

# The AUSTRALIAN CHRISTIAN

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## "Not By Works Done In Righteousness."

A CARTOON by Dr. Pace in the "Sunday School Times" has just attracted our attention. In it a young man is depicted as looking to a cross. Two hands, Law and Grace, have been seeking to point the man to the right way. Law holds out a motto, "Do, and thou shalt live." Grace points to the inscription on the cross, "Done. Romans 10: 4. Believe and live." Above one of the great Bible texts appears: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thy heart that God raised him from the dead, thou shalt be saved" (Rom. 10: 9).

This contrast between law and grace is a scriptural one. The idea of a justification by works of merit seems to be congenial to many minds. Yet the apostolic declaration that "by the works of the law shall no flesh be justified" is as true as it is unflattering to human pride. Over and over again in the great Pauline epistles this truth is proclaimed. He who never sins, and he alone, is without the need of pardon. But in this "there is no difference," that "all have sinned and come short of the glory of God." Having sinned, a man is eternally excluded from any thought of justification by works of law.

But the heart of the Gospel is found in this, that what the law could not do is done by God in Christ. Opposed to justification by law, works or merit, stands a justification by faith in Christ. Salvation is not of ourselves but of God, not of works but by grace and through faith—so writes God's apostle. Dr. Pace's cartoon forcibly sets forth this great Bible doctrine that boasting is excluded by a law of faith.

### Merit Is In Christ.

The Scriptures make it clear that the ground of our salvation is found in Christ, and his atoning death for our sin. Merit is in him, and not in us. Man can do nothing in the procuring of redemption. The cost was too great for man to pay the price. Divine wisdom, love and power were needed, and—thank God!—were available.

It cannot be too strongly emphasised that what God asks man to do in the way of appropriating the salvation provided by Christ is not a procuring cause. Our faith, our repentance, our confession, our baptism—things most important, and things to which in the New Testament a promise of forgiveness is undoubtedly attached, are not meritorious acts. That is why Dr. Pace, even while telling us that the law's demand, "Do this and live," cannot be fulfilled by us, can quote the text that if we believe and confess Christ we shall live. The efficacy is in him whom we trust, towards whom we repent, whose name we confess, and into whom we are baptised. "Salvation is of the Lord," not of ourselves. All the things we do in the way of obeying the requirements of the Gospel and enjoying its promises fall to the side of grace and not of merit—to the justification which comes by faith and not by works of law. So Luther could declare of baptism, which some have mistakenly treated as if it were a work of merit or of law, that the righteousness of the law or of our own works is not given to us in baptism. Rather when men who are sin-

cere believers in Christ and his perfect work are baptised, then they "put on Christ," who is made unto us righteousness, so that we wear him as a garment, and are clothed in his righteousness. Luther's thought deserves more attention than it ordinarily receives.

It is unfortunately the case that men who mean well, and who wish to honor Christ and magnify his work of salvation and of grace, sometimes use language which, to say the least, is very apt to mislead inquirers. We have, for instance, the familiar words of the hymn:

"Nothing either great or small,  
Nothing, sinner, no!"

and

"Doing is a deadly thing;  
Doing ends in death."

If these words are intended to mean that there is no merit in us, that salvation is not of works, then the intention is gloriously right. But the terrible danger is that the words will mislead some inquirer for salvation, who wishes to know how he may accept Christ and the salvation which he alone can bestow. In the New Testament, inquirers on Pentecost, the jailor at Philippi, and Saul of Tarsus, are represented as asking what they must do. No inspired man, apostle or other, in answer to such an inquiry, said:

"Nothing, either great or small."

The teaching of Acts 2: 38; 16: 31; 22: 16 remains for all time, and is in perfect accord with the declaration that salvation is of grace and not of works. Salvation is still God's gift, but God's revealed way of accepting that gracious gift also remains.

### "I have been Forty-two Years Learning—"

The foregoing remarks have a bearing upon the following story from the life of D. L. Moody, the famous evangelist. It is given by the "Moody Monthly":

"An old man got up in one of our meetings and said:

"I have been forty-two years learning three things."

"I pricked up my ears at that. I thought if

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I could find out in about three minutes what a man had taken forty-two years to learn, I should like to do it. The first thing he said he had learned was that he could do nothing towards his own salvation. "Well, I said to myself, 'that is worth learning.' The second thing he found out was that God did not require him to do anything. Well, that was worth finding out, too. And the third thing was that the Lord Jesus Christ had done it all, that salvation was finished, and that all he had to do was to take it.

"Dear friends, let us learn this lesson. Let us give up our struggling and striving, and accept salvation at once."

On the Godward side, all is done. What man could not do, Christ did. The first thing may be accepted, that man can do nothing to merit or procure salvation. The third thing, that all that a man has to do is to take the salvation provided by Christ, is also accepted. But the second thing, "that God did not require him to do anything," must be rejected. As the third statement itself declares he has to do something, namely "take" it. What that involves is made clear in the Book of Acts of Apostles and elsewhere in Scripture. We accept the gift of salvation when we do what our Lord requires.

While the Scripture words remain inculcating the *obedience* of faith, we dare not tell men that God does not require a man to do anything. Christ "became unto all them that obey him the author of eternal salvation" (Heb. 5: 9). But the humble and obedient believer yet says:

"Not the labor of my hands  
Can fulfil thy law's demands;  
Could my zeal no respite know,  
Could my tears for ever flow,  
All for sin could not atone:  
Thou must save, and thou alone."

"Not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, though the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly, through Jesus Christ our Saviour."

## "Church Chronicle" Caricature.

MEMBERS of churches of Christ, like other people, have doubtless occasionally enjoyed the delight of gazing into a distorted looking-glass. "The Church Chronicle" of the Ballarat Anglican diocese, in its issue of May 24, has a description of churches of Christ which for grotesqueness might well make envious the ordinary manufacturer of distorting mirrors.

A remark on the "Chronicle's" Problem Page to the effect that questions should be forwarded to the Ven. A. Best seems to indicate the author of the amazing and amusing paragraph. Otherwise from internal evidence, a strong case might have been made out for its ascription to the Professor of Unnatural History in the University of Make-believe. Here are

question and answer as the "Chronicle" serves them for the edification and instruction of members of the Church of England:

Question.—What is the "Church of Christ?" When and why was it founded? Has it any fundamental doctrinal difference from the many other Protestant bodies? What is the reason for its apparent popularity at present in the Wimmera?—K.M.

Answer.—The so-called Church of Christ is an American sect which came into being 110 years ago. The founders were Presbyterian ministers named Barton Stone, Thomas Campbell and Alexander Campbell. The popular name given to this body in America is that of "Campbellites." These men, after deserting their own cause, joined the Mahoning Baptist Association. From this they were ejected, and set up as the original Church of Christ. It does not believe in any ministerial succession; its followers give a tenth of their income to the cause; they believe in a weekly Communion; and by ignoring what the Early Church did use the argument from silence to uphold the practice of baptism by immersion for adults and the exclusion of children from the Christian Covenant. Its strength lies in its definite teaching, added to its unscrupulous methods of bribing children to attend its Sunday schools and then getting at the parents through the children. Its popularity in the Wimmera is due to the fact that many Methodists and Presbyterians have turned to it from their own sacramental starvation.

Almost every sentence in this answer contains a misstatement. About a century and a quarter ago there were movements both in Britain and America directed towards a return to the faith and order of the New Testament; to a rejection of party spirit, human tests of fellowship, and human rites; and to the union of all followers of Christ on a scriptural basis.

Stone and the Campbells in America, and others in Britain, were energetic in this movement. They had no notion whatever of establishing a new church; they urged all to be content with belonging to the church of the Lord Jesus. The phrase "deserting their own cause" is insulting and unworthy. Scarce less so is the reference to "Campbellites." It is as unfair and unchristian to call a member of the church of Christ a Campbellite as it would be to call Mr. Best a Cranmerite or a Puseyite.

In some of our critic's sentences praise may be intended, as when "definite teaching" is mentioned, and it is declared that "followers give a tenth of their income to the cause." (We wish this latter were true!) In last issue, in reply to another Anglican clergyman, we made sufficient reference to the question of infant baptism. But what shall we say of the wild remark about "unscrupulous methods of bribing children" to attend school? Presumably the imagined bribes were made possible by the imaginary tithes! Why, it would be no easier to find such bribery than to discover a Christian spirit in the answer to the querist. As if church of Christ antipathies ran short, our caricaturist has, with consistently poor taste, fired a parting shot at Methodists and Presbyterians.

The paragraph is amusing, but it is also very sad. Surely we can seek to understand one another's position better, and, even when we feel bound to answer it, endeavor to present it fairly and accurately.

## Prayer Corner.

Conducted by G. J. Andrews.

### "I WILL PRAY THE FATHER!"

DEAR God of Jonah and our God, we humbly worship thee to-day with the story and portrait of thy servant in our hearts. Rid us, we beseech thee, of any mean reluctance to participate in the worldwide, evangelistic task. Not of necessity, but willingly we would be led into a generous fulfilment of whatever thou wouldst have us do. We have caught ourselves grieving, even angered at the withering or removal of some shady shrub or tree, and now we begin to enter into the feelings of thy great heart, yearning over the sin-blighted lives of thy children the world o'er. We thank thee for the ready and generous service of our dear ones who have taken the Gospel to the dark places of the earth. We pray that thou wilt multiply exceedingly the number of hands and hearts that will be true love partners with them and with our Lord and Saviour Jesus Christ. Amen.—(Jonah 1: 3; 4: 9; Rom. 10: 15.)

### MY ALBUM.

This is what Robert Moffatt, the missionary of Africa, wrote in a little girl's album:—

"My album is the savage breast,  
Where darkness reigns and tempests wrest,  
Without one ray of light.  
To write the name of Jesus there,  
And point to worlds both bright and fair,  
And see the savage bow in prayer,  
Is my supreme delight."

©

### GOD WILL.

Let all our prayers and Christian endeavors be with the same humility and assurance as was shown by Robert Morrison on his way out to China, as a pioneer missionary. The captain of the ship said, "And, Mr. Morrison, you really expect that you will make an impression on the idolatry of the great Chinese Empire?" Morrison quietly replied, "No, sir; but I expect God will."

# David King.

Thomas Hagger.

THERE was born into a family named King at Clerkenwell, London, on February 28, 1819, a baby boy to whom was given the name David. As the parents did not, until later, make any profession of faith in Christ, the boy did not receive from them any early religious training.

When David was twelve years of age his father died, and soon after he left school in order to help his mother in the business she was conducting. Every minute of his leisure time, however, was spent in reading, in which he was helped much by a neighbor who gave the lad free access to his stock of books. Through this offer David's mind was turned to more serious reading than that in which he had been engaged. This same neighbor induced him to attend the Wesleyan chapel, where he was attracted towards the things of Christ.

## The Great Decision.

Unfortunately, about this time he entered into employment which entailed living in the house of his employer. This man was one who poured contempt on religion and practised lying in his business. This made the lad's pathway hard.

One Sunday afternoon he heard a man preaching in the open-air, and this led him to renew his attendance at a place of worship. There he was led to a definite decision for Christ and became a church member. His wholeheartedness in divine things was shown by attendance at six meetings on each Lord's day and by his earnest study of the Word of God.

## Seeking and Finding.

Soon after this he heard of a Christian people in America who refused to wear denominational names and were known only by such names as were divinely given. He obtained some of the literature published by these people, and from the reading of this and a comparison with the New Testament he was led to see that the Lord had connected the promise of remission of sins with repentance and baptism in the name of Jesus Christ, and that in the act of baptism a penitent believer was brought into the kingdom of God's dear Son.

With these new convictions he began to search in the Old Land for a people who taught this New Testament position. He sought for two years before he was successful in finding such. Then he heard of a church in Lincolnshire. He wrote there and received a reply from James Wallis of Nottingham. In the reply he was given the address of John Black, of the Camden Town church, London. He at once called on that good man, and having assured himself that the church at Camden Town was in accord with New Testament teaching, he requested permission to become a member. He was gladly baptised by the brethren there, and was received into their fellowship. That was in the year 1842, and when David King was 23 years of age.

Three years later he married Louise Stevens. Earlier he had determined that whenever he married his partner should be one who revered Christ. In the one chosen he found one who came up to the standard he had erected. Soon after their marriage she also rendered obedience to the gospel in baptism. All through her life she proved to be a splendid partner and did much to mould the man.

## Public Ministry.

Soon after coming into the church he became useful in its public ministry, and his ability proved to be such that he was in constant demand. This led him to take Monday and Saturday off from business each week to devote to the ministry of the Word.

By the year 1848 David King was a recognised evangelist among Churches of Christ, and was supported by the London district churches. About this time an Adventist Baptist church at Pittdown, Sussex, hearing of the young preacher, invited him down to preach. The ultimate result was that the entire congregation of 150 members came into the restoration movement.

In 1855 he commenced to labor under the General Evangelistic Committee of Churches of Christ in Great Britain, and while thus laboring, and in conjunction with J. B. Rotherham, the cause was commenced in Manchester. A year later he went to Belfast, Ireland, and succeeded in establishing a church there.

He removed his home to Birmingham in 1867, where it remained throughout the rest of his earthly pilgrimage. From that city he went out in all directions "preaching the Word" and establishing churches.

His success as a preacher was in part due to his strong voice, commanding appearance and wonderfully clear intellect. He did not consider any congregation too small, and would preach to three or four people as he would to 300 or 400.

## Training and Writing.

In the year 1866 he commenced the work of training young men for service in and with the church. Many were in this way helped by him to more efficient ministering. The first money he received to enable him to do this work was £5 out of a legacy of £20 which a widow brought to him to use in the Lord's work as he thought fit.

He became a prolific writer, although no large work ever came from his pen. Some of the articles he wrote for the paper he edited were strikingly unique. Such as "The Ultimate Utility of Sin," "Christianity and its Effects," "The King Messiah" can be read many times with profit.

His editorial work continued for about 40 years; he wrote numerous pamphlets and published a hymn book for use in the churches.

In all his writings he was very clear. In some controversial articles he appeared to be hard, but those who knew him best testified

to a wonderful kindness of disposition and a deep consideration for others.

## Debates.

David King was a keen controversialist. He entered into public debates with Spiritists, Swedenborgians and Secularists. He met the very foremost of Secularists, including Bradlaugh himself. When engaged in debate he always remained calm no matter how irritated or coarse his opponent became. One of his Secularist opponents—J. H. Gordon—afterwards became a Christian.

## The Man and the Christian.

In spite of his strong convictions, strongly expressed, and his apparent hardness in some of his writings, David King was a man with a tender heart. It was always his delight to help those who needed helping. On one occasion a pale-faced young woman interviewed him, and he came to the conclusion that she needed rest. He asked her what wages she received, and on being informed, promptly said that he and Mrs. King would like her to work for them for a short time at the same wage. After breakfast the first morning she was told that there was no hurry, and that she might take a book and read. After lunch they told her to put on her hat and they would show her her first day's work; that proved to be a visit to an art gallery. The whole time she was with them was a season of rest and recreation, and after a few days she returned to her ordinary work refreshed, and it had cost her nothing. By such kindly deeds of practical Christianity as that the man was characterised.

He was able to manifest patience, even under trying circumstances, and his life was one of great prayerfulness.

He died on June 26, 1874, in his 76th year, leaving a widow but no family. He did much to mould the British Churches of Christ, and his influence is felt in some quarters to this day. He made mistakes, as we all do, but he did a great work for God and for the restoration movement.

## The Donkey in Us.

BISHOP CREIGHTON said that we might let the ape and tiger die; but we should still have to deal with the donkey in ourselves, a much more intractable animal. "No bishop ever said a truer thing," says Mr. Clutton Brock in the "Cambridge Magazine." "The donkey is much more difficult to deal with than the tiger, because he is both unconscious and disinterested. The tiger in us means business, and can be argued with on business principles. The donkey does not mean business, and cannot be argued with."

## Who Builds the Church?

WHO builds the Church—the engineer?  
The architect, the workmen grave?  
The draftsmen, or the crew who rear  
Steel girders to sustain the nave?

Who builds the Church—that spirit fine  
Whose preaching makes folks divine  
The thrilling, surging plan of God  
To guard the ways their fathers trod,  
And makes them all empowered feel  
To do the thing his signs reveal?

Who builds the Church? Those saintly souls  
Whose gifts are brimming incense-bowls,

Who nothing have but daily bread,  
Yet give of this, his feast to spread?

Who builds the Church? Each child and man  
Who lends some talent to the whole,  
All blended to achieve his plan,  
All fruiting in a Gothic soul,  
God builds the Church from all the skills  
Of human minds and human wills;  
From stalwart brawn and brilliant brain,  
From artist-dream and muscle strain;  
From childhood's mites, from gifts of age,  
He builds his Church, our heritage!

—Madoline Sweeney Millar.

## The Family Altar.

J.C.F.P.

TOPIC.—WORSHIP ONLY THE WORD.

Monday, June 14.

FOR thou shalt worship no other god.—Ex. 34: 14.

Idolatry, so strongly deprecated in God's word, is still prevalent in many countries, and can be rooted out only by the gospel, whilst there is also a form of idolatry quite common in so-called Christian lands, consisting of giving glory to the creature which is due to God alone. Men still make for themselves gods of money, worldly pleasure, fame, etc.

Reading—Exodus 34: 10-17.

Tuesday, June 15.

There shall no strange god be in thee.—Psa. 81: 9.

Well might other gods be termed "strange," for the hankering after such when they knew by personal experience that Jehovah was all-sufficient was strange indeed.

Reading—Psalm 81: 8-16.

Wednesday, June 16.

Exalt ye the Lord our God, and worship at his footstool; for he is holy.—Psa. 99: 5.

It is fitting that at God's footstool we should abase ourselves, for the lower we bend the greater our exaltation of him whom we worship. He alone is holy, and to him alone the angels of heaven bring their tribute of praise as they bow before him, and to him only we also should prostrate ourselves and offer the sacrifices of praise and thanksgiving.

Reading—Psalm 99.

Thursday, June 17.

Peter raised him up, saying, Stand up; I myself also am a man.—Acts 10: 26.

It is asserted that Cornelius fell down and "worshipped" Peter. The Greek word is said to denote "an act of reverence, whether paid to a creature or the Creator." Whilst that is so, the words of Peter, "I also am a man" appear to indicate that he thought Cornelius regarded him as more than a man.

Reading—Acts 10: 17-25.

Friday, June 18.

He that opposeth and exalteth himself against all that is called God or that is worshipped.—2 Thes. 2: 4.

Few Protestants would deny that the Papacy is alluded to here. Exalting himself in the sanctuary, the Pope sets himself forth as God. And such is the gullibility of millions of those who prefer others to do their thinking for them that they meekly accept as true such preposterous and blasphemous claims!

Reading—2 Thessalonians 2.

Saturday, June 19.

See thou do it not.—Rev. 22: 9.

So that even the angels of heaven must not be worshipped. After being shown the wonderful panoramic view of the church's history throughout the ages, John fell down to worship before the feet of the angel. "See thou do it not," said the angel, "I am thy fellow-servant . . . worship God." All scripture is in line with this in deprecating man-worship, and inculcating the imperativeness of worshipping God alone.

Reading—Revelation 22: 6-21.

Sunday, June 20.

Sirs, why do ye these things?—Acts 14: 14. The apostles' abhorrence of the folly of supposing that they were gods is thus expressed. Yet there are men of like passions to others who have the audacity to proclaim themselves as gods in the likeness of men, and thousands of deluded devotees believe it.

Readings—Isaiah 35; Acts 14: 8-28.

## The Home Circle.

Conducted by J. C. F. PITTMAN.

## FAITHFUL IN THAT WHICH IS LEAST.

LIFE is made up of acts that seem so small, And yet, it may be, in the plan divine The pattern would be incomplete without These little threads of mine.

The few short bars I tried to sing aright, Snatches that so unfinished seemed to me, Perchance will blend with others at the last In one grand harmony.

—Selected.

## CHRISTIANITY IN EVERY-DAY LIFE.

THE following story of Christian courage is worth retelling:—

A Japanese pastor, a man of great evangelistic gifts, attended some special meetings for the deepening of spiritual life, and became conscious that there were various things in his life which were not right in God's sight. Especially did one "small" sin trouble him. The family had gone to a sale at a department store, and on returning they found that they had one article too many. The parents let the children play with it, and it got dirty, so they took no steps to restore it. The thought of this thing was like a knife in the pastor's conscience, the strongest among a number of things that the Holy Spirit was showing him. Next morning he went off to the store with the money to pay for the article, and explained to the girl from whose counter it had come. She conducted him to the head office on the top story. Here his name and address were demanded. He returned home feeling very uncomfortable. Later, a special representative from the store arrived at his house with a present done up in the usual elaborate Japanese style. The firm was so delighted with such an example of honesty that it wished to show appreciation.

During the next few days the pastor set some other things right, and his radiant witness to Christ's power started a flood of blessing at the meetings and in his own church. On the following Sunday he spoke with such power that the whole congregation was greatly stirred, and asked for further teaching. One woman of the congregation, at great cost to herself, proceeded to set right something in her own life which was wrong, and in so doing witnessed to many non-Christians who were greatly impressed by her earnestness.—"C.M.S. Outlook."

## FIRST SURNAMES—HOW THEY CAME.

HEREDITARY surnames did not come into use until about 1450 A.D. (says Bassett Digby). Prior to that the population was so thin that people had merely a Christian name and a nickname that only gradually began to be borne hereditarily.

The grandfather would be known, for instance, as Thomas of Graystones, if Graystones were the name of the village. One son would be Thomas the Little, if he were short of stature. Another would be Henry the Potter, and Edward, son of John the Potter (soon John Potter), became Edward Johnson. Another grandson who became a page would be Edgar Page.

Gradually the advantage of maintaining the same family surname became apparent, and

this became customary. Every surname in the dictionary was acquired in one of five ways, irrespective of whether it was first borne by Saxon, or Norman. Either it was a nickname, like Short, or the name of a place, like Hadley, or the name of an occupation, like Baker; or official, like Chamberlain; or baptismal (ending in "-son," for instance). Baptismal and place-name surnames are most plentiful.

A patient genealogist, who sorted out the first 30,000 or so names in the London Directory, found that 11,360 of them were place names or corruptions of place names. Of baptismal names there was 8203, and of occupative names 2651. Official names (Steward, Priest, Judge, Lord, Spenser, Clark, and so forth) numbered 1737, and nicknames 3096. Fifteen hundred more names were foreign, and 1700 so corrupted that it was impossible to place them in any category.—Selected.

## WHY THE DEBATE WAS DECLINED.

MR. BRADLAUGH, the great atheist, once challenged Hugh Price Hughes to a debate on Christianity. Mr. Hughes replied with alacrity, "Most certainly; nothing would give me greater pleasure. But as conventional debates usually lead to nothing, let us have one on new lines. I will undertake to bring a hundred men and women of various sorts to the platform of St. James's Hall, and they shall witness to the saving work of Christ in their lives. You can cross-examine them as much as you like. But you, on your part, are to bring a hundred men and women who have been redeemed from a sinful life by means of your atheistic teaching." Needless to say that debate was never held.—Selected.

## MY WINDOW.

MINE is a tiny window  
But it gives me the sky,  
And e'en from the heart of the city  
I can see clouds floating by.  
The glass is smoked and dingy,  
But when day is done  
Through a crack between two buildings  
I can see the setting sun.  
Once my window was broken  
So now it bears a scar,  
But from it, in the night-time,  
I can see a shining star.

## ABSENT-MINDED.

A bishop, famous for absent-mindedness, once met an old friend in the street and stopped to talk with him. When about to separate, the bishop's face suddenly assumed a puzzled expression.

"Tom," he said, "when we met was I going up or down the street?"

"Down," replied Tom.

The bishop's face cleared.

"It's all right, then. I had been home to lunch."

## MUCH BETTER.

She.—"They say an apple a day will keep the doctor away."

He.—"Why stop there? An onion a day will keep everybody away!"

## Jonah and God's Mercy.

Jonah 3, 4.

Prayer Meeting Topic for June 16.

H. J. Patterson, M.A.

WHETHER we accept this story as fact or allegory matters little, for the teaching is the same. "In this little book of forty-eight verses we reach the high water mark of O.T. teaching. It is of priceless value, and will remain so long as men need to learn what God thinks of the teeming masses in the world's great cities, what we ought to think of them, and how God judges us by our judgment of them."

### Patriotism of a Sort Rebuked.

Nineveh was an exceeding great city and of a power that had ground Israel under the heel. Jonah was a "little Israelite." He was a narrow sectarian bigot, and because God's views did not agree with his own he tried to run away from his job. How could he as an Israelite take to such a people the message of God? Perhaps he considered them to be altogether unworthy. So God must first of all convert his preacher, and he proceeded to do it. Jonah fled in an opposite direction from the presence of the Lord. To what extent will our little patriotisms lead us! At time of writing this we are celebrating empire day, and in all probability there are thousands of flag-waving patriots who are as little as Jonah. "We are the chosen of God, and other nations deserve all they get." God give us bigger men. If the interpretation of Jonah is to be taken as an allegory and the great fish represents the captivity that swallowed up the people, it may be that God will have a lesson for all such who are as little as Jonah. We are all the offspring of God, and as children of God subjects of his grace and mercy.

But God was merciful to Jonah, for the word of the Lord came unto Jonah the second time. The doctrine of the second chance has scriptural support, but it is the second chance here while upon the earth. Let us beware lest we fail to hear God's voice when he speaks the second time. Can we expect him to continue speaking?

### Mercy for Nineveh.

We may not think it but God knows there are people who believe and who will believe in God in all the great cities of the world, and even if we fail God pities the people who in ignorance sin against him. Jonah's pity for the gourd is made an image of God's pity for the people of Nineveh. God grant us repentance lest we be condemned in the light of the ready response that others make to the universal gospel. Away with little patriotisms and gospels that are only national. We can love our country and support our government best by loyalty to the King of kings. And he bids us go with love in our hearts to all. May we think of all, German and Italian, Spaniard and Russian, Japanese and Chinese, as the subjects of God's love and called of him.

### That Little Self.

Jonah was not big enough as a servant of God. He did his work, and then, because he himself might suffer and be discredited, he wished to die. See the miserable creature sitting by the wayside, self-pride consuming his whole heart. And God, in effect, said, "Jonah, be a bigger man!" Would that we were as merciful as God, but that will not be till self is crucified with Christ.

TOPIC FOR JUNE 23.—THE VALUE OF FEAR.—Matthew 10: 24-32.

## Our Young People.

Conducted by KEITH A. JONES.

### Here's a Good Idea.

ALMOST every Bible school staff is finding the work of maintaining a good attendance very difficult these days. Quite a number of methods have been tried as a corrective to falling attendances. I wonder if you have kept alive on regularly contacting the homes of scholars? Some schools have a visitor in addition to the work of the preacher. This is good. It is better still if the teacher can occasionally make a call on the homes of the scholars.

Northcote (Vic.) Bible school staff decided to seek a closer co-operation between the school and the home. It was felt that many parents could be introduced to the aims and purpose of religious education by having a meeting together.

A typed invitation card was prepared.

### NORTHCOTE CHURCH OF CHRIST BIBLE SCHOOL.

The superintendent and teachers of the above school request the pleasure of the company of \_\_\_\_\_ at a Parents' Night, to be held in the School Hall on Saturday, May 29, at 8 p.m.

Programme. \_\_\_\_\_ Supper.

Speaker, Mr. Keith Jones.

R.S.V.P. May 29.

On the Saturday prior to the event, the teachers of the school visited every home from which scholars came, and personally handed the parents an invitation card and had a friendly chat about the work of the school. The teachers were made happy in the response of the parents.

On the next day—Sunday—the workers were delighted to find a much larger school than for many months. The attendance jumped up from 170 to 206—an increase of almost 40.

The parents' and teachers' social evening was very well attended, 120 being present. Many of the parents were not members of the church. All were personally welcomed by the superintendent and teachers of the school. A delightful programme of elocutionary and musical items was given by the members of the staff, and Mr. Keith Jones, secretary of the Young People's Department, gave an address indicating the influence of the home and school upon the character of the growing child. A plea was made for a greater measure of understanding and co-operation from the home in the work of the Bible school. A short lantern lecture followed. During supper and after-

wards, opportunities were made for parents and teachers to meet and talk over matters of mutual interest. Everyone voted the evening as first-rate, and the teachers feel that the effort was well worth while. On the next day there was a further increase in the attendance at school.

If you have not tried such a meeting in your centre we recommend it heartily.

### Successful Y.W.L. Work.

IN the year 1928 the Preston Church of Christ Young Worshipers' League commenced its work with a band of section leaders under the leadership of Bro. R. A. Morrall. The introduction of the league to the children created so much interest that attendances of 70 children were quite a common sight at the gospel meetings. It seemed quite evident that the depression days had little or no effect on the results of the league. Being a keen organiser, Bro. Morrall devised ways and means at this period to raise finance, so that after meeting expenses it was possible for the league to present the church with a clock and other furnishings.

After a period of eight years, during which the league maintained a high standard of attendance and reverence, the resignation of Bro. Morrall as superintendent was accepted by the church officers.

At a recent social an enlarged photo, of the present section leaders was presented to Bro. Morrall as a token of appreciation for services rendered while holding office in the league. He was greatly assisted by Mrs. Morrall, and her interest in the league was also recognised by the presentation of a cake-dish and a beautiful bouquet.

During his eight years of service the league was instrumental in bringing many of its members to accept Christ. It also provided a valuable training ground for these junior members. Bro. Morrall was also a foundation member of the Y.W.L. auxiliary organised by the B.S. and Y.P. Department.—N.A.F.

PERHAPS we Sunday school workers, happy in our service, and counting on the blessed ministry of teachers who bear in earthen vessels precious and communicable gifts for their scholars, are not always as concerned as we ought to be about the homes where faith has faded out—or never was alight.—M. Jennie Street, in the "News Chronicle."



Section leaders of the Preston Young Worshipers' League. Bro. Morrall, the retiring superintendent, is in the centre of the front row, and Bro. Norma Fisher, the new superintendent, is on his right.

## Here and There.

**VICTORIAN** General Dorcas sisters will hold their meeting on Wednesday next, June 16, in Swanston-st. church lecture hall from 10.30 a.m. till 4 p.m. All sisters are welcome.

The following telegram of June 7 relates to the Hinrichsen-Morris mission being conducted at Mackay, Qld.:—"Had good first morning service in marquee yesterday; big meeting at night; three confessions.—Corlett.

Our next issue will be our annual Foreign Mission Number. During June special consideration is being given to our overseas work, and preparation is being made in the churches throughout Australia for a worthy offering for the work.

On Monday evening members of the Board of Management of the College of the Bible with their wives entertained the faculty and students of the College at a dinner in the Victoria Palace, Melbourne. Mr. R. Lyall (chairman of the Board) presided over the happy gathering.

St. Arnaud church, Vic., celebrated its 30th anniversary on June 6, which was also the eighth anniversary of the opening of the new building. Bro. Wm. Gale, who was visiting speaker, reports excellent attendances. The church has been much reduced in strength and membership by many removals from the district in recent years.

The earthquakes at Rabaul have resulted in much greater loss of life than was at first reported. It is now announced that some hundreds of natives perished, being buried by molten rock and lava from the volcanoes. Two white men, it is reported, lost their lives. Relief ships have arrived and provided for the needs of the refugees.

Mrs. H. E. Knott is on a visit to Australia from Los Angeles, California, U.S.A. She is now in Sydney, and will shortly come on to Melbourne. Friends are glad to know of Mrs. Knott's recovery to health. The work of Bro. and Sister Knott is remembered with pleasure by many. Bro. Knott was formerly a member of the faculty of the College of the Bible.

Mr. F. L. Bruce, superintendent and secretary of the Melbourne City Mission, is issuing an urgent winter appeal to all friends of the mission. Always there is much suffering amongst the very poor in the large cities, but in winter time the suffering becomes acute. That men, women and little children should be without warmth, and lack sufficient food and clothing, in such a country as this is a heart-rending thing. Our people are of course in sympathy with such work as that carried on by the Melbourne City Mission, and the superintendent's appeal will not fall upon deaf ears.

The mission conducted by Bro. R. Raymond at Palmyra, W.A., which ended on May 26, had some very fine concluding services, there being five confessions on the last night. A total of 12 confessions was recorded, and the thank-offering of over £20 at the close amply covered all expenses. At the last meeting small tokens of appreciation were presented to Bro. Raymond as missionary, and Bro. Wesley as song-leader. Palmyra church and preacher (Bro. Griffiths) look forward with confidence to the future. Fremantle church officers granted the missionary a week's leave at the close of the mission. On June 16 Bro. Raymond will complete five years with the local church. The new school opened recently at North Fremantle has now between 40 and 50 in attendance.

It is with very deep regret that we have to report the death on Sunday last of Bro. Harry Louey Pang, a faithful member of the church at Lygon-st., Carlton. Our brother was well known in the business world, and was highly respected and esteemed. The Melbourne "Sun" says that "he made many visits to China and was regarded by Melbourne business men as a valuable trade ambassador between that country and Australia." He was interested first of all in the affairs of the kingdom of God. The work amongst his countrymen at Queensberry-st., Carlton, and the advancement of the work in China, lay very near to his heart. He was generous in his support of missionary work. For years he served on our Victorian Foreign Mission Committee. On Tuesday afternoon his remains were laid to rest in Melbourne General Cemetery, a service being held in Queensberry-st. chapel and also at the graveside.

Bro. C. R. Burden writes:—"The Albion Flying Squad (Qld.) comprises 12 young men who were not specially engaged in any church work nor did they know they had any ability to do so. When the challenge came they found that a number of them could take part in the various exercises in a very acceptable way. At each place they have been invited to conduct the services the building has been filled, and the members and friends (particularly young people) thrilled and inspired. The young men have a sense of responsibility, and prepare beforehand so that every exercise will add to the aim of the meeting. Every part in the service is shared and by different members of the squad at each meeting. So far four confessions and one rededication have been the visible results apart from the strength and courage received from the witness by the young men. Bro. Gordon Taudvin is the leader of the band. One outcome is a definite awakening among the young people in other places also."

As we were about to go to press, news came to hand of the death of Mrs. A. B. Maston, who passed away early on Monday morning. Our sister, who had reached the age of eighty years, had been in failing health for some time. Since January she was in hospital. Bro. and Sister Maston arrived in New Zealand from America in January, 1899. They were known and loved in the Dominion and throughout the Commonwealth. Bro. Maston was one of our faithful and successful preachers. He rendered outstanding service also as a publisher of our literature, founder and manager of the Austral Publishing Co. and first editor of "The Australian Christian." Now his devoted life's partner has gone to rest, nearly thirty years after her husband whom she so lovingly cherished. Mrs. Maston was a devoted wife and loving mother. She was full of good works, in bygone days being very active in the work of the Sisters' Conference. Sincere sympathy is extended to those who while they sorrow are yet glad that their loved one has entered into rest.

### MISSION AT HURSTVILLE, N.S.W.

The church appreciated the kind co-operation of both of Chatswood church and its preacher, Mr. J. Whelan, M.A. in the mission just closed. Members from Chatswood on several nights, and on one occasion almost the whole of the board of officers, attended.

Bro. Whelan won his way into the affections of the church. He preached the Word with earnestness and power. His messages, both to

the church and to the people, were of a very high standard. Probably the most outstanding was his address on "The New Birth." The visible results of the mission are 16 definite decisions and the whole church revived. Mr. J. Little, also of Chatswood, served as song-leader and soloist on occasions. Bro. Little impressed all by his consecration, and he helped materially to make the mission a success. The local members were faithful in their support of the mission.

### S.A. SISTERS' EXECUTIVE.

The monthly meeting was held at Grote-st. on June 3. Mrs. Downs led devotions. A paper written by Mrs. Burns on "Women of the Bible" was read by Miss R. Tonkin. Solos were rendered by Mrs. Edgar Lawson. The president (Mrs. Edwards) introduced the speaker (Mr. H. Clark, of Victoria), who delivered a very inspiring address in the interests of overseas missions. There were 58 sisters present, 60 of whom were delegates. The collection, which amounted to £11/1/1, was donated to overseas missions fund.

Treasurer's statement showed receipts on May 6 for home missions, £4/5/2; for overseas missions, £5/4/10; collection, 18/5; general catering fund (hire of cutlery), 5/-. During May the home mission committee received the sum of £1/9/7, and the overseas missions committee £4/18/5.

Mrs. Messent spoke briefly in the interests of the Y.W.C.A. Forward Movement. It was decided to help same by assisting with the street sale of buttons on June 11.

Mrs. Tippett was appointed convener of the cake stall at the annual fair in connection with the S.A. Alliance, to be held in Rechabite Hall on Aug. 13. Those willing to assist with contributions of cash or cake are asked to communicate with Mrs. Tippett, Waterman-terr., Marion.

Since last meeting the following sisters have received the home-call: Mrs. Wilson (Queens-town), Mrs. Schwab, sen., and Miss Daisy McLachlan (Prospect). Letters were written to bereaved relatives.

Mrs. T. B. Fischer is to lead devotions at the meeting to be held on July 1, and Mr. W. W. Saunders, of Hindmarsh, will be the speaker.—H. R. Allan, asst. secretary.

### COMING EVENTS.

JUNE 12, 13 and 14.—Eastern District Conference of Churches of Christ, at Croydon Scout Hall, Kent-ave., June 12, 3 p.m., business session; 5.30 p.m., basket tea; 7.30 p.m., Bro. W. Jacket; devotional leader, Bro. Bate. Sunday, 3 p.m., conference sermon, Bro. F. E. Buckingham, "Meeting the World's Needs," Monday, 2 p.m., Croydon chapel, women's session. Devotional leader, Sister P. D. McCallum. Speakers, Sister Mrs. McGregor, president of women's conference of Victoria; Sister Mrs. Hinrichsen. Musical items. Basket tea. Monday, 8 p.m., united youth rally. Items. Testimonies. Speaker, Bro. K. Jones. Doncaster quartette party. A warm welcome promised to all who can attend this conference.—E. H. Beament, sec., Ridgwood.

JUNE 13 and 15.—North Melbourne Bible school anniversary. June 13, 3 p.m., speaker, Mr. J. Turner; 7 p.m., Mr. G. Clark. Special singing under leadership of Mr. C. Thomsen. Tea will be provided. A hearty welcome is extended to all.

JUNE 14.—King's Birthday. Colliergood Church of Christ, Stanton-st. Second Advent Convention. 3.15, speakers, Mr. A. E. Illingworth, "The Promise that Awaits Fulfillment"; Mr. T. H. Westwood, "The World Without the Church." Evening, 7.30, Dr. J. J. Kitchen in the chair, Mr. A. I. Gibson, "The Prophecy on Olivet."

## News of the Churches.

### WESTERN AUSTRALIA.

**Maylands.**—At "autumn service" on May 23 a young man made the good confession. A "fathers' service" held on May 30 was led by some members of the Selfless Servants' Club. The young men's club was present and sang. After a chart address two baptised believers came forward to take fellowship with the church.

**Subiaco.**—The work goes on steadily. Messages have been enjoyed from visiting brethren. On May 2 Bro. Gordon, from Northam, and Bro. Elliot, from Lake-st., addressed the church. On May 23 Bro. Beck spoke in the morning. Services on May 9 were well attended; at night the chapel was full. In the afternoon the kindergarten department was visited by mothers and babies, cradle roll cards being presented. Girls' Club gave an evening to the mothers on May 11. Departments are in a healthy condition.

**Perth (Lake-st.).**—Special services were featured during May, good interest and attendance being manifest: May 2, H.M. Field Day; May 9, Mother's Day; May 16, coronation service; May 23, Father's Day, and May 30, Family Day. All auxiliaries are in good heart. Goodwill centre is doing splendid service for the needy. Mrs. Rowley was welcomed back after months of convalescence. Bro. W. Maloney, from Kalgoorlie, and Bro. Lloyd Henshilwood, from North Perth, have been welcomed on letters of transfer.

### QUEENSLAND.

**Marburg.**—The work is running smoothly. Bro. Larsen labors faithfully, and has completed a fortnight's special meetings which were very well attended. There were six confessions, and one man reconsecrated his life. Bro. Larsen was to leave last week for Charters Towers to hold a mission there while on annual holidays from West Moreton.

**Ma Ma Creek.**—On morning of May 23 (Youth Sunday) the young people conducted the meeting. After Bro. T. A. Ferguson's address two young people confessed Christ. Both were immersed and received into fellowship at morning meeting on May 30. Miss N. Berry (a missionary from India) gave an address to Sunday school and church on May 23 and 30 respectively.

**Kedron.**—On May 2 Bro. Stirling gave a stirring exhortation. Combined Endeavor societies held an afternoon for mothers on May 8. Morning address on May 9 referred to Mother's Day and gospel subject was "The Crowning of a King." Bro. Lovelock exhorted on May 16. "Youth Sunday" was celebrated on May 23 with special services and a basket tea. Bro. Collins (conference president) giving an address. The young people were tendered a social on May 20, items and refreshments being provided by elder members. On May 30 the eighth church anniversary was celebrated. Bro. C. R. Burdeu spoke on "Time Tells," and at gospel service Sister Violet (of Melbourne) spoke on "The Great Mystery." Many visitors were present. Albion and Kedron members gave messages in song.

### SOUTH AUSTRALIA.

**Mile End.**—Splendid attendances at 29th church anniversary services. Bro. A. C. Rankine exhorted, and H. P. Manning preached an inspiring message on "The Church's Message to a Needy World." Choir rendered three anthems. Brethren have completed renovations to church hall and kinder room after months of effort,

working at same as they could spare the time. The result is very much to their credit.

**Hindmarsh.**—On June 6 Dr. Trevor Turner delivered a fine address in the morning on "What we can Expect from the Church." In the evening there was a splendid attendance, when monthly youth parade was held, all societies and clubs responding to roll-call with verse of scripture. Young worshippers' league had about 40 present. Bro. W. W. Saunders' subject was "Jesus and the Syro-Phoenician Woman." The choir sang an anthem. An offering of 35/- was received for funds of S.A. Alliance. Last Saturday a social was given to young worshippers' league.

**Kadina.**—On May 18 a combined district C.E. meeting was held in the chapel, and Bro. L. J. Samuel gave the address. On May 19 a "spiritual rally" was held. On May 23 Bro. E. A. Arnold spoke in the morning on "Seek ye First," and at night on "The Indispensable Christ." Kadina ministers' fraternal held a combined prayer meeting in our building on May 26. May 30 was "every-member-present Sunday," 75 being present at breaking of bread. Bro. Arnold exhorted on "The Pre-eminent Christ." 80 were at Bible school. At night Bro. Arnold spoke on "Why be a Member of the Church of Jesus Christ?" Choir and male quartette party helped in song.

**Berri.**—Mrs. Anderson addressed ladies' guild on May 24 on "The Women of China." There was a good attendance; offering was donated to F.M. Christmas cheer. In the evening Mr. Anderson's moving pictures were enjoyed; proceeds for overseas work. Christian Endeavor anniversary, held on May 31 and June 1, was inspirational. Endeavorers assisted in all services, and rendered musical items. Bro. Bartlett spoke at both services on Sunday. Mr. Parker, Benmark Congregational church, gave a helpful talk on "Samples and Examples." Endeavorers presented a scripture drama, "Paul Before Agrippa." On June 6 Bro. A. Clark conducted evening service at Berri, while Bro. Bartlett was at Winkle.

**Nailsworth.**—Anniversary services were continued on May 30. At afternoon meeting a splendid talk was given by Mr. Steve Wicks. Bro. Shipway at evening service gave a very fine address. Two young girls from Bible school and a young man confessed Christ. June 2 was prize-giving night. Scholars rendered items, and prizes were presented by Mrs. Shipway. Opportunity was taken to make a presentation of a church hymn-book to the superintendent, Bro. Hill, on his retiring after a number of years' faithful service, and to welcome Bro. Shipway, incoming president. A teachers' conference and tea was held on June 6. Bro. Shipway has started a series of interesting gospel messages.

**Murray Bridge.**—On May 23 Bro. Theo. Edwards, president of the H.M. committee, paid an official visit to the church and spoke at both services. On May 26 a social was held in the Rechabite Hall in aid of piano fund. Opportunity was taken to say farewell to Bro. Keith Mitchell, who has been transferred to Adelaide. A presentation of a wallet was made. Meetings on May 30 were conducted by local brethren, Bro. Swift speaking in the morning and Bro. Gibson at night. Meetings on June 6 were well attended, Bro. Cliff Manning, of Mile End, speaking at both services. Evening service took the form of young men's meeting, seven young men taking part. Good address by Bro. Manning. Sister Lorna Brake sang a solo.

**Strathalbyn.**—Bren. Beller and Johnston visited in interests of Bible school work. On May 1 Bible school day was kept. Bro. R. Knight was speaker. In the evening two scholars, C. Wilson and E. Jones, sang a duet. On May 9 (Mother's Day) Bro. Wilson was speaker, and at gospel meeting Sisters Garwood and Bartlett sang a duet. C.E. annual rally was held on May 30. C.E. members rendered special items in song and elocution. Bro. Hilford gave inspiring addresses. At Monday night's meeting greetings were received from other societies of C.E. Supper was partaken of, proceeds to be sent to Dhond Hospital, India.

### VICTORIA.

**Newport.**—Meetings keep up well. Cottage prayer meetings are well attended. At annual business meeting of church on June 1, a record number attended. All departments show steady progress.

**East Kew.**—Nice meetings were held on June 6. Sister Mrs. Pearce, from S.A., was a visitor. Sister Mrs. Harding, who has been a visitor to East Kew, returned to her home in S.A. last week.

**Hampton.**—Bro. H. R. Coventry spoke to Bible school on June 6 about Dr. Oldfield's work at Dhond, and later showed moving pictures of India at young people's fellowship. After Bro. Stephenson's address at night he baptised a young man.

**Melbourne (Swanston-st.).**—On June 6 Bro. Scambler in his morning address told of the mission at Marrickville, N.S.W., and of its successful results, also of the excellent co-operative work of Bro. Wakeley and the members of the church there.

**Borealis.**—Good attendances received appreciated messages from Bro. T. W. Bate on June 6. On June 1 a happy social evening and presentation were tendered Sister Jean Chandler and Bro. Alec. McGregor. They were married by Bro. H. Earle on June 5, and will reside at St. Kilda.

**Newmarket.**—On May 23 and 25 the Bible school held successful anniversary services and demonstration. The chapel was full at all meetings. Owing to illness of Bro. Goodwin, Bro. Payne, of Essendon, addressed both meetings on June 6. Bro. Crossfield, church secretary, and family have left for Geelong.

**Harcourt.**—The Bible school anniversary was celebrated on May 16. The afternoon speaker was Bro. Coventry. In evening Bro. Hinrichsen, from Bendigo, was preacher. Visiting speakers from Castlemaine and Bendigo have been supplying addresses at morning meetings. Sister Carr has returned to hospital owing to illness.

**Northcote.**—There were nice meetings on June 6; some members away through illness. Bible school attendances are steadily increasing. 75 enjoyed rich fellowship on June 7, when Women's Mission Band celebrated sixth anniversary. Mrs. A. R. Main's inspirational address, missionary letters read and items rendered were appreciated.

**Wangaratta.**—On May 30 the Bible school reported new scholars and 100 present. Several have been lost through removal. Women's guild and mission band held a special meeting and invited mothers of Bible school scholars; there were 34 present, and much interest was expressed. Young people's fellowship holds monthly community singing sessions.

**Essendon.**—On May 30 Bro. Illingworth spoke morning and evening. Football club attended at evening service, a suitable message being given. Offering was taken for social service department. On June 6 there was a fair morning attendance. A youth rally was held at night, young people from various auxiliaries taking part. Bro. Illingworth spoke on "The Call of Samuel."

(Continued on page 364.)

## Foreign Missions.

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

### HARD FACTS.

C. V. Thomas, Baramati, India.

It has been said that India is a country of strange paradoxes, having people religious and yet lacking in true religion.

It is also well known that the mass of the people are in poverty, even to the border of starvation, only boasting at best one meal per day, and yet, on the other hand, her native rulers live in the greatest of luxury and extravagance.

It is not surprising, therefore, if one's general impression of the physical nature of man and beast, in our part of India, is that both man and beast are of the lean kind.

Very few I have met would have to use any modern method to reduce weight. As a rule, among Christians, the healthy children are fed first. They love their children generally, and the parent instinct is naturally strong in almost all nations.

There does not need to be a very severe drought to show up those who have been living on the border line of starvation.

I think animals in India are, generally speaking, the most pathetic beings, and many are fit subjects for the Society for Prevention of Cruelty to Animals, which society, as far as I know, is either non-existent or does not function very strongly in India.

A day or so ago I saw a pair of starved bullocks trying to pull a cart laden with feed. They tried and fell many times, but were raised with cries and beatings until they were almost exhausted.

The sacred cow may wander at will almost anywhere; but when employed its sacredness is forgotten in the eagerness to have it carry out the duty of the moment.

The donkeys, which work for the lower class folk and carry heavy burdens of stones and earth, come at night to try and get pickings of dried grass and any rubbish the other scavengers have overlooked during the day, and the pitiful noise they make near the bungalow can be imagined.

Indians wonder why we are able to eat the meat of the pig. I wonder sometimes, too, when we see the wafer-like apologies here, scratching among the rubbish in the lowest quarters of the village. It is only the vision of dairy-bred animals at home, and faith in the importers, which preserve our digestion.

Scarcity of food, heat and disease, I should say, are the main enemies to man and beast. I speak not from medical knowledge, but personal opinion and observation. There is more skin and bones than fat on the body. Minds are fairly subtle, and literacy is gaining ground slowly, but room for most improvement is on the skeleton of the soul of a great people.

I say great—great in number; great most of all potentially, I feel, for their greater greatness is in the future, when religious and class strife have given place to unity.

#### Son of Man, Can These Bones Live?

What a staggering question, asked of the prophet! Perhaps you have not had the chance of viewing the life of one of India's children, who has as yet only a skeleton soul, but you can study the same poverty at home in our native land.

We sometimes feel like babes when we view the task the Lord has set us, and know that others have striven on this soil for years past

and seem to have made but little headway with the task of giving life to the skeleton souls of India.

Rather a gruesome picture to the prophet and to us, but when one of our missionaries has said in encouragement, "Remember that the pit from which you digged them is centuries old," we feel that in that pit have lain the bones of those who might have had life, and had it more abundantly, if the church of the past centuries had spent more time in sincere missionary enterprise and united evangelism in other lands, as well as the home fields, instead of counsels and discussion of petty topics on which they rent asunder the church of God.

#### Vision of the Future.

But now, returning to what is to-day, we say, "Can these bones live?"

If we are to believe that our Lord has not left us an impossible or foolish task, they can. Even these old men who stand before us, called criminals of the criminal settlement tribes, placed under restraint by government for us to care for, can be made to live in Christ Jesus. Those who have had experience of years in this work can tell how those bones have lived and risen and had life and even gone out overflowing with the life-giving Spirit of Christ, to give to others of their own lean kin, who have been starved and grown, by the powers of darkness and sin, the bread of life.

Those taken thus have been proof, but are they only a few? Oswald Chambers, in his daily readings, says: "Can that twisted life be upright? There is only one answer: 'O Lord, thou knowest, I don't.'" He says: "Never trample in with commonsense and say, 'O yes, with a little more Bible reading and devotion and prayer, I see how it can be done.' We would far rather work for God than trust in him. But am I quite sure that God will do what I cannot do? I despair of men in the degree that I have never realised that God has done anything for me. Is my experience such a wonderful manifestation of the power and might of God that I can never despair of anyone else? Have I any spiritual work done in me at all? The degree of panic is the degree of the lack of personal spiritual experience. 'Behold, O my people, I will open your graves.' When God wants to show you what human nature is like apart from himself he has to show it you in yourself. If the Spirit has given you a vision of what you are, apart from the grace of God, you know there is no criminal

half as bad in actuality as you know yourself to be in possibility. 'My grave has been opened by God, and I know that in my flesh dwelleth no good thing.' God's Spirit continually reveals what human nature is like apart from his grace."

Yes, the bones can live! Even those powdered by the dust of the traditions, vices, superstitions and bondage of the past centuries.

Fear perhaps is a hindrance, or in some cases indifference to things of religion at all. What God was pleased to do for the house of Israel is not impossible in the spiritual history of any other land and people. Have you any vision of what God will and can do, and is doing, in this and other lands to-day, or are you satisfied that the task is impossible?

If it is God's work the task is not impossible. It is practical, and if we believe, it is no fancied vision but is as certain as the triumph of the kingdom of a righteous God over the power of the evil one.

"Son of man, can these bones live?" "Lord, thou knowest."

"Lord, I believe. Help thou my unbelief."

### MISSIONS TO-MORROW.

AS to a "Programme for Missions in the New Age," it is evident that missionary forces must be reinforced and retrenchment must cease. The time has come to advance. New methods are required. Freshly opened doors must be entered. New problems demand solution. This is not easy. The new age calls for pioneers. Yet much of the old must be continued, e.g., evangelism, the winning of individuals and of groups; not the attacking of other faiths, but the making known of a better faith by life as well as word. Much more attention must be given to the creation of Christian literature. The mission of education and of medicine must continue in spite of government limitations and tendencies to secularisation. New types of worship and of organisation are bound to come in, yet the church must be kept in touch with the past. Independence of peoples of other lands is growing and should grow; the missionary's function will be changed, and the new day calls for the highest quality, able to help the nationals to efficient leadership. This requires improvement in theological education, which is on the way. Increased attention must be given to the children. An ingrowing community life must be guarded against and the churches must be knit into a world-wide fellowship. Organic union is not at once attainable, but universal Christian co-operation is possible. Oriental Christian leaders now bring stirring messages to the West.

Great and pressing problems for the world-wide Christian community are those of war and of race. In Christ alone can their solution be found.—Selected.

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Head Office, Elizabeth St., Melbourne. J. Thornton Jones, General Manager.



# Father's Trophy.

Ethelbert Davis.

A ROUGH customer Tom had been all his life. He feared neither God nor man, though most men feared Tom, especially when his anger was roused. Almost from babyhood he had had to fend for himself, and to him it seemed that everybody and everything was against him; consequently his life was soured. Even when he married he was not sure that he loved his wife or that she loved him.

One Sunday night, to the astonishment of those who knew him, Tom went to church. Still greater was the astonishment occasioned when, at the invitation, Tom stepped out to acknowledge Christ as his Saviour, and to dedicate his life to the service of his newly-found Lord. As the preacher continued the invitation Tom's wife stepped forward and stood by his side.

Did we say Tom "dedicated his life to the service of his newly-found Lord"? That's what it was. There were no half-measures about it. He said the Lord was to have all there was of him.

We led him and his wife into the waters of baptism, and saw them rise to walk in a new life in Christ. It was certainly a new life. He had lost his old identity. As great a change took place in the life of his wife.

In material things Tom has fared badly. Soon after coming into the church he was thrown out of work, and has had no permanent employment for over six years. Several long illnesses have afflicted Tom and his wife and children, and still they smiled through it all. Sometimes when trouble comes his wife suggests that the Lord must love them particularly because his chastening hand is laid upon them. But Tom won't have it; he has another explanation. He says that because they left the service of the devil the devil sprang on to them and has been riding them barebacked. "But," Tom always adds, "he ought to know by this time that stronger is he that is for us than he that is against us."

But that's not what we set out to tell, so we'd better tell it now. Tom developed into a keen personal worker. He became a fisher of men, and fishers of men know how hardly souls are wooed and won. One day the evening shadows had fallen over the land, the evening meal was ended, and the evening sacrifice of praise and thanksgiving had been placed upon the family altar. The quietness of family prayer had brought a hush over all. Tom and his wife lingered at the table, and the three children seated themselves on the floor to play with books and toys. Tom was telling his wife how he had found that day a man whom he sought to lead to Christ and how he had apparently failed in his endeavors. Then gloom settled on his face, and tears came into his eyes as he said, "Sweetheart" (that's what he called her since the night they stood side by side and confessed their faith in Christ), "I'm afraid I'm not going to have many trophies to lay at the feet of my Lord when I meet him up yonder, and I do so want to have some stars in my crown, some souls I've won for Jesus."

Down on the floor two little ears were pricked, two little eyes were swimming in tears. A little heart seemed to understand the import of the uttered words. It was Tom's oldest child, aged ten. She climbed on to his knee, threw her arms around his neck and said, "Yes, daddy, you will have some trophies for Jesus. I'm going to be one of your trophies. There may be others too, but I'll be there

and I'll tell Jesus I'm my daddy's trophy." And over Tom's face there stole, so says his wife, a smile that transfigured him.

Does that not constrain us to ask, "How many of us who are parents will have our own children as trophies to lay at Jesus' feet?" Surely blessed shall be those parents whose children shall rise and say to Christ at that day, "I'm father's, I'm mother's trophy."

And now who will pledge to pray each day for this, to you unknown, child that nothing may deflect her from her beautiful intention to be "daddy's trophy"?

## New South Wales News-letter. J. Whelan, M.A.

Varia.

THE past month has been full of movement in this State. First a strenuous political battle was fought at Gwydir with more than local significance. The Coronation services not only revealed the deep underlying loyalty of the people to their King and Queen, but their willingness to respond to carefully guided religious observance. Our Federal and State presidents worthily represented our brotherhood.

The Anglican church has been celebrating the centenary of St. Andrew's Cathedral with special services and a striking pageant unfolding the story of Christianity through the ages from an episcopal viewpoint. It must be recognised that pageantry well done is effective propaganda. The archbishop is asking 1/- a head annually for the next five years from the 600,000 nominal members of the Anglican church towards an extension of the cathedral. The government has already made a grant of £100,000 and certain lands. What a power these people could exert if they were all in vital touch with Jesus Christ!

State Aid to Denominational Schools.

The Presbyterian church at its annual State assembly declared itself strongly against State aid to denominational schools. This was in answer to the strongly organised campaign of the Roman Catholic church demanding State aid for their schools. There is no doubt that this question will be a major issue at the next elections. The Presbyterian Assembly expressed the thoughts of many that the present system of free compulsory education with ample facilities for religious instruction is best if only the churches will avail themselves of the privilege. Some churches are doing an immense amount of work in this regard. If any church segregates its children it must bear the cost itself without recourse to the general taxpayer.

The Council of Churches.

The Council of Churches has been subjected to some severe criticism on the ground that its attitude on social questions has been too negative. The council had some staunch defenders, however, who showed that it had definitely checked the inroads of organised Sunday sport in some centres. The criticism will do good in that it will doubtless lead to a more constructive policy and less dependence on political expediency.

"Good-bye to Redgum."

This title appeared in last Saturday's "Herald" above a fine tribute by Ethel Turner to the late

J. G. Lockley, who had recently received the home-call. For years a regular contributor to the press under the non-de-plume of "Redgum," thousands of readers and radio listeners have been informed and deeply moved by his beautiful articles and homely talks on flowers. He was an intense lover of nature's beauty, and possessed a deep insight and tender sympathy with his fellows. He cherished his associations in the membership of old Elizabeth-st. and City Temple, Sydney, and served for some time as choir-master of Enmore. The immense representative concourse at his funeral was eloquent testimony to the high honor and affection in which he was held. Redgum's influence lives on.

A Great Uplift.

The presence and messages of J. E. Thomas are proving of immense value in preparing for the coming F.M. offering. His great sermon on "The Burden of India" is inspiring and challenging.

T. H. Scambler, B.A., of Swanston-st., Melbourne, has been conducting a most successful mission at Murrumbidgee. His informative addresses and winsome personality gripped from the beginning. Quite a revival has taken place, and many have been won for Christ. It was a very gracious and profitable way to spend his College vacation.

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## News of the Churches.

(Continued from page 361.)

## VICTORIA.

**Donscaster.**—On evening of May 23 Br. Hinrichsen conducted the service. At close of Bro. Gannon's address on evening of June 6, four young men from the Bible school made the good confession. Sister Tully, sen., has been unable to meet with the church for some time owing to ill-health. Sister Owen met with an accident recently, and will be unable to attend services for a while.

**Caulfield (Bambra-rd.).**—Average number breaking bread each Lord's day for May was 235. All meetings are well attended. Junior, intermediate and Y.P. Endeavor societies are all in good heart, having gained new members through the mission. Y.P. society reports largest meeting last week for many months. Sister G. Johnson has resigned as superintendent of J.C.E. after nine years' faithful service.

**South Melbourne.**—On May 30 Bro. Gale spoke in morning on "The Declaration and Address." Splendid attendance at Bible school. As a result of aeroplane race, new scholars are being gained each Sunday. Fair meeting in evening. K.S.P. recently had an interesting lecture on "Children's Court Work" from Dr. Krupp. Phil Betas had a visit from Gardiner P.B.P., who conducted a foreign mission night.

**Reservoir.**—West Preston young worshippers' league brought their model, "Building a Church," on May 12; it was thoroughly enjoyed. Sunday services have been well attended, C.M.A. supplying evening speakers. Bro. W. Clay gave a message on the work of social service and C.F.A. on morning of June 6. Bro. Chatley, aided by two young men from Preston, conducted at night, a bright service being enjoyed.

**Blackburn.**—Attendances at gospel services continue to be good. Young worshippers display keen interest in their "football" competition. After a very fine talk given to sunshine club on May 24 by Mr. Fisher, a Bible class girl decided for Christ. On June 6 Sunday school scholars took part in "Sunday School Over the Air" broadcast from 3DB. The church welcomes Sister Hunting back after her recent illness.

**Parke.**—£3/8/1 was contributed for anti-cancer fund. Bro. Beaumont's messages have been splendid. Approximately 180 were present at gospel meeting on June 6, when Dr. Stewart MacColl gave a splendid message on "The Programme of the Ages." Four young people made the good confession. £1/15/- was contributed in May to "1d.-per-week" fund, which has raised £70/10/- in the 203 weeks of its operation.

**Kaniva.**—Good interest is maintained in all departments. Attendances both morning and evening have been good. Specially well attended meetings on occasion of Bro. Coventry's visit; his messages and fellowship increased interest in criminal settlement work. Offering for anti-cancer appeal was well over £5; offering for Youth Department was best on record—£15/15/-. Three have recently been baptised and received into fellowship.

**Hawthorn.**—Anniversary services on May 22 and 29 were very successful. On afternoon of 22nd kindergarten display and Bro. Neighbour's talk in the evening were much appreciated. On May 29 Bro. Earle in the afternoon and Bro. Neighbour at night gave interesting talks. Singing by scholars on both Sundays was good. Demonstration with distribution of prizes was very successful. The church has been saddened by the death of two members. Bro. Hill after a long illness passed away on May 13, and Mrs. Girilstone died suddenly on May 23. Sincere sympathy is tendered to those who mourn.

**Box Hill.**—In the absence of Bro. H. A. G. Clark, M.A., in South Australia, on foreign mission service, Dr. W. A. Kemp addressed morning service on June 6, and Dr. R. Killmer preached at night. The church had the pleasure on May 30 of receiving members representing three generations of a family. Quarterly meeting of Eastern Suburbs Church Officers' Association was held in the chapel on May 31, 61 being present.

**South Melbourne.**—70th anniversary of the church was celebrated on June 6. Bro. Main was morning speaker, giving closing address of a series on "The Mission and Message of Churches of Christ." At Bible school re-union in afternoon Bro. Brooke spoke to children on "A Jig-Saw Puzzle." 220 present in evening, when Bro. Clay gave a stirring message. Several old members spent the whole day at the church, being entertained at meals by officers and wives.

**Northcote East.**—On May 30 Bren. McLachlyn and Thomas gave very helpful messages. On May 31, Bible school social and distribution of prizes took place enjoyably. On June 2, at annual business meeting, there was a good muster, and members generally showed keen interest in the work. Bro. W. Ward spoke on morning of June 6. Bro. Beard preached at night, and a lad from the Bible school made the good confession. At Bible school there was a record attendance of 31.

**Brighton.**—Morning service on June 6 was well attended, and all were delighted to have a visit from Bro. Coventry and daughter. Bro. Coventry addressed the gathering. Evening meeting was well attended, and Bro. Forbes spoke on "Christian Baptism." Five young people decided for Christ. At the baptismal service which followed, four young people of Brighton and nine from Black Rock were immersed. Of the 150 present more than 40 were from Black Rock.

**Gardenvale.**—Helpful messages have been delivered by Bren. W. Andrew, J. W. Austin and Griffiths (Bambra-rd.) at last three morning meetings, and at evening services Bro. J. W. Austin continues an instructive series of addresses on the second coming of our Lord. Church officers and parents have been entertained by young people's club at a social evening, and on June 7 the club had an interesting night at broadcasting stations 3LO and 3DB. Several members are still ill.

**Bendigo.**—At conclusion of Bro. A. N. Hinrichsen's gospel address on closing night of anniversary, one young lady decided for Christ. Attendances were good on June 6; at night Bro. Hinrichsen's theme was "Baptism According to the King's English," when each reference to the divine ordinance in the New Testament was quoted. All auxiliaries are in good heart, particularly those working among the young people. Miss E. Pettigrove's class enjoyed an outing at the boys' farm last Saturday.

**Stawell.**—Bro. H. R. Coventry gave an interesting lantern lecture on May 29, and exhorted on morning of 30th. Bro. Holland delivered a fine address at night on "Back to Religion." Stawell band helped, and afterwards gave a sacred concert. Rainbow club have held a social in aid of sale of works stall. Kindergarten children gave a cradle roll afternoon on June 6. Young men conducted evening service. Bro. Holland's topic was, "Taught by an Ass." Men's fellowship meeting took place on June 5.

**Camberwell.**—Aims for a forward move in June include average morning attendance of 90, evening 100, keener interest on the part of all auxiliaries, together with more definite emphasis on evangelism. On June 6 one was received by faith and baptism and six by transfer. Bro. R. L. Williams spoke on "Empty Pews—Their Cause and Cure." J.C.E. has been

re-formed under leadership of Miss J. McClure and Miss Edna Johnson. A gymnasium for girls has been formed. Monthly men's fellowship is becoming a vital part of the church.

**Echuca.**—On June 5, welcome was extended to Bro. and Sister Thorrowgood. Prior to their arrival the pantry was filled with edibles of all descriptions. Bro. Woolnough presided at the welcome meeting. Greetings were read and musical items rendered. Bren. Miller, Payne, Atkinson and Capt. Stelbings (Salvation Army) spoke words of welcome. 54 broke bread on June 6, and were impressed with Bro. Thorrowgood's opening address on "Paul's Exhortation at Antioch." His evening topic, "Does It Matter what We Believe?" was also enjoyed.

**Black Rock.**—The church has received inspiring messages from Bren. Pittman, Allan and Stephenson the last three Lord's days. Attendances keep up, and an earnest spirit prevails. On May 16 a young Endeavorer reconsecrated his life, and a scholar from the Bible school made confession. After a short evening service on June 6, about forty were taken to Brighton for a baptismal service, when nine who had recently confessed were baptised. Bro. Morris graciously arranged the transport. Addresses by Bro. Schurmann are creating interest in our plea.

**Branswick.**—An enthusiastic meeting was held on evening of May 30. A successful appeal for anti-cancer fund was made. Sister Miss McLeod made the good confession. On June 2 a well-attended kitchen tea was held in the school hall as a gesture to Sister Miss A. Roberts, shortly to be married. Some delightful presents were received. At morning service on June 6, Bro. Ray Fisher delivered the address; at night Bro. J. Fisher preached, Bren. J. Fisher, W. Jenkin, A. Mann, Sisters T. Cornish and H. Fostineo have been appointed to church building fund committee.

**Thorbury.**—Bible school anniversary services on May 30 and June 6; speakers were Bren. Atkin, Hagger, Turner, Paterson and Jackel. Bro. Les. Brooker led special children's singing. Chapel and hall were crowded at all meetings. Sixty members of cradle roll were present at afternoon service on June 6, and each received a text. Moreland orchestra assisted with the music. Presentations were made to Mrs. Harvey (kinder superintendent), Mrs. Lyster, Mrs. Allison (organist), Mr. Allison (treasurer), Miss Amery (kinder pianist), all of whom were retiring from school staff after many years of service.

**Carlton (Lygon-st.).**—Visitors were present at all services on June 6, including Bro. Jones, Kalgoorlie, W.A. Bro. Baker addressed both services, subject in morning being "God's Faithfulness in our Temptations." Bro. Ennis continued his study of Old Testament characters in the Bible class. Mission band enjoyed a visit and message from Mrs. W. Hinrichsen at its monthly meeting. Bro. H. L. Pang was called home on Sunday afternoon. He was a respected member of Lygon-st. for many years, and also closely associated with Queensberry-st. church. He had been unable to attend services for some time. Sympathy of the church is extended to Mrs. Pang.

**Preston.**—At half-yearly business meeting a handsome pulpit cushion was presented to the church by Sister Davis. Bro. A. J. Quaife, who recently resigned as assistant secretary after many years' service, was the recipient of a Bible in recognition of services rendered. The vacancy has been filled by election of Bro. Don Abbey. Deacons elected were Bren. F. Jenkins, W. Stokes, K. Chatley and L. Morffew. At morning service on June 6, an educational message was given by Mr. E. Squire Nicholson, representing Local Option Alliance. At close of Bro. Young's gospel message a young woman came forward for reconsecration, and two Bible school scholars made the confession. Mothers'

club held a successful musical evening to assist chapel renovation fund.

**Boort.**—On May 13, at annual business meeting, all past year's officers were re-elected, and Bro. Walter Evans was added as a deacon. On May 23 Bro. Stocks spoke in morning, Bro. F. Burt at night, Bro. Hargreaves being at Pyramid Hill. On May 30 the church's 23rd anniversary was held. In the morning Bro. Hargreaves spoke helpfully, and at night gave the gospel address. A duet was rendered by Sister Mrs. Lacy and Bro. Hargreaves. Five young people from Bible school have been baptised and received into the church during May. On June 2 the church tea-meeting was followed by an enjoyable concert. On June 6 Bro. Hargreaves spoke in morning; Bro. E. Streader at night. Sister Lacy sang a solo. Bro. Hargreaves went to Pyramid Hill.

**Prakran.**—Bible school anniversary was continued on May 30. Dr. Hinrichsen gave an inspiring morning message on "Looking Forward." Bro. and Sister Atkinson, from Cumeruogunga, sang a beautiful duet. The president of conference (Bro. H. J. Patterson) delighted the children in the afternoon with a talk on "Traps." Bro. Webb delivered a fine evening message on "The Divine Magnet." Children again rendered delightful items. Bro. Staley, on behalf of Bible school, presented Bro. Wilson with a suitable gift for his services as leader. On May 31 the scholars gave an entertaining concert to a full house. On June 6 Bro. Webb addressed both meetings. His evening theme was "Why Men Don't go to Church." Both messages were appreciated. A senior boy from Bible school was baptised.

**NEW SOUTH WALES.**

**Paddington.**—On May 30 Bro. Jas. E. Thomas gave an interesting account of mission work in India. There were good meetings at both services on June 6. Bro. Greenhalgh spoke at both services. In the evening C.E. service was held, members of C.E. taking part. Bro. Greenhalgh spoke on the C.E. movement.

**Merewether.**—Sunday school anniversary was well attended on May 30. Bro. Greenhalgh, of Paddington, gave a helpful address at each service. Special prizes were given to seven kinders for attending throughout the whole year, the youngest being three. A meeting for prize distribution, etc., was held on May 31.

**Burwood.**—On June 2 Bro. and Sister R. L. Arnold and daughter arrived and were welcomed at railway station by a party of church members. In the evening a reception tea was tendered by church officers and their wives. On June 3 a church tea meeting was followed by a public meeting of welcome at which neighboring churches were well represented. On behalf of conference committees Dr. C. A. Verco (conference president) welcomed Bro. Arnold to N.S.W. Mrs. Arnold received from the ladies a floral token of welcome. On June 6 Bro. Arnold visited C.E. societies and Bible school; he addressed the Men's Fellowship meeting, and spoke at both morning and evening services.

**Hamilton.**—Great enthusiasm marked convention gatherings on May 29, when nearly 200 people were inspired by the messages of Bro. H. Greenhalgh (Paddington) and L. A. Trezise (Taree). On May 30 Bro. P. G. Saxby, of Taree, presided over morning meeting, when Bro. Greenhalgh outlined the principles of the Christian Fellowship Association. At gospel service Bro. Trezise preached an appealing sermon on "Christ Confessed or Christ Ashamed?" Dr. C. A. Verco (conference president) gave a much appreciated talk to Phi Beta Pi club on May 31. The chapel has been renovated and a new lighting system installed. A mouth organ band has been formed under leadership of Bro. N. Fraser. On June 6 Bro. N. Morris, of City Temple, exhorted. At night Bro. Wilson preached on "The Pilgrimage of Jacob."

**Loftus Park.**—The work is encouraging. The young worshippers' league, inaugurated 14 months ago, has grown from five to thirty members, with an average attendance of 25. Eleven of these young people have been baptised, and in addition three married people have yielded themselves to Christ.

**Mosman.**—On May 30 T. P. Dale exhorted on "The Joys of the Christian Life"; at night the gospel service was conducted by Mr. Lucas, of the S.U.M., assisted by his male quartette; subject, "The All-prevailing Name." On June 6 an every-member-present service was aimed at with good result; Mrs. Moule was welcomed to fellowship by transfer from Taree; L. Harbutt edified the church on "Contact with God in Prayer." G. E. Burns' evening message on "The Judgment of the Nations" followed his own original solo, "Remember."

**VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.**

THE usual monthly meeting was held on Friday, June 4. Mrs. C. L. McGregor (president) was in the chair. 147 sisters were present. Devotions were led by Mrs. J. Turner. We were pleased to welcome Mrs. Gray, of Queensland. Correspondence included letters of thanks, one from trustees of Sarah Meyer Memorial Hospital Fund.

Mr. A. A. Hughes gave a most interesting lantern address on the life of India, showing the work of our mission station.

General Dorcas had a busy day on May 19. The committee gratefully acknowledges goods and material from friends, and cash donations to the Annie Moysey Memorial Fund and to general funds were very welcome. The names of Mrs. Martin and Miss Connor have been added to the committee as honorary life members. Four private cases were helped and parcels despatched to Convalescent Home, Cheltenham, Hospital Committee, City Mission (Port Melbourne), Hospital Special, Wonthaggi Relief. In all, 144 articles passed through our hands for the poor and suffering.

Prayer committee paid a visit to Northcote. Talks were given, and a solo by Mrs. Mills was much appreciated.

Mr. Coventry is doing deputation work in Melbourne and suburbs. The F.M. committee visited Dandenong, Oakleigh and Surrey Hills.

Hospital visitation committee paid 84 visits to various institutions; 29 letters written for inmates. Gifts are acknowledged from friends and several mission bands. Books and magazines were gratefully received.

Women's Mission Band committee reports another new band, at South Richmond. The superintendent visited St. Kilda, Mont Albert and Preston. The committee will be glad to help any band with suggestions on visits. Group meetings will be held during July at Swanston-st., Glenferrie, Bamba-rd. and Northcote.

The Benevolent Home was visited by members from Bamba-rd., with Mrs. Washford as speaker. The superintendent thanks Swanston-st. Dorcas for their gift of money, and the General Dorcas for bed-socks and clothing.

Temperance committee reports that during May 100 letters were sent to mission bands, guilds, etc. Mr. Keith Jones has been asked to arrange more temperance education among the young people. Mrs. Morris spoke at three meetings, and Miss Anderson at senior girls' club, Moreland.

Social service report stated that 20 families had been helped with food and clothing. £8 worth of groceries were received from C.E. society. An appeal is made for baby clothing and boys' trousers.

30 letters were written to isolated sisters, and one reply was received.

At next meeting on July 2 Mrs. R. J. Sandells will lead devotions. Mrs. T. H. Scambler will

open a discussion on "Do Outside Activities Lessen our Interest in Church Work?" All women are cordially invited.—Miss Rometch, secretary, 11 Florence-ave., Kew, E.4.

**ADDRESSES.**

David G. Hammer (preacher Bankstown church, N.S.W.)—2 East Terrace, Bankstown.

T. D. Maiden (evangelist Churches of Christ South-west Mission)—Bridgetown, W.A.

A. C. Thoroughgood (preacher Echuca church, Vic.)—78a Sturt-st., Echuca.

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**DEATH.**

**MASTON.**—On June 7, at a private hospital, Sydney, Melissa, relict of A. B. Maston, late of Melbourne, loved mother of the late Sapper H. G. Maston, Canadian Engineers; Hobia (Mrs. Sydney Gale, Roseville); Roy (North Dakota, U.S.A.); and Melba (Mrs. M. Beard, Longueville). Aged 80 years.

**IN MEMORIAM.**

**BAGLEY.**—In treasured remembrance of our dear mother, Mary Elizabeth, who passed away at Randwick, N.S.W., June 6, 1936. "Sweet are the memories that never fade."  
—Inserted by her children.

**KEMP.**—In loving remembrance of our loved auntie, Emma Elizabeth, who was called home June 13, 1934. "Memories."

**McINTOSH.**—In loving memory of my dear husband, who passed away on June 8, 1934.

Safe in God's keeping  
Until we meet again.  
—Inserted by his loving wife, K. McIntosh.

**MEE.**—In loving memory of our dear mother, who was called home on June 11, 1930; also our dear father on June 13, 1934.

A little while and we shall meet  
The loved ones gone before,  
And we shall clasp the hands again  
On yonder radiant shore.

—Inserted by their loving daughters, Julia and Susie, also Tom.

**PIRATT.**—In treasured memory of our beloved only child, called up higher suddenly on June 12, 1933, aged 20 years.

Nearer, yes nearer, each day we come  
To God and you in heaven's bright home.

**TURNER.**—In loving memory of our dear mother, who passed to higher life on June 13, 1920. Ever remembered.

—Inserted by her loving children, Bendigo.

## OPEN FORUM

For "Christian" Readers.

"RIGHTLY DIVIDING THE WORD OF TRUTH."

It has been pointed out by a recent writer to the Open Forum that they are in error who interpret the Saviour's words, "this generation" (Matt. 24: 34) to mean the race of the Jews. It is said that all commentators are agreed that the word "genoa" means the people living at a particular point of time. Admittedly many of the best commentators support the view expressed, but as one of those who have committed the offence, I would point out that Drs. Liddell and Scott, in their unabridged Greek Lexicon, give the meaning of the very word used in Matthew "genoa" as follows: 1. Race, stock, family; 2. Race, generation. Although we may not be able to agree with all that Scofield writes, we are persuaded that his note on this word is both philologically and exegetically correct. He writes: "Greek, genoa, the primary definition of which is 'race, kind, family, stock, breed' (so all lexicons). That the word is used in this sense here is sure because none of 'these things,' i.e., the world-wide preaching of the kingdom, the great tribulation, the return of the Lord in visible glory, and the regathering of the elect, occurred at the destruction of Jerusalem by Titus, A.D. 70. The promise is, therefore, that the generation, nation or family of Israel, will be preserved unto 'these things,' a promise wonderfully fulfilled to this day."—J. Wiltshire.

©

## CHRIST'S TWO CHARGES TO HIS DISCIPLES.

IN that which is generally understood as our Lord's first charge to his disciples, and in which we find the earliest distinct message of that great event which we find so frequently alluded to by our Lord and his apostles, viz., his coming again (Matt. 19: 23), it may be a question of profit to see whether this passage properly belongs to this portion of the gospel history. There is a real difficulty in this passage that ought not to be overlooked. It seems unaccountable that our Lord on an occasion like this, when he was sending forth the twelve on a short mission, apparently within a limited district, and from which they were to return to him in a short time, should speak of his coming as overtaking them before the completion of their task. It seems scarcely appropriate to the particular period and to belong more properly to a subsequent charge, namely, that recorded in the discourse spoken on the Mount of Olives (Matt. 24; Mark 13; Luke 21). A comparison of these passages will go far to satisfy any candid mind that the whole paragraph (Matt. 10: 16-23) is transposed from its original connection and inserted in our Lord's first charge to his disciples. We find the very words referring to the persecution of the apostles, their being delivered up to the councils, their being scourged in the synagogues, brought before governors and kings, etc., which are recorded in the tenth chapter of Matthew assigned by Mark and Luke to a subsequent period, Christ's discourse on the Mount of Olives. There is no evidence that the disciples met with such treatment on their first evangelistic tour. There is therefore as strong evidence as the case will admit that verse 23 and its context belong to the discourse on the Mount of Olives, in which our Lord is informing his apostles that they would not have completed their life work of evangelising the land

of Israel until his coming should take place. The coming alluded to is the destruction of Jerusalem and the dispersion of the Jewish nation, and the meaning is that the apostles would barely have time before the catastrophe came to go over the land warning the people to save themselves from the doom of an "untoward generation," so that they could not well afford to tarry in any locality after its inhabitants had heard and rejected the message.—F. J. Johnston, Launceston, Tas.

## Tasmanian News-letter.

Ira A. Paternoster.

## Christian Endeavor.

THE annual State convention in Hobart was not well attended this year. Out of 64 societies only 12 responded. This, however, does not represent the work being accomplished by the young people of the churches throughout the year. Statistics showed 67 young people's, 6 intermediate and 26 junior societies, with a total membership of 1453. Mr. C. Gallacher, minister of the Invermay Methodist church, was elected president for the year.

## Prophecy.

This interesting subject has been very prominent in our local press during the month. As a result of some remarks made by Dr. C. J. Rolls, of the S.U.M., in regard to prophecies of the Bible and future wars, Mr. C. Gallacher is representing the Student Christian Movement, and other ministers in the city started a discussion which culminated in a challenge from Mr. McQueen, of Chalmers Presbyterian church, to Dr. Rolls to show any passage of scripture foretelling a war yet in the future. Dr. Rolls has accepted the challenge, and proposes returning to Launceston as soon as he possibly can to meet Mr. McQueen. The discussion centres around the pre and post theories of our Lord's return, and like most debates on that subject, is not likely to settle the question permanently. How very heated lovers of peace become on this question! One thing, certain local readers have been well supplied with argumentative matter for both sides during the month. It has made interesting reading.

## R.C. Archbishop.

Tasmanian Catholics are welcoming their newly appointed archbishop, Dr. Justin Simonds, D.D., D.Ph. Born in Australia the doctor is, we believe, the first Australian to be created an archbishop. On arrival in Hobart a fitting welcome was accorded him, and now Launceston Catholics are busy celebrating his visit. In Hobart 700 men attended mass one Sunday morning, and later sat down to breakfast, and yesterday 450 Launceston men held similar functions. It certainly was an impressive sight to see this great body of men marching with banners in heavy rain from their church building to the hall where breakfast was partaken of. Replying to an address of welcome, Dr. Simonds said it was his hope to establish in every parish a Holy Name Society as a bulwark against the inroads of communism. At some of the gatherings opportunity was taken to make the usual speeches urging the government to grant State aid to Catholic schools. One has to admire the persistency of the Catholic organisation in this direction, and Protestants will do well to keep alive to the dangers of this insistent propaganda.

## A Blind Man's Gift.

Mr. E. Adams, a solicitor of Westbury, has over the years collected a valuable library of books on music. As he has since lost his sight, he desires to present his collection to the

Mechanics' Library in Launceston, and the gift has been gratefully received. The gift is most timely in view of the efforts being made by the authorities to establish a musical library.

## City Mission.

At the annual meeting of the Launceston City Mission, a report was made of a successful year's work, and it was decided to launch an appeal for sufficient funds to erect a City Mission Hall. With the approach of winter soup kitchens have been opened again both by the City Mission and Salvation Army, and hundreds of school children are supplied each day with hot porridge and soup.

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## Obituary.

**PRIDEAUX.**—Brookton church, W.A., recently suffered the loss of one of its oldest and most faithful members through the death of John Mutton Prideaux. Our brother was born at the Burra, South Australia, on June 8, 1864. His death occurred on May 15, 1937. He spent most of his early years in South Australia and came to W.A. goldfields in 1900. Failing health compelled him to leave the mines, and he took up land at Brookton about 35 years ago. He became associated with Baptist brethren. Later, when our people took over the Baptist work and property at Brookton, he became an officer of the church, serving as secretary for several years. For the past two years he had been almost entirely confined to his bed, the victim of miners' phthisis. In spite of much suffering he never complained. He always delighted in the Lord's work. The sympathy of the brotherhood is extended to his widow, who has been church organist for the past 30 years, and to the four daughters all of whom were baptised in Brookton chapel. The funeral took place on May 16. Bro. C. H. Hunt officiated in the chapel and later at the graveside. At a memorial service on May 23 a fitting tribute was made to a life of long and faithful service. —C.H.H.

**QUIRE.**—We regret to report the death of Sister Mrs. Elizabeth Quire, who passed away in her sleep on morning of May 8. Her passing was a shock. Born in Victoria, she came at an early age to Chinchilla district, Qld., with her parents, Bro. and Sister Flett, who still reside there. In 1922 she married Bro. Arthur Quire, of Toowoomba. After some time they moved to South Burnett, near Kingaroy. Our sister's outstanding personality and loving disposition endeared her to all who knew her, and she leaves behind a wonderful testimony. Bro. V. G. Boettcher conducted the service at the graveside in the presence of a large gathering. On May 30 he conducted an impressive memorial service in the chapel. We earnestly commend the sorrowing ones to the comfort of the Lord Jesus.—A. E. Baartz.

IN high loyalty, grow sensitive to ever finer good, and become alert and glad of heart because you are ceasing to be a slave, and are becoming one of God's free men through the growing ability of your own trained will to follow your inner vision of truth and right, in utter scorn of consequence.—Dr. Pulsford.

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### THOUGHT FOR THE WEEK.

"RHEUMATICS is bad, indeed; but I must be thankful I still 'ave a back to 'ave it in."

—"Zion's Herald."

it was there and dared to appeal to it, they were able to call it out.

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