than ourselves, perhaps. Heroism in his name is no unique possession of ours. But no people has realised so profoundly and no group has preached so persistently the doctrine that Jesus Christ in his own person is the creed of the church. Even with an increasing appreciation of the point upon the part of other peoples, they seem to be as those who see men as trees walking. Either, out of timidity, they will not let go of human summaries of faith or they become so liberal as to sacrifice the person of Jesus in zeal to gather into one company all who will accept his ethical teachings. We insist that there can be no church of God unless its members have accepted the Christ of God for all he claimed to be, and that when they have accepted him they have taken the only creed that is necessary or wise for a basis of fellowship.

As our second contribution there is our emphasis upon the rational acceptance of Christ and his salvation. Of course, most of us recognise the service rendered by our pioneers in combating the emotional revivalism of a century ago, but too few of

us are aware that we are still servants in this respect. A great many of those denominations that stand with us in love for the Bible are confused upon this point even to this good day. They have a twisted conception of grace which requires that a believing, penitent sinner must stand in a receptive mood and await the miraculous intervention of God through his Holy Spirit ere there can be conversion. Even though this does not in all cases mean the excesses that disgraced the religion of a century ago, it creates the opportunity for such excess and poisons the whole concept of Christianity and of God himself. Our whole movement is inherently opposed to that phase of Calvinism.

At the same time we have not frozen into a purely rational concept. We have retained a wholesome emotion towards the Christ and have never lost evangelistic fervor. We have never done all we ought to do, but, on the other hand, we have never ceased to win souls by a rational presentation of the glorious facts of the gospel in line with the apostolic practice as we find it in the Book of Acts.

Our third major and distinctive contribution is our emphasis upon the proper division of the Bible, especially the distinction between the two covenants. From the days of Alexander Campbell's "Sermon on the Law," no other people has so consistently dwelt upon the fact that we are free from the law—that, indeed, we are free from all law because of our committal to Christ, because this is the dispensation of grace. Quite strangely, many who have made of conversion an emotional appeal of a helpless penitent who neglects to do what God commands, have, on the other hand, missed entirely the doctrine of freedom from law that is the real meaning of the dispensation of grace. We have avoided effort to enforce Christian ethics by disciplines and to enforce Old Testament Sabbaths and to induct infants into the church. We have seized upon the principle predicted by Jeremiah, set forth in Christ, introduced by the apostles and championed by Paul—the law written in the inward parts. No other people has the contribution to make here that we possess.

As a fourth distinctive contribution, we note our plea for unity upon a definite basis. For a long time we stood practically alone in our preaching of the desirability of unity. On that point we have so far succeeded that, while the sense of the need is not by any means unanimous, it is delightfully general. The most important element in the picture now is the lack of a formula for unity. That we have, and most happily it is not of our own devising. We do not have to ask the Christian world to come to us. We have the glorious

privilege of urging that they all study the primitive church and find unity in the essentials laid down by the Lord and his apostles. No other group has that formula deeply imbedded in its history and thought, even though a few have been fumbling their way to it. It is woven into the warp and woof of our nature, and we are growing in our consciousness that it is the inevitable basis. Even some of the "open membership" advocates declare that their ultimate objective is this New Testament basis.

Finally, it is no slight contribution that we have to bring in our preservation of a brotherhood upon a basis of faith and doctrine rather than of organisation. We are not without knowledge of certain unhappy differences and factions within our fellowship. But even now there are definite healing influences at work, the most distinct revelations of which are the undying consciousness of our brotherhood. We can not forget that we belong to each other, even our vigorous disputes themselves being witnesses.

We know of no other group in Christendom that has thus demonstrated a unity in fundamental faith without the aid of creed and organisation to sustain it. This is important, because it becomes pretty clear that the church will never be united by these human devices of creeds or overhead organisation. Somebody must demonstrate unity upon some other basis. While our demonstration is not ideal, it is not impossible for us yet to make it so, if we will but show a little gumption and Christian grace. Unity in essentials with diversity in non-essentials is the formula of the unity that is coming. We are the people who have the theory and who have gone far enough toward the demonstration to make it possible for us to perfect it.

This is not the complete story, but it is sufficient to make the point clear. We have a mission. We have it more clearly than we ever had it before for the very reason that the Christian world is getting hungry for some of the blessings we are capable of giving. For us to disappear now would be treason to the Lord, who has honored us for a century with trusteeship beyond our personal deserts. No, we can not think of it. There will come a time for us to step back and disappear into the church at large, but that day will come only when human creeds are discarded because Christians put complete confidence in the one creed and the churches win converts as the apostles did and hold them together under the law of liberty in the pattern of the New Testament church. Until then we must study to proclaim with grace and firmness this plan of unity and to live graciously with all denominationalists.—"The Christian Standard."

# Poona and India Village Mission.

Jas. E. Thomas.

WE read of our Lord that he went round about the villages teaching. He sent his disciples into the villages. Philip and his companions preached the gospel in many villages of the Samaritans. This method of going from village to village was necessary because of the nature of the settlement in Palestine. The people lived in villages and went out into the fields to work by day. This is exactly the condition in India. There are 750,000 villages having 5000 or under, and over 75 per cent. of the people live in villages. In order to see the work of missionaries, it is essential to go with them as they move among the villages.

It was for the purpose of furthering the preaching of the gospel in villages that had not heard the message of salvation that the Poona and India Village Mission was founded in 1894. Ever since that time missionaries have come, many of them from Australia, to preach in the villages the gospel of Christ. The work of this mission is familiar to most of our churches, and there has been a very happy relationship between its workers and our own. Among our pioneer workers were Mr. and Mrs. H. H. Strutton, our pioneer missionaries, who had been ten years with this mission, and Miss Rosa Tilley. Mr. and Mrs. H. Watson, who have done such good work among us, were also from this mission. Mr. and Mrs. T. Escott also came to us after service with the P. and I.V.M., and are doing fine work amongst us to-day. The territory of this mission is largely in Poona district, as is most of our own work, and everywhere our workers find very happy companionship with their fellow workers. Mr. McKie is a son of one of our preachers. Mr. Edgar Escott is a son of our missionaries, and Mr. Chiles was also associated with his parents in our brotherhood. There have been other workers well known to our churches who have found a happy field of service with this Christ-like mission.

## A Visit to the Villages.

Through the kindness of Mr. Davidson, the field secretary of the mission, who with his good wife conducts the Central Home in Poona, we were able to visit the various villages in which this society is laboring. The policy of the mission is to settle workers in a centre that seems inviting, and then to reach out from there to the villages round about.

We commenced our journey by visiting Natopole, where Mr. and Mrs. S. N. Newham, from Melbourne, are laboring. They are in the midst of about forty villages that have never heard the gospel. The work is not easy, but there are encouraging signs of a readiness to listen to the word. Here we met Messrs. A. Billing and McKie, and went on with them to their centre at Akluj. These fine young men are doing faithful work in a difficult place. They preach weekly at the bazaar in the village, and also the one at Malshiras. It is in the midst of a sugar cane country, and there are many workers listening to the word. Mr. and Mrs. Tyson have also been working here. It seemed to us a noble thing that these two young men of fine attainments are facing the wall of heathenism and faithfully preaching the gospel of the Lord Jesus to those who sit in the darkness. It is the assurance that so many remember them in prayer that enables them to keep on.

## Zeal, not According to Knowledge.

We spent the week-end at Pundapur, a sacred city of 30,000 people. Here is the temple of Vitthoba, who is believed by the Hindus to be a reincarnation of Krishna. He is said to have

quarrelled with his wife Rukmi, so they each have a temple. Hindus come pilgrimages for hundreds of miles to attend a Jutra, or worship festival, to the god Vitthoba. They pass by his image and fall at his feet at the rate of 1300 men per hour, and of 800 women per hour. There are great sheds where pilgrims wait their opportunity to crowd in that they may fall before him. Surely their earnestness is a lesson to Christians to-day. Around the temples there are many idols. We saw a Brahmin priest teaching the crowds as they came to offer gifts or kiss his feet. There was an idol on the steps that is sold annually at auction, and the purchaser receives all that is offered to the god. How sad it all seems! How little of real comfort these dear people have in their worship! They have religion, but no Christ. It is here that thousands bathe in the sacred river Bhima, and thus find merit for their souls.

We had the privilege of worshipping on Sunday with the Christians that gathered in their own neat chapel. There were about 60 at the service, and we were interpreted by Mr. Gordon Ritchie as we preached to them. Here we met the veteran missionary, Miss Amy Parsons, whom we first met nearly 30 years ago. She is still wonderfully active and doing a fine work. Some of our workers attended her Bible school, while we met some Shrigonda young women among the workers there. It was an inspiration to hear her testimony as to how God had answered prayer. We found a very happy band of workers in the compound. Janka Bai, the matron, Pasa Bai, Dina Bai, Manchi Bai, Shive Bai and many others talked of those they knew in our home land, and sent many salaams to Australia. Then eight of them left in the bullock waggon drawn by two fine animals and driven by the dignified Stephanos, out to their work in the villages. It seemed remarkable to see them sit in two piles in the little waggon. Stephanos sells Gospels and preaches the word in the bazaar as well. What a happy lot they were. We went to Sunday school, where Miss Quayle superintends about 100 children in a very small, poorly ventilated, little upper hall that has grown too small for their purpose. It certainly is a splendid work. Altogether our workers hold 200 classes each week. Some of them meet four times weekly. They reach 86 villages from here, and are teaching over 600 children. All have the same lesson from the Children's Special Service Mission. That mission is doing a good work in India. Who can tell what this will mean in days to come?

## Dr. Ethel Ambrose.

It was a great joy to see the fine hospital, the result of the life work of the late beloved Dr. Ethel Ambrose. The Indian doctor is doing a good work. It would be a great thing if a successor to Dr. Ambrose could be sent out to help him. Miss Frank is doing good work in the hospital. It was a sacred privilege to visit the grave of Dr. Ambrose in the European cemetery at Poona, and to join with those who laid some flowers of remembrance there, but her greatest monument is in the hearts of hundreds to whom in Christ's name she ministered healing in her long and loving life of service.

It was a joy to meet Mrs. Bailey and the other workers who form the very happy household in the home at Pundapur. They are all doing a great work in the midst of one of the strongholds of Hinduism.

Our next visit was at Lonand, where we

found a very happy band of workers. Miss Gould, who has served for long, still has the same joy in preaching the gospel. Miss Sillett took us to see the dispensary, where she does such a splendid work. It is wonderful how she manages in so small a place. She really needs another room as a ward in which those very sick may remain. There is a useful hall built to the memory of Miss Weir that is a great asset to the mission. A young Indian Christian, Jonathan Dongre, has started a library and reading room in the village. This is the first of its kind we have seen, and should do much to interest the young men who attend. There are two consecrated Bible-women working with the missionaries, and they reach about eight villages with the gospel. This village preaching is a time of sowing. It is not effective in fruitfulness perhaps for a long while, but there are many indications of encouraging results, and the faithful Christians we met were trophies of grace in which the workers rejoice. We were glad to meet the little Scotch Jean Comrie who is now Mrs. Ritchie.

The next village was an interesting place called Shirval. This work was first commenced years ago by Misses Parsons, K. Steele and Lily Ambrose. Mrs. Frederick and Mr. and Mrs. Escott have been there at times. Many of the older women said that they heard the gospel there 20 years ago. One woman said, "We remember Jesus; he died for us. Ever since we heard we have taken his name." That was a great testimony. Two years ago Messrs. Unsworth and Edgar Escott went and renewed the work, and now Misses Bates and Garrett have gone to live there. They are very brave in heart, and are facing many difficulties. The Hindu temple is near, and its noises keep them awake at times. There are other things that hinder, but these are women with great faith, and they have bright hopes for the future. We saw them at a sewing class, and learned of the many ways they are getting the interest of the people. They have a Sunday school of 30.

## In Phaltan.

Phaltan is the chief village in the native State of Phaltan. It has 7000 people. Here lives the Rajah in his palace, ruling over 46,000 people. There are two fine workers, Miss Howe, of England, and Miss Monet, of Switzerland. The work was started ten years ago. Mrs. Swain also labors here. There are five Bible-women. There are two women's classes and 22 children's classes conducted weekly, and the workers reach 50 villages. Miss Monet conducts a dispensary and treats about 30 people daily. It is a wonderful witness in the midst of a Christless people, and it heartened us to see these brave workers. These missionaries walk miles or travel in a bullock cart telling the gospel story. If people could see them in the midst of a barren land on their lonely task, and see how happy they were, it would surely make us glad to have a part in such a work. Food is not easy to buy. We had a beautiful lunch, though the leg of lamb weighed only 11 lbs., and there were five adults to partake. This lamb was probably goat, for that is the chief meat of our missionaries. Green vegetables and fresh meat are not easy to obtain, but not one complained in all our visits. They rejoiced to be counted worthy to serve, and thanked God for daily food.

We stayed a night at Nasrapur, which is the village where the work commenced, and is really the headquarters of the mission. Once there were a hospital, an orphanage and a printing press here, but other arrangements have been made. Here Mr. Liptrott, the superintendent, lives, though he was on furlough. Mr. Unsworth has a fine Endeavor society that we

were glad to visit. Mr. Guthrie, a new worker, is here getting used to the work. Miss Manning has a well equipped dispensary, and is greatly beloved by the people. Mr. and Mrs. Gates are at this station, but they, too, were on furlough. About 75 villages are reached from this station. We found here a bhajan, or singing band, such as we had seen in other villages. They do a great work going round at nights singing the gospel. Pastor Gampatrao has charge of this work. We visited the school of about 30 under Mr. Shinde. There were many older boys who are greatly interested in the work, some of whom have accepted Jesus Christ. We saw everywhere we went that the school is a great asset and is the handmaid of the church.

### The City of Bhor.

In the city of Bhor the mission has been trying for nearly 40 years to find a place to start. They have recently secured a place formerly used as an hotel, and Mr. and Mrs. Crosier, a very earnest young couple, are now settled here. We were glad to visit them and to see their heroic optimism.

The Rajah has his palace here. There is a fine new high school that he has built, and that is named after him. Near here is the great Lloyd Dam that was opened in 1928; it took 15 years to build. It has a great bar 5333 ft. long and 190 ft. high, containing 211 million cubic feet of masonry. The length of the lake is 17 miles, and its lowest depth is 143 feet. It cost £1,500,000. This is only one such dam constructed by the British Government for the help of the people.

The last village we visited was Khed-Shevarpur, about 16 miles from Poona. Here we met Miss Shipman, Miss Smith and Miss Dover, Miss Hinton was on furlough. There are one preacher and four Bible-women, and they work in four other villages as well. A beautiful chapel has been erected, and it is nicely furnished with the money left by faithful Mary Bai. It seats 80 people, and the seats are very comfortable. Generally, the Indians sit on mats in the chapels, but it is nice to see such provision made for them when it is congenial to them. There is a splendid dispensary here and a room for the sick that need care.

Throughout all the mission we were deeply impressed with the earnestness of these consecrated noble workers. They sow beside all waters. No difficulty or hardship is too much for their faith. They make everything a matter of prayer.

We finally visited Mahabaleshwar, and there we saw Bon View, the holiday rest home of the missionaries. To this have been added two chuttahs or small iron houses, presented by Mr. Walter J. Beasley, the beloved mission treasurer. They were almost complete when we were there. Mr. and Mrs. Stoddard, two of the pioneer workers, were here recuperating, and Miss Clark. The whole work is undenominational, and is supported by God's people who feel glad to have a part in such a work. We feel sure that it will have a place in the prayers of all who desire that the gospel may be preached in the villages of India. We thank God upon every remembrance of them.

I AM no pessimist. I believe that in the end the countries of the world will find peace and prosperity, but that road will be a long and hard one. For such journey there is need of common effort, resolution, of endurance, and, above all, there is need of leadership. In my view, the British Empire has a solemn duty to the world at this time—a duty which I have described in the words "spiritual leadership."  
—Mr. Stanley Baldwin.

## "AMEN."

David Plummer.

THE word means "it is so in truth," or "so be it." And the expression comes from a Hebrew word whose meaning is "certainty" or "truth."

Of course it has been necessary to refer to the dictionary for this. It is not easy to give explanation of words which are every-day expressions, or which come very readily to the lips. Such a word, or phrase, is Amen. It comes naturally to the lips as a fitting expression after an act of praise or prayer.

Yet perhaps it might be voiced even more readily. At one time after public prayer every believer present would thus signify sympathy with the expressed petition and praise. Now Amen seems to have lost its force as a congregational response, though the one who leads in prayer still rejoices in its appropriateness.

Amen is an expression to be treasured as part of our musical worship also. At the close of many hymns this cadence is impressive and devotional. Can any believer sing "The Church's One Foundation . . ." without feeling a desire to add Amen after the last verse? Yet time and again, for large meetings, programmes including grand doctrinal hymns are prepared without provision for this "verily" endorsement. Relatively few congregations in our brotherhood sing Amen at the end of hymns, though many worshippers will at some time have regretted this.

Perhaps this is a form of revolt from a dreaded formalism, or from the thoughtless habit of singing Amen after every hymn (the other extreme). But it can be no formalism to emphasise our sung sentiments in exactly the same way as we willingly endorse our spoken prayers.

Discrimination is needed, of course. Rarely is Amen sung with appropriateness or effect after a hymn with chorus, while it can be

imagined with what astonishment the writer once heard Amen added after "Shall you? Shall I?" (Alexander 62). Wise discrimination is being widely exercised nowadays. In the new Methodist Hymnal (1933) the editors have indicated the response where it is desirable, and omitted it from other hymns. Further, in the official guide for Methodist choirmasters it is stressed that the judgment of the editors is in this respect to be observed.

Amen has been omitted, however, from many modern hymnals, in order that these books might be used by congregations which do not sing the response, as well as by those which do (it is easier to add the word, when not appearing, than to omit it when it is printed after the last stanza). Our own book does not indicate the hymns to which the response might fittingly be added, thus suiting the omission general in our brotherhood.

In the local congregation we have adopted the plan of posting "Amen" (printed on a strip of card) after the numbers on the hymn board, in appropriate cases. Hymns consisting of a statement of doctrine, of praise, or of petition, have the Amen added, while expressions of spiritual condition and hymns of the revival type are sung as printed. One would like to recommend this method for general use, not only because it works splendidly in general practice, but because of the way in which it has stimulated thought of the purpose and use of the hymns sung. Amen is not now an instinctive reaction or relaxation at the end of every hymn, but a thoughtful part of an ordered service.

There is the heart of the question: the felt need of a deliberate endorsement of a worthy sentiment. If thoughtful and strong affirmation ends a set of noble stanzas, it is as an echo of our faith—not a quest, but a proclamation. So be it.

## The Christ of Galilee.



THE Christ of Galilee who walked of old  
Beside the sea in ancient Palestine,  
Still walks to-day in wintry wind and  
cold,  
To lift the burden from your heart and  
mine,  
To comfort those who are not  
comforted,  
And feed the hungry with his heavenly  
bread.

The Christ of old ne'er sought the rich  
or wise,  
His followers were simple fisher folk;  
A dying thief found favor in his eyes,  
And unto steams with mighty power he  
spoke,  
And still to-day he ministers to all  
Who hear his voice and answer to his  
call.

So in this year of human want and woe  
Let us go forth, disciples, with his zeal,  
And scatter smiles and kind words as  
we go,  
And love and sympathy we needs must  
feel,  
And enter in where grief has crossed  
the floor,  
And bless the cross we see upon the  
door.

The rich man's gold is only good to  
give,  
The wise man's thoughts are idle  
unexpressed,  
The love we have is just the love we  
give,  
Good will soon dies that never leaves  
the breast.  
So all our riches on this happy day  
Are just the things we wisely gave  
away.

—Clarence Hawkes  
in "Boston Transcript."  
(Adapted.)

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### JESUS!

I've tried in vain a thousand ways  
My fears to quell, my hopes to raise;  
But all I need, the Bible says,  
Is Jesus.

"My soul is night, my heart is steel—  
I cannot see, I cannot feel;  
For light, for heat, I must appeal  
To Jesus.

"He dies, he lives, he reigns, he pleads;  
There's love in all his words and deeds—  
All, all, a guilty sinner needs  
Is Jesus.

"Though some will mock and some will blame,  
In spite of fear, in spite of shame,  
I'll go to him, because his Name  
Is Jesus."

(The above lines are said to have been written by a supposed infidel and found in his desk after his death.)

### IN A CHINESE PRISON.

IT was a Chinese prison. Over its grim and grey portals was written in the native script, "All hope abandon . . ." It was an apt expression. For stench and filth, and vermin and cruelty, only the pictures of the Buddhist bells could vie with it. Our prison warden was himself a criminal. The buildings were all without any window except on the inside. They were built of adobe mud and stones. Doors opened on the inner courts. Dogs were the only scavengers.

The prisoner we were visiting was in for sedition. Against a corrupt government this student had voiced his opinions, and was in chains. Murderers, bandits, vicious sensualists, farmers and students alike were in captivity in these evil-smelling dungeons. All were seen to have sickly, swollen faces. Fresh air and light were at a minimum. Bad food and minus any sanitation, with the leprous and stink of ulcerated and unattended sores, made it a hell. We stumbled over a damp bundle of filthy rags in one of the cells, and found it was a human being, around whose neck was an iron ring fastening him to the ground—and he was a mouth-foaming lunatic. Our visit had to be cautiously arranged.

One Sunday afternoon the young people in the Christian mission asked permission to go into the jail and sing songs to the prisoners. It was granted: and it was maintained. Soon they were allowed to suggest sweeping up the filth. Then because the prisoners were better in health, and less troublesome, the Christian Endeavorers were permitted to have the men brought out into the open yards, and given exercise and drill. It worked. The Chinese guards admitted the order was better. Some of the prisoners were won to Christ; and one who was later released is an evangelist in Chuchow.

Some ten years have elapsed. From this initial step in "in prison and he visited me" prison reform movements moved on in China. Most of the great cities have, semi-modern prisons, and some are built of reinforced concrete. Some have industrial factories in soap, carpets, paper and the shoe industry. Missions are creative and redeeming. Our visit was epoch-marking. It was worth while even though the oriental and courteous vermin insisted upon escorting us a long way over the trail to the next heathen city.—W. Remfrey Hunt.

### AN INVITATION TO ABSTAIN.

I THINK I hear you say you do not take much strong drink. Of course not. I was not supposing that you did. Did you say that "you do not take too much"? That is another question; for a very little may in some sense be too much. Those who excuse themselves rather accuse themselves. I never thought that you did take too much; but now that you say that you do not—well, it looks serious. May I be allowed to say that I suppose that what you do take you profess to take for your health? I think you are mistaken. I do not believe that it does any mortal man the least good. Of course, that is merely my belief. But somebody says, "Oh, well; it gives strength to a fellow!" Does it? There is no strength in it; and it cannot give what it does not possess. The strongest people in the world do without it, and those creatures that are stronger than any of our race do without it. For instance, horses, and elephants, and lions, and all sorts of strong things do very well without it. Even steam-engines of a hundred horse-power do without it. I have never heard of its being necessary to apply any kind of spirit to them in order to get them to work. I am sure, dear friends, that alcohol does you no good; and the little strength that it appears to give you is a kind of bill that is drawn on the next two or three hours, to be heavily paid for afterwards. You get excited by the spirit, and so you jump over the hedge; but when you reach the other side you lie there exhausted by the reaction. It does not do you any real or permanent good, but it may do you real harm. But suppose that it did do you good. Are you living simply to get good to your own body? I think that you, as a Christian man, will not make that a very prominent object in life. That should be very far back in the list. If by doing what does hurt to others you get good yourself, you are not therefore excused. Standing on the highest plane of Christianity, our first concern must be our doing good to others. I do not think that you will be much hurt by giving up the glass. At any rate, try it. A very small graveyard will be big enough to bury all the good people who die through giving up their drop of beer. No God's acre will be required, a tiny plot will more than suffice. I think that I may venture to offer to officiate for nothing at all their funerals.—C. H. Spurgeon.

A MAN who does a little more work than he's asked to—who takes a little more care than he's expected to—he's the man who is going to make a success of his job."

### AWKWARD FOR TOMMY.

"Thank you very much," said the minister, as little Tommy handed up his offering for the harvest festival. "I must call round this afternoon and thank your mother for these eight beautiful apples."

"P-please, sir," stammered Tommy, "would you m-mind thanking her for t-twelve?"

### REVENGE.

The Smiths are on the balcony and can hear what a young couple are saying in the garden below.

Mrs. Smith: I think he wants to propose. We ought not to listen. Whistle to him.

Mr. Smith: Why should I? Nobody whistled to warn me.

## The Family Altar.

J.C.F.P.

### TOPIC.—UNNECESSARY BURDENS.

Monday, June 28.

APPOINT them every one to his service and to his burden.—Num. 4: 19.

Thus, by divine arrangement, each had certain duties to perform and burdens to bear. This was perfectly fair to all, and in harmony with the principle enjoined alike under grace as in the law.

Reading—Numbers 4: 1-16.

Tuesday, June 29.

For I say not this that others may be eased and ye distressed.—2 Cor. 8: 13.

The special reference is to the exercise of the grace of giving. Certainly the Corinthian disciples possessed more than those in Macedonia and therefore should give more, yet the apostle does not desire to place upon them burdens which should be borne by others. There must be equality here, not in the amounts given, but in the recognition of responsibility, each giving according to his several ability.

Reading—2 Corinthians 8: 1-15.

Wednesday, June 30.

I was not a burden on any man.—2 Cor. 11: 9.

Unlike many to-day Paul did not lead an inactive life at others' expense. He abhorred the thought of becoming a burden to those who contributed to his support. Whilst sometimes taking wages, he desired always to give a fair equivalent in faithful service.

Reading—2 Corinthians 11: 1-15.

Thursday, July 1.

I did not burden you.—2 Cor. 12: 16.

Three times in three verses Paul asserts that he was not burdensome to the Corinthian church. Indeed, in the words "forgive me this wrong," there is a delicate hint that they had not contributed as they should to his needs. Though accused of catching them with guile, Paul forfeited that which was his due in order to make their yoke easy and their burden light.

Reading—2 Corinthians 12: 14-21.

Friday, July 2.

For each man shall bear his own burden.—Gal. 6: 5.

An equitable arrangement, the appreciation of which should lead all professing Christians to refrain from over-rating themselves or under-rating their brethren.

Reading—Galatians 6: 1-10.

Saturday, July 3.

I cast upon you no other burden.—Rev. 2: 24.

The church at Thyatira had trouble enough, tolerating as they did the presence of those who lived viciously and taught pernicious doctrines; they were even now reaping as they had sown, and bearing burdens which might have been avoided.

Reading—Revelation 2: 18-29.

Sunday, July 4.

For it seemed good to the Holy Spirit, and to us, to lay upon you no other burden than these necessary things.—Acts 15: 28.

The necessary things are named in the verse following. Fornication is wrong in itself and must never be tolerated; the eating of flesh sacrificed to idols or of things strangled, or of blood, was strictly forbidden by the law, but not under grace. Yet in order to preserve peace and not unnecessarily offend Jewish converts, these practices also must be avoided. There would not be laid upon them other burdens than these.

Readings—Psalm 96; Acts 15: 22-41.

## The Mind of Christ.

(1 Corinthians 2: 14-3: 8.)

Prayer Meeting Topic for June 30.

H. J. Patterson, M.A.

**B**UT we have the mind of Christ," I am taking this for a text in relation to the subject of overseas missions, for which, I trust, we are all praying and working. Next Sunday, July 4, is the day on which we make an offering. Have we the mind of Christ in regard to this matter? What is that mind?

### Relating to the Heathen.

The great commission includes the world. None are excluded. The lowest of all the tribes of earth are included. To Christians Jesus says, "Ye are the light of the world." God is not willing that any should perish. Christ came to bring joy and peace to all. And these have not the soul satisfaction that we have. Their bodies need healing and souls need saving. Can we view the degradation, the misery, the poverty, the altogether unhappy state of these people and be apathetic? The golden rule alone demands of us an attempt to help and to save them. The mind of Christ is the salvation of all. He gave his life for them. What are we prepared to give? It may be less than the price of a book or a seat in the picture theatre, or even less than the cost of a dinner. What must the Lord think of our little minds?

### Relating to Missionaries.

What is the mind of Christ? "How, then, shall they call on him 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? and how shall they preach except they be sent? Even as it is written, How beautiful are the feet of them that bring glad tidings of good things."—Rom. 10: 14, 15.

Our representatives on the overseas fields are worthy of our best. Are we aware of the extent of the sacrifice? Contrast the positions of a doctor here and on the field. Take note of the difficulty from the point of view of the family life. Yet men of high quality and well trained choose this more difficult and hazardous way. Those who make the sacrifice of home and friends and relations, who have left land and homes for the sake of Christ, demand of us our best endeavor. Jesus promises them much in the world to come. Have we his mind now? If so, we shall not allow them to be in a state of uncertainty and anxiety about their future. These are our representatives and they go in our name. Let us keep faith with them.

### In Relation to Ourselves.

God never intended that there should be absolutely no consideration for the self. If he had there would have been no appeal in much of Christ's teaching. In the greatest commandment, it is stated that we must love God, and our neighbor as ourselves. In regarding the welfare of the heathen we are considering ourselves, or we should be. Within comparatively few miles of our shores there are millions of colored men. When these come to a realization of their needs and power we will need a defence. That is, unless we have taught them what the mind of Christ is. The best defence is the teaching to them now the principles of Christianity as taught by Jesus. If we neglect this work we shall certainly die both spiritually and physically. "Let this mind be in you which was also in Christ Jesus."

TOPIC FOR JULY 7.—GREATER THAN JOHN THE BAPTIST.—Matthew 11: 1-19.

## Our Young People.

Conducted by KEITH A. JONES.

### Pi Christian Fraternal Orders.

K.S.P. and P.B.P.

**I**N order to correct some little misunderstanding which appears to have arisen, Kappa Sigma Pi and Phi Beta Pi are now incorporated under the title, "Pi Christian Fraternal Orders," and a brief description of the movement is appended for general information.

#### The Orders.

The orders are definitely designed to associate the members with Protestant churches and to meet the needs of boys and girls to ensure their salvation to Christ and his church. They were not made, and there is nothing artificial about them, but were born out of a desire to work out a plan to help boys and girls in their teen-ages to train for Christian leadership and service, and to make such work harmonise with the scriptures and history of the church. Further, they are based on the realisation that a broader vision and revised methods are necessary to keep boys and girls within the activities and scope of the church through a difficult period of their lives, and with religious, athletic, social, intellectual and fraternal features, they satisfy the needs of adolescent boys and girls by providing a normal approach to Christian life and service.

#### Kappa Sigma Pi.

**Its Name.**—Kappa Sigma Pi is the Greek equivalent of K.S.P., the initials for "Modern Knights of St. Paul."

**Its Purpose.**—It is the "big boys" brotherhood of the Protestant churches, and aims to unite the boys in a fraternal group, under adult Christian supervision, to ensure their moral safety and train them for Christian leadership and service.

**Its Methods.**—The work is given in three degrees, leading the boy naturally into Christian service. The Order of Jerusalem enlists him in the Sunday school and pledges him to lead a right life such as Paul led as a boy. The Order of Damascus reveals to him the heavenly vision, and commits him to the Christian life. The Order of Rome affiliates him with the church, and trains him for heroic service and leadership.

#### Phi Beta Pi.

**Its Name.**—Phi Beta Pi is the Greek equivalent to words which are translated as "Friends of the King Forever."

**Its Purpose.**—It is a "big girls" sisterhood in the Protestant churches, and aims to so unite the teen-age girls under Christian leadership, that all may develop through earnest endeavor and wholesome pleasures into well-rounded Christian characters, and be trained for leadership in church, missionary and community service. It is a companion order to Kappa Sigma Pi.

**Its Methods.**—Following the general lines of

Kappa Sigma Pi, it provides a place for every legitimate development of moral, physical, religious and social strength, the real heart of the work being in qualifying for and receiving the three initiatory degrees. The Order of Palestine girls are the Friends of the King, who study the guide-book of life in the Sunday school and seek to learn his way. The girls of the Order of Philippi are the daughters of the King who, in the household of Lydia, learned the secret of adoption and how to wear the royal purple, indicating young women of character, whilst in the Order of Corinth are the young ladies who, like Priscilla and others, by their consecration and efficiency, came into position of trust and leadership, and are likened to ambassadors of the King.

The degrees of each order as outlined are inner circles of the same chapter, and recognise the advancing age and development of the boys and girls according to social and religious science. They bridge the chasm successfully, where otherwise a large majority on the average are dropping out of the Sunday school and are drifting away from the church and kingdom.

(To be continued.)

### YOUNG PEOPLE'S STUDY GROUP.

**U**NDER the auspices of the Young People's Department, a fellowship meeting for young people has been commenced in Melbourne. The group meeting has grown out of a desire for Bible study, and for the consideration and discussion of topics of vital interest to young people.

The first meeting was held in the Swanston-st. lecture hall on Saturday, June 5. There was an attendance of 42, and Bro. Thos. Hagger led our thoughts in a very fine manner. It was decided to meet each month, and a number of prominent brethren are being asked to be our study leaders month by month. Bro. Keith Jones was elected chairman; Bren. Fred. Hartvigsen and Arthur Reed, deputy chairmen; and Miss Jean Lilburn, secretary and treasurer.

Plan to be present at our next meeting on Saturday, July 10.



Prahran (Vic.) Cricket Team.

Premiers 1936-37 in the Churches of Christ Cricket Association.

## Here and There.

A TELEGRAM from Bro. Corlett states that at the Hinrichsen-Morris mission at Mackay, Qld., there were further decisions, and several hundred people heard an address on "Christian Unity."

Last week, at the request of Bro. D. L. Shue, we published his address as secretary of the Chinese mission, Victoria. We are asked to state that he is secretary of the church only, and that Miss A. Baker is still secretary of the mission.

Bros. J. E. Austin and A. J. Fisher, president and assistant secretary respectively of our Victorian Social Service Department, are leaving by the "Strathaird" for an island winter cruise. It is expected that they will make contact with social service committees in Sydney and Brisbane. Miss Austin and Mrs. Fisher are also making the trip.

W. H. Clay, social service secretary, informs us that the first meeting of women, representatives of Victorian churches, will take place in Melbourne town hall on Friday, July 19, at 2.15 p.m., to consider matters pertaining to the 1937 great fellowship rally. It is desired that every church in the metropolitan area and outer suburbs be represented.

The Victorian Social Service Department has forwarded a cheque for £55 to the Lord Mayor's Fund for Anti-Cancer Appeal fund. It is expected that a further sum will be forwarded in due course. Should any churches desire to assist it is requested that the money be forwarded without delay, as the fund is closed in Melbourne, but will remain open for two weeks to oblige country districts.

Bro. J. A. Hudson, representing Churches of Christ in America, is now on a visit to Australia. Our brother spoke at Swanston-st. church last Sunday and expects to be in Melbourne for about another two weeks. Mrs. Hudson, who was with him in New Zealand, did not come on to Australia but returned to U.S.A. Bro. Hudson expects to visit Great Britain ere he returns to America, and expects to travel by the "Strathnaver," which is advertised to leave Melbourne on July 13.

The fifth convention of the National Council of Religious Education of Australia is to be held in Brisbane from Aug. 27 to Sept. 4 next. 1000 delegates are hoped for. The return fare from Melbourne will be only 26/13/4, and hospitality will be provided. The subjects to be discussed are of vital importance to all youth workers. Early enrolment is necessary if delegates desire hospitality. Full particulars may be obtained from the secretary of the Sunday School Council of Victoria.

Bro. Lionel Johnston writes as follows:—"With a feeling that more ought to be done in Victoria for a more intensive circulation of the scriptures, and after investigation of the need of an organisation that concentrates on the free distribution of the Bible, without unduly encroaching on a field served by other societies, it has been decided to form a Victorian Division of the National Bible Society of Australia which has been established for that object. At a meeting held on June 18 at the Central Hall, Little Collins-st., the following officers were appointed: Mr. J. Campbell Robinson, president; Mr. Cadwallader Jones, vice-president; Mr. Lionel Johnston, secretary and treasurer. The official heads for the time being of the leading church bodies will also be requested to be vice-presidents. These, with a committee, will have control of the society's affairs in Victoria."

At Dandenong, Vic., on June 12 a Y.W.L. social was held; prizes were given to successful members for attendance for previous year. At gospel service on June 13, a Sunday school scholar gave his life to Christ. The church sympathises with relatives of Bro. G. Warmbrunn, sen., late of Berwick, who recently was called to higher service. On June 10 Bro. H. R. Coventry gave an interesting lantern lecture on India. Bro. and Sister Coventry and family have recently come to reside in Dandenong. Bro. Lewis is giving helpful addresses.

A fortnight's mission at Dulwich, S.A., led by Bro. W. L. Ewers opened with roll-call service on morning of June 20, when many members re-

### A GOOD TEXT FOR JULY 4.

*Here is a text which changed a ministry. It is worth pondering as we prepare for our missionary offering on July 4.*

*Dr. Campbell Morgan recently told his Westminster congregation how, a good many years ago, his entire ministry was altered as the result of a text. "I had read it a thousand times, preached from it, theorized about it, but on this occasion when I read it again it gripped me. I can describe it as nothing else than a revelation. The words were: 'And when he saw the multitudes he was moved with compassion.' I seemed suddenly to see into the very core of the heart of God. It changed everything in my life and in my ministry. I cried, 'God have mercy upon me! Touch me with that compassion.'"*

moved from district came long distances to reunite in fellowship. Bro. Ewers gave opportune preparatory address for campaign on "Sowing and Reaping." Bro. Norris presiding. New platform replacing former large pulpit was used for first time, having been completed late the previous night; it is a great asset to the church and justifies the vision of its sponsors. At night Bro. Ewers spoke on "The Pearl of Great Price."

### Northern District Conference, Tasmania.

A MOST successful conference was held at Ulverstone on June 7. About 100 delegates attended from many parts of Tasmania.

Opening devotions at 2 o'clock were led by the State President (Bro. H. Stevens). An earnest message from 1 Cor. 2: 2 was given by Bro. J. Woolley (Hobart). Bro. Geoff. Foot (Launceston) sent a paper entitled "Suggestions for Our Morning Meetings." Sister Taylor rendered a solo. The second devotions were led by Bro. R. Warmbrunn. Bro. T. Orr (Launceston) spoke on "Saved by Grace." Sister Morton (Hobart) and Bro. T. Arnott rendered solos.

Prior to the evening meeting a bright song service was led by Bro. T. Wilmet. The chairman was Bro. N. J. Warmbrunn, who thanked all who had made the conference a success, especially Ulverstone church for hospitality. Bro. H. Crowden spoke strongly on the sub-

ject, "What the Church Has," revealing to listeners the Saviour of men. Bro. J. A. Hudson, of U.S. America, also addressed the gathering on "What the Church Needs," urging all to hold fast to the word of God. A quartette from Launceston rendered a delightful item, and Bro. H. Stevens sang the consecration hymn. Bro. T. Arnott played a violin solo.

The business session was presided over by Bro. H. Crowden, who appealed for greater co-operation of coastal churches. Obituary report revealed the passing of two sisters from Devonport church. Executive has been in touch with nine isolated families, and responses were read from Bro. A. Byard (Ridgley) and R. Holden (Queens-town). Bro. L. J. Price, of Victoria (a former secretary) sent greetings and a donation of £1. A draft of new constitution was presented by executive, and with little alteration was accepted. A recommendation of executive called for much discussion and resulted in the following motion: "That conference request the officers of the Devonport church to proceed with the securing of a preacher for coastal work, and invite the co-operation of Mole Creek, Caveseide and Ulverstone church officers in formulating a scheme for this work." Some churches reported having funds in hand for this work.

The next conference is to be held at Mole Creek at a time appointed and will be an "inspirational gathering." Offering amounted to £24/4/6.

The following officers were elected:—President, Bro. H. Crowden (re-elected); vice-president, Bro. W. Reynolds (re-elected); secretary-treasurer, Sister A. Nothrop (re-elected); committee, Sister E. Harvey and Bro. T. Howard.—Ann G. Nothrop, secretary.

### 82nd Anniversary at Hindmarsh, South Australia.

THE church at Robert-st., Hindmarsh, S.A., celebrated its 82nd anniversary on June 13 and 16. The first meetings for breaking of bread were held in Thomas Magarey's residence. The church was formed on June 10, 1855, with a membership of 25. Membership to-day is 265. The chapel was erected on land given by Thomas Magarey, and opened for worship on Oct. 2, 1866.

On Lord's day, June 13, there were good meetings, commencing with prayer session at 9.30 a.m., followed by a C.E. rally. At communion service Bro. W. W. Saunders gave a challenging address on "True Church Membership." The choir sang an anthem. A birthday gift offering of £34 was received, and the ordinary offering amounted to £19. There were about 150 present. At song service preceding gospel service the young worshippers' league, about 40 strong, sang choruses. Bro. W. W. Saunders preached on "Church Makers and Church Making," to an audience of about 200. The choir, assisted by visiting singers, helped with two anthems.

On June 16 a happy social evening commenced with community singing followed by musical items by Mr. C. Wood and Miss Valda Wood. The latter part of the evening was given over to an epidioscope display of photos of members, clubs and events of interest, some photos going back 40 years and more. This proved of great interest. Bro. F. Holden and T. P. Richardson, the oldest and the youngest elders, welcomed past members and visitors, and gave some reminiscences. Bro. Holden going back 55 years. This happy evening closed with supper served by the ladies. On morning of June 20 Bro. Theo. Edwards, from Norwood, brought a message of inspiration. Some members are laid aside in sickness. Bro. Edgar Harding was taken to hospital. Mrs. Webb was present again after illness, and Mrs. P. H. Hancock has recovered. Bro. Saunders' gospel subject was "The Good Samaritan." An offering was received for benevolent purposes.



## News of the Churches.

### QUEENSLAND.

**Toowoomba.**—The church has suffered loss by the death of three elderly members, Bro. Lancaster and Sister Lange, who came into the church during Bro. Hinrichsen's ministry, and Bro. Greenwood, who had reached the age of 94 years, and was in fellowship since the early days. Bro. Ladbroke, who has been indisposed, was able to speak at morning service on June 13. During his illness local brethren have been the speakers.

**Maryborough.**—Meetings continue well attended, with larger attendances at gospel services. Bro. Mason entered his fourth year of ministry on June 20. On June 13, after his address on "The Sinner's Passport," a young lady confessed Christ. Ladies' guild held a successful social afternoon on June 10, about 70 being present; proceeds, £4/5/-. 26 was handed to church treasurer. Bro. A. Anderson (F.M. secretary) gave an interesting address on June 15.

**Townsville.**—On May 9 an offering of £1/5/- was made for young people's department. Inspiring C.E. Union meetings were held in Townsville on June 6. The State C.E. president was principal speaker, and Bro. N. G. Noble chairman. Bro. and Sister L. Larsen (Rosewood) called on June 5, en route to mission at Charters Towers. About 70 attended school and church picnic at Pallarenda on June 12. Bro. and Sister Noble paid a visit to Palm Island aborigine settlement on June 16. Bro. E. Buckley conducts the A.I.M. mission there.

### SOUTH AUSTRALIA.

**Adelaide (Grote-st.).**—Bro. Rankine spoke at morning service on June 20, giving a very fine foreign mission address to a fair congregation. Bro. Schwab spoke in stirring manner in the evening on "Our Possessions." Bible school is on the up-grade.

**Port Pirie.**—Bro. Ritchie gives splendid addresses. Recently a married man and two young ladies confessed Christ. The "revival campaign" under the leadership of Bro. Wm. L. Ewers has been a great inspiration to the church. On June 7 a church conference social was held, and an inspiring talk was given by Bro. Ewers.

**Mundalla.**—Meetings continue with good attendances. Midweek Y.P.S.C.E. is a bright spot. The church regrets the removal of Bro. and Sister Lewis Dinning to Blackwood district. Bro. Henry Dinning to Mount Compass, also Sister Doris Scown. Opportunity was taken to bid farewell at a social evening and kitchen tea held on June 17 in honor of Miss Doris Scown. Bro. and Sister Dinning were the recipients of a travelling rug, and Sister Scown received a beautiful array of kitchen articles. Bro. Henry Dinning suitably responded on her behalf.

**Unley.**—After Bible school session on June 13, teachers held prayer meeting and conference which lasted till church gospel service, at which, in response to Bro. Taylor's preaching, two youths and a young woman from the school made the good confession. At gospel meeting on June 20, three lads and a young girl did likewise. Endeavor societies are heartily assisting Bible school in urging the claims of Jesus on young life. On Sunday, following evening service, fellowship singing took place in kindergarten rooms, and light refreshments were handed around. Bro. Harry Manning, from Mile End, addressed the church in the morning on behalf of our overseas missions.

**Mile End.**—Church anniversary services were concluded on June 9, when Bro. G. T. Fitzgerald contributed an inspiring message entitled "The Mighty Atonement." Friends afterwards attended a basket supper. Bro. H. G. Clark addressed the gospel meeting on June 13, and later showed pictures of our overseas mission work. Bro. H. R. Taylor exhorted on June 20. H. P. Manning spoke at evening service on "The Outstretched Arms of God."

**Queenstown.**—On June 13 Bro. Scudis gave the morning message, and in the evening Mr. Horsell preached. On June 16 the girls' club gave a concert, proceeds being in aid of Protestant Children's Home. All enjoyed the splendid programme. On June 20, at morning service, Dr. Turner's address was enjoyed by all. At evening service Bro. S. Matthews, from Flinders Park, gave a helpful and inspiring address. Sister Mrs. A. Harris is ill in the hospital.

**Semaphore.**—Bible school gained nineteen new scholars in a competition with Exeter; two last Sunday; attendance up. Young worshippers' league formed, with Miss Henderson in charge. Wednesday evening prayer meeting was held at the manse. Splendid fellowship exists. Monthly meeting at Bro. and Sister Stanley's every second Friday at 3 p.m. The preacher's subject for two Lord's days was "Losing Your Life to Find It." Fair attendances. Overseas missions are kept in view.

**Victor Harbour.**—On June 20, with the exception of the address, the whole service was taken by those who have been immersed during last two years. About forty were present, and it was a great joy to be there. Dorcas society is helping Bro. Manning amongst the poorer homes and struggling settlers, and local interest is increasing. The quieter months and smaller meetings give opportunity for strengthening the home base. Small donations keep coming for new church home.

**Glenside.**—Good interest continues. Dr. Johnston's men's class held a "mock banquet" on June 5, which was attended by 54. The class celebrated its anniversary on June 6, when the platform at night was occupied solely by men. An inspiring service was held. Bro. H. A. G. Clark gave an interesting talk, illustrated with fine lantern pictures, on June 17. There was a good attendance and an appreciative audience. A series of talks at Sunday night meetings on "Family Portraits" is being given.

**Alldgate Valley.**—On June 6 some brethren from Echunga and Stirling East met with the church. H. A. G. Clark was the speaker. The chapel was well filled. To celebrate the third anniversary of the J.C.E. society the Y.P.S.C.E. gave the juniors a social on June 10. On June 14 all meetings were in the hands of Endeavorers; Bro. D. Beller, of Unley; C. A. Manning, of Mile End, and J. R. Hemer, of Cowandilla, were speakers for the day. Recently the Endeavorers for a few weeks enjoyed fellowship with and received help from Bro. J. R. Hemer.

**Maylands.**—Splendid meetings continue. One confession since last report, by the daughter of Bro. and Sister Albert Anderson. Visiting speakers, Bro. Oliver and H. G. Clark, gave splendid messages. Marriage has been solemnised between Bro. Douglas Fitzgerald (second son of the preacher) and Sister P. Lyle. Bro. G. T. Fitzgerald's series of special topics is much appreciated. Auxiliaries are doing good service. The sisters recently arranged an overseas mission meeting, when Bro. H. G. Clark addressed the gathering, and an offering was taken up towards the support of Miss Lambert.

**Henley Beach.**—On June 9 Bro. Harold Norris gave an F.M. lantern lecture. On June 13 the church welcomed into membership Bro. and Sister Pickering, from Gawler. The marriage of Miss Hazel Stanford was solemnised on June 19. On the previous Saturday the church tendered her a kitchen evening. On June 20 Bro. Hillford was F.M. deputation to morning service. Bro. Ross Graham, after 34 years, will close his ministry with the church on June 30. This is the second term in which he has served the church.

**Kadina.**—After its practice on June 3 the choir tendered a farewell social to Mrs. Craddock and Nancy, who left for Adelaide on June 5. On morning of June 6 Bro. E. Arnold spoke on "The Lordship of Man." Miss R. Penny was welcomed back into fellowship from Adelaide. At night Bro. Arnold's subject was "Confession of Faith." On afternoon of June 9 the ladies' guild held a social afternoon in aid of mission box. On June 13 Bro. Arnold's subjects were "Journeying and Voyages" and "Beholding the Man that was Healed." J.C.E. is having good meetings. On June 20 Bro. E. A. Arnold's morning subject was "The After Effects of a Miracle"; five visiting sisters present. At gospel service he spoke on "Sensibleness of Obedience." The choir rendered an anthem. The church is sorry to report that Bro. Arnold's ministry here terminates on July 25.

### VICTORIA.

**Hampton.**—On June 20 Bro. and Sister G. Kruse were received by transfer from Bambera. Bro. Stephenson delivered missionary addresses.

**Hartwell.**—Bro. Buckingham conducted both services on June 13, there being good attendances. Visitors included Mrs. Clarke, of Sydney, and Mr. and Mrs. Banks and family, Brisbane.

**Essendon.**—There was a good attendance on morning of June 20, Bro. Illingworth speaking. The new furnishings to the chapel in the way of platform and communion table and carpets for aisles and porch, donated by members, are much appreciated by the church.

**Newmarket.**—On June 13 Mr. White, of Local Option Alliance, addressed morning service, and Bro. Payne gave a stirring gospel message. On June 20 Bro. Payne addressed the church, and Bro. Burns, of Collingwood, preached at night. Bro. Goodwin has been very ill.

**Northcote.**—On June 13 Mrs. Keller, by transfer from Preston, was welcomed into fellowship. Bro. Young (Preston) gave a missionary exhortation on June 20. Prayer and Bible study on Wednesdays is proving a source of strength. Bible school visitation committee is doing good work.

**Boronia.**—There were 80 at evening service on June 20, including 28 from recently formed church at South Sylvan; four of their number were baptised at conclusion of a splendid gospel message by Bro. T. W. Bate. We are glad to report the continued recovery of Bro. F. Goodwin after a serious illness.

**Moreland.**—On June 16 Bro. and Sister Mathieson were publicly welcomed. Each auxiliary of the church was responsible for an item. During the evening a presentation was made to Bro. and Sister Wilson in recognition of services rendered. Bro. Mathieson addressed large congregations at both meetings on June 20. 210 broke bread.

**Fairfield Park.**—On June 6 Bro. A. G. E. Smith resumed after a short holiday, and exhorted in the morning. At night a young people's service was held. On June 13 Bro. A. G. E. Smith spoke morning and evening. Bro. Smedley, a pioneer member, exhorted the church on June 20, when five young people and one adult (father of two of the younger members) were received in. They were baptised the previous Wednesday.

(Continued on page 396.)

## Foreign Missions.

Conducted by A. Anderson,  
261 Magill Rd., Tranmere, S.A.

### LOVED ONES GONE BEFORE.

THE Board expresses sympathy with Mrs. Pang in the loss of her husband, Mr. H. L. Pang, who, in addition to serving long and faithfully on the Victorian F.M. committee and in connection with the Chinese mission, was an ever-ready counsellor in matters relating to work in China. Sympathy is also extended to Mrs. Coventry in the death of her father, Mr. G. W. Warmbrunn. The news of her mother's death saddened the homecoming on furlough; and now the father, who was greatly helped and comforted by the presence of his loved ones from India, has been called home. May those who mourn receive the comfort of the Holy Spirit. They have precious memories of loved ones who were devoted to the work of our Lord.

### WILLIAM CAREY'S COVENANT.

WE are thinking much of missionary methods in these days. Carey and his colleagues, in the historic Serampore Covenant, expressed convictions which never grow odd—

1. To set an infinite value on men's souls.
  2. To acquaint ourselves with the snares which hold the minds of the people.
  3. To abstain from whatever deepens India's prejudice against the gospel.
  4. To watch for every chance of helping people.
  5. To preach "Christ crucified" as the one great means of conversions.
  6. To esteem and treat Indians always as our equals.
  7. To guard and build up "the hosts that may be gathered."
  8. To cultivate their spiritual gifts, ever pressing upon them their missionary obligation—since Indians only can win India for Christ.
  9. To labor unceasingly in Biblical translation.
  10. To be instant in the nurture of personal religion.
  11. To give ourselves without reserve to the cause of Christ, "not counting even the clothes we wear as our own."
- "Brainard in America poured out his very soul before God for the people. Prayer, secret, fervent, expectant, lies at the root of all personal godliness. A competent knowledge of the languages current where a missionary lives, a mild and winning temper, and a heart given up to God—these are the attainments, which more than all other gifts, will fit us to become God's instruments in the great work of human redemption." It is written of Carey that "his whole desire went out to meet the will of God."

### CASTE AND HEALING.

Edna Vawser.

I NOTICED a small boy squeezing his leg and asked what was the matter. He said he had a guinea worm and was just cleaning it up before he went to the village dispensary. The rags he was using were of the filthiest. How many times he had used those rags I do not know; they wanted to be picked up with a long stick and put into a fire. I told the boy that after the leg was bandaged at the dispensary he should leave it until next day when he would go again. To my surprise he said: "The doctor sees it and tells the nurse what to give me to put on it, but they do not bandage it for me." It appears that in the village the nurse

is a Brahmin; she will not defile herself by touching that outcaste child. He has to treat the sore as he is told, using his own bandages which are as the color of mud, and clean the part before the doctor sees it. I thought of our own Indian Christian dispensaries and how the missionary nurses are so very careful to have everything as aseptic as possible. What chance have these people? Only Christ can break down this caste system.

### A PROBLEM AND ITS SOLUTION.

H. R. Coventry.

THE control of the Criminal Tribes has been a knotty problem for the Indian Government for upwards of a century. In no other country of the world are to be found people who are thieves and robbers by profession—born thieves. Religion did not forbid thieving; in fact, the thieves usually sought the blessing of some favorite god before setting out upon their expeditions. The earliest training of the little children was stealing. Indian bazaars, with their open shop fronts, lent themselves to petty pilfering. Public bathing along the banks of streams, lakes and canals provided ample scope for those who took a fancy to someone else's possessions. Displays of jewellery on all possible occasions told the restless eye of the thief where his prey lay. It was a profitable business.

Ordinary police methods were tried and failed. In desperation judges convicted gangs of men merely because they were absent from their homes for long periods and in company with each other. No definite thefts could be proven, but it was known why they were absent. Money orders from distant towns to their relatives indicated their movements. Such gangs were often given the maximum punishment of transportation for life to the Andaman Islands. These heavy sentences, first given about 1911, caused many of the leaders to think deeply. Their caste profession was getting unprofitable. When it was suggested, about this time, that they should live in settlements, they were generally ready to do so. That did not mean that they walked straight into restricted places. The Government had to round them up. Some had good houses in villages; others were wandering gypsies. Many tribes with diverse customs and languages were found. This heterogeneous crowd was brought together for one purpose—their reformation.

From one aspect the police were usually considered a punitive force; their methods had largely failed. In spite of constant and heavy punishments these criminals had not given up their old habits.

They had to start all over again. In the settlement they found manual labor and small wages. That was not attractive. Wife and family together in a protected area, no more police dogging their footsteps, and a friendly adviser and helper in the settlement office—this did attract. The "good old days" were gone, but now the children were being educated, trades were being taught—better conditions in the future. This meant that the future was full of hope. Some of the adults even successfully fully learned trades. Clever thieves should make clever carpenters, masons, weavers, tailors, fitters—they did. Children did well at school; some went on for higher education. Moral teaching showed them the wrong basis upon which they were working. A new beginning—it is an uphill road, but they are climbing. The social worker has only a partial solution for this problem. The Government recognise this, and have invited missions to help in this task. Many criminals have given up crime simply because it pays them so. That is about all the social worker can expect to accomplish. The Christian evangelist has a transcendent message, and those who follow his teaching lead a new life because it brings peace and joy to the soul—salvation from sin, from fear of evil spirits, peace in Jesus Christ. That is why over 70 of these erstwhile criminals have been baptised at Baramati, and are living a new life in Christ. The new generation is growing up in a new atmosphere and with new ideals. Please pray that they may grow up in Christ. He is the solution for the criminal as for all. A new creation—born again unto eternal life.

### JULY 4.

ARE you laying by in store for the annual offering? In every State special deputation work has been undertaken, and careful plans have been made. Now it remains for every member to have a worthy part in making continuation and extension of our overseas work possible. Look again at the special missionary issue of last week. The articles and pictures should inspire to sacrificial giving. Think of all our missionaries are doing on our behalf in other lands. Let us encourage them, and the committees, and give the cause we love a great impetus, by making record gifts.

#### Remember:

The Board appeals for an offering of £5000 on Lord's Day, July 4.

### TAKE PROMPT ACTION

An impulse to save is a RIGHT impulse. Nail it down promptly by opening a Savings Account.

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## District Conferences.

### CONVENTION AT NEWCASTLE, N.S.W.

THE conference was held on Saturday, May 29. A whole week-end was crowded with joyous fellowship.

These conventions are arranged quarterly among the churches of Hamilton, Merewether, Kurri and Cessnock. We believe that ere long going to Newcastle for convention will be as popular as going to Katoomba.

A well conducted song service introduced the afternoon session, a feature being a mouth-organ band. Bro. Wilson presided at the session proper, and led in a dignified manner. Bro. Goode welcomed the visitors, among whom were Bro. and Sister T. E. Hofe, Dr. Verco, Bro. and Sister L. Trezise, of Taree, and Bro. R. Greenhalgh, of Paddington. Greetings were received from Bro. W. L. Ewers, C. Young, H. G. Harward, P. J. Pond, E. L. Button and family, R. D. Main and Sister Main, and the following churches: Chinese church of Sydney, Enmore, Dumbleton, Bankstown, Grafton, Taree. Responses were given from representatives of the following churches: Kurri, Cessnock, Merewether, Hamilton, Taree, Hornsby, Paddington, Lane Cove, Epping, Enmore.

The theme of the convention was "The Spirit of God in the Human Heart," and everything was arranged to fit. Solos, duets, choir pieces were well rendered. The singing of the Kurri brethren was splendid. Bro. Greenhalgh was afternoon speaker, and gave the message of "The Vision of the Valley."

Evening session was again introduced by a song service. A season of prayer was held especially emphasising foreign missions, home missions, young people's activities and brotherhood interests. Bro. Trezise gave a very fitting and closing message on "Climbing the Heights."

The details of organisation by the indefatigable secretary, Bro. Goode, were complete. The hospitality was generous, the sisters excelling

in the catering arrangements for the 170 who remained for tea. The thanks of the convention committee are tendered to all who served in any capacity.

On the Sunday, Bro. Trezise and Greenhalgh addressed the churches at Hamilton and Merewether, Bro. Verco going to Kurri and Cessnock.

It being Merewether's Bible school anniversary, special services were held afternoon and evening, when Bro. Greenhalgh gave an illustrated address to the children on "Candles," and at night on "Parenthood." Splendid singing, recitations and attendances gave Merewether brethren great joy in the special services.—R. Greenhalgh.

### MIDLAND DISTRICT CONFERENCE, VICTORIA.

THE 23rd half-yearly session of the Midland District Conference (Wedderburn, St. Arnaud, Dunolly, Bet Bet and Maryborough churches) was held at Bet Bet on Monday, June 14. Each of the affiliated churches was well represented. Preachers of all the churches were present, with the exception of Bro. Bird, of Wedderburn, who was ill.

There were four sessions commencing at 10.45 a.m. and concluding at 9 p.m. The chapel was taxed to its utmost capacity. Bro. Wilson, preacher at Bet Bet, presided in splendid fashion. Business was interspersed with some very uplifting messages. Visitors included Bro. H. J. Patterson, State conference president; Bro. W. Gale, secretary of home missions; Bro. Allan, of Cheltenham, representing State and Federal foreign missions; and Bro. J. Lewis, late preacher of Dunolly, but now of Dandenong.

Bro. Gibson, of Dunolly, spoke at morning session on "The Zeal for Service." In the afternoon Bro. H. J. Patterson spoke on "Seeing the Thing Through," and Bro. Searle, of Mary-

borough, on "The Call of Isaiah." In the evening Bro. Allan spoke on overseas missions.

Reports of all affiliated churches were very pleasing. The work generally is in good heart, and church buildings have been improved.

During the day vocal items were well received. The ladies of Bet Bet provided and served meals for all delegations, and merit heartiest thanks and appreciation of all.

Miss Sophie Richards, of Bet Bet, officiated at the organ. Mr. Searle, of Maryborough, acted as song-leader, and the singing was bright and cheerful. The conference generally was one of rich fellowship, being a mountain-top experience for those in attendance. Secretarial duties were attended to by Bro. I. Living, now of Amphitheatre.

### CENTRAL NORTHERN DISTRICT, VICTORIA.

THE half-yearly conference was held in Echuca chapel on Monday, June 14, sessions being well attended. Bro. V. McKenzie presided, and Bro. A. E. Streader ably conducted the singing. The address on "Jesus Drawing Near," delivered by Bro. A. N. Hinrichsen, was dynamic and impressive. Delegates from affiliated churches attended in the following numbers:—Bendigo, 20; Castlemaine, 9; Echuca, 31; Harcourt, 6; Kyneton, 10; Drummond, 1; Rochester, 5; Sutton Grange, 4.

To allow the women of the local church to participate in the conferences delegates brought basket lunches, and a hot tea was available at a cafe. It was decided in the business session to hold the next conference at Castlemaine.

Bro. Thurrowgood gave a well delivered and well developed address on 1 Peter 2: 4, 5. Solos, much enjoyed, were rendered by Sister Miss Fulford and Bro. Thurrowgood during the day. Bro. W. Gale conveyed appreciated greetings from friends, Midlands District Conference, and General Conference. Bro. H. Patterson, M.A., State president, gave an inspiring treatment of "Our Task." The good folk at Echuca provided the visitors with supper. The day was a happy one.—Rowland W. Goudie, Kyneton.



—Block kindly loaned by "Newcastle Morning Herald."

Some Representatives at Newcastle District Convention, N.S.W. Included in the group are Bro. T. E. Hofe (Federal Conference President), Dr. C. A. Verco (N.S.W. Conference President), and three of our preachers, viz., Bro. R. Greenhalgh (Paddington), L. A. Trezise (Taree), and R. Wilson (Hamilton).

### The Calling Lord.

ASK me why I am a Christian, and I may say, "Because the Christian life is satisfactory and full of daily sweetness," or I may say, "Because in the certain distance hangs the prize of everlasting life." Both are good answers. But suppose I say, "Because God made me be." That is a better answer. It includes both the others. . . . Come to your Lord because he calls you. As John and James came off the lake where they were fishing; as Matthew came out of the shop where he was gathering taxes; for only to the soul that first gives itself to him in unquestioning obedience can Christ give himself in unimpeded love.—Dr. Phillips Brooks.

## News of the Churches.

(Continued from page 393.)

### VICTORIA.

**Gardiner.**—At K.S.P. annual concert a good programme was presented to a crowded meeting. The church is redeeming the building mortgage by £100 this week. Continued interest and good attendances at all meetings are reported. Mrs. T. Hagger is president and Mrs. A. Ferguson secretary of women's mission band for the ensuing year.

**South Richmond.**—During past two weeks there have been good meetings. On June 13, after an address by Bro. Amos on "What Think Ye of Christ?" two made the great decision. During absence of Bro. E. Cole through illness, the church appreciated the help of Bren, Amos, Thomas and Crossfield. J.C.E. and Y.W.L. continue to have good meetings.

**South Yarra.**—On June 9 a threefold function was held—farewell to Bro. and Sister Mathieson, welcome to Bren, C. Taylor and A. Head, of the College, and a kitchen tea in honor of Bro. Les. Robinson and Sister Dorothy Bale, whose marriage was celebrated on 19th. Attendances have been up to the average, and keen interest is shown in Bro. Taylor's addresses.

**East Kew.**—Bro. Turner is on a visit to Tasmania in the interests of overseas missions annual offering. On morning of June 20, Bro. Butler spoke on "Foundations of the Christian Life." Evening service was taken by Dr. Killinier, who spoke on "All Men are Brothers." On June 16 the C.E. society visited South Yarra society and took charge of the meeting.

**Collingwood.**—Recent weeks have seen continued blessing in the church by the ministry of Bro. Fitzgerald. Two decisions for Christ and one immersion have been noted with joy. The second advent convention during holiday weekend was a means of strengthening to many, including a number of visitors. Bren, Hillingworth and A. L. Gibson were the speakers.

**Fitzroy (Gore-st.).**—Fair meetings were held on June 13, Bro. Bough speaking. On June 17 the ladies' guild held a social evening. Good meetings were held on June 20. Visitors were present in morning. Evening service was largely attended. Bro. Doug. Nicholls, the preacher, was much enjoyed, as were messages in song by some of his party and two young ladies of the church.

**EchUCA.**—There were good meetings all day at half-yearly conference of central northern churches on June 14. Bro. Thurroogood's morning theme on June 13 was "Believing and Glorifying the Word"; night, "The Comprehensive Christ." On June 20 Bro. Thurroogood gave an inspiring missionary address from Acts 14: 27; evening topic was "Fulfilling the Principles of Christ."

**St. Kilda.**—At annual church business meeting on June 9, all auxiliaries gave encouraging reports, and a profitable time was spent. Bro. Webb, of Prahran, gave a splendid message on morning of June 13. On June 16 the fellowship club conducted a happy social in aid of social service. Bro. Hughes gave a splendid gospel message on June 20, and Sister Harvey, of Prahran, rendered a solo.

**Ballarat (Dawson-st.).**—Bro. and Sister Wigley, formerly associated with the "Brethren," were welcomed to fellowship on June 13. Two young women, Miss Elwyn Brooks and Miss N. Berry, were immersed, and the former was welcomed to fellowship on morning of June 20. The little assembly at Mt. Clear was gladdened when, in response to the appeal made by Bro. T. Maxwell, a married woman, mother of three of the Bible school scholars, confessed the Lord Jesus. Considerable interest is being taken in an effort to reduce the church building debt, to culminate next church anniversary, March, 1938.

**Brunswick.**—On June 19 the wedding of Sister Miss A. Roberts and Mr. A. Smith was celebrated, Mr. J. C. F. Pittman officiating. At morning service on June 20, Bro. A. J. Fisher made reference to the excellent work of Bro. C. Moebus, who is leaving to take a position at Cairns. Bro. and Sister Fisher are going on a northern trip. Last Sunday afternoon scholars took their part at 3 DB in the Sunday School of the Air session.

**Brighton.**—The women's mission band held a successful all-day sewing meeting last week. Interest is maintained in all auxiliaries. Sunday school is experiencing a time of consistently high attendances. Young people of the congregation are faithful in attendance at all meetings, and predominate in gospel meetings. Bro. Forbes spoke at both services on June 20. Two were baptised at close of gospel meeting.

**Ballarat (Peel-st.).**—On June 7 Bro. Wiltshire spoke at morning service, and Bro. Randall, who gave a very interesting gospel address, had the pleasure of hearing his own little girl Lorraine make the good confession. Working bees have been held to get the new church and grounds in order for the opening. On June 20, inspirational addresses were given by Mr. A. Graham in the morning and Bro. Randall at night. Attendances are very fair.

**Carlton (Lygon-st.).**—Just over 100 young people attended a camp-fire outing at Croydon on June 19 arranged by the young people's committee of the church. Visitors at services on June 20 included Mr. and Mrs. and Miss Parker, from S.A., and Mr. White, from Tasmania. Bro. Baker's morning subject was "The Power of Service"; night, "Putting our Hand to the Plough." In both addresses mention was made of the life of influence and service of Bro. H. L. Pang.

**Melbourne (Swanston-st.).**—On June 20 Bro. John Allen Hudson, preacher of Church of Christ, Tulsa, Oklahoma, U.S.A., was morning speaker, and members were pleased to have fellowship with him. Bro. Scambler conducted a hymn service in the evening, and spoke of the authors and messages conveyed in the hymns. Members are sorry for the passing of Bro. Emerson, who has been associated with the caretaking of the church building for many years, and sympathise with his relatives in their sorrow.

**North Melbourne.**—On June 13 the Bible school anniversary was held, Bren, J. Turner and G. Clark being the speakers. Attendances were good. On June 15 a successful demonstration was held. The evening meeting on June 20 was conducted by University students. Recently the church suffered by the removal to East Kew of Mr. and Mrs. W. G., Miss M., and Mr. S. Woodbridge. These had been faithful workers for many years with the church, and will be greatly missed. Bro. Clark continues to render faithful service.

**Parkdale.**—Splendid services have been held during past fortnight. Sister Mrs. Sloss was received on statement at worship service on June 13. Splendid work was accomplished by members of young men's club in varnishing inside woodwork of chapel. Bro. J. E. Allan (Cheltenham) gave an interesting and informative message on P.M. work at worship service on June 20. A large attendance at night witnessed the baptism of Misses Nancy McLeish, Joy Gynn, Nancy Barriss and Masters Raymond Wisdom, Linton Clark and Edgar Pateman.

**Burnley.**—Meetings have been excellent during the past few weeks. Marked improvement has been noted in attendance at both morning and evening services. At the gospel service on May 20, a young man was baptised and was received into fellowship the following Lord's day morning. Bro. McIlhagger continues to give uplifting exhortations. Bro. Nixon (College) was the speaker at morning service on 6th. Bible school is satisfactory, and teachers en-

joyed the presence of Bro. K. Jones at a tea on Sunday, 13th, when he delivered a very helpful talk. Y.P.C.E. paid a visit to Bayswater Y.P.C.E. on 19th and spent a very enjoyable time together. All other auxiliaries are having enjoyable times.

### NEW SOUTH WALES.

**Paddington.**—On June 15 the C.E. society entertained Bro. and Sister J. E. Thomas to tea, after which Bro. Thomas gave a lantern lecture to a good audience on India. The lecture and pictures were very interesting. On June 20 there were fairly good meetings. In the morning Bro. Crossman spoke from Matt. 5. In the evening Bro. Greenhalgh continued his addresses on "Spiritism."

**Marrickville.**—On June 20 there were good meetings, morning and evening. There have been several baptisms since the mission, and more are to follow. Sister Gwen Millet was received into fellowship on June 13, and Sisters Ferguson and Kirkham on June 20. Bro. Wakeley gave a fine message in the evening on Paul's defence before Agrippa. On June 17 Bro. Jas. E. Thomas gave a splendid lantern talk on "Our India."

**Albury.**—A very successful tea-meeting and concert took place on June 9, about 100 attending. Musical and elocutionary items were rendered by members and visiting friends. There have been improved attendances at church services. Members are continuing in prayer for the success of the anticipated evangelistic mission. In the absence of Bro. Pittman on June 20, Mr. R. C. Smith, headmaster of Albury public school, conducted evening service.

**Mosman.**—J. E. Thomas inspired a well-attended meeting with his lantern lecture on India on June 8. On 13th G. E. Burns exhorted; Mr. and Mrs. James were welcomed to fellowship. At night a large audience heard Bro. Burns' gospel message on "The Judgment of the Great White Throne." On morning of June 20 Bro. Burns exhorted on "Why We Should Pray," and his evening subject was "The Jew Today and the British Mandate in Palestine."

**Broken Hill.**—Recently women's guild held a "guest afternoon"; Mrs. Donaldson gave a delightful address on her travels. The guild recently raised £30/15/- to relieve debt on our church building, also £14 toward a manse. Junior and senior C.E. report good meetings. There were good meetings all day on June 13 in both churches. Bro. Len. Samuels gave the morning address and Bro. John Cremer preached at night. Bro. Clark spoke at Railwaytown church. At night Bro. Samuels delivered a foreign mission address; Bro. E. G. Warren sang a solo in Chinese.

**Kingsford.**—The Flood-Budgen mission commenced on June 20. 88 broke bread, and 130 were present at gospel meeting. After Bro. Flood's address on "What Think You of the Church?" which was broadcast over 2 CH, five made the good confession. It being thirtieth anniversary of church, a birthday offering amounting to £20 was received. Sister Barker, by letter, and Sister L. Woodhouse, who was baptised the previous week, were received into fellowship. On June 19 Miss E. Tucker, organist, was married to Mr. Egleston. She is leaving the district. Miss Madge McWilliams is the new organist.

**Hornsby.**—On June 15 a welcome social was tendered to Bro. Pond as new preacher. A splendid company of visitors from other churches attended. Words of welcome were spoken by the following: Mr. T. E. Rofe (our Federal President), who was chairman, Mr. Cronan (Baptist), Mr. Butterworth (Methodist), Mr. S. Gole, representing Young People's Department, and Messrs. Edwards and Walker (Epping church). Bro. Tewkesbury and Rowles, elder and deacon respectively, spoke on behalf

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Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.

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## Obituary.

**MASTON.**—In Melbourne, thirty years ago, the writer stood by the grave of the late A. B. Maston and was privileged to speak a brotherhood's appreciation of his life and service, and to express its deep sense of loss in the home-going of so devoted a servant of Christ. On June 7, after several months of illness, Mrs. Maston was called to the eternal home. And in a quiet service of remembrance, with the members of her family, assisted by J. Whelan, there was given a further opportunity of bearing witness to a faithful life, and of ministering comfort to those bereaved. Mrs. Melissa Maston was born in Indiana, U.S.A., on the last day of December, 1856. In 1879 she was married to Bro. A. B. Maston, with whom she journeyed to New Zealand the following year. Four years of happy and successful service were given to the Dominion. Some time was spent in Tasmania. In 1884 Bro. and Sister Maston came to Victoria, and for 23 years rendered united and consecrated service in the work of the Lord in that State. Bro. Maston's closing words in the Jubilee History express, in a beautiful way, his conscious indebtedness to his wife's partnership in all his varied and gracious ministry. That earthly co-operation closed in 1907. Mrs. Maston was spared to reach the four score years. Almost from the beginning she was identified with the women's conference in Victoria. For one year she was president. In all of its interests she contributed of her best for Christ. And in her own quiet way she gave the first place to the kingdom of God. In 1908 Sister Maston came to Sydney, where she has since made her home. During that time she has been in fellowship with the Mosman, Chatswood and Lane Cove churches. For many years she was intimately associated with the women's work in N.S. Wales. Her quiet way, her sincere devotion, her implicit faith, her support of the church, her continued interest in the work of the kingdom, her patience in trial, her appreciation of the fellowship of other Christians: all endeared her to those who were most intimate with her life. Older brethren, visiting Sydney from other States, delighted to visit her, and from the writer frequent inquiries were made by those met in other parts of the Commonwealth. For many years Sister Maston has had the devoted care of her daughters, Mrs. Gale and Mrs. Beard, who gave of their best in loving attention. The older son, Harry, gave his life in the great war while serving with the Canadian forces. Roy has his home in North Dakota. There are twelve grandchildren and a great-grand-daughter. These have been left a rich heritage in the memory of a life made beautiful by the spirit of Christ, and made happy by unselfish thought and service for others. The writer is honored in being permitted to pay this tribute to her memory.—H. G. Harward.



Mrs. Maston.

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THE constant duty of every man to his fellows is to ascertain his own powers and special gifts; and to strengthen them for the help of others.—Buskin.

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