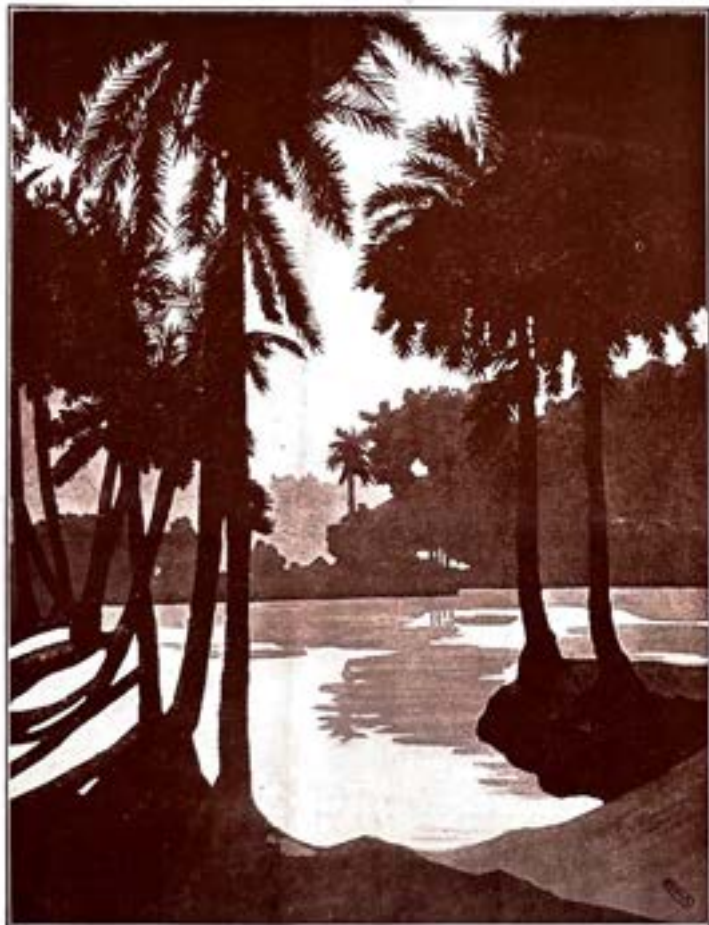


# The Australian Christian

Registered at the G.P.O., Melbourne, for transmission by post as a newspaper.

VOL. XLII., No. 24

THURSDAY, JUNE 16, 1938



BENGAL, INDIA.

Said to be one of the most richly endowed and hence most thickly populated regions of the world. William Carey, one of the greatest missionaries of all time, landed in Bengal in 1792. The sacred River Ganges, the scene of constant pilgrimages by the Hindus to wash away sin, flows through the province.

## FOREIGN MISSION NUMBER

*COULD* we but dimly sense  
The value of one soul  
In HIS dear sight,  
Brought out of darkness  
Into light;  
The virtue of one seed  
Planted with care,  
Where  
There had been rank weed;  
'Twould more than recompense  
For days of agony,  
And nights of prayer.

Could we but hear  
One fragment  
Of the angels' song,  
When the lost sheep  
Is found;  
When the small seed  
Begins to grow  
In the good ground;  
For ever, from that day  
We'd plead,  
On bended knee,  
For one more soul,  
For yet more seed,  
Till joints were  
Stiff with prayer,  
And hair  
Turned grey.

—Mildred Hill.

## Annual Offering, Sunday, July 3, 1938

## OUR PROBLEM.

**W**E have received a cable from the Board which represents our Brotherhood saying that we must cut still more on our budget for 1938-1939. Just what we can cut down, however, is our great problem. **Our Children's Homes** are supported by individual gifts for the support of individuals in the homes. We cannot break faith with those who have given for this purpose. If we did not have **our schools** we should lose that great evangelistic opportunity of teaching the Scriptures in them and would also have to pay out elsewhere for the training of the children who are in our charge. As the schools are subsidised by the Government they do not cost us much. **The Settlement** work is paid for by the Government which gives a per capita grant for the purpose. **The Hospital** is kept running by its fees and the help of the young people at home. Closing it would not help the general funds in the slightest. Where, then, can we begin to obey our Brotherhood's order? One way is to cut down the number of evangelists and Bible-women, whose number is all too small already, and the other is to cut down the salaries of your representatives in India, the missionaries, who accepted the last cut cheerfully because they knew that you, in the homeland, were in the throes of a business depression, but who scarcely expected that they would be asked to cut still further on their modest salary at a time when all references to Australia in the Indian papers tell of great business prosperity.

Facing this problem, I would like to ask each individual member of our churches which of these things they advise, remembering that if each of our forty thousand members were to give but **one half-penny per month more** to foreign missions, the problem would not be raised, but on the contrary we would be able to employ many more evangelists and Bible-women to tell out the message of Our Father who gave to the limit for us, even his beloved Son.

In your offering will be your answer.

G. H. OLDFIELD, *Chairman, Committee of Management, India.*

## MY WORLD TASK.

### WHAT IS MY SHARE OF THE WORLD TASK OF CARRYING THE GOSPEL TO THE NATIONS?

I can pray for the work.

As I pray for myself and my friends, and for our needs, I can include a petition for the world task.

I cannot pray without learning.

If I am in earnest in my praying, I must soon face questions about the field for which I pray.

I cannot pray without giving.

Every prayer brings the desire to help answer it.

I cannot pray without telling.

I may never preach from a pulpit; I may never make a public address; but I must tell the story.

I cannot pray without going.

If God wants me to go in person he will open the way.

If the doors remain closed, I can still go.

As I pray—I go in spirit to touch the field with power.

As I study—I go in thought to dwell among the people and learn to love them.

As I give—I go in actual labor, made possible by my gifts.

As I tell—I may go, through the lives of other people in the same processes of praying,

learning, giving and telling.

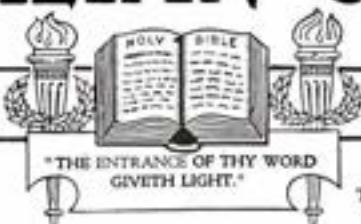
This is my share of the world task.

—Author Unknown.



# The AUSTRALIAN CHRISTIAN

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## The Scattering That Increaseth.

THE Book of Proverbs contains more than worldly wisdom. It has teaching to suit many an occasion and much that is applicable to Christian life to-day. One pointed paragraph gives instruction for all the ages:—

"There is that scattereth and increaseth yet more;  
And there is that withholdeth more than is meet, but it treadeth only to want.  
The liberal soul shall be made fat;  
And he that watereth shall be watered also himself."

We are all familiar with scattering that leads to increase. The law of the harvest is that sowing must precede reaping, and that as a man sows so does he reap. A farmer must neither starve the land nor save on the seed. He must be liberal ere he himself is rewarded. The business man who pares and pinches and refuses to spend his money will soon find his business decline and his money decrease.

Natural law has its analogy in the spiritual world. Experience confirms, and Scripture declares it. The Apostle Paul used almost the argument of the Book of Proverbs when he exhorted his brethren to a liberal offering. God who supplied seed to the sower and bread for food would supply and multiply their seed and increase the fruits of their righteousness. So they were to be "enriched in everything unto all liberality."

It is no objection to the validity of this teaching that there is a scattering which is wasteful, and a thrift or withholding which is praiseworthy. That is not only harmonious with our text, but seems to be implied in it. Anybody who is prone to wilful waste and thriftlessness can find many Bible texts to condemn his life. But some other people—thrift and saving—sin in the opposite direction. Our passage was written to warn such. A man sins against his own better self as well as others if he refuses to help others. There is a withholding which tends to poverty. Have we not all seen it? Who counts the miser rich? Have we not seen souls shrivel and men become bankrupt in spiritual assets when the love of money so gained possession that they would not help the poor, or give for the furtherance of the Gospel? The man who is "worth" nothing more than £10,000 per year is, poor indeed. With little or much of earthly goods, he becomes rich who gives, according either to his poverty or his wealth, for the glory

of God and the advance of the kingdom. In blessing others, he himself is blessed.

### Giving Till It Hurts.

God loves and will bless the liberal soul. In the New Testament it is specifically stated that our giving must neither be grudging nor of constraint; for "God loveth a cheerful giver." The greatest givers are the happiest givers. They rejoice in the good which God enables their giving to accomplish; they are happy to show their gratitude to the Father who has so greatly blessed them; and they are glad because of the blessing which comes to their own soul. The helper of others is helped; for "he that watereth shall be watered also himself." Those who really believe this declaration are not the people who think there are too many collections or that the preacher too often makes appeals for money! It is blessed to give; "it is more blessed to give than to receive"—the Master's word must be true.

Sometimes, in seeking for a liberal response for worthy causes, we make the appeal: "Give till it hurts, then keep on giving till it doesn't hurt"—another way of enforcing the lesson that the greatest givers can be the most cheerful ones.

We have read the following criticism of the "give till it hurts" exhortation: "I went to church last Sunday. A collection was being taken up for some purpose. The preacher asked everyone to give till it hurt. I don't believe that a good rule. I knew one of our head deacons could buy out any ten members of

the congregation, yet the giving of a quarter dollar would occasion him more pain than the giving of a dollar would most anyone else. I think somebody like him started this 'giving till it hurts' business." Possibly, but perhaps not. In any case, the hurting is not a sufficient test; cheerful liberality is a better one.

### Wesley's Advice.

We all are familiar with the words—

"What I spent, I had!  
What I saved, I lost!  
What I gave, I have!"

It may be we have never personally realised their truth or had any experience which enforced that truth. But many can so testify. One of our millionaire brethren who had made great gifts to the Master's work came through adversity to the point of bankruptcy and poverty. But even then he rejoiced that that part of his former great wealth which he had invested in the Lord's work was not lost. It was safe, while the rest had gone.

Most of us in recent weeks have been reading stories about John Wesley. One tells of his sermonic advice: Get, Save, Give. A farmer, it is stated, once went to hear Wesley preach. The address was about money, and the preacher said he would take up three lines of thought and give three rules. His first head was "Get all you can." The farmer nudged his neighbor and said, "That man has got something in him; it is admirable preaching." Wesley went on to his second division, "Save all you can." The farmer became quite excited, "Was there ever any preaching like this?" he asked. The preacher went on to denounce thriftlessness and waste; and the farmer rubbed his hands and thought, "And all this have I been taught from my youth up." What with getting and hoarding, it seemed to him that salvation had come to his house. But Wesley advanced to his third heading which was "Give all you can." "Oh, dear! oh, dear!" exclaimed the farmer; "he has gone and spoiled it all."

Tested by the practice of the average Christian, or, better, by his practice, was that farmer a wise man or a foolish one? Judged by the divine word he was very foolish, for it remains true that it is the liberal soul which is made fat.

No pointed moral or personal application is required. As we consider the needs of our work, especially our overseas missions, let us practise the scattering that increaseth.



Baptisms at Diksal.

Three recent converts at Diksal. A new baptistry has just been completed.



# Messages From Federal Leaders.

## From The Federal President.

T. E. Rofe.

CHRIST must be lifted up. His cross must go on conquering and to conquer. His very presence must be made visible in the home and foreign fields. This is the challenge of the Churches of Christ throughout the Commonwealth to-day. Our work in the foreign fields must be pushed forward with greater force than ever before.

Our missionaries in India—Baramati, Shri-gonda, Dhond, Diksal; in the New Hebrides—Aoba, Pentecost, Maewo; in China—Shanghai, Hueil—must be made to feel that our brethren are behind them to the very last shilling.

What wonderful work has been done in those foreign fields during the past twelve months! In almost every part of our foreign fields many souls have been saved for the



Coconut Palms.

Typical island scenery along the coast line of the New Hebrides.

Lord and Saviour Jesus Christ. How the hearts of our missionaries must have rejoiced in the inpouring of souls into the kingdom of Jesus Christ, the Saviour of the world! At Dhond, what wonderful work has been accomplished, and is being accomplished, by our brethren, Dr. and Mrs. Oldfield, and that saintly native doctor, Dr. S. Patil. Over 355 in-patients and over 4000 out-patients were treated during the past twelve months. Glorious work for Christ has been done in the New Hebrides by our missionaries, Bro. and Sister Dudley and Bro. Dow. The work there is marvellous. Many souls have been won for our Saviour by these gifted brethren. The work has taken on a great revival for the Lord.

We thank those saintly men and women working in the foreign fields, and pray the richest blessings of our heavenly Father may rest upon them. May wisdom from on high be given them that they may present the words of our Saviour to their hearers, convincing them of the needs of the kingdom.

The work of our Federal Foreign Mission Board is hampered by the large amount of debt, preventing the extension of the work. There are many demands for the opening of new fields, but these cannot be complied with owing to that burden of debt. Brethren, as Federal president, I appeal to you to increase your gifts to the Board. Our Federal membership is over 35,000. A gift of five shillings a member would give the Board £8750. Brethren, we can raise this amount. Let us respond willingly and give the Board £8750. God loveth a liberal giver. God help you to give freely to his great cause. Jesus Christ gave his life for us. He has saved you with his life. Help to save others.

## Inasmuch.

A. L. Read, Chairman Federal F.M. Board.

IN considering the overseas service of the churches one cannot but be grieved at the terrible conditions existing not only in China but also in Japan and other war-affected countries. One must not forget that among these peoples there are those who, like ourselves, are disciples of Christ. The horror of modern warfare and stark fear is constantly with them, and they are literally living from day to day. Distracting news is constantly being received of the wrecking of homes, chapels and hospitals, and consequent loss of life and the scattering of the church groups.

Our Board is still making small contributions in China, and the local brethren are having a difficult time to carry on evangelistic work.

Our Indian field is more hopeful and showing more visible results of the service being carried on. Changes are being made in the administration of government and in the provincial control which will affect the work formerly done among the thieves' caste. In other parts of that country of villages and large population, there are continued signs of a people searching after a better way, a higher standard of life, and we hope that there is a seeking after the more abundant life found in Jesus Christ. In "Our India" there have been many added to the church, and consecrated men and women have carried on the faithful service.

In the islands the work has been continued with success, and frequent baptisms have provided the visible record of evangelism in its fruitage.

The Board has been wonderfully guided in its work, and in faith has sought by prayer and received many special gifts for the support of missions. The overdraft created by the 25 per cent. exchange and by the loss of funds from the States during the years of depression in trade has, however, continued to make the financial position a cause for anxiety. The main opportunity of giving seems to be taken by members at the annual offering on the first Lord's day in July, and so at this time, by deputation and printed word, the Board asks for your prayers and practical support for the overseas work. If the members know of the need they will give, and so it rests with the preachers and church officers to make June an "overseas" period by utilising auxiliaries and in every other reasonable way presenting the claims of the missionary church. There is a withholding which tendeth to poverty of mind and of heart, and there is a liberality which brings its own blessing.

May the July offering be an overwhelming tribute of a faithful people, who, realising their own freedom and high standard of living based on the Christian faith, desire to reach out to those who know not the gospel and who are bound by heathenism and lack of spiritual understanding in Jesus Christ our Lord.

## Men Are Ready.

Fred. T. Saunders,  
Organising Secretary, College of the Bible.

THE thought should quicken every unit in this brotherhood! This is not to be classed as a sober fact. It is startling. It demands recognition and adequate response.

The missionary atmosphere of our College is expressed in the number of students who

volunteer for service overseas. While the percentage of students who have served abroad is high, their number is exceeded by those who, having waited for appointment abroad, have accepted fields of service in the homeland. The tragedy of their disappointment is mitigated for them by their joy in serving anywhere.

But what of the Master? His heart was moved with compassion by the vision of human need in the days of his flesh. Surely in this we may believe he is the same to-day and forever? Is there any suggestion of abatement of his concern for the "other sheep" for whom he died? Can we suppose that he is not stirred by the readiness of these fine young people to bring to him the precious souls now groping in darkness and despair? Is there any appeasement of his disappointment that they have not been permitted to serve where they are needed so much?

And what of those needy souls themselves? Are they unworthy of our concern? Dare we remain indifferent to their disappointment? Our own joy in salvation should create an eagerness to help them. Do we anaesthetise ourselves with the thought that heathen have their own religions, and are searching for an ideal? Can we delude ourselves in the face of the indescribable abominations that pass for worship in heathendom? It is solemn truth that every heathen religion rises no higher than a question mark, yearning with despair. Ideals, after all, are but human thoughts, and provide no more than a humanitarian goal. The Church of Christ is not dedicated to the realisation of human ideals, but to the realisation of the revealed will of God; it is not searching for an ideal, but proclaiming the ideal revealed—Jesus the Christ!

It is not, then, enough to say that if the heathen live up to the light they already have God's mercy will accept it. Do they live up to that light? You know they do not, any more than you live up to yours. Why condemn the heathen to win his way to salvation by the impossible road of works when you know it to be hopeless? Facing their need can you measure what their disappointment will be when they learn that men were ready to bring them light, but could not?

Why can they not?

Because they wait for the church! The Foreign Missions Board have sent workers to the limit, and beyond the limit, of their financial resources. Men are ready, but only one factor prevents them being sent: Finance.

Men are ready! Are we? Shall we line up with them—and with our Lord—on July 3?



Singing Party, Baramati.

With two teachers the boys at Baramati school are giving a service in the Settlement grounds. Hymns and Bible stories are sung, accompanied by native music.



# Messages From Those Who Serve.

## Preaching and Healing.

G. H. Oldfield.

IT is significant that after Jesus had been preaching to the multitudes on the hill-top, he followed up his teaching by acts of healing, as the crowd still followed him. It is instructive also, to notice that after the wonderful experience of the transfiguration Jesus immediately healed one who was brought to him. The "hill-top" experiences of the Christian life are to find their fulfilment in practical acts of kindness to others. Healing the sick seems to be a natural expression of the power that comes from communion with God, and also a natural outcome of the great thoughts which prompt great sermons. Theory and practice are not opposites, but are complementary to each other in the mind of Jesus. When we go to an Indian village we find that both preaching and healing are needed by the people. Sometimes one and sometimes the other comes first, but both are needed. The desire to heal seems to be the natural expression of the spirit of Christianity—something which we do not find in the other great religions in the world. By example, teaching



New Hospital Ward, Dhond.

A high-caste Hindu built this ward and presented it to Dr. Oldfield, because of kindness and attention the doctor showed his family.

and command, Jesus showed that healing the sick and caring for the destitute are part of Christianity itself. If we would correctly interpret "New Testament Christianity" to folk to-day we must not forget this. In foreign lands the conditions of the first century A.D. in Palestine are often reproduced, and the injunction of Jesus comes with even greater force to us, so that it has happened that even people with no medical training have felt compelled to heal the stricken ones before them. Our hospital at Dhond tries to carry out this idea that helpfulness is part of our Christianity. We do our best to help people of all faiths, and find great joy in winning the friendship of some who have opposed us, and in preparing the way for the preaching of the cross, or in following up the message that has been preached, with practical demonstration of what Christianity means. Your prayers are needed that we may interpret Christ aright to those who come to us in their distress, and that we may be able to help them both bodily and spiritually to attain a healthy state.

## Real Cleansing for India.

L. Foreman.

PERHAPS you would like to hear about the morning toilet of a caste Indian. It is important that the mouth be kept clean, and this is done on rising, with water

and pounded charcoal. A tooth brush is not used, but the index finger of the right hand. After the teeth are cleaned, the throat is cleaned by rubbing the index finger and its neighbor up and down the throat as far down as they will go. If you would like to know the effect of this, try it for yourself.

Face, feet, hands are washed, and coconut oil applied to the hair. This keeps it nice and shining, and there is not the trouble of loose ends blowing about, even though hats are not used.

Outwardly clean! What about the heart? "Cleanse first that which is within the cup and platter, that the outside of them may be clean also." "The blood of Jesus Christ cleanseth from all sin." Are we going to withhold this cleansing from the millions of "Our India"?

Answer first Sunday in July.

## Something Done.

H. R. Coventry.

ONE naturally embarks upon a new and untried enterprise with considerable timidity and inward misgiving. When the work among the Bhamptas was started, we went forward a step at a time in faith, depending upon God for daily guidance. We knew little of the possibilities ahead. We were dealing with unusual human beings. Would hereditary thieves ever reform? Would not the inherent qualities of character manifest themselves again and again in the children? We set out to reform these people. We had to begin at their level and allow them a good deal of freedom in personal matters. It was our task to teach them morals and religion—to teach them that morals and religion must go together; finally, to teach them that God is a loving Father who dwells not in carved stones and living trees; to train old men and women, as well as boys and girls, in a new path. The only way was to provide a new environment. The settlement, with its varied activities, was that new environment in which they were placed. It was very different from the old village life. The promise of citizenship when behaviour warranted it was an incentive.

After many years one can look back and say, "God is able." He kept us in the day of difficulty. When drunken settlers rioted he kept us from harm. He spurred us on in the day of rejoicing over souls won to Christ. The task we attempted is almost complete. The former criminals are honest men, and the women are really trying to live decent lives. Their children are just normal children living the normal lives of the Indian village, as if their parents had always been honest, law-abiding citizens. And what shall we say of their grandchildren? Many of the latter are in our school to-day.

More than 1000 souls have spent some time in the Baramati Settlement. Some have been transferred to other settlements. Some have been discharged to their villages. Over 500 of them are living on the Free Colony near the settlement as tenants of the mission. They are now free, and the stigma of former days must go.

Only about 150 souls remain on the settlement proper (wire enclosure). Not many of them are Bhamptas. Even if the authorities wanted to keep the settlement going the labor market would prohibit the bringing in of new settlers. The free people are employed on most of the available work. The task, then, is practically complete. We set out to reform the Bhamptas of the district, and practically all of them are now free people. Saints? No,

not yet! They have become just ordinary folk instead of extraordinary.

The task remaining is to follow up the contacts made by pastoral visitation among all who live on the Free Colony; the training of the children as they attend day school. More than 70 have been baptised, and they form a considerable section of those residing in the Free Colony. The gospel is spreading from family to family. The children are growing up in a more healthy atmosphere. Pray that the day may soon come when all of these reformed people will turn to the Lord. They have reformed; we want to see them born again into the kingdom of God.

Something attempted, something done.

## Among the Preachers.

C. Thomas.

ON one occasion I went with my father to Lorne, and had my first experience of being amongst the preachers in their annual retreat. As yet I had not entered the College of the Bible, but was to do so on the following week, so was naturally rather nervous, and



The Christmas Boxes Arrive in India.

The missionaries enjoying a joke as they unpack the boxes. In the picture can be seen Miss Vawser, Mrs. Oldfield, Mrs. Colin Thomas and Dr. Oldfield.

wondering about the future. All the incidents of that camp, the kindness and comforting assurance of all the preachers, whose names I recall at the moment, have been in my mind frequently during the past two years.

Never did I think, in those days, that in 1938 I would have the opportunity of attending the camp of our Indian preachers out on the Poona-Diksal-rd., about nine miles from Diksal. This was indeed my joy. Accompanying Bro. Reg. Bolduan, Bro. Escott and fifteen preachers from all our stations, we made a camp underneath the mango trees in a little valley.

There were men and women working in the fields on either side of us, and boys who mind the goats and cattle often came to speak with us. It was an ideal spot for a hot-weather camp. We had, however, counted on fine weather, and had not remembered the "mango" showers which are due at this time of the year. A particularly big "mango" shower came on the Friday at 5 p.m., and by 5.30 p.m. we were paddling in a foot of water in the tents. We had enjoyed exactly half the time we had planned, so Bro. Escott and Bro. Bolduan had given only half their lectures. There was a very lovely spirit of fellowship among the men, and they enjoyed the lectures and times of discussion.

I expect these men look forward to such times together just as much as our preachers do at home. Among them there are as many different types of preachers and characters as



you would find among similar groups in Australia. There is just as much clean wit, humor, sincerity and soberness as you would find in balanced characters elsewhere. I only wished that I could grasp all they said to each other, but my vocabulary is rather lacking as yet. Nevertheless, I felt that the two lecturers were very helpful and much appreciated. I am sure, too, that the few days spent in such fellowship were well worth while.

Even under the difficult circumstances caused by the rain, the men were not dismayed, although we found out that almost all had their clothes wet, and some had lost books and belongings. However, the loss of property was not great, and by combined effort we were able to get the cars out of the bog and across the stream that had risen, and eventually convey all the men and their goods to Diksal.



Hindu Temple, Indapur.

A temple exists for the worship of false gods, but no temple for the worship of the one true God.

Our men are better for their comradeship together, for their study of the Word, and for the discussions.

If I could be nothing more than an encourager to such a band of Christ-filled men I would feel that my ministry was worth while. Oh, that there were more trained men available in our midst, and sufficient funds to employ those who would preach for Christ. Let us "pray the Lord of the harvest that he thrust forth laborers."

## An Offering for the Gods.

G. Lambert.

ONE morning, as the workers and I reached Mullard—a village two miles from Baramati—a woman was offering her twelve-days-old baby boy to the gods. This woman was sitting by the roadside, right away from temple or holy tree. She had erected an altar of ten small stones behind her and one in front. Each stone was sprinkled with hullard (tumeric) and koonkoo (red powder), and some yellow and red thread was also put down.

The food consisted of cooked rice, bread and dates, and these were placed on the ground besides the stones. A coconut was broken and the milk poured on the offering. Then the infant was put down beside all this, and the mother bowed at the feet of the god. The babe was then taken up and the food replaced on the place.

I wondered why the food offering was not left to satisfy the hunger of the god, but was told that it would be satisfied with the smell.

The reason for this little ceremony, which I find takes place on the fifth and the thirteenth day, is to appease the wrath of the gods, and then no harm is likely to befall the child. Otherwise, it is believed that it may be spirited away or die.

Ordinarily the mother-in-law (paternal grandmother) makes such an offering; but in this case the mother-in-law was dead, so the

mother had to do it herself. That is the reason why two altars were erected. She had to offer to the gods of her father's house and the gods of her husband's father's house.

The gods apparently would have been jealous, and so had to be worshipped in this way; whereas in the case of food they are very easily satisfied. The woman then took her blanket and put it right over her and her child and went off home. I was sorry that she hadn't stayed to listen to the message of the way of salvation, but no doubt she would have more cooking to do for the feast that would follow.

The worship of so many gods, combined with superstition and fear, makes it very difficult for the spread of the gospel of truth. However, we praise the Lord that so many have come out of darkness into his wonderful light, and we do pray that many, many more will follow.

## Mother Desires Christ for Daughter.

E. Vawter.

ONE evening in February a high-caste woman came to our compound at Shrigonda bringing her little girl aged about eight or nine years. She asked to speak to Minabel, one of our Bible-women. She said she had listened to the message of Christ many times, and that now she had decided to follow Jesus. Her husband had died eleven months previously, and of a large family only this one small daughter was left to her. She wanted the child to know Christ from childhood, and she could not risk waiting any longer, as it would be necessary shortly to make a marriage for the child if she remained in Hinduism; then the opportunity to make the break with everything relative to her old life would be lost.

She had left her home and came to us seeking Christ. That evening she ate food with the women and slept with them. They were thoroughly convinced her motives were genuine. Arrangements were made for her to go to the Ramabai Mukti Mission Widows' Home, where both she and her daughter would have a thorough grounding in the scripture and adequate protection.

Two recent letters from the missionaries of that mission tell of the simple faith of the woman and her eagerness to have the best of all for her daughter, a knowledge of Jesus Christ and an understanding of the way of salvation.

## A Sunday in Mahableshwar.

L. J. Michael.

MAHABLESHWAR is a very pretty little village up in the hills of Western India, about seventy odd miles S.W. of Baramati. It is about 4000 feet above sea level, and a health resort. We find ourselves situated at this congenial spot at present for the purpose of language study.

You might be interested to read a rambling account of how a Sunday is spent up here.

With "chota" over—the early morning snack—some of us set off for the village, some three-quarters of a mile distant. It is a pretty walk along a fairly good road, with bush on every hand. Though very few dwellings are seen, one generally passes a few Indians, probably carrying large bundles on their heads. Nearer to the village we may pass a crowd of young fellows sitting around on the ground, and receive a greeting or some form of request. A little further on we may be approached by a man with a pole across his shoulders, with a basket containing strawberries hanging from each end. Maybe another man who desires to make us some very good shoes or asks for work

of other kind will question us. As we move into the main street of the village, we will probably pass a number of folk, some deformed, some not, who beg money of us. Further along this street we come to the typical Indian shopping centre. Here business progresses on Sundays as on other days. Indians, variously clad, stroll to and fro, or squat around in or in front of the shops, which are small single rooms without any front to them, and which in Mahableshwar are separated from the road by a narrow footpath. Wares of all descriptions are displayed quite openly in the shops and on the footpaths. Tailors and others similarly work away in their open shops.

At length, in the centre of this scene, we come to a little mission chapel where a Sunday school class has recently been commenced at 8.30 a.m. On arrival, only two or three children are present, but some of the Christians go around the streets, and in a short time return with about another twenty children. These sit down on forms inside the chapel—unusual seats for the Indians—and under the leadership of one or two of our Christian pundits—language teachers—are taught a hymn or two, and then a prayer is offered. From time to time other faces appear in the doorways. Some respond to the invitation to come in; others refuse. Then classes are formed. It may be that in that corner one teacher will have a group of Mohammedan children, while in this another has a group of Hindus. With the help of pictures messages from the Word are given. Many listen quite attentively, and it is good to watch the changes of expression on their faces. The classes come together again and have a closing hymn and prayer. Failing better music, the mouth organ seems to be able to offer a little assistance in these services.

From here we go to a service for the missionaries at 9.45 a.m. at one of the bungalows on the outskirts of the village. We usually have about thirty present, and enjoy some happy helpful times of Christian fellowship.

After "breakfast," the meal somewhere near midday, the early part of the afternoon is spent with letter writing or reading. After afternoon tea, we attend the evening service in the union church, where usually fifty or sixty missionaries gather.

Dinner at 7.30, followed by a sing-song in one of the bungalows for those who care to go, brings the day to a close.



Preacher's Home, Indapur.

Indapur, one of our recognised stations, has no resident missionary. Because of this lack, work is much harder. A faithful preacher carries on, but has no real chapel in which to preach.



# Messages From State Leaders.

## The Entrusted Letter.

A. W. Ladbrook, M.A., Conference Pres., Qld.

IT is not just at Easter time that we remember the death, burial and resurrection of our Lord, neither is it just at Christmas time that we have the spirit of goodwill in our hearts. And the missionary impulse should not be something that smoulders in our hearts most of the year and is fanned into flame just when the annual appeal comes along. The following illustration, which may be called a parable in modern speech, exemplifies the missionary responsibility very well. It appeared in a Victorian religious paper some years ago:—

"Farmer Smith received a letter from a great Prince containing a cheque for a large sum of money, and a promise that if he spent this



Peter Feeds Himself.

Peter was an unwanted child. He was found by a policeman and brought to our Shrigonda Girls' Home. Peter is six months old in this picture.

well he should constantly receive more. How rich and happy he felt! There was another letter enclosed in his, and a postscript which read: 'Will you have the kindness to hand the enclosed letter, which contains a cheque and a promise exactly similar to yours, to your neighbor, Farmer Jones?' 'Why,' exclaimed Farmer Smith, 'I'd hardly call him a neighbor. He lives fully ten miles from here. I don't believe I ever saw him, and the little I know about him hasn't been much to his credit. A kind of ne'er-do-well fellow. I think the Prince might have sent it direct. It does seem a little unreasonable, if I do say it, to ask me to take that long journey.'

"So he slipped Farmer Jones' letter into the big family Bible, and as it chanced, it lay covering the last three verses of the last chapter of Matthew. For days and weeks every time Farmer Smith's eye happened to light on the Bible on the shelf he resolved that he would take the letter over the next day. Thus the weeks lengthened into months. One bright summer's morning he was superintending the construction of a large new barn in which to bestow his great increase, when a neighbor drew up to the fence. 'Have you heard the news?' he asked. 'A man died last night from starvation in the next district.' 'You don't mean to say so!' exclaimed Farmer Smith, stopping a moment in his work. 'It's a shame that such things should be. Did you happen to learn the man's name?' 'Yes,' replied the neighbor, 'it was Farmer Jones.'

"Farmer Jones! Farmer Jones, for whom a cheque for houses and lands and food and clothing lay in Farmer Smith's Bible. The hammer fell from his hand. He went into the house and shut the door. From between the leaves of his Bible the yellowing edge of the letter for Farmer Jones pointed at him. He fell upon his knees, but even as his stiff lips tried to say: 'O Lord, forgive!' he seemed to hear a voice—stern, awful—saying, 'His soul shall be required of thee.'"

And who was Farmer Smith? Ah, who but you, if so be you have held back the good news from anyone for whom it was entrusted to your care. Open your Bible at the last chapter of Matthew and see if the Prince's letter to some starving soul does not lie covering the verses at its close.

□

## Teaching, Preaching, Healing.

Vonsea Hay, Tasmania.

THIS was the great work of the Master, and a visit to our Indian fields brings these words to life, because there we see the disciples of the Master earnestly and faithfully following his example, teaching, preaching and healing. And so it was that many oft-quoted words and injunctions of Jesus sprang into practical significance when the writer actually saw the work. "Heal the sick," said Jesus, and our missionaries have found that the surest way to help the heathen spiritually is to relieve his physical suffering, at which time opportunity is taken to tell him of the sickness of the soul and of Jesus, the divine Healer. This system is Christ's plan. He healed "all manner of sickness and all manner of disease among the people," at the same time warning them to prepare for the coming of the kingdom of heaven. And so we found Dr. Oldfield, Sister Foreman, Bro. Escott and Sisters Caldwell and Lambert bringing the ministry of healing into dark places, and these and our other missionaries following up the medical work by teaching and preaching. Many cases could be mentioned where our missionaries have found an open door to houses where some man, woman or child has been helped by the doctor or nurse, and where the people will listen to what is said about Christ saving their souls from the disease of sin because the missionaries have healed their bodies. The worldwide order for missions, "Go ye, therefore, and preach to all nations," takes on special significance, too, when one sees on the field how the gospel has wrought wonders in the lives of men, transforming them from creatures of the lowest standard of life into splendid workers for the cause of Christ, and many of our Indian Christians are examples of such. "Teaching them . . ." said Jesus, and we think of some of the children in our mission homes, once unwanted outcasts, now growing up and becoming splendid teachers in our schools. "The harvest truly is great . . ." It is over 1900 years since Jesus said this, and it is still true to-day. In India alone there are nearly 300 millions, and in China over 400 millions, and in the islands many thousands, who do not know of Jesus. "But the laborers are few . . ." Sad words from the Master, yet tragically true. One thought which forcibly strikes the visitor is that the Indian, in his absolute devotion to his god of stone, is a potent witness to those around, almost a missionary for his heathen god, the needs and worship thereof coming first in his life, and in comparison we seem to tarry too much with the message of life given to us 1900 years ago. If we are content just so long as our missions exist, then we shall fail in our commission. "Pray ye therefore the Lord of the harvest . . ." Let us do as Jesus has asked, and pray that more laborers will be sent into his harvest. We who are his disciples must either go ourselves or send others, otherwise there is no provision for the work to progress, and now is the time for an answer to the question, "How much am I doing to help send new missionaries into the harvest?"

## Sharing Their Sacrifices.

F. E. Alcorn, President N.S.W. Conference.

AT this season of the year, according to our church calendar, our thoughts turn naturally to foreign missions in a very real, and we trust, a practical way, the first Sunday in July being Foreign Mission Sunday. Let us not make the mistake of making this the only period in the year when we think of missions. They should, in fact, fill a big place in our lives as Christians. Our missionaries abroad, including evangelists, doctors, nurses, dispensers, etc.—the native Christians and workers—the young converts—should all be the subject of our daily thought and prayer.

We trust that, as a New Testament people, it is not necessary to remind our brethren that our authority for carrying the gospel to the heathen is the New Testament itself. First that of the Lord Jesus himself as stated in the great commission to his church (Matt. 28: 18-20; Mark 16: 15; see also Acts 1: 8). In giving this command to his church the Lord drew no distinctions of nation, color or language, "but in every nation he that feareth him and worketh righteousness is accepted with him." And then we have the interpretation of the commission by the apostles and early church as set forth in the Acts of the Apostles, which is a grand and thrilling story of missionary enterprise, first at home and then "to the uttermost parts of the earth."

It is with confidence, then, that we send forth this appeal to the churches for a worthy, consecrated and sacrificial offering on Sunday, July 3. Let our offering be an indication of our willingness to be sharers with our missionaries. We delight to share the joy of their victories for the Lord. This can be true only as we are willing to share their sacrifices. There is a sacrifice of the highest response from the churches they represent. May the churches' sacrifice be worthy of theirs.

These are days of records. Records are made, and immediately the challenge is taken and more and more records are being made. May the church take up the challenge, and on July 3 set a record of sacrificial giving for missionary work. In the time between now and the offering let us make careful preparation in order that the prospects of making a record may be enhanced. Let the churches be very much in prayer. The following lines are



Peter, aged two and a half years, and Miss Cameron—the only mother Peter ever knew.



suggestive of the spirit in which we should make our offering:—

"Give as you would if an angel  
Awaited your gift at the door,  
Give as you would if to-morrow  
Found you where giving is o'er.

"Give as you would to the Master  
If you met his loving look,  
Give as you would of your substance  
If his hand the offering took."

## The One Way.

Allen Brooks, Past President, W.A. Conference.

A YEAR or two back Dr. A. Herbert Gray published a splendid little book, "The One Way of Hope." He calls it a book by a man in his late sixties for folk in their early twenties. Really it conveys a timely word to Christians of all ages. After tracing modern world trends, with which our daily newspapers and weekly newsmagazines keep us alarmingly familiar, the author convincingly makes his point that the one way of hope for this troubled world is the missionary way, with heralds of the cross traversing every land with the message of Jesus. I believe that to be true. And I know our brotherhood has its opportunity and responsibility in this matter.

Our missionaries are treading that way. They are always living in hope, but not with arms folded. Having answered the special call of our Lord, they are working towards a better world to-morrow. Their devoted ministries for Christ in India, China and the New Hebrides are steadily achieving spiritual victories, each of which makes its contribution to that brighter day. Now and then they may know despair. But in any missionary tug-of-war between hope and despair hope wins because these noble men and women each grip the rope with two hands—courage and consecration. Yes, our overseas representatives are with Christ in the one way of hope.

But what of ourselves at home? We, too, may walk that same shining way. To-day we have been pessimists, shuddering at the headlines. The world certainly is in a bad way. But better, to-day we may become optimists, rejoicing in hope. "My idea of an optimist," says Sir Charles Nigam, "is one who believes that things will come right if he works to put them right." Which leads us to the matter of great moment, the one great missionary way of hope open to us all in the homeland—the sacrificial offering way on Sunday, July 3. Each Christian may co-operate. Every shining shilling contributed for overseas missions on that day helps to pave the way to the world's brighter day.

## Holding the Ropes.

H. G. Norris,

Chairman of F.M. Committee, South Australia.

DOWN in the dark depths of oceans divers search for pearls, but their work is made possible by those men who hold the ropes above them so that they breathe the upper air. So our missionaries in India, New Hebrides and China have gone amid the dark depths of heathenism, braving dangers, fevers and death, seeking to save precious souls from the dark depths of sin. From other lands they look to us to have a share in making their work possible. Be it ours by prayer and sacrificial giving to hold the ropes while they descend. The Lord has need of every helper to save the souls for whom he died. The Lord has need of you. If you fail him on July 3—what then?

As we call the roll of our missionaries we

are conscious that nobler names will not be found anywhere. They have been ennobled through facing the challenge of Christ on the mission field. Have you? The annual appeal presents us with the challenge of increasing opportunities. New doors of opportunity are opened to us to-day on the fields; the harvest is waiting, but our workers are hampered in obeying his command because some of us have not been "holding the ropes."

Our own missions demand our best support as they are faith missions. Our work in India, China and the New Hebrides is based on faith in the saving, uplifting power of the gospel, in the promises of God, by such a response on July 3 that we shall more than justify the faith which the Federal Board have in us.

To know that the opportunities for preaching the gospel in India were never greater, and to learn of victories for the Lord in the

R. Mott and Dr. Sherwood Eddy, but as I sit before the embers of a glowing fire that is so effective as a stimulant to the memory, the faces I most clearly recall are some of the nationals, who, as they told of their respective countries, revealed in the way they spoke the remarkable triumphs of Christianity, not only in their homelands, but within themselves. Once these conventions were addressed almost exclusively by American and English speakers, but the list of speakers now included such names as Mr. Max Yergan, a devoted African who, having described some of the disabilities of his kinsmen in Africa, quoted the lines—

"The load beneath the harrow knows  
Exactly where each tooth goes.  
The butterfly upon the road  
Preaches contentment to the toad."

Mr. Roy Hidemichi Akagi, claiming that Japan had a contribution to make to our Western Christianity, said, "It took five hundred years for Buddhism to become Japanese; give five hundred years instead of seventy years to Christianity in Japan, and you will find the 'Christ of the Japanese Road.'"

Another interesting personality was Mr. Hashim Hussein, who was born in Constantinople, and who became a Christian through teaching a missionary to speak the Turkish language.

Mrs. Induk Kim, a Korean, said it was the coming of Christianity to Korea that had brought a higher conception of the place women should occupy. Previously education was largely confined to the men.

The foreigner who impressed us most was Mr. Francis Cho-min Wei, whose utterances were truly statesmanlike. For instance, answering the question as to whether missionaries were still needed, he said, "We shall continue to need foreign missionaries, for our church in China is to be primarily Christian and only secondarily Chinese. An exclusively national Christian church is a contradiction in terms. The church in China ought to be Chinese, because our faith is that the Chinese Christians as Chinese will be able to contribute to the complete expression of the Christian faith through their temperament and general outlook on life, and through their culture and social heritage. But the expression of our Christian faith would be far from complete if we should emphasise the Chinese aspect of our church at the expense of its Christian character. My hope, most fondly cherished, is that the nations may exchange missionaries so as to counteract the danger of narrowness and exclusiveness and to enrich each other's religious experiences." That this was no futile dream has since been made evident by the contribution that a man like Kagawa is making to our Western Christianity.

It was to me a pleasant discovery to find that this, the largest and most representative gathering of American students, was a missionary gathering. I was impressed with the fact that, at a time when many were talking of the day when the missionary enterprise would be a thing of history, here was a multitude of vigorous youths revealing a keen interest and appreciation of this work and pledged if possible to give their lives to it.

The widening conception of the task of the missionary was evident in most of the addresses. It was recognised that the gospel must be brought to bear on such questions as war, race relations, commercial strife, industrial exploitation and international affairs.

One of those present, recalling the conference, said, "Those hours brought to us a task and an adventure incomparably greater and more difficult than any other human enterprise." It is so, but we must match its greatness with a Christlike generosity and its difficulties with an indomitable courage.



Dr. and Mrs. Michael.

Who will take over the hospital work when Dr. and Mrs. Oldfield return on furlough to Australia in December.

New Hebrides, is to learn to give until it hurts. Sacrificial Nitrog on the fields calls for sacrificial giving in the home land. If such be the measure of our gifts this year he will bless our offering, and ours will be the joy of knowing that we were faithful in "holding the ropes" and helping the Lord to save his own.

## Memories of a Missionary Convention.

H. A. O. Clark, M.A., B.D., Dip. Ed.,  
Victorian F.M. Secretary.

A LETTER from the president of the graduating class of ten years ago at Yale University, telling of a reunion, has led my mind to wander back to a year of rare privileges and opportunities. Among these was a visit to the city of Detroit as one of the three representatives of the Divinity School to the Tenth Quadrilateral Convention of the Student Volunteer Movement. This convention is held every four years to enable each student the opportunity of attending a convention during his four-years' course. The delegates included 2441 students from 593 colleges and universities in America and Canada, besides representatives from 23 foreign countries. Between four and five thousand attended the general sessions. The speakers included such men as Dr. John



# Present and Future.

## Introspection.

A. Anderson, Secretary Federal Board.

To-day is ours! Introspection belongs to the present, but any reflections about our overseas work are made possible because of the self-sacrificing labors of our early workers. The Ignatian eplistles have some aphorisms that aptly apply to our own generation, viz.,



Dr. Patil.

This fine Indian doctor is stationed at Dhond. Both the doctor and his wife help in Christian work.

"Consider the times; look unto him who is above time." "Let your stewardship define your work."

### Consider the Times.

The British Empire has approximately 493 million people, and 370 million of these are Asiatics. Of the Asiatics, 360 million are to be found in India, whilst the Empire can only boast 67 million white people. Modern Japan affords ample illustration of what might happen in any of the Eastern races if they have only Western science and education and are not given Christ. The P.M. enterprise is concerned with two-thirds of the human race. The missionary is an ambassador in the true sense; his message is the message of Christ. General Chiang Kai Shek, of China, recently said, "Christ is the only solution to China's problems." Bernard Shaw, that caustic critic of organized Christianity, even says, "After reviewing the world of human events for sixty years, I am prepared to say that I see no way out of the world's misery except the way that Christ would take if he should undertake the work of a modern statesman."

God forgive us for our smugness and self-complacency. Oh, for an awakening as he leads us into that mass of people—250,000—in "Our India," and God forgive many of us for our lukewarmness and our niggardliness. To-day is not a time for only holding what we have, but for storming the heights. All other religious forces in India are awake; the Christian church is in danger of being overwhelmed politically and religiously. Brethren, consider the times!

Also, "Let your stewardship define your work." The work is ours; do we consider ourselves worthy stewards of what we have inherited and must still pass on? The International Missionary Conference held in Jerusalem in 1928 gave the following message to the world:—

"We believe that men are made for Christ and cannot really live apart from him. Our

fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

"Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the yearning of his heart for his brethren is unsatisfied.

"Since Christ is the motive, the end of Christian missions fits in with that motive."

To-day is a new day of opportunity. Spurn it, refuse to support the cause adequately, then we are traitors to the past and will jeopardise the future. The great missionary leader, Robert Speer, says, "The world for us is the world of our generation. The only agency that can evangelise it is the church of that generation."

"I stand at the end of the past; where the future begins I stand;  
Emperors lie in the dust; men may live to command;  
Over my head the stars, distant and pale and cold;  
Under my feet, the world, wrinkled and scarred and old;  
Back of me all that was, all the limitless past,  
The future awaiting beyond, silent, untenanted, vast;  
I at the centre of all that has been or that is to be—  
The task still unfinished and now God and man are depending on me!"



## Prospection.

Keith Jones,

Organising Secretary, Youth Dept., Victoria.

WE cannot begin to consider the future of overseas evangelisation and the part youth will play without taking into account the strong currents of thought dominating in the fields to which the gospel must be carried.

In recent years the world seems to have been rudely awakened from its torpor and transformed into a moving mass. Amazing things are happening before our eyes. We are forced to wonder what next will come. Many of the movements are in embryo, and it is impossible to determine their final issue. The young manhood and young womanhood of many countries are being marshalled for ser-

vice to their own lands and people, and beyond selfish ends they have no interest. It would appear that the pagan cry of "My country right or wrong" has become their slogan. Despite the influence of Christianity in the world for hundreds of years, we still seem to fall naturally into three groups, in which the savage says, "What's yours is mine; I'll take it"; the pagan says, "What's mine is my own"; the Christian says, "What's mine is yours; I'll share it."

The Christian youth of the world are looking for places in which they may "share the gospel." They will not recognise territorial boundaries or respect the age-long barriers of color, social and economic considerations, which to them are a denial of the world spirit of the Master.

In the days ahead they will no longer think of the colored races as inferior beings, for experience has proved, and will prove more conclusively yet, that the uplifting and emancipating power of Christ is creating world citizens of the Christian order. They will change the course of history in their own lands.

The transforming mission of the church will not offer to backward and innocent people a better civilisation through the mouth of a gun, but a Saviour who brings new meaning for life. The tellers of the good tidings of Jesus must be more swift of foot than the emissaries of a national or material advancement. To impress the world the Christian church must be prepared to out-love, out-live and out-die the agencies of evil.

It is only by such faith and action that we can look with hope towards overseas missions. The missionary zeal of the church must outstrip the efforts of its competitors. The church of the future must find her strength—her soul, in missionary service. A church which is not missionary in the truest sense cannot be termed a Christian church, and no community of Christians will live unless it finds the secret of its life in the world-wide vision of her Lord.

We have a little spot on the map we call "Our India"—but we do not possess it in the sense that it is ours because we have made it Christ's. There are scores of villages and tens of thousands of people who do not know Christ. "Our India"? No—but it may be, and it will be, if our missionary enterprises have even the faintest reflection of the all-encompassing passion and love of Christ.

In all future onward marching of the Christian church youth must take its full share. Greater faith in the transforming power of the gospel must hold us. The master passion of our lives will be to share the gospel with those who need it most, and to lift our missionary work to the uplands of true discipleship. The condition of the world is a challenge to Christian youth, and we dare not fail to meet the demands made upon us.

The call is to youth everywhere to infuse new missionary life into the church and to devote their best possessions for the onward march of Christ in unlighted lands. "Come on, now, all you young men; take your place in life's fighting-line."



Singing Party, Baramati.

Preachers and teachers go into the surrounding villages singing and preaching. All this work is voluntary.



# Here and There.

Bro. David G. Hammer, preacher of the church at Bankstown, N.S.W., has been appointed secretary of our N.S.W. Foreign Mission Committee in place of Bro. P. E. Thomas, B.A.

On Tuesday afternoon the following telegram reached us from Wangaratta, Vic.:—"Hinrichsen-Morris mission had great day Sunday; eighteen welcomed; great theatre service at night.—Banks."

The Federal conference secretary reports the following registrations to date for Federal conference: Queensland, 22; Victoria, 18; South Australia, 30. The closing date for hospitality is June 30.

The Victorian Social Service Committee advises that, at the request of the Board of the College of the Bible, the date of the annual fellowship rally has been brought forward two weeks to clear the way for the College offering. The rally will take place in the Melbourne Town Hall on Monday, Sept. 12. Churches are requested to keep this date free.

As in 1930, so in 1938, the opening rally of church and temperance forces supporting the Victorian no-licence policy will take place in Melbourne Town Hall. The date fixed is Monday, July 4. Particulars appear in another column. The Local Option Alliance and its constituent organisations already have been intensely busy organising over the whole State.

We have been requested to insert an expression of regret forwarded to us "that the names of the Tewkesbury, Cook and S. Cosh families were not included in the names of pioneer families of the work in Inverell, in the paragraph submitted to the editor for publication in the "Australian Christian" of June 2 relative to the golden wedding of Mr. and Mrs. T. G. Cosh.

It is announced that eight thousand Roman Catholic girls in Brisbane have pledged themselves against smoking. Dr. Duhig (archbishop) says: "They will be a great force for the country's good. Smoking among women is not only unnecessary, but often leads to drinking and keeping bad company, as well as boldness and mannishness which destroys the charm and beauty of true womanhood."

Many changes are taking place in the locations of our New South Wales preachers. L. J. Chivell has moved from Gilgandra to Albury. P. C. D. Alcorn, B.A., goes from Lane Cove to Queensland. P. E. Thomas, B.A., is about to take up the work at Hamilton after many years' service at Belmont, where he will be succeeded by B. G. Corlett, now of Granville. It is now announced that C. B. Nance-Kivell, B.A., B.S.Litt., is resigning his work at City Temple.

Bro. R. H. Coventry, who, because of family reasons, is not able to return to India at present, will serve the Victorian Social Service Committee as a deputation to churches in the interests of the Christian Fellowship Association. He will commence immediately upon the conclusion of his work with the foreign missionary committee at the end of this month. General satisfaction will be felt that such an arrangement has been made possible. No man stands higher in the estimation of the churches than this stalwart of twenty-two years' distinguished service in foreign lands.

We have already referred to the importance of the four hundredth anniversary of the placing of the Bible in the churches of England, which will be commemorated by a national day of thanksgiving on Sunday next, June 19, in all the churches of the British Empire, and by local celebrations throughout the week. Our people, who love the Bible and make so great a plea for its use, will be glad to join with

others in celebrating the great event. A united demonstration is to be held in the Melbourne Town Hall on Tuesday, June 21. Dr. F. W. Head (Anglican Archbishop) will preside, and addresses will be given by Professor A. E. Alliston, president-general of the Methodist church, and Dr. John McKenzie, Moderator-General of the Presbyterian church. Presidents of conference of Churches of Christ, Baptist Union and Congregational Union will take part in the service, and combined choirs will sing.

Mr. T. Latham, father of the Chief Justice of Australia (Sir John Latham) is reported as saying at the recent Methodist Conference in Adelaide, to which he was one of the Victorian delegates, that making money is one of the easiest things in the world, but he has always been afraid to do it. "I have seen other men grow rich," he said. "And they have deteriorated. Who knows that I would not have done



Early Days Among the Kanakas.

New Hebridean natives being repatriated by the Federal Government from North Queensland. The return of these people made the way for our workers to commence work in the New Hebrides. Some of these men shown are still living and faithful to the church.

the same? Life has always been very beautiful and happy for me, and I would not change it." It is stated that since he was a young married man earning 30/- a week, Mr. Latham gave a tenth of his income to the church.

W. Reg. Hayward writes: "Bro. Cyril Nance-Kivell, B.D., B.S.Litt., has tendered his resignation to the church meeting at City Temple, Sydney, and the members have regretfully accepted same. For three years the congregation has appreciated his earnest ministry and masterly expositions of God's word, and will greatly miss him and his sister wife. At a recent special meeting of members a motion was passed empowering the officers to offer for sale the City Temple building should the matter become one of urgency. There is, however, no immediate necessity of moving in this direction, and we are looking forward to many more years of continued witness in Sydney, even if not in the same location."

Dr. Head, Anglican Archbishop of Melbourne, at a Church of England men's breakfast on Monday urged a "Yes" vote in the Victorian local option poll on October 8. He is reported as saying: "I am not in favor of prohibition, and I don't know anyone who really is. I am in favor of local option. We have been outmaneuvered by those responsible for the liquor trade. We have to choose between the lesser of two evils. I believe that if you care for the careers of your children you will choose the lesser of the evils and say 'Yes' in order

that further liberties for drinking might not be dangled before children who do not know how to use them. The worst danger of a 'No' vote is extension of hours. I believe it must follow as night follows day. If there is a 'No' vote on October 8, on October 9 there will be an effort to extend the hours in which drink can be obtained."

Bro. Will Beller, of Adelaide, S.A., sends the following appreciative letter and happy suggestion:—"No reading matter that enters our home is so eagerly looked for and so earnestly devoured as the weekly visitor that has been coming to it for many years past—"The Australian Christian." All the family enjoy reading it. We would sooner go without several other publications that come our way than be without "The Christian." The Here and There with the latest doings, the Church News, the articles, etc., all keep one in touch with brotherhood interests, and they are our chief interests. I think it would be a good idea if every church would hand to every new convert when received into fellowship a copy of "The Christian," urging them to subscribe to the paper as a means to helping in their growth in the Christian life and their interest in the work of the brotherhood with which they have become identified.

W. Gale writes:—"The last two week-ends, with all in between, have been very busy for the Victorian conference president, T. R. Morris, and the secretary. On June 4 Bro. I. J. Chivell was welcomed to his new work at Albury. T. R. Morris and W. Gale conducted the induction service; Bro. E. C. Hinrichsen and V. Morris came back to take part in the welcome. On June 5 the president spoke to the church on 'Stewardship,' and in the afternoon charmed the young people with his address on 'The Little Foxes.' Bro. Chivell presented the evening message, which brought to a close a red-letter day in the history of the Albury brethren. The church is happy to have its own preacher, and welcomed Bro. and Sister Chivell and the little girls in a splendid way. A fine company of men met the president and secretary on Monday night to confer concerning the government of the church. Bro. Morris is very optimistic concerning the work of the church. A truly wonderful mission has been held. The secretary visited Corowa and Yarrowonga and Lake Rowan en route to Wangaratta, which was reached in time for the service at the mission. On Wednesday, June 15, the missionaries were cheered by the presence of the president, secretary, and Bro. and Sister A. E. Kemp, of Swanston-st., and Bro. Cooper and family, from Lake Rowan. It was a fine service, with three decisions. We were glad to be in the mission service and to have fellowship with our splendid mission party. At 12.30 p.m., Saturday, June 11, we interviewed the architect at Ballarat with reference to the Hamilton building. At 3.30 p.m. we met in conference with the officers at Ararat, and later in the day with those at Stawell, after which a happy tea table session was held, followed by a public meeting. Early on the Lord's day, June 12, we motored the president to Ararat, where he took the services; and we returned to take the meetings at Stawell, where Bro. Lindsay Smith has done such a fine service. After another short conference at Ararat on the morning of the holiday, June 13, we hurried to the South-west District Conference at Geelong. Here the president spoke afternoon and evening, taking the place on the programme allotted to the secretary also, who, through much speaking with a cold, had completely lost his voice. Upon our return later in the night, our speedometer showed the car had covered 1124 miles for these visits. We find our brethren in good heart, but several places stress to the Home Missionary Committee the need for help to provide essential preacher leadership."



# News of the Churches.

## TASMANIA.

**Robart (Collins-st.).**—Two young women were recently baptised. Services on May 29 were conducted by Bro. W. R. C. Jarvis and J. Park, Bro. Bowes being at Kellerville conducting a week of services. After Bro. Bowes' gospel address on June 5, a girl from the Bible school made the good confession. The church was glad to welcome Miss M. Bradley and Rita Heard after long illness. Sympathy is extended to Mrs. J. Kingston, sen., and family in the loss of their loved husband and father.

## QUEENSLAND.

**Charters Towers.**—On June 4 and 5 a visit from the conference president (Bro. Ladbroke) was enjoyed. He addressed a meeting of the United Protestant Association on the Saturday and spoke at all services on the Lord's day. Young people entertained him at tea. The church greatly appreciated his messages.

**Sunnybank.**—On June 5, three young men who had confessed Christ were baptised. On June 8 sisters' guild held a day of fellowship. Representatives of Annerley, Ann-st., Kedron, Albion, Stones Corner and Moorooka attended. Mrs. Wendorf presided at morning session, and Mrs. Stirling in afternoon. Lunch was served by Sunnybank sisters. El was raised for H.M. work.

**Stones Corner.**—Meetings are very healthy. Bro. Hain is doing good work in preaching the gospel. One lady confessed Christ on May 22 and was baptised on May 29. A Baptist brother was received into fellowship with our sister on June 5. Bro. Crawley, of Ann-st., Brisbane, exhorted on the same morning. It is proposed to hold a mission toward end of year. Ann-st. brethren continue to give appreciated help at morning services.

**Roma.**—All meetings on Sundays are well attended, services still being conducted by local brethren during absence of Bro. Street. On evening of May 29, Bro. A. S. Cooke conducted gospel service, and a man made the good confession. On afternoon of June 4, the sisters' guild held a pleasant afternoon at home of Bro. and Sister L. R. Pitman, when about 40 were present. Proceeds go toward reduction of debt on manse. On morning of May 29 the church had fellowship with Bro. Payne, of Kedron.

**Annerley.**—Bro. N. G. Noble presided over a meeting of representatives from H.M. Committee, and Annerley, Stones Corner, Sunnybank and Moorooka, who formed a circuit with H.M. Committee subsidy to Bro. P. D. Alcorn, B.A., preacher-elect for the last three. Ten Annerley sisters journeyed to sisters' executive fellowship day at Sunnybank on June 2. There were fine meetings on June 5, when there were received into fellowship Bro. Eric Trautweiler by letter, one immersed on May 29, and one formerly baptised, who came forward at evening service.

**Kedron.**—The ninth anniversary of the church was celebrated by a week's series of meetings for the deepening of spiritual life. On May 29, C. R. Burden addressed the church on "Faith in Action," and at night H. G. Payne spoke on "The Will." Speakers for the following nights were Messrs. A. W. Ladbroke, D. R. Stirling, Morgans, Hauchan, G. O. Tease. On morning of June 5 H. G. Payne spoke, and in the evening E. E. Shelhamer (America) was the preacher. After his address many stepped out for Christ, while many others rededicated their lives to Christ. The monthly gospel service was conducted by Bro. Payne at Albany Creek, and there was one confession.

## VICTORIA.

**Hurstbridge.**—The church held a Sunday school night on June 5, teachers and scholars assisting in the service. On June 12 Mr. and Mrs. Walters, of South Yarra, paid a visit, Mrs. Walters giving a solo. Mr. Brown gave the address.

**St. Arnaud.**—Bro. A. Anderson gave a fine lantern lecture recently to a good audience. Much sickness prevails. Intermediate C.E. commenced by Mrs. A. Pratt has now a membership of 12. Mr. Pratt is commencing a teacher training class.

**Melbourne (Swanston-st.).**—At morning service on June 12 Bro. Albert Anderson, Federal foreign missionary secretary, was the speaker, who gave a stirring address. Bro. Scambler preached at evening meeting on "Making the Best of Life's Remainder."

**Northeast, East.**—Bro. Payne has had to withdraw from the work through ill-health. His final address was an enlightening message on the Pyramids. Bro. Beard is recovering after illness. Helpful messages have been given by Bro. McLachlan and Abbey.

**Ivanhoe.**—Christian Union Sunday was observed on June 5. Bro. Abercrombie gave the morning address. Bro. Butler spoke at night, and also at both services on June 12. At a social gathering of members on June 1, a presentation was made to Sister Rita Clark, who is about to be married.

**Northeast.**—Recent lectures on mission work in China and India were given by J. H. Robinson and A. A. Hughes respectively. The seventh anniversary of the women's mission band was held on June 7. A fine gathering heard Mrs. McCallum speak on "Points of View." Members took part in an excellent programme which was an inspiration.

**Oakleigh.**—On morning of June 12 Mr. McCue, of Local Option Alliance, helpfully addressed the church. In the evening Bro. Mudge took for his subject "A Message from Pilate's Wife." There was one decision. Good response is being made to the special drive to wipe off remaining debt on buildings. A number of members are laid aside by sickness.

**Warracknabeal.**—Average attendances during past month were best for over two years. Bro. Geoff Emmett, B.A., of Brighton, during a visit gave helpful messages here and at Minyip. Bro. Weeding, of Gardiner, is a welcome addition. Miss L. Taylor, after a few weeks of helpfulness here, is being transferred by her firm back to Tasmania. Sympathy is felt for Mrs. Rough (organist), who is in hospital having undergone a serious operation. Christian Union Sunday was observed. Mrs. Schultz and family were farewelled, and presentations made before their departure for Ballarat.



Villa, New Hebrides.

John Paton and the early pioneers knew much of these places. The Presbyterian church have a fine hospital on the island in the foreground.

**Brighton.**—Total communing on June 12 was 141. Very helpful addresses were given by Bro. Forbes. After gospel service a combined meeting of churches in the district was held in our building. It was the first of a series of after-church meetings to be held in connection with the temperance cause. The meeting was organised by Brighton No-Licence League.

**Ormond.**—June 12 was the 13th anniversary of the church. At worship service Bro. Clark, of Box Hill, gave a very good address. At gospel service Bro. C. L. Lang gave a splendid address on "The Church Nobody Knows." Sisters Mrs. Birch and Mrs. Janetzky rendered solos. Very good attendances for the day. The work is in very good heart, and strangers are coming to the meetings.

**Hartwell.**—On June 4 Bro. Jacket, from Thornbury, addressed a special C.E. anniversary service. Bro. Buckingham gave a fine message at morning service on June 5, and at gospel service C.E. members assisted. A very successful social was held on June 8 to mark commencement of Bro. Buckingham's second term of service. Services on June 12 were well attended, Bro. Buckingham addressing both meetings.

**Mildura.**—An Endeavor rally was held in the chapel on June 8, Nicholls Point Methodist, Red Cliffs Methodist, Merbsin Church of Christ and Mildura societies being well represented. Mr. Hull, of Red Cliffs Methodist, and Mr. Martin, of Red Cliffs, gave appropriate addresses. Keen interest is being shown by scholars in Bible school rally. Bro. Beasy has returned to Dunolly after having fellowship with the church for many weeks.

**Stawell.**—Bro. W. Saunders conducted mid-week prayer meeting on June 1, and exhorted at worship service on June 5. Y.P.S.C.E. and J.C.E. were represented at Stawell and Ararat District Union rally on June 4. Bro. Morris and Gale paid a visit on June 11. Tea was arranged, after which Bro. Morris gave an inspirational address. Bro. Gale delivered excellent addresses on June 12. Solos were enjoyed from Sister P. Lea and Bro. Jackson.

**Horsham.**—Both services of the church on June 12 were well attended. Bro. and Sister W. Hibbert were welcomed. Bro. Hibbert's messages at both services were appreciated, also a brief address to Bible school in the afternoon. Bro. Hibbert's visit afforded an opportunity of visiting his aunt, Sister Houston, who is in her 94th year, and is an inmate of the local hospital. A visiting representative of the Campaigners for Christ addressed mid-week meeting on June 9.

**Dandenong.**—Women's mission band celebrated its ninth anniversary on June 1. Y.W.L. held an enjoyable social on June 4. On June 5 Bro. Lewis delivered two inspiring messages on "My Church and Unity" and "My Church and Steps to Unity." At teachers' meeting held recently the resignation of Bro. Clive Warmbrunn was received with regret. He has given seven years' valuable service as secretary of school. Bro. R. Smith is to fill the position. On June 12 Bro. Lewis delivered two fine messages entitled "Continuing Steadfastly" and "The Important Question Asked by Man."

**Fitroy (Gore-st.).**—Y.P. society showed marked increase in numbers on June 8. Junior Endeavorers had a fine meeting on morning of June 12, 35 being in attendance. Shirley McDonnell is still in hospital, but improving. Sister Mrs. Phillips and Sister Mrs. Heyward have been sick. Bro. Streader gave an interesting address to the church. Bro. W. Johnson, the organist, met with an accident during the week, but is improving. Bro. Colling ably played the organ in his absence. Bro. Streader at night gave a helpful sermon on "A Question Out of Place." Sunday school added another four new members, making eight additions in three weeks.

(Continued on page 380.)



# The Call of India's Villages.

Jan. E. Thomas.

WE read that Jesus when he was on earth went about all the cities and villages teaching in their synagogues. If he were in India to-day he would still adopt the same method. He sends his disciples with a message of love to the cities and villages. There are only 11 per cent. of the people of India in towns of over 5000. Only 38 cities each have more than 100,000 people in them. 700,000 villages each have 1000 or less in them. About half the people live in villages of 500 or less. The people move in groups and often in villages. One man who is outstanding can lead the thought of a whole village. Mr. C. H. Billington of the Telugu Village Mission, recently had the elders of 16 villages come to him to declare that all their villages desired to become Christian. He taught these leaders what Christianity meant, and sent teachers back to the villages. This means that 15,000 people will probably turn together to Christ. Bishop Sandergren recently told me that 25 villages had declared that they had accepted

villages round about, that wait for the gospel. Dr. and Mrs. Michael will help Dr. and Mrs. Oldfield to reach more villages, not only to heal their sick but to tell them of Jesus. What the villages need is not merely social uplift. They need to know about Jesus and his salvation. When they turn to Christ it changes their whole outlook and brightens their homes and lives. Mr. and Mrs. Bolduan are trying to answer the call of villages around about Baramati, and Miss Lambert is going out bravely to visit the women in villages heretofore un-

touch. Mr. and Mrs. Escott are taking the message to over twenty villages, and many more are still waiting. Mr. and Mrs. Coventry cannot return for at least another year. This may mean that our Board may have to send out another couple to help at Baramati. There are many workers at Bori, Indapur, Wadgaon and other villages all waiting for reinforcements. The Indian workers must be trained and the message sent out. The appeal is urgent. We cannot wait, for the lack is urgent. Twenty-five die every minute in India. They have no hope from their own religions. Their great joy will be in Christ. We must pray, give or go—and labor together constantly that they may hear of him who died for them as well as for us. What can we give on July 3 that we may send to the villages?



Indian Maid and Her Little Sister.

Mothers of the future—will they have to live under the same old burdens as their mothers? or will Christ win them and make the way happier for them?

Christ. This means that more than 20,000 will turn to Jesus. It needs more teachers to instruct and care for them. Bishop Pickett told us that he had recently returned from seeing a group of villages where 400 had been baptised in six weeks. It is true in villages in our own India that they think together. They have often no newspaper, post office or school, but they teach one another what they learn. Many of them are Hindu because they know nothing better. When they learn of Jesus and see others who follow him and the change it made in their lives these villagers want to know about Jesus. How can they learn without a teacher? How can they have a teacher unless one be sent? This is the most encouraging part of the work to-day. The villages are wanting to know about Christ. Dr. Ambedkar is not clear what he wants. He may be satisfied to become a Sikh if that brings social uplift, but what the depressed classes really need is Jesus Christ.

Mr. and Mrs. Colin Thomas are to be sent to Shrigonda. This means they will help Miss Cameron and the Indian workers to reach the



Diksal.

Mr. and Mrs. T. Escott and the Sunday school at Diksal. Mr. and Mrs. Escott have 23 villages where they visit regularly.

## A Message To Our Missionaries.

CARRY ON!

PLINGS, like a clarion cry,  
 In our heartfelt valedictory,  
 To cheer you on to victory:

"Carry on, Brave Hearts, Carry on!"

Now hear you well, and hear you high,  
 Who fights for God, to God draws nigh,  
 And wins him immortality:

"Carry on, Brave Hearts, Carry on!"

The night is past, day dawns at last;  
 "Carry on, Brave Hearts, Carry on!"

The way is clear, the goal is near;  
 "Carry on, Brave Hearts, Carry on!"

God's best awaits, beyond these straits;  
 "Carry on, Brave Hearts, Carry on!"

For Peace on Earth is at the birth;  
 "Carry on, Brave Hearts, Carry on!"

The fateful day is all your own,  
 The evil thing is overthrown,  
 The mighty victory is won;  
 "Carry on, Brave Hearts, Carry on!"

Your might shall set Christ on his throne,  
 And his sweet grace in full atone,  
 For all that you have undergone;  
 "Carry on, Brave Hearts, Carry on!"

—John Oxenham.

## SMOOTHING OUT DIFFICULTIES

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## Faith That Endures.

1 Corinthians 15: 50-58.

Prayer Meeting Topic for June 22.

H. J. Patterson, M.A.

**WHEREFORE**, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, for as much as ye know that your labor is not in vain in the Lord." These words conclude a great section in this epistle on the subject of the resurrection. These Corinthians were not unlike some modern folk who are wishing to know much detail about the resurrection, and because detail is not to be had, almost lose faith in the great fact. Here we deal with matters very interesting, but the full knowledge concerning which is not made clear to us. But the fact is clear that there is a resurrection and we shall live again. We pierce the veil of our tears and see something of the glory yet to be revealed. Thanks be unto God which giveth us the victory.

Wherefore,

This takes us back and causes us to review one of the greatest arguments for the fact of the resurrection. They did not believe in vain. It was revealed to Paul that Christ died, was buried, and rose again. Christ appeared to five hundred brethren at one time, most of whom were still alive when Paul wrote. Paul continues to argue from the baptism for the dead and the personal pledging and hazarding of his own life. Then comes the question of the how of the resurrection. "God giveth it a body." "It is sown a natural body; it is raised a spiritual body." Corruptible things give place to the incorruptible, and that which is mortal is clothed upon with immortality. This argument of Paul may not satisfy all the desire of our heart, but surely the fact is clear. So with a great faith, a sure faith, a faith that endures, let us

"Be Steadfast, Unmovable."

There are some things of which we can be sure. Paul had a favorite expression, "I know." He did know. In relation to the arts and sciences and political realms of thought, one can never be sure, for one set of ideas gives place to another. One system of thought will live a while and then die, but there are some things that are eternal. Do not be upset by new cults and freak religions. There may be new ways of looking at things, but there is the same Christ and the one hope of a resurrection from the dead. Some confuse methods with matters of faith, and make opinion to stand for faith. Let us be unmovable in the great fundamentals, for the rest may not matter much. Let no one shake our faith in the future, and in the hope of a reunion with our own dear ones who have preceded us into the land of eternal day. Keep your faith in this and cherish it.

"Always Abounding."

Faith goes to work. It energises and vitalises. "Always abounding in the work of the Lord." If we worked more and argued less, we would find faith more sure. If we sought some good piece of work for the kingdom of God, the saving of some soul to Christ, we would not doubt so much. Our speculation in the realm of opinion and unlearned questions is not conducive to service for Christ and his church. First settle the question of the Christ and the resurrection. Then, if sure of that, give yourself to work for him. The amount of service should not be carefully calculated, for Paul urges us to be "always abounding." How will that measure up alongside your service? Will yours bear comparison? "Your labor is not in vain in the Lord."

TOPIC FOR JUNE 29.—THE DIFFERENCE CHRIST MAKES.—Ephesians 2: 11-22.

## South Australian News-letter.

H. R. Taylor, B.A.

Overseas Evangelists.

**MR. EDWIN ORR** and party have just completed a campaign in the city and country towns. It is impossible to gauge the permanent results of their work. By what we can gather from those who were able to attend the meetings, the interest shown by the general public was less than that aroused during Mr. Orr's first visit. The campaign at Port Pirie was followed by a Baptist evangelistic crusade, conducted by Dr. Watson and his son, who is also a minister of the same denomination. Over thirty conversions are reported by them at the peninsula port. Apropos the frequently recurring visits of evangelists from abroad, it is pretty generally felt that it would be wise for interested religious bodies in any capital city to take concerted action in selecting a suitable evangelist and inviting him to come when a special need is to be met, his suitability to be determined by the success he has already obtained in a settled pastorate extending over several years. Dr. Oswald J. Smith, of the People's Church, Toronto, will open a brief campaign in Adelaide at the end of this week. Mr. J. Bruce Montgomerie, an Anglican minister, is the chairman of the committee making the arrangements. Dr. Smith has had phenomenal success in Canada both as an evangelist and a leader of the church in overseas mission enterprises. The problem here—it is probably the same elsewhere—is to reach the masses of the people with the Christian evangel. The majority of the people who attend revival meetings have only a loose attachment to local religious bodies, although they profess the Christian faith. They thoroughly enjoy the stimulating addresses of visiting evangelists, and doubtless derive much blessing from them. If the visit of Edwin Orr, Oswald J. Smith and others brings such folk into definite and vital church affiliation some good will have been done. Still the question remains, How can we reach the masses?

Evangelism in Our Churches.

Two missions just concluded, one at Unley and the other at Mile End, have had a stimulating effect upon the churches concerned. Bren. W. L. Ewers and G. T. Fitzgerald led the respective campaigns, and over twenty confessions were registered. The mother church at Grote-st. is hopeful of being able to secure the services of Bro. Hinrichsen in the near future for an extended effort in the city.

Why Poverty?

The second report of the Inter-Church Social Research Council of South Australia has been issued. This council was formed early in 1936. At the end of the same year it published its first interim report, in which facts relating to poverty were set out, together with the council's findings on them. The council has gone further in its second report, and brings to light some of the causes of poverty. Among the contributory factors which intensify the problem, they state, are alcoholism, gambling, thriftlessness and extravagance. The displacement of human labor by mechanisation in industry is continually increasing the army of unemployed. Stress is laid on the existing financial system, which has deepened and extended the causes of poverty in modern society. The folly of wage reductions stands out as a central error in financial policy. The simple fact is forgotten that in reducing wages the purchasing power is taken away from the great mass of the people who constitute the market for goods. The council's chief cause of complaint is found in the banking system, which is not a true servant of the community, and which the people do not control. Decisions of supreme importance, such as the raising of bank rates to an extent that a depression is accentuated

or perhaps initiated, are taken by a few bankers responsible only to their shareholders. These are the main points submitted by the council. The intricacies of the industrial and financial systems are difficult for the ordinary citizen to follow. But every one of us can understand and will agree with this general statement of the council: "Man has made an extraordinary advance on what may be called the technical side of life, but on the spiritual and social side he has made no corresponding measure of progress." The fundamental problem lying beneath the present social order, with its poverty, human wastage and conflicts, is the sin of man's inhumanity to man.

## Mission at West Hobart, Tas.

**THE** church at West Hobart has enjoyed a time of refreshing during the special evangelistic services conducted by Bro. J. E. Thomas. It has been helped spiritually as well as numerically. As a result of faithful preaching eight young people accepted Christ as Saviour. The services on Friday nights, which are often off nights in a mission, were well attended, largely owing to their interesting character. On the first Friday night, with the aid of his lantern, Bro. Thomas told the story of Christ in Jerusalem; and on the second Friday that of Christ in Galilee. On this night a young man accepted Jesus. Sister Lilye assisted greatly in arranging messages in song for each night. Bro. H. Nicholls, of Collins-st., acting for the greater part of the time as song-leader. The assistance of the church at Collins-st. was greatly appreciated.

To help meet the expenses of the mission, on the last Saturday night Bro. Thomas gave an interesting lantern lecture entitled "The Castles and Cathedrals of the Motherland." It was well attended, and proceeds amounted to £5. The thankoffering, together with this £5, amounted to about £17. We thank all who helped in any way to make the mission a success. Bro. Thomas is at present at Invermay, where he plans to hold special meetings each Sunday night in the picture theatre.—T. W. Bate.

## FOR SALE.

Fruit trees, assorted, extra strong, 1/6 each; usual size, 1/- each, 10/- doz., 75/- 100. Orange, Lemon, Mandarin, Grapefruit, halled trees, 3/8 to 6/- each. Currant, Gooseberry, Logan, 6d. each, 4/- doz., 25/- 100. Strawberry, 6d. doz., 2/6 100, 14/- 1000. Raspberry, 1/- doz., 6/- 100. Wonder Prince Raspberry, 2/- doz., 14/- 100. Walnuts and Cherries, 1/6 each. Almonds, Filberts, Chestnuts, 1/- to 1/6 each. Choice Roses, bush and climbing, 1/- each, 10/- doz. Cypress, Mahogany, Sugar Gums and Wattles 6/- doz., 45/- 100. Flowering Gums, 1/- each, 10/- doz. Genistas, Broom, Berberis, Weigellias, Japonica, Robinia, Hakea, Bottlebush, Ericas, Maples, Buddlea, Grevillias, 1/- to 1/6 each.

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## News of the Churches.

(Continued from page 377.)

**Castlemaine.**—On June 5 Bro. Lacy exhorted the church and Mr. Forbes (Breadings) preached at evening service on "The Gospel According to Moses." Bro. L. Baker was indisposed with an attack of pleurisy. On June 12 many visitors were present. Mr. L. Baker spoke on "Why Overseas Missions?" and Mr. L. Pearce (Congregational minister) at evening service on "What Christ has to Offer Young People," the occasion being C.E. anniversary. Bro. Hall, sen., is now convalescing. Bro. H. Pevler conducted service at benevolent home on June 12.

**Braunswick.**—June 5 brought to a close very successful Sunday school anniversary services. It was heartening to note that the school sermons almost full strength after epidemic adjustment. Kindergarten has had complete attendance for some time. One confessed Christ and was received into fellowship on June 12. The church mourns the loss of Sister Mrs. Fisher, wife of the preacher. She held many responsible positions, and took a very active part in church work generally. Sympathy is extended to Mr. Fisher, his sons, and her mother, Mrs. Thorp.

**Gardenvale.**—On June 4 a social was held by the Sunday school. A number of parents were present, and all spent a very happy evening. Prizes were distributed and supper was provided by the teachers. On morning of June 5 Bro. Gray gave a splendid address on "Christian Unity." Bro. Holloway spoke on the same subject in the evening. On June 12 Mr. Horn, from M.B.I., spoke at both meetings, his messages being appreciated. A new scholar was enrolled in Sunday school. All are sorry that Bro. Sumpton's and Sister E. Tippett's father is seriously ill in hospital.

### SOUTH AUSTRALIA.

**Queenstown.**—On June 5 Bro. S. E. Matthews, from Flinders Park, exhorted the church, and Bro. Brooker preached at night, when a father and mother and three children (one family) came forward to confess Christ. On June 1 Mr. Crouch, from Port Adelaide Seaman's Mission, gave enjoyable pictures of the "Pilgrim's Progress." On June 9 Bro. Norris, from Dulwich church, showed the foreign mission pictures and told of missions in India and China. On June 12 Bro. Brooker exhorted the church. In the evening he preached on "The First Church." One sister confessed Christ.

**Nailsworth.**—The number breaking bread on Sunday mornings for past few weeks has averaged 125. Evening meetings are also well attended. On June 6 Bro. Norris gave an interesting lantern lecture to Endeavorers in interests of foreign mission work. On June 4 a Bible school social and prize-giving night was held. The secretary, Bro. Dockert, has been able to return to work again. Other members also are recovering. Bro. Morphett, after months of suffering, has received the home-call. An in memoriam service was held on June 12. The choir, under Bro. Long, rendered special anthems.

**Hindmarsh.**—Anniversary services were continued on June 8 in a church fellowship night, with musical and vocal items. Bro. H. G. Norris, presented pictures of the Indian and China mission fields. Bro. P. W. Brooker also showed moving pictures of places of interest in his recent holiday in Hawaii and California. Supper was served afterwards. On June 12, to a very good attendance in the morning, Bro. W. W. Saunders spoke beautifully on "The Spirit-filled Life." Fellowship with Bro. and Sister Fulton, from Koralecock, and Bro. Keith Hassack, of Kadiala, was enjoyed. There were 130 at Bible school in afternoon, best attendance for some time. At gospel meeting the subject of Bro. Saunders was "Departures from the Ideal."

### NEW SOUTH WALES.

**Bexley North.**—Helpful gospel messages were given by Bro. H. W. Cost during May and also a morning address on June 5. On evening of June 5 Bro. Hildard, of Greenville, spoke on "The Broad or the Narrow Way?" Bro. Saville is leading midweek meeting in a study of Romans. Dorcas sisters have forwarded pillow-slips to Ashwood House, and are planning a special gift for Dunmore House.

**Grafton.**—During Bro. Newell's absence on holidays Bro. Leslie, Harvey and Fuller gave helpful addresses. Sister Mrs. Thorn passed away on May 23 after months of severe pain. Mrs. Baile is still in hospital. A number of Endeavorers visited Llanus convention. Bro. Newell's series of addresses on "The Early Church" is helpful. His subject on June 5 was "The Church of Christ's Anniversary." Endeavorers had a recess meeting on June 1. Baptist minister being speaker.

**Tempe.**—A forward move was made by the church on June 5, when Bro. Everett commenced his engagement. These were received by faith and baptism at night. Bro. Everett spoke on Prov. 14: 12 to a fair number. At annual business meeting on June 5, good reports were



Settlement Preaching, Barrowati.

A native preacher at work in the Settlement. In the near future all these settlers will probably become free settlers. Over seventy of these people have been won for Christ.

received from all departments. Bible school and C.E. reports were specially encouraging. Officers elected were: Elder, Bro. S. W. Collins; deacons: Bro. Hardiman, Rosser, L. Carter, A. Carter and Bourne. Prospects are bright. On June 12 there were good meetings. Bro. Everett's topics were "Laborers Together with God" and "Life's Realities." 77 were present at Bible school.

**Brooks Hill.**—After 11 years of service Bro. and Sister E. G. Warren resigned owing to continued ill-health. Our brother preached farewell sermons on May 29. Two young men were received by faith and baptism, also Bro. and Sister Rogers from Railwaytown. Woldram-st. and Railwaytown churches presented Bro. and Sister Warren each with a gift of notes in recognition of their services. There were no farewell functions owing to their ill-health. The Ladies' Guild bade farewell to Mrs. Warren (the president) at the manse and presented her with a beautiful handbag. Our brother and sister left on June 4 for Kensington, where for a time they will have a complete rest. Bro. J. Cromer, A. Clarke, L. Warren and W. Morris are carrying on services for a few weeks until the H.M. Committee sends a preacher. On meeting of June 5 Bro. A. Clarke spoke at Railwaytown and Bro. J. Cromer at Woldram-st., where Bro. Les. Warren gave the gospel address.

### S.A. SISTERS' AUXILIARY.

THE monthly meeting was held at Grote-st. on June 2. Mrs. A. Downs led devotions, the subject of her message being "Helping Our Neighbors." A solo was rendered by Miss Nancy Graham.

The president (Mrs. Shipway) presided over

the business session. 25 sisters were present, 51 of whom were delegates. Mr. H. G. Norris delivered an address in the interests of overseas work, and the collection, £2/2/10, was donated to overseas missions fund.

Treasurer's statement.—Receipts for May 5: Home missions, £3/1/6; overseas missions, 16/1; collection, £1/8/1.

Home Missions.—The superintendent reported names of proxy delegates for various country churches. Receipts for month, £2/12/4.

Overseas Missions.—Meetings were held at Norwood and Saint Morris, when addresses were given by Mesdames Anderson and Read. During April and May 1937/8 was received fees from various churches.

Hospital committee.—328 visits were made to hospitals, institutions and private homes. Comforts, dainties and magazines distributed. The committee is grateful to the girls' club and Dorcas society at Croydon, and Nailsworth Dorcas society, for bed-socks, water-bags, splint covers, etc.

Dorcas Committee.—The superintendent visited the societies at Hindmarsh, Grote-st., Glenelg and Gawandilla, and reported on work being done by same.

Obituary.—Since previous meeting Miss J. Gaskin (Nailsworth) and Mrs. Grant (Dubich) have received the home-call. Prayer for the bereaved was offered by Mrs. T. Edwards.

Next meeting will be held on July 7, when Mrs. F. Harding is to lead devotions.—H. R. Allen, assistant secretary.

### TAS. WOMEN'S EXECUTIVE.

TWO executive meetings have been held since conference. Keen interest is shown, and much Christian fellowship is enjoyed. Despite very inclement weather there was a good attendance at meeting held in West Hobart chapel on June 4. Mrs. Ashkin, of West Hobart, led devotions, several sisters engaging in sentence prayer. Solos were rendered by Mesdames Crossley, Jan, and Taylor. Mrs. Cole spoke on the text, "Come ye yourselves apart and rest awhile." Mrs. Cole, conference president, occupied the chair. Mrs. Duff, vice-president in Launceston, reported a meeting held, opened with devotions led by Mrs. Duff, and business transacted.

Mrs. Libby, Dorcas superintendent, reported sisters active at Margaret-st., Invermay, Sandhill, Collins-st., Keblevie, Dover, Devonport. Many needy cases helped. Sewing done for after-care of paralysis and for mission-box. A Dorcas society is being opened in West Hobart, eleven sisters promising to attend. We thank God for this forward move.

Mrs. Selalberger, overseas mission superintendent, forwarded a list of articles required for mission box in 1938.

Mrs. Taylor, home mission superintendent, gave a verbal report of work. Penny-peg-work collectors are active. Another forward move is the appointing of collector at Geveeston.

Mrs. Bovey, hospital superintendent, reported 85 visits paid by herself and assistants. Sisters are continuing the raising of money for home missions as in the previous year. Hobart sisters are giving 1/- per month. Corresponding secretary reported having written to various churches regarding this scheme.

On May 26 about 40 sisters assembled at West Hobart chapel and listened to a splendid address by Bro. Thomas, of Victoria. West Hobart sisters provided afternoon tea, and happy fellowship was enjoyed.

We are pleased to say that Sister Miss Bradley is able to attend meetings again. Collins-st. sisters entertained her to an 81st birthday party on Thursday, July 2. Sisters Mrs. Freeman and McPherson have returned home from hospital.—Mrs. E. Baxhall.

## Open For "CH"

MINIST

I WANT to see "Laymen" to who did not believe but we disagree

He did not believe all the way, I right say or not Everything the he carefully watch in "a one-man" is where he came

I didn't believe visiting the church seeing the church coming in, the types, reports for meeting, doing as he could have one-man minister concerned. I didn't as far as work agreed. At the to call me "pastor" I'll get that. I believe of God for this a hearty cheer men, for the he weighs heavy in

P.S.—I received deacons, and he that better than

I SUGGEST that helpful in our questions which happens someone could point us adhering to as which crop up we are not sure is often diverse folk, but if we could show us earn our gratitude God guidance would always be inasmuch as the curiosity.

Might I follow Christian gold wife, very dear problem? The good woman, with ternality with benefit her husband much-needed by The husband, a sorry of his Should he share to win his wife

"AN explanation in later of Jake" appearing allowed to pass we have no definite minister

1. The "Inter-tion and a mission 2. If the conference in the conference Christian" as



# Open Forum For "Christian" Readers.

MINISTERS AND LAYMEN.

I WANT to say a word about "Ministers and Laymen" too. I remember one good brother who did not believe in the ministry, or rather "the one-man ministry idea"; neither did I, but we disagreed on the subject.

He did not believe in the minister having all the say. It didn't matter whether it was right say or not—that didn't enter into it. Everything the minister brought forward must be carefully watched. Again, he didn't believe in "a one-man ministry" on the platform. This is where he ended.

I didn't believe in a one-man ministry in visiting the sick, in the hospital, the aged, in seeing the church was run smoothly, the finance coming in, the car supplied with petrol and tyres, reports for papers, attending the prayer meeting, doing a thousand jobs, half of which he could have done. He didn't believe in a one-man ministry as far as words were concerned. I didn't believe in a one-man ministry as far as works were concerned. So we disagreed. At the present time I allow folk to call me "pastor." They say it, write it and print it. I don't mind, for if I don't get "pastor" I'll get "Reverend," and I cannot stand that. I believe I am one set aside and called of God for this work. If I didn't, I might give a hearty cheer and join the ranks of the laymen, for the burden of the ministry at times weighs heavy indeed.—G. H. Newell.

P.S.—I received a letter from one of the deacons, and he wrote "Dear Pal." I liked that better than "Dear Pastor."

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## A QUESTION.

I SUGGEST that a question column would be helpful in our paper, wherein one could ask questions which affect us as Christians. Perhaps someone more versed in the scriptures could point us to answers and reasons for adhering to or not countenancing little things which crop up in daily life, and of which we are not sure of the Christian attitude. There is often diversity of opinion among church folk, but if some of our stronger brethren could show us weaker ones the way they would earn our gratitude. Others, too, perhaps, would find guidance therein. Questions and answers would always be a favorite reading column too, inasmuch as they would satisfy our instinct of curiosity.

Might I follow up my theme by asking Christian guidance? I know a husband and wife, very dear to one another, who have this problem: The wife, a non-Christian but a very good woman, won a considerable sum in Tattersall's with which she wishes to materially benefit her husband and family by building a much-needed home and furnishing it to taste. The husband, a member of our church, is not sure of his position. What should he do? Should he share in her good fortune? He hopes to win his wife for Christ some day.—Robert.

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## CORRECTIONS.

"AN explanation" by Bro. H. G. Rasmussen in issue of June 2, in reply to "A Costly Joke" appearing in issue of May 12, cannot be allowed to pass without comment. Although we have no desire to continue the discussion, certain misstatements should be corrected.

1. The "inter alia" statement is a misquotation and a misrepresentation of the case.

2. If the resolution was amended, it appears in the conference report by "The Australian Christian" as presented by the Social Service

Committee without amendment. Strong exception was taken to gambling.

3. The regenerative mission of the church is not denied, but if she is not a reformative power in the world, and it is no part of her mission to reform, we should quit our talk on war, the liquor problem, the slums, poverty, and a hundred other reform questions. Bro. Rasmussen cannot be serious.

4. The right of conference to discuss or amend any resolution presented was never questioned by us, but if conference cannot be trusted to do these things without statements being made by irresponsible members, which are seized upon by the public press to willfully misrepresent us, then the wisdom or otherwise of presenting resolutions on reform questions must be considered. We agree "that the church must get her message over the air," but that to which we took exception was not her message.

5. No; the letter was neither a threat nor a promise. The committee will dictate its future policy.—Will. H. Clay.

[Bro. Rasmussen may have space for a brief reply to this letter, if he desire to send one. Otherwise this correspondence is closed.—Ed.]

## OLD WOMEN'S CONFERENCE AUXILIARY.

A HOME mission meeting was held in Ann-st. chapel on Thursday, May 12. 30 sisters were present, 96 churches being represented. Mrs. Stirling (H.M. convenor) led the devotions. Mrs. Wendorf (president) was in the chair. Mrs. Street, of Roma, was welcomed as a visitor. Mrs. Hermann spoke a few words on P.M. work, and thanked the auxiliary for their help during the year.

During the afternoon musical and elocutionary items were given by Madams Street, Burden, Bates and Miss Hackett. 15/3 was received for H.M. work. A donation of £2/15/- was made the H.M. committee. Afternoon tea brought the meeting to a close.

P.M. prayer meeting to be held in Albion chapel on Thursday, June 23, commencing at 11 a.m. Mr. Street will be the speaker.—(Mrs.) D. Harlen, "Winona," Sunnybank, secretary.

## ADDRESS.

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## BIRTH.

BAKER (nee Iris Tonkin).—On June 8, at Jessie McPherson Hospital, to Mr. and Mrs. E. F. Baker, of 19 Lennox-st., Yarraville—a son (Geoffrey Ernest). Both well.

## COMING EVENTS.

JUNE 19 and 26.—Parkdale Sunday school and church anniversaries. Special singing afternoon and evenings, under leadership of Mrs. P. Sampson. Past members and visitors welcome.

Leaders of Youth, Preachers and Friends are cordially invited to attend a

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Ministers and leaders in all evangelical churches, and temperance organisations, are cordially invited to cancel other church and society fixtures (so far as is possible) arranged for Monday, July 4 next, and to ask their people to concentrate at the big opening rally. Arrangements are made for overflow meeting in Baptist church and adjoining halls.

Pray that God's blessing may be upon our great rally and the No-Licence campaign.

Your love-gifts will be appreciated.

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H. Ambrose Roberts,  
General Secretary.

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## The Family Altar.

J.C.F.P.

### TOPIC.—SEEING THE LORD.

Monday, June 20.

**T**HINE eyes shall see the King in his beauty.  
—Isa. 20: 17.

Biblical prophecies have frequently a twofold application, having reference to present or not-far-distant material occurrences and also to future spiritual fulfillments. Whilst Hzekiah is here represented as putting off his sackcloth and clothing himself with royal robes, to the delight of loyal subjects, the prophet sees Another who shall one day appear as King of kings and Lord of lords, beautiful indeed to all who behold him with the eye of faith.

Reading—Isaiah 33.

Tuesday, June 21.

Look unto me, and be ye saved, all the ends of the earth.—Isa. 45: 22.

Those who worship idols look in vain for salvation, but those who, wherever they are, look with the eye of faith to Jesus, find in him abundant satisfaction for every spiritual requirement. And the offer of this inestimable blessing is to be made to every creature of every land.

Reading—Isaiah 45.

Wednesday, June 22.

Blessed are the pure in heart; for they shall see God.—Matt. 5: 8.

Only "the pure in heart," who do not foster evil desires or aims, can see God, for only such resemble him. "They only can understand God who have in themselves some moral resemblance to him; and they will enter most largely into the knowledge of him who are most in sympathy with the divine life."

Reading—Matthew 5: 1-12.

Thursday, June 23.

Looking unto Jesus, the author and perfecter of our faith.—Heb. 12: 2.

To him alone we look for salvation, for he is the beginning and the end, the centre and circumference, the Alpha and Omega, the "author and perfecter of our faith." Well might Peter say, "Lord, to whom shall we go? thou hast the words of eternal life."

Reading—Hebrews 12: 1-13.

Friday, June 24.

Follow after peace with all men and the sanctification without which no man shall see the Lord.—Heb. 12: 14.

So that seeing the Lord is conditional upon right relationship with him and our fellow-men. We see him not if we neglect to cultivate a moral resemblance to him, or refuse to see and heed our fellow-men.

Reading—Hebrews 12: 14-29.

Saturday, June 25.

Behold, he cometh with clouds; and every eye shall see him.—Rev. 1: 7.

Yet not all will be saved, for multitudes who shall then see Jesus as their Judge refused during their lifetime to see him as their Saviour. With physical sight all men shall see the Son of God in judgment, and all will be interested in him then.

Reading—Revelation 1: 1-7.

Sunday, June 26.

Sir, we would see Jesus.—John 12: 21.  
These "Greek converts to Judaism" desired not merely to have a glimpse of Jesus, for that would have required no intervention of a third party. What they wanted was an introduction to Jesus, that they might become personally acquainted with him.

Readings—Isaiah 50: 4-11; John 12: 20-50.

## Obituary.

Wm. Brownhill.

**I**N the passing to higher life of Bro. William Brownhill on April 29, the church at Geelong, Vic., was called upon to part with one who, for some 55 years, has been closely identified with the cause in this city. Our brother accepted the Lord during the ministry of Bro. C. L. Thurgood, 1883-1884, and since that time faithfully served the Lord. In all the difficult and at times discouraging phases of the church's history, Bro. Brownhill remained loyal, and was foremost in service. When it was decided to move from Hope-st., West Geelong, to the present building, in 1907, the Brownhill family constituted a good part of the small band that courageously undertook the strategic move which has put the church in an attractive church home in the heart of the city. Bro. Brownhill served the church for many years as trustee and as deacon. He was also prominent in public affairs, being one of the oldest city councillors, and on one occasion Mayor of Geelong. He was Member for Geelong in the Legislative Assembly for 15 years, and at the time of his death was chairman of the Country Fire Brigades Board. Our brother was widely known for his many acts of benevolence, and esteemed for his courtesy and sincerity. At the funeral, conducted by the writer, assisted by Bro. C. W. Jackel, an exceptionally large number of citizens assembled in the streets and at the graveside. During his illness of more than two years, our brother received the devoted attention of Sister Mrs. Brownhill and loved ones, who in steadfast faith wait the glad reunion at the coming of the Lord.—D.D.S.

Richard Arthur Morphett.

**T**HE South Australian churches lost one of their oldest and best loved workers when on Friday morning, June 3, Bro. R. A. Morphett, at the age of 64 years, passed peacefully in his sleep to be forever with the Lord. For about two years Bro. Morphett had been confined to his home. He was a patient sufferer, and although gradually growing weaker in body, his wonderful faith became daily stronger in his Lord. It was a benediction to minister unto him during his sickness. Bro. Morphett decided for Christ when quite a young man in the old Grote-st. church, under the ministry of the late W. Wood Green. Later he married Florence Manning, daughter of the late William and Mrs. Manning. Our brother possessed rare talent as a beautiful singer, and in this capacity in a most lavish manner he gave his service to the churches. He has been the conductor of choirs in several of the churches of this State, and also in connection with our conference gatherings. He was much sought for in this work, and in it rendered a loving ministry. On Wednesday prior to his passing he said to the writer, "I shall soon be singing with the blood-washed throng, and that will be the real Hallelujah Chorus." Almost to the very last he loved to sing. During his long illness he was most faithfully nursed by his loving wife. He leaves behind him this loved partner and four daughters, all of whom are followers of the Saviour. We commend them to the comfort of God. We laid his frail body to rest on Saturday, June 4, in West Terrace Cemetery, in the full confidence of the hope that we shall meet again, and that he is "with Christ, which is far better."—J. E. Shipway.

Alfred Race.

**O**N June 1 Bro. Alfred Race, of the Balwyn church, Vic., was called very suddenly to his eternal reward. He was accidentally knocked down by a motor car and died instantly. For nearly ten years he and his family have been members of the church. The two daughters are teachers in the Bible school.

Though the loved ones have experienced a deep sorrow, they have a sure and certain hope of a glorious resurrection and a reunion. He is not dead, for his life is hid with Christ in God. May the God of all comfort and consolation be very near to the sorrowing wife, the son and daughters. "Till the day dawn, and the shadows flee away."—H.J.P.

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GOD, let us reason to-day with the same sincerity of the inspired apostle:

"Whoever shall call upon the name of the Lord shall be saved."

"How, then, shall they call on him in whom they have not believed?"

"And how shall they believe in him of whom they have not heard?"

"And how shall they hear without a preacher?"

"And how shall they preach except they be sent?"

May we not turn aside from so heart searching a questionnaire, but here and now surrender for whole-souled partnership in the proclamation of the Word. Amen. (Romans 10: 13-15.)



### GIVE PRAYERFULLY.

Once when the missionary Miss Mary Slessor was on furlough, according to her biographer, the following incident occurred: At a meeting in Edinburgh several addresses had been delivered, and the collection was announced. As is often the case, the audience drew a sigh of relief, relaxed attention, and made a stir in changing positions. Some began to whisper and to carry on a conversation with those sitting near them. She stood the situation as long as she could, then rose, and spoke regardless of all the dignitaries about her, and rebuked the audience for their want of reverence. Were they not presenting their offerings to the Lord? Was that not as much an act of worship as singing and praying? How, then, could they behave in such a thoughtless and unbecoming manner? There was something of scorn in her voice as she contrasted the way in which the Calabar converts presented their offerings with that of the well-educated Edinburgh audience. When she sat down it was amidst profound silence. "That is a brave woman" was the thought of many.



### SEND FORTH LABORERS.

We beseech thee, O God, thou great Lord of the harvest, to send forth laborers to gather thy harvest. Let them feel thy hand upon them, thrusting them out and empowering them for the task. And do thou receive of our hands such gifts as may betoken the genuineness of our prayers. Amen. (Matt. 9: 38.)

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These lessons help toward efficiency in ser-  
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Enrol me as a Student in } Course.....  
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Department of Social Service  
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This great venture of faith will soon be an  
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OUR OBJECTIVE—

Free of Debt by the Opening.

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for Benevolence.

Poverty and Sickness! Bleak Days and  
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Bring the warmth of Christian kindness to  
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Act promptly and send to—

—A. J. Fisher, Asst. Secretary,

241 Flinders Lane, C.1, Melb. Tel., MX 3083.

## How Much Shall I Give This Year To Missions?

A LITTLE ARGUMENT WITH MYSELF.

(1) If I refuse to give anything to missions  
this year, I practically cast a ballot in favor  
of the recall of every missionary, both in the  
home and foreign fields.

(2) If I give less than heretofore, I favor a  
reduction of the missionary forces proportionate  
to my reduced contribution.

(3) If I give the same as formerly I favor  
holding the ground already won, but I oppose  
the forward movement. My song is "Hold the  
Fort," forgetting that the Lord never intended  
that his army should take refuge in a fort. All  
of his soldiers are under marching orders al-  
ways. They are commanded to "Go."

(4) If I advance my offering beyond former  
years, then I favor an advance movement in  
the conquest of new territory for Christ. Shall  
I not join this class? I do believe in greatly  
increasing the present number of our mission-  
aries, therefore I will increase my former offer-  
ing to missionary work.—Selected.

### THOUGHT FOR THE WEEK.

©

THE test of my church mem-  
bership is how widely I will go to  
help other people. A church that  
lives only for itself is a poor,  
miserable group of people—a group  
not Christianized.

—E. Stanley Jones.

MISS M. A. WEST, of Syria, upon hearing a  
heathen woman say, "Tell your people  
how fast we are dying, and ask them to send  
the gospel a little faster!" composed the follow-  
ing lines:—

Hark! the wail of heathen nations:  
List! the cry comes back again,  
With its solemn, sad, reproaching,  
With its piteous refrain:  
"We are dying fast of hunger,  
Starving for the Bread of life!  
Haste, O hasten! ere we perish,  
Send the messengers of life!"

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## The College of the Bible

The Board of Management desires to acknow-  
ledge, with thanks, the receipt of the follow-  
ing contributions during May:—

(Continued.)

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10/-; Mrs. G. P. Dark, 5/-.

R. L. Leane, Hon. Treas.

Fred. T. Saunders, Sec. & Org.

Further contributions are invited.





# CHINA.

## New Missionaries for Hueili.

DR. GEE and family have been appointed to the Hueili field by the Chinese Home Missionary Society.

The C.H.M.S. must find the funds to equip, send, maintain and accommodate these new workers. Surely a venture of faith in such troublous times.



DR. GEE AND FAMILY.

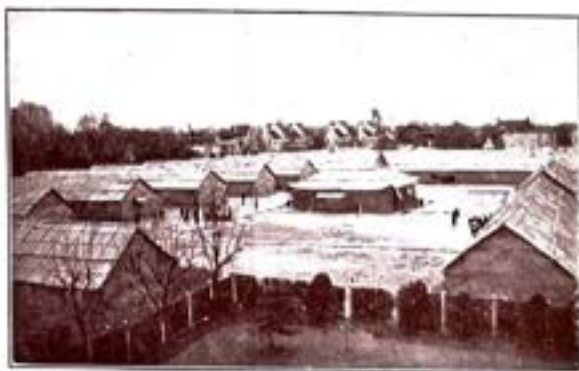
## Chinese Home Missionary Society.

NEARLY four years have passed since the C.H.M.S. took charge of the work. The work has been well maintained; the destroyed buildings at Hueili have been rebuilt, and now a Bible School is to be established in Yunnanfu for the training of evangelists. Our part in this work, £250 per annum.



RUINED CHAPEL BUILDING, SHANGHAI.

Building purchased from Federal Board in 1932 for over £1000. Now a mass of ruins because of Japanese bombs. The loss will be severe, and at present the Christians are too scattered to plan any reorganisation. The whereabouts of most of the Christians is unknown.



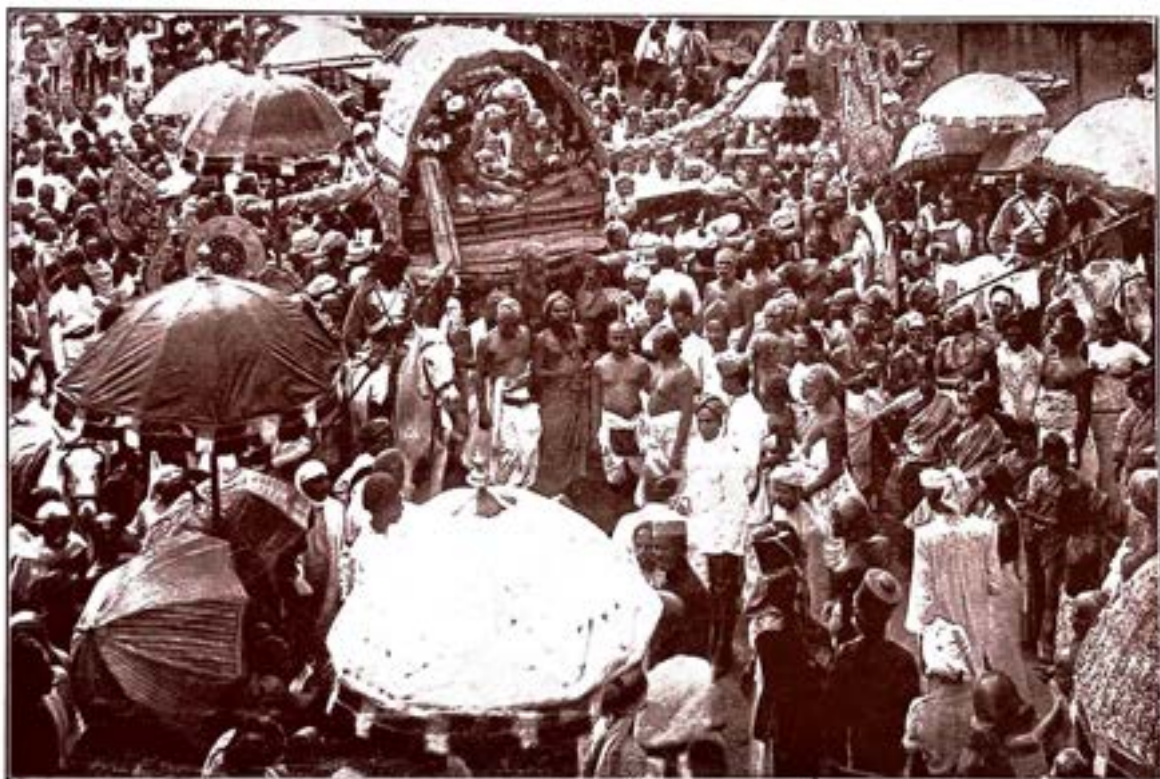
RELIEF CAMPS, SHANGHAI.

At one time there were over 164 relief camps in Shanghai, housing nearly a quarter of a million people. Some of our former scholars in Shanghai are leaders in the Sunday School Promotional League. They are working in 11 camps, and have over 3000 students. Over 1000 young people have been won for Christ.



# INDIA.

The population of the world approximates 2000 million.  
The population of India approximates 358 million.  
Approximately one-sixth of the whole human family live in India.  
The Christian community in India has a ratio of one in 60.  
The Christian community in "Our India" has a ratio of one in 700.  
Two hundred and fifty thousand souls in "Our India" depend on us for the Message of Life.



SACRED PROCESSION IN INDIA.

*"Who will have all men saved and come to a knowledge of the truth."—1 Tim. 2:4.*

## SING WE THE KING.

SING we the King who is coming to reign,  
Glory to Jesus, the Lamb that was slain,  
Life and salvation his empire shall bring,  
Joy to the nations when Jesus is King.

All men shall dwell in his marvellous light,  
Races long severed his love shall unite,  
Justice and truth from his sceptre shall spring,  
His blessings and gifts shall be ended when Jesus is King.

Souls shall be saved from the burden of sin,  
Doubt shall not darken his witness within,  
Hell hath no terrors, and death hath no sting;  
Love is victorious when Jesus is King.

Kingdom of Christ, for thy coming we pray,  
Hasten, O Father, the dawn of the day  
When this new song thy creation shall sing,  
Satan is vanquished and Jesus is King.

Act promptly and  
—A. J. Fisher, Asst. Secy.  
241 Flinders Lane, C.I., Melb.

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