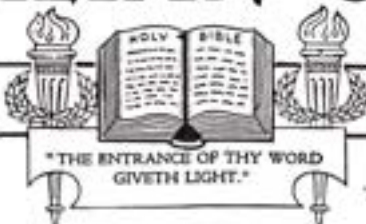


W. Fraser

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Prescription for a Case of Doubt.

PROFESSOR J. ALEXANDER FINDLAY, of Didsbury College, England, has interested and helped more than his Methodist brethren by his addresses in Australia. One record of his personal experience seems to have made a very special appeal. It contains a point of view and also a piece of advice worthy of the attention of preachers and others who come to a place of indecision or doubt. Following is the story as told:

There was great excitement in the intellectual world about Jesus and the gospels. He could well remember his bewilderment when he first read those articles on the person of Jesus, and there came a lowering of the temperature in church life. The Sunday night prayer meetings seemed to languish—those prayer meetings that were the things the people seemed to live for, and where things happened every Sunday night. This stopped. All these things happened at once. "I am summarising a long process," said Dr. Findlay, "and I am talking not merely of myself, but the whole generation of men. To go over a long process quickly, may I say that I think the Great War was a climax of a long period of disillusionment. It seemed that the real thing was happening in Flanders. The whole situation was one that affected a generation of men, and it left its marks on some men who never got over it. I was feeling very badly about this. I felt I wanted to get out to do a job I could do. Then I turned to a friend, Dr. Rendel Harris. I talked about my state of mind, and wondered whether I ought not to give it all up. He said, 'I will prescribe for you. I want to confine you to the first three gospels. You must learn Mark's gospel by heart. You must study the gospels for five hours a day for at least five years.' That was the happiest time of my ministry," proceeded Dr. Findlay. "Sermons came all right for the Sunday. I did not discover Jesus first of all, but I discovered Simon Peter. I learned that a better man than I had ever been had been through this process step by step. Then I realised what I had done. My impatience! My foolish disappointment because things had not happened as I expected. I had denied my Lord. I had denied my church, and said people outside the church were just as good as people in it, and that sort of thing. Then I saw my Saviour, and my poor little heart was broken. Any little power I have comes from being humbled like that. Disillusionment has a large place in our life, and it is a great thing to read our experience like that. I have learned that it is not something we do, but something that is done for us. The deepest penitence does not come at the beginning of a life, but later."

That is what we are wont to call "a human document," and its perusal may help other discouraged people. It is sad when a preacher or any Christian experiences an ebbing faith or a declining zeal. When problems press, and lowering clouds of doubt obscure the bright shining of the sun, we may be tempted to give up our work. Many persons are so tempted. It is good to know that ours is not an isolated case. Professor Findlay, as many men before him, found Simon Peter a most companionable fellow, and a consoling one also. It is well when we come to realise that others ahead of us have had the time of storm and stress and have come triumphantly through to full assurance of faith and a fruitful ministry.

How are we thus to come through? Certainly not by giving in to the suggestion of defeat or the enticement to give up. Let no young man assailed by doubt yield to the first temptation to drop all and run. At least let him stand by the light and knowledge which he possesses. Let us not renounce that because of uncertainty regarding anything else. And there al-

ways is a basis whereon to rest. If the heart is rightly directed, if the face is turned toward the dawn, the light will surely come.

We now wish, however, to note the advice given by Dr. Rendel Harris. During the past thirty years we have constantly given almost the same advice to men preparing for the service of Christ. Our plea, when a person has for any reason been led to question the foundations of our religion, has been that he get back to the Gospels, not three of them (as Dr. Harris said), but the four. We may remark that we are not opposing the Gospels to the Epistles (to us that were folly); but the Gospels bring us face to face with Christ and his teaching. When the reading of a sceptic's book or rationalist's pronouncement, or the vulgar attack of some blatant blasphemer seems to leave a bad taste in our mouth, or to implant a doubt in the mind, we feel sure that the best cure is a reading of the Gospel story. We have tried it over and over again, and the recipe is good. The medicine works.

The Gospels were written that men might believe and have life as well as faith (John 20: 31). The men who wrote the books were honest men, believing what they said, and writing what they knew to be true. This is the overwhelming impression given by their narrative. It was beyond their power to invent the story even had they had the desire to do so. The superlative teaching and the incomparable character of the Lord Jesus were beyond their invention, as truly as they have ever since been beyond the creative ability of even the greatest of literary geniuses.

The Gospels will "find" us as the Bible found Coleridge, at greater depths of our being than will any other book.

There is a finality about the teaching of Christ as impressive and convincing as the majesty of his incomparable character. When we read the great poets we often come across thoughts at once finely conceived and splendidly uttered. At once we say of this perfect combination of

PRINCIPAL CONTENTS.

	Page.
Prescription for a Case of Doubt	449
Sub-leaders	450
A Marvellous Book	451
Lazarus	452
Lloyd George on George Whitefield	453
Home Circle and Family Altar	454
Our Young People	455
Here and There	456
News of the Churches	457
Foreign Missions	458
Tenth C.E. World's Convention	459
Prayer Corner	462
Call for Personal Evangelism	462

VOLUME XLII, No. 29.
THURSDAY, JULY 21, 1938.

matter and form that it is final—to alter a word would be to spoil the verse. Never so often do we get such a feeling as when we study the words of the Lord Jesus. Here is truth in truest and most beautiful form, bearing witness to him who is "the Truth."

With pleasure and earnestness we would recommend those the brightness of whose faith is overshadowed by the slightest cloud of doubt to read the Book of God and especially the records of the evangelists which were given to induce faith. Company with Jesus, and you will cease to doubt him.

Federal Conference.

ARRANGEMENTS for Federal Conference to be held in Sydney from August 11 to 19 are almost completed. The president (T. E. Rofe), vice-president (J. Whelan, M.A.), secretary (W. J. Crossman), assistant secretary (A. G. Illingworth), and treasurer (R. A. Fox), with other members of the executive committee, have been working hard to make the conference a success. A great time of fellowship is assured. There is promise of a large representation from the different States. Our great federal departments of service, overseas missions, College, Preachers' Provident Fund, federal evangelism, are important enough to demand the best consideration and support which the co-operating States can give to them. Our Bible Schools also have a federal tie. This year social service has its place on the programme. Also for the first time a Women's Conference has been arranged. A happy combination of fellowship, outings with social intercourse, business sessions, and inspirational addresses, should provide a varied programme to meet all tastes. Let all come in the spirit of the Master with a sincere desire to further the interests of the kingdom of God.

Prayer for Spain.

THE civil war in Spain has just entered its second year. The Spanish Relief Committee is urging that Sunday, July 24, be observed as a day of special intercession for Spain. This plea has the endorsement of our Victorian Conference Executive. The Relief Committee reminds us of the terrible suffering of the Spanish people, especially women and children, as seen by the following cable received a few weeks ago: "Esme Odgers cables brutal Grenoller massacre leaves hundreds babies motherless wounds scores children in tiny town unequipped adequate civilian medical supplies ambulances food. Spain implores special campaign for these small victims. Five women and children hurt to every

man among 500 sufferers struck while on line for food distribution. Ambulances for injured trucks for evacuation acutely needed."

In view of the present appeal for China, the Spanish Relief Committee is not now asking for gifts, but it earnestly solicits prayer for the Spanish people in their suffering and for the efforts being made in various quarters to bring about peace.

Persecution of Jews.

LAST Sunday, July 17, was widely observed as a day of prayer for Jews. The Anglican Archbishops of England requested prayers in all churches on behalf of persecuted Jews, especially those of Austria and Germany. The Free Churches and the Roman Catholic Church also agreed to have special prayers. British Jews were to make a protest against the defamation and persecution of their fellow countrymen in Germany and Austria. It is stated that special services were to be held in all synagogues throughout the Empire. In all the synagogues Psalm 83: 3, 4 were to be quoted:

"They take crafty counsel against thy people,
"And consult together against thy hidden ones.
"They have said, Come, and let us cut them
off from being a nation;
"That the name of Israel may be no more in
remembrance."

In Churches of Christ there is frequent, if not constant, prayer made for cessation of persecution and war. China, Spain, the Jews are remembered. Our brethren will gladly join in prayer that the horrors will soon cease, and peace and goodwill be restored to earth.

"Incidents."

READERS of the papers in recent months have been horrified at the accounts of bombings and massacres of innocent and peaceful people. We have been amazed to find that such happenings as are occurring daily in China are taking place without even a declaration of war. The Japanese authorities dare to profess to be acting for China's good, and, according to report, they refer to the China "incident" rather than the "war." This indicates both a strange and a callous state of mind. We regret to see our papers follow the bad example of minimising atrocities by styling them "incidents." Here is a sentence from a recent cablegram from Jerusalem: "Eleven people were killed and 34 wounded in incidents at Hajfa and other parts of Palestine." Why the euphemism? Another example comes from Germany. The heroic Dr. Njeumoller, leader of the campaign against the "Nazification" of the German Evangelical Church, is in prison. The official state-

ment is that he was placed under "protective arrest." Other instances of the condonation of serious acts of injustice by the use of evasive or too mild expressions will occur to the reader. An impudent lie is nothing more than a "terminological inexactitude," a flagrantly dishonest act is a "slip"—shall we soon have murder condoned as a regrettable "blunder"?

Misunderstood Texts.

"LET Us Keep the Feast" (1 Cor. 5: 8).—It is perhaps not surprising that Paul's exhortation should, because of the aptness of the application, frequently be used in sermon, article or book, with reference to our duty towards the Lord's Supper. Yet this frequent usage has its danger, for it is likely to lead some careless hearer, or reader to imagine that Paul was writing about the Lord's Supper. A careful reading of 1 Corinthians 5 will show that he was not doing so. He had been warning the church at Corinth against the sin of either practising or tolerating immorality, a sin to which disciples, newly come from heathenism and accustomed to regard as natural some practices contrary to Christianity, were peculiarly liable. The Christians were urged to avoid "the old leaven" of impurity (verse 7). An illustration is drawn from the feast of the Passover. Following the actual sacrifice of the lamb was a feast of seven days during which no leavened bread was eaten. Paul says that the Lord Jesus is our Passover, who is sacrificed for us. After the slaying comes a feast during which all leaven must be removed. But this feast is not the Supper—its bread is not literal at all. The whole Christian life—and not one small fragment of time—is regarded as a festival; and for Christians to live in impurity or other sin would be as unfitting and wrong as it would have been to violate the prohibition of unleavened bread at the Passover season. We must in our time of joyous festival banish malice and wickedness and use "the unleavened bread of sincerity and truth."

Commentators frequently say that if Paul wrote 1 Corinthians near the Passover season, there would be special significance in his imagery. Probably so, but the point of the teaching is not affected whether or not that was the case.

TWO VOICES.

I FIND the voices of Desire and Duty
So much alike to my heart's open ear,
In timbre, quality, and tonal beauty,
That it is hard to know which one I hear.
Save that Desire's voice has a fleshly clanging,
A brazen heaviness, dulled as with clay,
While Duty's tones are like the golden twanging
That rings from harps such as the angels play.
—Clarence Edwin Flynn
In "Christian Evangelist."

A Marvellous Book.

Cyril B. Nance-Nivell, B.S. Litt., B.D.

A BOOK much neglected in the Old Testament is, I suppose, the best in the world, apart from New Testament literature, to put in the hands of young people. Mighty men of all ranks have translated its teaching into character and conduct; in fact, lived between the preface and epilogue. It is none other than Proverbs. Sometimes I gaze at youth marching our streets. Numerous temptations come their way—in appearance beautiful, dazzling, glorious. Our cities are full of snares. How happy we feel when the young, with the plain of life stretching before them, march with Christ in their hearts and the Bible in their hands, rather their minds. How sad when we behold people falling headlong into the abyss. Watch—for the gates of torment are often painted with the gold of paradise; pray, because power from on high is essential to overcome. People, go to Proverbs—this book will guide you. Perhaps the book may be divided thus—

I. Instruction and Exhortation to Sons.

We need it. Many of the priceless treasures we possess to-day were bestowed by praying parents. One is wisdom; love imparted it. It was not purchased; it was freely given. They gladly gave. Thank God we did not lend a deaf ear. In Proverbs there is additional wisdom from a wise man about life, behaviour, character. We profit by his mistakes; his words are from a burning heart. There is promise in them, and what is more, they are a part of the Word of God. Thousands to-day would not be caged like lions, isolated like lepers and in the throes of pain, if "Proverbs" had been read and put into practice. Certain sections should appear in bold print, be framed and always appear in a conspicuous place. Will you read Proverbs? Verily, it is light and life. Sons, obey.

II. In Praise of Wisdom.

Examine a few significant sentences: "For my mouth shall speak truth, and wickedness is an abomination to my life." "Receive my instruction and not silver; and knowledge rather than choice gold! For wisdom is better than rubies and all these things that may be desired are not to be compared to it," etc., etc. And what shall we say of chapter nine? Ever read it? It is in the Bible to be read. False shame is a deadly weapon. It is there for our eternal profit. It should not shock but save the erring soul. Oh, the tremendous price we pay for ignorance. Thank the Lord modern education is toward the ideal

of Proverbs—knowledge—wisdom. Let there be light!

III. Greatest of These—is Character.

Every father should read Proverbs to his son; all mothers to their daughters. Wisdom guides the feet of youth and produces great character. Such thoughts will mould and make you. It does not precede conversion, but follows our redemption. We are not belittling the cross or Christ. First the cross, then knowledge and peace. The world needs character; the home needs character; parents and children need character—it is character that counts. Character is not the product of ignorance, though ignorant people may be Christian.

YOU may never see the issues of your toils. You are working for eternity. If you cannot see results in the hot working day, the cool evening hours are drawing near when you may rest from your labors, and then they will follow you. Do your duty, and trust God to give the seed you sow, "a body as it hath pleased him."—Dr. Maclaren.



R. A. Fox.

Treasurer of Federal Conference of Churches of Christ in Australia.

Pure Speech.

David Saunders.

A WORD is one of the most powerful agencies in the universe. By his Word God created the universe. Man lives "not by bread only, but by every word that proceeds from God." Why is speech so powerful? Because it is thought made known, and the formative power of thought has never yet been measured. Thought revolutionises, and by speech we induce certain lines of thought in those who hear, resulting in happiness or misery, success or failure, brightness or gloom, peace or war.

All our words therefore should be subject to the censorship of the spirit of love, whether they be thought, spoken or written. God should keep the door.

If unwise or wicked words arise God marks these, and the law of retribution operates. If he is not allowed to keep the door and prevent the issuing of those words into vocal speech, retribution brings certain sad results, as with Moses. Sometimes the disaster seems long in coming, but let the gossip and backbiter beware: they cannot enter the kingdom of God. Their own tongue has poisoned their soul so that it is unfit for the kingdom.

Because we forget to allow the Holy Spirit at all times to give us the utter-

ance, there come from the same mouth blessing and often anger or malice; sometimes, at worst, cursing which is akin to murder. The Christian must resolutely give no occasion to the adversary, but must at all times speak good and not evil.

If at this moment there lingers the thought of "someone else" who you think ought to take this to heart, already the adversary is finding lodgment, for "who art thou who judgest"? Let everyone look to her and his own mouth and heart. It is so easy to condemn others, and in so doing fall under condemnation oneself.

The tongue of the wise is health, because it is possible by appropriate words to change mourning and weakness into rejoicing and strength. See Neh. 8: 9-12.

The will of God for all is that we might be sanctified, that is, set apart in purity for him, to fulfil his purposes. As it is what comes out of the mouth which defiles, to fulfil God's will in us we must put away all doubtful speech. Let no word of unkind criticism, of untruth, or evil in any shape ever pass the lips. So shall we live a long, happy life. 1 Peter 3: 10.

Lazarus.

H. G. Payne.

VISITORS to Palestine may see on the site of Bethany a village bearing the name El-Azarieth, an Arabic form of Lazarus, where alleged ruins of his house and tomb are shown.

Little is known of Lazarus and his two sisters. There are indications that their social and financial position was above the average. The number of Jews from Jerusalem at the funeral, the possession of a sepulchre, the use by Mary of "a pound of ointment of spikenard very costly" with which she once anointed the feet of Jesus, all are indicative of prosperity.

Attempts have been made to identify Lazarus with the rich young ruler and Mary with the Magdalene, but all such efforts are based on pure assumption. Excepting the supper at Bethany, and the desire of the chief priests to put Lazarus to death, we have no further information concerning him.

One tradition states that he lived for 30 years after his resurrection. Another that he with his sisters, and Mary the wife of Cleopas, and other disciples were sent to sea by the Jews in a leaky boat, but miraculously escaped destruction, and were brought safely to Marseilles where he preached the gospel, founded a church, and finally suffered martyrdom. But these and other stories must be treated as myths.

The resurrection of Lazarus has points of resemblance to conversion. There were adverse influences in the doubts of his friends, expressed by Martha in her reference to the condition of his body, and this in spite of her assertion, "Even now I know that whatsoever thou shalt ask of God, God will give it thee" and her confession of faith, "I believe that thou art the Christ, the Son of God, even he that cometh into the world." How the spiritual life of Christians is marred by misunderstanding and mistrust! How conversion of sinners is hindered through their own lack of knowledge and faith; also by that lack on the part of others, faith in the power of God and confidence in the one desiring salvation!

Criticism hinders. The Jews questioned, "Could not this man, which opened the eyes of the blind, have caused that this man should not die?" We are prone to philosophise as to causes when we should deal with effects. Many for want of a better pretext refuse to remedy the sin in their hearts, because they do not understand why sin is there; as well refuse to treat a disease because we cannot account for its existence nor explain its origin.

The triumph of Christ over death in the case of Lazarus is analogous to the triumph of the Christian over spiritual death, and illustrates the possibility of experiencing the removal of evil results before we fully understand their causes.

But there were favorable influences. The command given by Christ to remove the stone was promptly obeyed; obedience overcame doubt and distress. So the feeble faith expressed in the desire however weak to serve Christ, receives its recompense in the forgiveness of sins (the new life) and the fuller understanding of the love and power of Jesus. The cumulative effect of obedience is illustrated in the riding of a bicycle on a hill; one reaches the top exhausted, to free-wheel gently on the descent, gaining momentum, and then rapid progress.

The dominating factor was the power of Christ. This was unrecognised until he demonstrated it fully in the miracle. Martha's brave words of faith having been qualified by the objection as to the state of the body, Jesus' gentle rebuke, "Said I not unto thee that if

those wouldst believe thou wouldst see the glory of God," was the prelude to the miracle. The miracle was in God's plan, and was for our sakes as well as for those who stood by, that we all might believe that God had sent him. The element of sincerity in our faith is the latch, which, released by the will, permits the opening of the door that God's purposes may come forth. As the miracle was part of God's plan, so is man's salvation willed and planned by God, though so often hindered and thwarted by obstinacy.

Lazarus had experience of a new life, as does the Christian in the new birth. Eternal life is found in the knowledge of God and of his Christ. If it be incomprehensible to those who do not possess it, what then? Those who witnessed the resurrection of Lazarus did not experience his sensations, but they saw the evidence of his life. Is it strange that the sinner cannot experience what the saint does? There is no universally accepted definition of life nor of the mind. If experts cannot define that life which is around them, nor the mind by whose agency they investigate, how can the unsaved

define spiritual life? Not definition but surrender to, and experience of, Christ are needed.

Before the acquisition of knowledge there must be the subjection of the will. The will to know precedes all knowledge from the kindergarten to the university, and in that great world of affairs where experience is a professor, so in the spiritual realm. "This is life eternal, to know God, and him whom he hath sent." From this springs doctrinal knowledge. "If any man willeth to do his will he will know of the doctrine whether it be of God, or whether I speak of myself," said the Great Teacher.

Robert Browning represents his poem, "An Epistle," as written by an Arabian physician who was visiting Palestine while Lazarus was alive, and who describes the latter's outlook on life after being in heaven for four days. One has said: "Earthly hopes and cares were so small and dim in that light. How many cares and worries would disappear from view if seen through Lazarus' spectacles! On the other hand, through these same wonderful glasses, how weighty is any seeming slight occurrence if it plants the seed of vice or virtue in any human heart! We ought to test each event of life through these glasses. Does it affect merely my material circumstances, or has it any influence on my character, my spiritual self, or on my friend's character or soul?"

Opening of Christian Guest Home.

ON the occasion of the opening of the Christian Guest Home at Oakleigh, Vic., on Saturday last, July 16, someone said there were no fewer than 200 cars present, and from 800 to 1000 people gathered. The Home was open for inspection, and all were surprised beyond measure. There was none who expected to find such a beautiful building, and the furnishings so complete. Every possible desire on the part of the guests appears to have been met.

The president of the Social Service Committee, Mr. J. E. Austin, presided. Mrs. McCann (President of Women's Conference), Mr. Reid, M.L.A., and Mr. R. Lyall brought greetings. Congratulatory messages were received from C. R. Burdeu, Queensland, and J. E. Thomas, Tasmania, and apologies from others. Bro. S. H. Mudge led in prayer, and Bro. G. Mathieson read the scriptures. The chairman reviewed the history of the Home from its inception in 1926 to the present. The amount saved in the transaction, between the price asked and that for which the purchase was made, has been sufficient to effect all renovations and meet all building requirements. The total cost was about £2850. Furnishings and effects, with improvements to the grounds, have added about £350 to this amount. An electric hot-water system has been installed, the kitchen was well appointed, and the well-being and comfort of the guests had had every consideration. The present indebtedness on the whole property was about £1800, which sum was owing to the bank. Competent valuers assess the value of the property at approximately £5000.

The Conference President (Bro. T. R. Morris) referred to the passing of Bro. J. G. Hare, who had been a prime mover in the establishment of the Home, and had signed the contract of sale for the property with Bro. Austin two days before he was taken from us. Bro. Morris offered congratulations to the Social Service Committee. He regarded the occasion as one marking a big step forward in the history of our churches in Victoria. After he declared the Home officially opened, Bro. Chas. Young offered a dedicatory prayer.

An appeal for financial assistance resulted

in an offering of £78 in cash and about £370 in promises to be redeemed within a period of three years. Many promises were also made by those willing to raise a definite amount for the Home. Many fine contributions have been made toward the furnishings by women of the churches, and sums from £10 upwards have been donated toward the furnishing of special rooms. The Christian Endeavorers have furnished the lounge at a cost of £50. This is to be known as the J. H. McKean Memorial Room, in memory of one who faithfully served the Endeavor movement and the churches for many years. An organ and a harmonium, a beautiful wireless set, a vacuum cleaner and articles of furniture, and many other gifts have been received.

It will not be amiss to express thanks to all who have helped in any way. Bren. F. Littlejohn and W. Woodbridge must be specially mentioned for generous help given as supervisors of renovations; also Bro. E. Hammond for expert assistance in the planning and work of the grounds. Scores of brethren and sisters have given voluntary service in many ways. The women of the Social Service Auxiliary, under Mrs. C. Gill, especially Mrs. Whittington, Jun., and Mrs. Walters, who assisted with the furnishings, have given excellent service. Other women, too, have given ungrudgingly of time and talents. The women of the Oakleigh and district churches, under Mrs. McGregor, on the opening day catered for nearly 800 persons. The sum of nearly £17 raised in sixpences tells of a tremendous effort. For nearly five months Bro. A. J. Fisher, assistant secretary of the Social Service Department, has given unparagonably of his time and ability. Upon him, due to the illness of the secretary, has fallen much of the responsibility of the occasion, and praise and thanks must be given him.

Matron Leeson and Mrs. Ross have entered upon what we all trust will be a service of love and helpfulness for many years. The guests are in residence and are radiantly happy. It would be possible to hang our notice "House Full" at once. It is quite apparent that more accommodation will soon be needed. We commend the Home, the matron and the staff to the brotherhood for prayer and assistance.

—W. H. Clay.

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Lloyd George on George Whitefield.

[We have heard much recently about John Wesley. Fortunately the services of his famous colleague, George Whitefield, have not been forgotten. From the London "Christian World" we reprint the full text of an address broadcast by Mr. Lloyd George early in May in connection with the two hundredth anniversary of the landing of George Whitefield in America. A correspondent of the "Christian World" notes that "the announcer pronounced 'Whitefield' with the long 'i'—like 'Whytefield'; but, after Mr. Lloyd George had spoken of 'Whitefield,' adopted that pronunciation in introducing the American speaker (Dr. Dodds, of Princeton) on the same subject.—Ed.]

TWO hundred years ago there landed in America a remarkable Englishman whose genius and labors made an indelible impression upon the character of his generation on both sides of the Atlantic: an impression that has not only not been effaced but deepened and widened by the passage of time. George Whitefield did not give his name to any Christian community like Luther or Wesley. He was not a founder or an organizer of a new sect. He was a preacher with a mission to wake up the people of his day from their spiritual torpor and moral degradation, and to inspire them to climb upwards to higher and nobler ideals. He labored prodigiously. When one reads from his diaries the story of what he accomplished from day to day and every day, one cannot help being astonished by the energy and endurance displayed by a man of so frail a physique. It is estimated that in the course of a little over a quarter of a century he preached to at least ten million men and women in England, Scotland, Wales, Ireland and the United States of America.

Prodigious Labors.

I picked up at random from his diaries the compressed summary of his doings which he was in the habit of jotting down before he retired at night. One Saturday evening he preached to about 10,000 people at Blackheath, Sunday morning—and I notice in his diaries that his morning labors began sometimes at six, often at seven and never later than eight—he "prayed and sang psalms with many that came last night from London, assisted in administering the sacrament to several hundred communicants, preached in the afternoon to about 1500 people in Justice D.'s yard, in the evening preached again to about 20,000 people at Blackheath." Then there is a note which is very significant of his hold on his congregations: "It rained, but few were driven away by it—great power came from above." Monday, Tuesday, Wednesday, Thursday, Friday and Saturday were just a repetition of the same programme. He ends his Saturday note by saying that he has an earnest longing for the sabbath. One would have thought that he was looking forward to it as a day of rest. Instead of that, in the early morning he preached to hundreds, in the afternoon he preached to about 3000, and in the evening to 20,000. He was tired and ill, but he ends his note: "Lord, thou callest me. I come to thy call."

Whitefield's "Secret."

He attracted the common people in a way few—very few—other preachers had ever done. Froude says that "Every step forward in the spiritual progress of mankind has been made first among the people, and the last converts have been among the learned." What was the secret of Whitefield's immense influence over the people? He had a passionate desire to save their souls from the depths into which all classes in that age had largely sunk. He

was consumed with that flaming passion. He was convinced because he was himself inspired by a fierce conviction. You cannot read his sermons, which are, after all, only a cold summary of the flaming words and sentences which poured forth from his lips, without being struck by the earnestness, the intensity, the urgency, the poignancy of his exhortations, pleadings and warnings."

I have read many of these published sermons of the great preachers of Wales, and I have always felt that they did not in the least account for the tremendous effects produced from their delivery. They never wrote out their sermons—there were no verbatim reports; the great passages which swept thousands off their feet were the inspiration of the moment. They could not be reproduced by the most accurate memories. In some of the published sermons there are sentences where the wires are still alive with the electric thrill, but in most of them the shock is feeble because the

record number of entries was received at the annual Scripture examination in N.S.W. winners—one for larger schools and one for smaller schools doing best in the examination will be presented.

An increase drive has been in operation in South Australian schools lately. The organiser reports that 23 schools reveal an increase of 137 new members, and many centres have not reported yet.

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The three churches in Ballarat have wisely provided the best equipment possible for the work of the Bible school and youth auxiliaries. Dawson-st. possesses the best school building of any church in Victoria, with rooms

powerful battery that propelled them has been removed. In the published sermons of Whitefield there is a theme and there is a logical development, but the shattering power which overwhelmed the multitudes who were moved by his eloquence is no longer present. Accounts from impartial and even hostile observers of the effects produced by his oratory reveal a speaker who excelled in the gift of moving masses of men and women to a conviction of sin and its consequences. Published summaries cannot reproduce the wonderful voice with its range, its power, its variety and its musical cadences, the dramatic action, the passionate delivery, the magnetic personality, which combined to compel a hearing and drive home the truths he proclaimed to the consciences of those who listened. There is plenty of historical evidence from men not accustomed to a facile display of emotion—men like David Hume, the sceptical philosopher—as to the grip he had over his audiences and the overpowering effect of his oratory upon their emotions.

The Test of True Oratory.

There are no more abused terms in the English language than "orator" and "eloquence." A man who delivers a speech which is an ordered sequence of well-constructed sentences, polished and shining, may nevertheless not be eloquent. The test of true oratory is whether it stirs the faculties and the emo-

tions of the listeners to the point of conviction; and the supreme test is whether it stirs them to the action which is desired. I have heard many who had just listened to a speech which had won the

round programme for the boys associated with the intermediate classes of the Bible school. The visit of Mr. and Mrs. Hibbert to Australia has been extended to take in both the C.E. Convention and Federal Conference. Mr. Hibbert will be fraternal delegate from New Zealand to the conference in Sydney. During his stay in Victoria Mr. Hibbert is resting, but as occasion offers, is moving about among the youth groups, observing what is being done, and out of his wide experience sharing his mind on opportunities and problems in this field of work.

AIRSHIP RACE AROUND WORLD.

EAST KEW (Vic.) Bible school has completed a very successful increase and attendance campaign. For some weeks before the commencement of the rally the enthusiastic superintendent, Bro. F. H. Elliott, together with his staff, made careful preparations. An airship race across the world was chosen as a means to create interest and record the progress of the campaign. A splendid map with model airships, hangars and other necessary equipment was prepared. It was decided to hold the rally for nine weeks.

The superintendent, who has been in the place of leadership for 13 years, has kept detailed records. The old registers were looked up to ascertain the names of scholars who had dropped out of attendance in recent years, so that these as well as prospects could be visited. On the Saturday prior to the commencement the school staff met for prayer, and then went out into the district, each having a list of old scholars and prospective scholars. He decided that he might give him a few coppers. As the orator grew in fervor and power, Franklin decided that he would part with his silver. But before the end of the sermon he had definitely made up his mind to give all the gold he had in his purse as well.

Whitefield collected large sums for the poor and the distressed. One of his most successful collections was for the distressed Protestants of Prussia who had suffered in the Seven Years' War. A passage in his published sermons was on charity, and gives some idea of his methods of appeal:—

If you have no compassion, you are not true disciples of the Lord Jesus Christ. Consider, that the more favorable Providence has been to you, it should make you the more earnest and solicitous to relieve those whom you may find in distress. . . . When you are called from hence, then all riches and grandeur will be over; the grave will make no distinction; great estates will be of no significance in the other world; and if you have made a bad use of the talent which God hath put into your hands, it will be only an aggravation of your condemnation at the great day of account, when God shall come to demand your souls, and to call you to an account, for the use to which you have put the abundance of the things of this life.

Whitefield, the greatest preacher of his race, had the good fortune to have as his contemporary the greatest religious organiser produced by that race: John Wesley. The manifestations of religious enthusiasm roused by Whitefield's eloquence were, owing to Wesley's organising genius, not allowed to evaporate. The result was that the joint efforts of both have been woven into the texture of the lives of British people in every land, and have become a permanent part of their character and motive power.

The Home Circle.

Conducted by J. C. F. Pittman.

VISITORS to Palestine may see on the site of Bethany a village bearing the name El-Azariéh, an Arabic form of Lazarus, where alleged ruins of his house and tomb are shown.

Little is known of Lazarus and his two sisters. There are indications that their social and financial position was above the average. The number of Jews from Jerusalem at the funeral, the possession of a sepulchre, the use by Mary of "a pound of ointment of spikenard very costly" with which she once anointed the feet of Jesus, all are indicative of prosperity.

Attempts have been made to identify Lazarus with the rich young ruler and Mary with the Magdalene, but all such efforts are based on pure assumption. Excepting the supper at Bethany, and the desire of the chief priests to put Lazarus to death, we have no further information concerning him.

One tradition states that he lived for 30 years after his resurrection. Another that he with his sisters, and Mary the wife of Cleopas, and other disciples were sent to sea by the Jews in a leaky boat, but miraculously escaped destruction, and were brought safely to Marseilles where he preached the gospel, founded a church, and finally suffered martyrdom. But these and other stories must be treated as myths.

The resurrection of Lazarus has points of resemblance to conversion. There were adverse influences in the doubts of his friends, expressed by Martha in her reference to the condition of his body, and this in spite of her assertion, "Even now I know that whatsoever thou shalt ask of God, God will give it thee" and her confession of faith, "I believe that

MIKE HEALY.

WE are sometimes asked: "Why will you not have your children christened?" We reply: "Because there is nothing about infant baptism in the Bible, and we will have nothing to do with it until we find it there."

Mike Healy had been a strict Roman Catholic for fifty years. One day he accidentally found a Bible, and commenced reading it. The more he read, the more he neglected the Romish service. The priest at length heard of it, and visited Mike, and sought to get the Bible from him. Falling in this, he began to expostulate with him. He told him he must not read it any more; and reminding him that he had not been to confession for a long time, he told him he must come and confess, for it was his duty. Mike held out the Bible to the priest and said, "Will your reverence please to show it to me in the Book?" Now this is just what we say to all the arguments of Pædobaptists. They tell us that all Christian parents should have their infant children sprinkled. We say, "Will you please to show it to us in the Book?" They tell us that sprinkling will do as well as to go "down into the water," and be "buried in baptism," and "come up out of the water." We say, "Will you please to show it to us in the Book?"

After some time, Mike united with a Protestant church, and regularly attended the Sunday school. The children used frequently to gather round him, and put questions to him, to hear his answers: "Well, Mike, why don't you now pray to the Virgin Mary?" "Because it is not in the Book." "Why don't you now confess your sins to Peter and Paul, Mike?" "Because it is not in the Book." "Why! do you believe the Bible to be sufficient to make you wise unto salvation, without tradition?" "Oh, sure, it is all in the Book." "Must everything in religion be proved by the Bible,

Mike?" "Yes; whatever is not so is only moonshine." Now our Pædobaptist friends ask us why we do not sprinkle infants; we reply, "It is not in the Book." They wish to know why we "go down into the water," and immerse those who believe, and "come up out of the water." We reply, with Mike, "Oh, sure, it is all in the Book." They ask us why we do not admit any to the church who are unbaptised. We reply, "It is not in the Book; and whatever is not in the Book is only moonshine."

Reader, will you give the subject of baptism your solemn consideration? Will you read the scriptures afresh on the subject, and write upon a piece of paper all the plain texts you can find upon infant sprinkling? The paper will not cost you much, the smallest scrap will be too large. But be sure to act upon what you find in the Word of God, and the Lord bless you in so doing.—Selected.

of the mind, it experts cannot define that which is around them, nor the mind by what agency they investigate, how can the unsave

Opening of Chris

ON the occasion of the opening of the Christian Guest Home at Oakleigh, Vic., on Saturday last, July 16, someone said there were no fewer than 200 cars present, and from 800 to 1000 people gathered. The Home was open for inspection, and all were surprised beyond measure. There was none who expected to find such a beautiful building, and the furnishings so complete. Every possible desire on the part of the guests appears to have been met.

The president of the Social Service Committee, Mr. J. E. Asselin, presided. Mrs. McCann (President of Women's Conference), Mr. Reid, M.L.A., and Mr. R. Lyall brought greetings. Congratulatory messages were received from C. R. Burdeu, Queensland, et al.

IN the present state of mankind money is an excellent gift of God, answering the noblest ends. In the hands of his children it is food for the hungry, drink for the thirsty, raiment for the naked; it gives to the traveller and the stranger where to lay his head. By it we may supply the place of a husband to the widow and of a father to the fatherless. We may be a defence for the oppressed, a means of health to the sick, of ease to them that are in pain; it may be as eyes to the blind, as feet to the lame; yes, a lifter up from the gates of death.

THE MAID'S MISTAKE.

A mistress said to her maid one day: "I have asked Mr. and Mrs. Smith to dinner at seven, Mary. I shall give them a quarter of an hour's grace." "Well, mum," replied Mary, "I'm a bit religious myself; but I think that is rather overdoing it!"

The enthusiastic young salesman of a hardware company was warming up to his work. Seizing his prospect by the lapel he said earnestly:

"Yes, sir, these iron window sashes of ours will never wear out. Once they're in, they're there for eternity! And afterwards, if you have no further use for them, you can sell them for old iron."

The Family Altar.

J.C.F.P.

TOPIC.—CHRISTIAN UNION.

Monday, July 25.

BEHOLD, how good and pleasant it is for brethren to dwell together in unity!—Psalm 133: 1.

To dwell together in unity is according to God's law, and consequently "good" in its effects.

Reading—Psalms 133, 134.

Tuesday, July 26.

Every city or house divided against itself shall not stand.—Matt. 12: 26.

In answer to the Pharisees' assertion that Christ cast out demons by the power of Beelzebub, Jesus reminded them that this would defeat his own ends, and thus show that he is "divided against himself." Such a kingdom, says Jesus, could not stand, neither could a city or house divided against itself. This "constitutes an incidental but strong argument against sectarianism."

Reading—Matthew 12: 22-37.

Wednesday, July 27.

Is Christ divided?—1 Cor. 1: 13.

The question suggests the answer. A divided Christ is unthinkable, and a divided church is opposed to God's plans. Sectarianism is absolutely evil, being contrary to the doctrines of Christianity, and exercising a baneful effect upon an unbelieving world.

Reading—1 Corinthians 1: 10-17.

Thursday, July 28.

Be of the same mind.—2 Cor. 13: 11.

Each Christian has a distinct individuality. Sameness in everything is undesirable, yet there should be "unity in variety," all disciples uniting with one heart and one soul in building up God's temple on earth and inviting the world to come and worship therein.

Reading—2 Corinthians 13.

Friday, July 29.

There is one body, and one spirit . . . one hope, one Lord, one faith, one baptism, one God and Father of all.—Eph. 4: 4-6.

These have been likened to the seven planks of a platform. Not one plank can be omitted, and no other is needed. Here is a common platform upon which all Christians can stand. Amongst the world's greatest theologians there is unity of thought with regard to the significance of these seven essentials. Why add to or take from the planks of this platform?

Reading—Ephesians 4: 1-6.

Saturday, July 30.

Ye also, as living stones, are built up a spiritual house.—1 Pet. 2: 5.

All scriptural figures representing the church show that unity is an essential quality. The church is a bride, sheep-fold, kingdom, building. The precious corner-stone has been laid in Zion, and we also, "as living stones, are built up a spiritual house." So that there is one glorious temple, having a spiritual priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ.

Reading—1 Peter 2: 1-10.

Sunday, July 31.

Neither for these only do I pray, but for them also that believe on me through their word, that they may be one, even as we are one.—John 17: 20, 21.

When praying for unity, Jesus may have thought of the countless throng of believers in the apostles' doctrine in every age and every clime. We can safely affirm that the unity of all true worshippers would be in harmony with the Saviour's prayer and New Testament teaching, as well as tending to promote faith on the part of millions who otherwise will not believe.

Readings.—Nehemiah 1; John 17.

The Appeal to Christian Scholarship.

1 Timothy 5: 17; 6: 3-10.

Prayer Meeting Topic for July 27.

H. J. Patterson, M.A.

IF the churches are to unite there must be found some basis of union. Can we discover that basis?

The Word of God.

All Christians should turn to the Bible. This contains the divine revelation of God to man. While some creedal statements are good, we do not think a creedal basis sufficient or necessary. The writing of a creed has sometimes excluded more Christians than were included. Creedal statements have often tended to division rather than to union. The word of God should be our final authority. There can be no other standard for us. The opinions of men differ so, for we have imperfect knowledge. "Nothing ought to be inculcated upon Christians as articles of faith nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God." Our plea is that we go back of creeds and confessions of faith, back to Christ and the apostles.

Difficulty in Interpretation.

Most church communions will say, "Yes, we accept the word of God." So do we and yet we differ. Why? It is a matter of interpretation and whose interpretation shall we receive. If the right of private interpretation be insisted upon, then we shall never have Christian union this side the pearly gates. How shall we determine what the faith and practice of the early Christian church was? It is obvious that any one man's opinion or interpretation cannot be binding upon the rest of mankind. Is there some way out?

Appeal to Scholarship.

Both Thomas and Alexander Campbell believed in the substantial accuracy of "the common mind." They were willing to accept the pronouncements of the intellectual or learned majority. This common mind they believed was to be known from those in each sphere who are best prepared to know on any given subject. It may be defined as the "consensus of scholarship." Are we willing to be guided by what the majority of thoughtful men agree upon as touching the interpretation of scripture? If we were all ready to accept the considered judgment of those in each sphere, who are best prepared to know on any given subject, we would be a long way on toward solving the problem of Christian union. It does not mean an appeal to a General Church Council, but to the reverent common mind or to the scholars in a specific sphere for a judgment concerning the interpretation of a given scripture. To illustrate this, let us suppose that one is in doubt concerning the action of Christian baptism as an ordinance in the apostolic and early Christian church. Let the appeal be made to those who ought best to know. The best of the Greek scholars, who know the meanings of words belonging to a certain period. Let the appeal also be made to the true exegetes or interpreters of scripture, taking into account all those scriptures in which there are references to Christian baptism. Let us then accept the conclusion. It is not a matter of what you and I think sufficient, but the judgment of what actually did happen and of what Christ commanded that needs consideration. In New Testament days men spoke as they were moved by the Holy Spirit of God. They revealed God's will, and dare we then offer our opinion? Let go creed and tradition; accept God's word.

TOPIC FOR AUGUST 3.—LIVING EPISTLES.—2 Corinthians 3: 1-11.

Our Young People.

Conducted by Keith A. Jones.

Youth Doings in the States.

"OUT of the 4000 enrolment put this year," is the slogan of the New South Wales Department. A five per cent. increase in existing schools would lift the State enrolment of the Bible schools to over the 5000 mark. A recruiting campaign to achieve this aim has been adopted.

It is expected that at least 15 young people from the Kalgoorlie church, W.A., will be attending the World C.E. Convention in Melbourne in August. Altogether a very strong delegation is coming from the Western State.

The New Century Bible Class at Lygon-st. (Vic.), with Bren. R. Enniss and S. R. Baker as joint leaders, is meeting with splendid success. For months past the attendance has been well above the century mark each Sunday. Door-to-door visitation on the part of Bible class members and teachers in the school has greatly augmented the membership of the Bible school.

A record number of entries was received for the annual Scripture examination in N.S.W. Banners—one for larger schools and one for smaller schools doing best in the examination—will be presented.

An increase drive has been in operation in South Australian schools lately. The organiser reports that 23 schools reveal an increase of 137 new members, and many centres have not reported yet.

Bible school in a tent! In the far northern corner of Victoria a school teacher has been located at Gayfield. As the children in the district were not receiving religious teaching he decided to commence a Bible school. No public building or home was available in which to meet, so refusing to be defeated he decided to purchase a tent as a meeting place for the school. It is expected 15 to 20 children will enrol. We admire this pioneering spirit.

The three churches in Ballarat have wisely provided the best equipment possible for the work of the Bible school and youth auxiliaries. Dawson-st. possesses the best school building of any church in Victoria, with rooms for a graded school, and separate class rooms. Peel-st., in addition to a fine new church building, has a commodious school hall. York-st. has just passed plans for the construction of a new hall, to displace an old building which has been in use for many years.

The N.S.W. department is arranging a Youth Pageant in Enmore Tabernacle at the Federal Conference on Aug. 16. The theme is, "The Church—Its Rise and Restoration."

The Explorer Club movement for boys from 11 to 15 years of age is proving very successful in Victoria. Already this year 18 clubs have been started, and other centres are making plans to undertake this work. The movement is planned to provide an interesting all-

round programme for the boys associated with the intermediate classes of the Bible school.

The visit of Mr. and Mrs. Hibbert to Australia has been extended to take in both the C.E. Convention and Federal Conference. Mr. Hibbert will be fraternal delegate from New Zealand to the conference in Sydney. During his stay in Victoria Mr. Hibbert is resting, but as occasion offers, is moving about among the youth groups, observing what is being done, and out of his wide experience sharing his mind on opportunities and problems in this field of work.

AIRSHIP RACE AROUND WORLD.

EAST KEW (Vic.) Bible school has completed a very successful increase and attendance campaign. For some weeks before the commencement of the rally the enthusiastic superintendent, Bro. F. H. Elliott, together with his staff, made careful preparations. An airship race across the world was chosen as a means to create interest and record the progress of the campaign. A splendid map with model airships, hangars and other necessary equipment was prepared. It was decided to hold the rally for nine weeks.

The superintendent, who has been in the place of leadership for 13 years, has kept detailed records. The old registers were looked up to ascertain the names of scholars who had dropped out of attendance in recent years, so that these as well as prospects could be visited. On the Saturday prior to the commencement the school staff met for prayer, and then went out into the district, each having a list of old scholars and prospective scholars to call on. On the first Sunday of the campaign 19 new scholars were enrolled, and each Sunday of the special drive scholars were added. Splendid interest was manifested right through the campaign by scholars and teachers alike. The teachers did not spare themselves in visitation and frequently visited at three or four periods during the week. In several cases there was no response from parents until a number of visits had been made. The result was 32 new scholars, 21 old scholars, some who had not attended for over two years returned (these had been visited before but without response), 12 scholars who had not returned since the epidemic, and nine new cradle-rollers, making an addition of 74. Many of the scholars gained one between the ages of 12 and 17 years. Some very fine families have been brought into contact with the church. On the last day of the campaign we had the largest attendance at school for eight years. We are now working hard to maintain the level of the present membership. At the end of the campaign the kindergarten were given a party, and a tea meeting was tendered the rest of the school.



East Kew School (Vic.) After the Campaign.

Here and There.

CORRESPONDENTS are requested to note that Bro. R. Raymond is now secretary of our W.A. Advisory Board, and that letters addressed to 140 Barrack-st., Perth, will find him.

"David Hume, the philosopher, once heard John Brown, of Haddington, preach, and went away saying: 'He speaks as if he were conscious that the Lord Jesus Christ stood at his elbow.'"

The Hinrichsen-Morris tent mission at Yarrawonga continues. On Monday we received the following telegram from Bro. Curtis:—"Bitterly cold nights but good meetings; ten decisions to date."

Bro. W. H. Clay reports that Miss L. Coleman, typist of Victorian Social Service office, has undergone an operation in Alfred Hospital. Friends will be glad to know that her condition is satisfactory.

In the interests of mission band work, Gardiner sisters are co-operating with the mission band committee during the Endeavor Convention week. All interstate and country sisters who happen to be in Melbourne are cordially invited to be present at the monthly meeting to be held in the school hall, cr. Malvern-rd. and Scott-gve., at 2.30 p.m. on Wednesday, August 3. The programme will be presented by the Victorian mission band committee.

The second meeting of the recently established church at Moe, Vic., was held in the Masonic Hall on afternoon of July 17. There was a splendid attendance, mainly of hitherto isolated members from Morwell, Coalville, Trafalgar and other localities. Bro. H. G. Basmussen gave an earnest address. While the work at Moe is under the direction of Warragel church, it is thought advisable to elect one or two local officers. It is hoped to give a strong witness for New Testament teaching in this growing town.

We regret to learn of the death of Mrs. D. A. Ewers, of Adelaide. Our sister passed away on July 14, aged 77 years. Mrs. Ewers was known to the churches throughout Australia and much loved for her works' sake. She was a splendid help-mate to Bro. D. A. Ewers, one of our faithful and most highly esteemed preachers. Both Mr. and Mrs. Ewers, as well as their children, have rendered great service to the cause of Christ. The loved ones who mourn may be assured of the sympathy of a great host of Christian friends.

The Bible School Committee of New Zealand Churches of Christ has commenced the publication of a "Bible School Bulletin" to be issued monthly in the interests of Bible school work in its every phase. The first number, dated June 15, consists of four quarto type-written pages. The editor is Bro. S. R. Knapp, M.A., Dip. Ed., chairman of the committee. The price of the paper is 3/- per annum to others than N.Z. Bible school workers (who receive it gratis). Those desirous of becoming subscribers may communicate with Bro. Knapp; address 53 Rosebery-st., Spreydon, Christchurch, S.W.1, New Zealand.

In last week's issue we referred to "The Argus" daily Bible text. Saturday's paper contained the following interesting paragraph concerning the influence of one text: "One effect of 'The Argus' daily text was observed in a city solicitor's office this week, when several clients were heatedly discussing the merits and demerits of another man. One of the number casually inquired whether the text for the day had been observed. 'The Argus' was picked up, and a voice quietly read: 'And why beholdest thou the mote in thy brother's eye, but considerest not the beam that is in thine own eye?' The appeal had a personal application and calmed the stormy scene immediately."

We are told that "the first hundred years are the hardest." Dr. J. Ross Stevenson, President-emeritus of Princeton Seminary, lists several reasons why, in the case of foreign missions, the second hundred years will be the hardest: a vast, unevangelised population in every mission field; a growing spirit of nationalism seeking to establish a state religion subservient to civil and military authority, but transcending all other faiths; a decline in the prestige that Christian nations have had, and a consequent loss in moral influence; secularised education which antagonises or ignores religion; a rejuvenised paganism that directly attacks the Christian faith.—"The Missionary Review of the World."

The three sermons on Smith and the Church recently preached by Mr. T. H. Scambler, B.A., Dip. Ed., attracted considerable attention when they were delivered, and their publication in "The Australian Christian" was much appreciated. We are glad to announce that the three addresses—"Why Smith Did Not Go to Church," "Why Should Not Smith Play Golf on Sunday?" and "Smith Goes to Church" have now been printed in pamphlet form by the Austral Publishing Co. The pamphlet of 24 pages is very attractive in its appearance, the type is good, and the whole is a marvel of cheapness. The price is only 1d. per copy; posted 2d.; 12 for 10d., posted 1/-. There are many people who would be helped by the reading of this interesting booklet. Its use and distribution are recommended to the churches. There is not a dull line in it.

At Mile End, S.A., on July 10, three converts were baptised. Very helpful messages have been received from Bro. H. P. Manning. During past week the church suffered the loss of one of the few remaining foundation members, Mrs. D. A. Ewers. On Friday afternoon a short, beautiful service was held in the chapel, when loving incidents in the life of our sister were referred to, prior to the funeral at West Terrace cemetery. On Sunday morning reference was made of Sister Ewers, and at the same meeting the three were welcomed besides the family of Corbell (Mr., who is in the Northern Territory; Mrs. Corbell, Kelvin and Colin, these being transferred from Gawler church), 150 partook of the Lord's supper. At evening meeting two young lads (twins, 15 years) confessed Christ. The whole church has a fine spiritual tone, and is working harmoniously for the winning of souls.

W. Gale writes: "The president, T. R. Morris, on his recent visit to Ballarat, finalised the contract for the erection of the Hamilton church. The builders are Peary Bros., of York-st. church, and the architect Mr. Coburn, of Ballarat. The money has been secured from the Campbell Edwards Trust. The whole church has combined to help. Many pounds will be saved by the services that the brethren can render in plumbing, in glazing, fencing, in digging trenches, carting timber, sand, and building materials, etc. Operations will begin at the end of the month. The writer visited the churches at Echuca and Rochester during last week-end in an endeavor to build up a home mission circuit, which is hoped to include the opening up of a new centre, thus making a circuit of at least three centres. Beside the regular preacher at Echuca, we are fortunate in having Bro. A. C. Mofford at Lockington, who regularly helps at Rochester, Bro. W. B. Payne, who renders special service at Comerfoongunga, and Bro. Woolnough, of Echuca, besides Bro. Hamilton and Hall at Rochester. We hope soon to announce definite developments. Services at Echuca in the morning, and at Rochester in the evening, were well attended."

Dr. Jesse M. Bader in Victoria.

DR. JESSE M. BADER, who is the fraternal delegate of the International Convention of Disciples of Christ in America to the Federal Conference to be held a few weeks hence in Sydney, is due to arrive in Sydney at the end of next week. His presence at Federal Conference should prove a powerful attraction and be of great help. He is also one of the planned speakers for the World C.E. Convention in Melbourne.

Our Victorian readers will be interested in the following list of Bro. Bader's engagements in the State.

Sunday, July 31—Arrive by train from Sydney. a.m., Swanston-st. church.

3 p.m., Youth Rally, Independent Church, Collins-st.

7 p.m., Thornbury.

Monday, August 1—

3 p.m., Ministers' Meeting.

6.15 p.m., Church officers' tea (by invitation), Lygon-st.

8 p.m., Brotherhood Public Welcome, Lygon-st.

Dr. Bader is planned to conduct a C.E. conference on Thursday and Friday mornings, Aug. 4 and 5, and to address the C.E. Convention on Saturday night, Aug. 6.

Sunday, August 7—

11 a.m., Gardiner church.

2.45 p.m., Geelong.

7 p.m., Dawson-st., Ballarat.

MACNAUGHTAN MISSION, TOWNSVILLE, QLD.

A GREAT effort is being made through the Queensland H.M. Committee to establish a strong cause at Townsville. This city of the north has a population of 30,000 persons, and its importance makes it a key centre for our brotherhood activities in North Queensland.

The great north offers abundant opportunities for the spreading of the Restoration Movement. It is scarcely touched by our plea, and is just like a promised land awaiting conquest. The Queensland H.M. Committee has very progressive aims for the establishment of churches throughout numerous important cities of the north. This is a tremendous task, for there are giants in the land. Evils such as gambling, Sunday sport, liquor and vice are deeply entrenched. But where sin abounds the grace of God abounds more exceedingly.

Regarding our work of expansion, Townsville is the first line of defence to be overcome. The church established here about seven years ago has fallen upon hard times. But we thank God for the handful of faithful members who have stuck to the work through thick and thin.

On Sunday, July 17, Bro. Macnaughtan commenced at Hermit Park, a fine residential suburb of Townsville, which offers big opportunities for establishing a progressive cause.

We appeal to friends throughout the brotherhood for their earnest prayers.—A. O. S. Baker.

DEATH.

EWERS.—On July 14, in Adelaide, passed away peacefully, Emily Grace, widow of D. A. Ewers and loved mother of Percy, Rob (deceased), Will, John and Nettie (Mrs. Lewis); aged 77 years.

SITUATION WANTED.

Unemployed member, northern suburb, officer, young family, experienced collecting and sales; references. Can anyone help with work—"Urgent," Austral.

BROADCAST SERVICE.

Margaret-st., Launceston, evening, 7, July 24, over national station 7NT.

News of the Churches.

TASMANIA.

Devonport.—On July 10 Bro. van Eerde's subjects "The Challenge of the Age" and "The Irreparable Past." Sisters Byard and Harvey rendered a duet. Sister Taylor, from Warracknabeal, and Sister Bennett, a baptised believer, were received into fellowship. A prayer meeting was held on July 13 at the home of our aged Sister Hudson. Five scholars sat for Bible school examination. Bro. van Eerde is superintendent, and Sister E. Harvey secretary.

Hobart (Collins-st.).—The sisters' Dorcas class annual meeting was held on July 14. A splendid report was read by the secretary, Mrs. Cole. Activities included making of many garments for after-care paralysis cases. The president, Mrs. W. R. C. Jarvis, was re-elected, as also were vice-president Mrs. Boxall; secretary, Mrs. Cole; treasurer, Mrs. N. Cooper. At 6.30 about 70 partook of tea, which was followed by concert and social, when Bro. H. Cooper, who has been transferred to Melbourne, was presented with a travelling rug. On July 16 young people at a social gave him a travelling case. Opportunity was also taken on Sunday to present him with a Bible from Sunday school. Bro. Cooper held many important positions in church and school. On July 17 Sister Miss A. Barton was welcomed by letter from Margaret-st., Launceston. She has been appointed to teaching staff of Bible school. The church has suffered the loss of Bro. H. Nicholls, the choir-master, who has been transferred to Launceston by the Education Department. Sympathy is extended to aged Sister Mrs. Foster in the loss of her loved partner and our brother in Christ.

WESTERN AUSTRALIA.

Cottesloe.—All meetings were well attended during the past month. On July 3 three young ladies were baptised. On July 8 ladies of the church held an enjoyable social in aid of overseas work; collection amounted to 28/-. After twelve months' labor with the church Bro. Miles is taking a holiday.

Collie-Ewington.—The half-yearly business meeting of the church revealed good progress numerically, spiritually and financially. The preacher was offered a re-engagement for the fourth year. F.M. offering is one-third larger than last year. Mission band has sent two boxes of clothes to help the aborigines.

Bassendean.—Church interests are well sustained. A fair number of scholars sat for the Bible school examination. Girls' sunshine club gave a social providing a birthday cake and making a presentation to Mrs. Gray in honor of her birthday. Four members will represent C.E. societies at the World Convention in Melbourne. Miss Nellie Groom, an ardent Christian worker, passed away on July 3 after a long illness. Mr. Hugh Gray conducted the service at the graveside in the presence of a large company of friends.

QUEENSLAND.

Charters Towers.—The church greatly appreciated the visit of Miss Edna Vawser, who made "Our India" live by her films and thrilling story. Bro. T. Westwood, of North Essendon, Vic., has accepted a call to labor with the church from beginning of September.

Boondall.—Several members previously in fellowship have returned. Prospects are bright. On July 16 a church social was held, and a number of visitors attended from other churches in circuit. On July 17 Albion flying squad conducted evening service. Building was filled. Meeting was led by Bro. Will Style. Bro. Ray Burden gave a helpful message. The church is trying open-air meetings with help of Bro. Barker.

Albion.—On June 26 the church enjoyed fellowship with Bro. A. G. E. Smith, of Fairfield, Vic., who addressed morning and evening services. There were enjoyable and large meetings. On Aug. 3 Miss Doris Thistlethwaite, of Kingsford, N.S.W., was a visitor. On Aug. 14 Miss Vawser visited and projected missionary films. Campbell Stirling, Bro. D. R. Stirling's son, has had two surgical operations. He is improving, and the church is hopeful he will be physically renewed. Bro. Stirling is preaching with power.

SOUTH AUSTRALIA.

Hindmarsh.—On July 17, in the morning, Bro. W. W. Saunders gave a very thoughtful discourse from Mal. 3: 17—"The Master's Jewels." At gospel service Bro. Saunders' message was "The Interrupted Funeral."

Port Pirie.—Women's' auxiliary has commenced a series of novelty afternoons. The first two were very successful. A devotional meeting is held every fortnight. On July 3 twelve S.S. scholars sat for scripture examination. A concert given by the school, under the direction of Mrs. Smith, was held on July 6.

Berri-Winkle.—Berri C.E. had a proxy meeting on Unley on July 7. Winkle C.E. has been reorganised. Sixteen Berri scholars and teachers sat for annual scripture examination. K.S.P. held initiation service on July 12, when three new members were welcomed. After gospel service on July 17 one Bible school girl was baptised.

Goolwa.—The first Sunday in July was anniversary of the church, when Bro. Manning commenced his fifth year of service in the circuit. During the last summer breaking of bread services were also held at Port Elliot, Sundays at 9.45 a.m. In spite of the removal of most of the young people from the church and district the church gives a faithful witness. Goolwa has some families which are solid for the old truths, and they have given us three of our present preachers.

Semaphore.—The service on evening of July 10 was in memory of our late Bro. Mervyn Thomas. The good attendance was evidence of the love and esteem in which he was held. The choir sang an anthem and Miss Ivy Bray, conductor, a solo. Our aged Sister Barratt lost her husband very suddenly the next week. Both these deaths are from the same home. Bro. Oram conducted both funerals. Sunday school is still rising in attendance. The preacher gives a five-minute's talk to the assembled school before lesson period.

Croydon.—The 27th anniversary services of the church were held on July 10. Bro. A. Baker, of Prospect church, spoke at breaking of bread service, and Bro. A. E. Brown at gospel meeting. Both services were well attended. The public meeting was held on July 13. Chairman was Bro. Brown, and Bro. W. W. Saunders, of Hindmarsh church, was speaker. The choir, under leadership of Bro. R. Hindley, rendered special items at all meetings. The meetings proved a great success, and were an inspiration to all. Bro. Brown spoke at both services on July 17. Subject at gospel meeting, "Turning the World Upside Down."

Unley.—Bible school anniversary demonstration on July 13 attracted crowded attendance. A pageant, illustrating "The Book of Books," was very instructive and attractive. Bro. Philip P. Wood, organist and choir-master, did excellent service. Collection for social and relief work realised £3. On Sunday Bro. R. Hillford, from York church, gave a beautiful message at the morning service. An offering in the evening for the Chinese Red Cross Fund brought £2/9/5. We congratulate Bro. P. B. Wood on winning the Mus.Bac. degree. Our aged Bro.

O. N. Nouke, lately bereaved of his good wife, flew to Sydney on the 13th. He will henceforth reside at Chatswood.

Hensley Beach.—Church work has been progressing favorably during the seven months Bro. A. Jones has been laboring here. At a successful business meeting on June 15, officers were elected. All club activities are working splendidly. J.C.E. and senior Y.P. societies are being well attended. K.S.P., P.R.P., and P.S.P. clubs, lately formed, are proving an asset to the church. Mrs. T. Fischer has been laid aside but is improving. Ladies' guild continues to do active service for Children's Hospital and other institutions. Bible school work is encouraging, 10 new scholars having been enrolled. Chapel and manse have both been painted recently. All Sunday services have been fairly well attended, and Bro. Jones has delivered very helpful addresses.

Victor Harbour.—Church anniversary services proved a source of great joy and inspiration. Foreign missions had a record offering of £14. It being the anniversary of Bro. Manning's coming, he spoke at the three services, which were very well attended. At the annual social on the Monday night a very representative meeting enjoyed items, report and messages. An offering toward new chapel building brought cash and promises to just over £1000. Over £400 was received in cash during last twelve months. The church is aiming at £2000 in cash and promises, and to open building free of debt. The first Thursday in each month is set aside for definite prayer. There have been some encouraging conversions during the year, and there are many prospective ones.

VICTORIA.

Hampton.—Mrs. Jenkins passed away last week. On July 17 Bro. Stephenson spoke at both services. A young lady made the good confession at night.

Hurstbridge.—The church held its first anniversary last Sunday. Bro. Butler, of Ivanhoe, gave the address. The meeting was well attended, and a happy time of fellowship was enjoyed.

Doncaster.—Attendance was good on morning of July 10, 98 breaking bread. F.M. offering is slightly higher than last year. Mr. Herb. Petty and Mr. Allan May are in hospital; both are improving.

Northcote.—On July 17, at worship service, Miss A. Brian, from Northcote East, Mrs. Wheat, Doreen, Pauline and Ronald Wheat, from Bentleigh, were welcomed into fellowship. Bible school attendances have greatly improved, 195 being present on July 17.

Dandenong.—On July 17 Bro. Lewis delivered stirring addresses on "A Charge to Keep" and "The Fiery Furnace." F.M. offering amounted to £14/1/-. The No-Licence Campaign Council held a successful united Sunday school rally in the park on Sunday afternoon.

Northcote East.—Encouraging morning messages have been given by Bro. Ward, Birthe-stone and Clinton. Bright gospel services are being conducted by Bro. McLachlan. After a very long illness Bro. Beard has recovered sufficiently to again attend meetings.

Surrey Hills.—Morning service on July 10 was addressed by Mr. G. R. Giles, evening service by Dr. Kemp, Mr. Nankivell being sick. On July 17 Mr. Nankivell addressed both services. Foreign mission offering reached £31. Building fund has reached £100 since beginning of the year.

Fitzroy (Gore-st.).—Bro. E. Roffey, from Bible College, gave a very nice address on morning of July 17. Bro. Bailey, from Bacchus Marsh, was present. Bible class was well attended. Bro. Streater spoke on "The Perfect Standard." The lessons are proving very valuable. Bro. Streater in the evening delivered a forceful address on "Higher Ground." Bro. and Sister Perkins, from Bendigo, were visitors. Many members are down with sickness.

(Continued on page 460.)

Foreign Missions.

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

DR. PICKETT TO VISIT "OUR INDIA."

A RECENT notification from India stated that the annual meetings would be held from July 16 to July 20, and that representatives were expected from the American Disciples of Christ and from the Poona and Indian Village Mission.

Our Indian missionaries rejoiced that Dr. Pickett would be the special speaker and could remain for two days. Dr. Pickett is one of the great leaders in modern missionary enterprise in India, and is intimately associated with Dr. Stanley Jones. Both these leaders are members of the Methodist Episcopal Church, which commenced work in India in 1856. In the various areas under the direction of this mission there are over 500,000 Christians. In recent years this mission has been paying greater attention to the mass movements taking place among the so-called "depressed" classes. Dr. Pickett has been set aside to undertake a close study of these movements and to suggest ways in which these millions might be brought to Christ. Great success has followed the work of this mission among the "depressed" classes. Dr. Pickett has written some very valuable books on the above groups, his latest being "Christ's Way to India's Heart." Concerning this book Dr. Pickett says: "This book is a product of six years of travel and study in the field of missionary enterprise in India, undertaken at the request and conducted under the guidance of the National Christian Council of India, Burma and Ceylon. The objects of the study were to collect factual data about the mass movements to Christianity which have developed in many parts of India, and in the light of those data to examine critically the policies and programmes of the churches and missions. For nearly twenty years prior to undertaking this responsibility the writer had been a missionary in India.

In his conclusions and recommendations Dr. Pickett says: "We come to the end of this study seeing more clearly than before that Christ is the Way, the Truth and the Life for Andhra Desa (a large section of territory on the east coast of India, reaching down from the Central Provinces to Madras. The area embraces a population of several million people), the whole of India and the world. His way to the heart of any people is the way of revelation of himself in the lives of transformed men and women. That is the way he is moving now toward sovereignty over the heart of India."

We feel sure that the visit of such a personality will strengthen and encourage our missionaries as they seek to widen their experience and increase their usefulness for the Master in India.

MISSIONARY PERSONNEL.

IT has been stated more than once that there are more missionaries under the direction of the Federal Board than at any period of our history. Whilst this is true, it needs to be borne in mind that the relative working strength of the field is perhaps no stronger than some former years. The depression years revealed our weakness—there were some retirements; no new workers were sent out. Since 1935 five new workers have gone to India, but Miss Blake's retirement reduced the net increase to four. Had these new workers gone to India a few years earlier, our position to-day would have been much stronger. We are still faced with serious problems. When Dr. and Mrs. Oldfield return on furlough in December, 1938, five experienced workers will be home in Australia. A great deal of the burden of the

Indian work must fall on the shoulders of our younger workers, most of whom are still studying the language and gaining experience. Add to this the sickness of Miss Lambert, which means enforced rest for her, and we find the position still very serious—serious enough for the secretary of the C.O.M. to say, "With Mr. and Mrs. Coventry, Miss Vawser and Dr. and Mrs. Oldfield off the field, what does it matter to us when we are told that we have more missionaries to-day than we have had since Adam was a boy, or in what way will it help us who remain?"

It is clear, therefore, that there is still ample scope for further reinforcements to India. Only a greater financial response from the brotherhood can solve the problem outlined above. The Federal Board are not unmindful of the generous and loyal ones who are doing their part; but the fact remains we are holding on and making some progress when we should be in the thick of the fight.

MISS LAMBERT'S HEALTH.

DR. OLDFIELD reports that Miss Lambert is improving, and they are hopeful that the present treatment will effect a cure and enable her to remain in India for her full term without taking an enforced furlough. Normally Miss Lambert would be due in Australia early in 1940. Meanwhile Miss Lambert is resting, and both doctors are keeping in close touch with her. We are sure that many will be praying for her speedy recovery. Miss Lambert's disappointment is the keener because after having her holiday she returns to report for work and finds she must have a further period of rest and recuperation.

NEW HEBRIDES NOTES.

A LETTER from Bro. Dow written 14/3/38 and received in Adelbide 11/7/38 shows the difficulty sometimes experienced in mails to and from Pentecost. Letters just missing mails at one port have to wait perhaps two months for the next boat. Many people who enquire regarding this work will thus realise the difficulty of giving up-to-date news.

In this letter Bro. Dow says that the work is going on much the same, and with the return of good weather he hoped to make a trip to the south and see the work. He has had some contact with Ambryn, the birthplace of his father. In this connection he says: "I have one Ambryn boy in the school, and will be getting three more next time I go over. They are

from Port Vato, where my father came from. I am giving them a little training for business purposes, but they will also join our boys in spiritual education." Owing to the "Morinda" running aground at Malo, mails from Bro. Dudley were delayed for over a week, and caused some inconvenience at this end because she left early on her return trip to the islands.

Bro. Dudley reports that they are well, and that the recent epidemic seems to have abated. Earlier we reported that the independent missionary, Mr. Carey, had died, and that Mr. Dudley was hopeful that there would be a move for this group to link up once again with our own work. It is reported that little change has taken place, and that rumor reports they expect a new worker to replace Mr. Carey.

Bro. and Sister Dudley send greetings to the brotherhood.

CHINESE MISSIONARY SOCIETY.

THE Chinese Missionary Society is now nearly twenty years old. It was started late in 1918 at Kuling by seven Chinese Christians who had a clear call to organise a self-supporting missionary society. This work has grown until it has become nation wide and inter-denominational. Its purpose is to send the gospel to frontiers and to stimulate Chinese churches. It has a board of directors composed of twenty-one members from different provinces, elected by the general conference which meets once every three years. Forty missionaries have been sent out; thirty-seven are now in the field. The annual budget is about \$10,000—free will offerings of Chinese Christians. While almost all mission boards throughout the world were cutting appropriations, this society increased its appropriation year by year. What effect the present situation may have is yet to be seen.

(It is to be noted that because of present troubles in China more attention is being paid to far away places remote from the fighting areas. The Bethel band report sending workers to Yunnan, Szechuan and Kweichow, whilst the Chinese Home Mission Society are concentrating on the interior places, and though funds are short, have sent Dr. and Mrs. Gee into distant Huili.)

OUR TASK.

OUR task is to support the workers on the foreign field, to help them build hospitals, schools and better mission stations. There are some people who argue that missionary work is unnecessary. They claim to be followers of Christ; they go to church regularly; yet they are deficient enough in their Bible education as to think it foolish to send folks and money to foreign lands. Such persons should read Matt. 28: 19, 20.

SMOOTHING OUT DIFFICULTIES

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Tenth C.E. World's Convention.

Melbourne, August 2-8.

Following is an outline of the programme:—

Tuesday, August 2, 7.30 p.m., Opening Demonstration. Speaker, Dr. Daniel A. Poling.

Wednesday, August 3, 7.30 p.m., Missionary Rally. Speaker, Dr. E. Stanley Jones.

Thursday, August 4, 8 p.m., Citizenship Demonstration. Speaker, Mr. Harry N. Holmes.

Friday, August 5, 7.30 p.m., Youth to Youth Rally. Speaker, Edwin Orr (Ireland) and two others.

Saturday, August 6, 2.30 p.m., Junior Rally; 7.30 p.m., Evangelistic Rally. Speaker, Dr. Jesse M. Bader.

Sunday, August 7, 3 p.m., Public Meeting. Speaker, Dr. E. Stanley Jones.

Monday, August 8, 2.30 p.m., Inspirational Meeting; 7.30 p.m., Final Meeting, addressed by Dr. Poling.

On each afternoon, at 2.30, there will also be public meetings. All these gatherings will be held in the Exhibition Building. In addition, at 1 p.m., on Wednesday, Thursday, Friday and Monday, lunch-hour meetings, especially for business people, but open to all, will be held in the Melbourne Town Hall, the speakers including Drs. Poling and Stanley Jones.

Dr. E. Stanley Jones.

MANY Australian people are eagerly looking forward to seeing and hearing Dr. E. Stanley Jones, who will be one of the prominent speakers at the World C.E. Convention in Melbourne. The "A.C. World" gives the following information regarding our distinguished visitor.

"Dr. E. Stanley Jones is one of the foremost American missionaries in India. On graduation from Ashbury College, Wilmore, Kentucky, he was appointed a missionary of the Methodist Episcopal Church, and went to Lucknow in India in 1908. Dr. Stanley Jones has probably addressed larger congregations and has led more people to think of the underlying principles of Christianity than any other Christian teacher and preacher in all India. His ministry has made its appeal more especially to the high-caste Brahmans, the Hindus and the Moslems. He has exercised a world influence by means of his books such as 'The Christ of the Indian Road.' For many years Dr. Stanley Jones has been released from ordinary missionary work in India in order that he might devote himself to an itinerant ministry among the educated men in India. Public meetings and private discussions provide his normal opportunities. By what he calls 'round table conferences,' he seeks to create an atmosphere of sympathy within which there may be free expression given to the religious experiences of men of different faiths, all with a view to the ultimate realisation of the 'more excellent way' to be found in Christ Jesus. As a still more intense form of contact, 'retreats' or 'ashrams' have been organised at Sal Tal and Lucknow. There is an inner circle who form the core of the ashrams from year to year, but around this inner circle, people are free to come and go for a long or a short period. An open house is kept. Those who live in the surrounding cottages are free to live as they like, but those who live at the ashram and take their meals there undergo a spiritual discipline. From the Lucknow ashram members give religious instruction in the Lucknow-Christian College. They are also

engaged in newspaper evangelism and in work amongst students of the Lucknow Government University. Many people who have known Dr. Stanley Jones only through the medium of his books will welcome the opportunity of hearing him while he is in Australia."

Open Forum For "Christian" Readers.

[This department was established not for controversy but for the expression of views on important themes. Letters containing up to 300 words are welcome. Correspondents will please avoid all personalities, and, when once they have given their view, make way for others. Except in special circumstances, names of writers will be published.—Ed.]

BIBLES AT CHURCH.

IT is interesting to read of various things which from time to time draw the attention of Christians during our worship services. In a recent "Christian" the absence of Bibles was commented on in this column. During the past few years people have turned more to the sacred Word than for many years past. In our meetings from place to place, we note the increasing number who have their Bibles or Testaments with them. For instance I was seated midway in chapel yesterday (July 10), and out of 48 persons in front of me 22 had Bibles during readings. I have no hesitation in calculating that there would be Bibles in the same proportion behind me—almost one Bible between two persons. This is not an isolated case; it is a usual thing; and I hope the same experience is the joy of many of our preachers. It must undoubtedly be a tower of strength to the Lord's work.—Mrs. W. A. Russell.

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EVANGELISTS AND PASTORS.

FROM my study of the New Testament I am quite convinced that that office of the travelling evangelist of apostolic days has been greatly confused by many ardent exponents of the Restoration Movement. It is abundantly evident that evangelists were appointed to assist the apostles in winning converts and founding new churches. But the work then had to be consolidated. As a result presbyters (elders) were appointed or ordained. They appear to have been elected by the congregation and ordained by an apostle or an evangelist. Their duties were to shepherd, oversee, teach, etc. Their duties differed from those of an evangelist. The more learned of the presbyters were engaged fully in preaching and teaching, and consequently were remunerated (1 Tim. 4: 17). "Presbyters who are efficient presidents are to be considered worthy of ample remuneration, particularly those who have the task of teaching and preaching" (Moffatt). The duties of an evangelist, therefore, were to found churches; those of the presbyters to consolidate the work. Those who taught publicly were paid for their services. A study of church history makes it quite clear that from the earliest days at least one presbyter was set aside in each congregation and devoted his whole time to the ministry of the Word. The term "pastor" best describes the duties of a settled minister.

The ordination of preachers involves much more than the ordinary induction service. Such a service goes a long way, but it fails to fulfil Acts 13: 5. Ordination of evangelists and presbyters was accompanied by prayer and fasting, and the laying on of hands.

The term "Pastor" is just as scriptural as "Mr." The use of "Pastor" gives preacher and

church a far better standing in the eyes of the community. Let us treat the ministry of the Word as it should be treated. Jesus was so concerned about it that he spent 3½ years training twelve men before he even founded the church.—W. Glazendanner.

College Notes.

THE second term is drawing to its close. Examinations will be held next week, and the term will end on July 30. Classes will resume on Tuesday, Aug. 23. The vacation will be longer than usual on account of the C.E. Convention and the Federal Conference. The first vacation was shortened by a week to allow of this being done.

The annual Day of Retreat was held on Wednesday, July 13. Students and faculty journeyed to Geelong, where they were the guests of the Latrobe-ter church. A helpful and enjoyable time was spent.

Nearly two hours were spent by the students at the Ford Motor Works. A tour of the works had been arranged, and the visitors were able to watch the whole process of the construction of a motor car.

A visit was paid to the Lookout, whence a fine panorama of Geelong and the district round was enjoyed.

The Art Gallery was next visited, and an unexpected treat was enjoyed in the form of an impromptu lecture, by the director of the gallery, on art as seen in great pictures.

Meetings were held in the chapel afternoon and evening. Professor H. A. Woodruff, of the Melbourne University, addressed both meetings, speaking in the afternoon on "How Shall We Think of God?" and in the evening on the subject, "Can the Church Save the World?" The addresses were stimulating and thought-provoking, and were much appreciated. Members of the Geelong church were present at the evening service.

Bro. F. Lewis visited the College on July 14, and brought the members of the College, in various groups, under the eye of his camera.

In the list of 1938 graduates of the College of Religion, Butler University, Indianapolis, U.S.A., appears the name of Bro. Theo. O. Fisher, who has received the degree of Bachelor of Sacred Literature. Bro. Fisher was formerly a member of Gardiner church, Vic. Prior to continuing study in America he completed a course at the College of the Bible, Glen Iris.—T.H.S.

Obituary.

Miss N. Groom.

MISS NELLIE GROOM, after a long and trying illness, borne without any complaint, passed away on July 3 at the age of 38 years. Our sister was a very devoted Christian, greatly loved and respected. Until illness overtook her she was very bright and active in the kindergarten and Bible school work at Bassendean, W.A. But every interest in God's work absorbed her. She was as a ministering angel among the poor, the needy and the friendless. She was laid to rest in the presence of a sympathetic company of Christian brethren. Hugh Gray conducted the service. Her parents' sorrow is sanctified by the memory of that devoted life of their only child and the assurance of the glory to come. For years Miss Groom acted as reporter to "The Australian Christian."—H. Gray.

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News of the Churches.

(Continued from page 457.)

Ormond.—On July 11 the Christian Endeavor held a social to help the ladies raise £50 for the church. Good meeting for prayer on July 14 and splendid message from Bro. C. L. Lang. On July 17 he gave a helpful morning message from Acts, and preached at gospel service. F.M. offering, £12/8/.

Preston.—On July 10 Bro. E. Berthelsen delivered the exhortation. At the close of the gospel service a Bible school scholar made the confession. A splendid programme, under auspices of the mothers' club, was rendered by the women's conference choir on July 11. Foreign mission offering amounted to £8/1/.

Croydon.—As a result of the visitation of Bro. Burns, some visitors are coming to evening services. Sister Brady, of Gardiner, who is staying in district for a few weeks, has worshipped with the church. The addresses of Bro. Burns are appreciated. Meetings on July 17 were well attended. F.M. offering amounted to £3/3/.

Kaniva.—Work is steadily maintained in all departments. Foreign mission offering amounts to £107/10/-. Bro. and Sister Benn have returned to reside at Kaniva. Bro. Gordon Goldsworthy has returned from Adelaide much improved. Sister Power and Bro. W. A. Brown were visitors last Lord's day. Plans are in hand for the celebration of jubilee.

Ararat.—On June 26 Bro. Maxwell, of Ballarat, gave very helpful addresses. At the home of Mrs. Laughlin, on July 6, a pleasant afternoon was spent by members of the ladies' aid, mission papers being read. On July 3 Bro. J. Methven, of Horsham, gave appreciated addresses. All members who have been ill have recovered, and some are meeting with the church again.

Minyip.—There were good attendances on July 17; 32 at Bible school. On July 10 Bro. Black delivered a fine message on "The Great Task." Three sat for S.S. examination. Six are planning to attend World Convention. C.E. are holding good meetings. Bro. Weeding, of Gardiner, and Sister Holden have had fellowship with the church, also Bro. and Sister Suttor (isolated members).

Gardenvale.—On July 10 Bro. T. R. Morris gave an address on "Stewardship." Bro. Griffith, of Bambera-rd., took the evening service. On July 17 Bro. F. T. Saunders addressed morning meeting, after which he made an appeal on behalf of the College. Bro. J. Gray spoke at evening service. Good attendance is maintained at Bible school. Bro. W. Tippett is recovering from accident.

South Melbourne.—On July 10 Bro. Roffey, from the College, exhorted the church most acceptably. Bro. J. E. Brooke had charge of gospel service. On July 17 meetings were well attended, a pleasing feature being the presence of several visiting brethren and sisters. Bro. Brooke prefaced his message at gospel service with an explanation of the forthcoming liquor poll issues, and urged all to active interest in the cause of temperance.

Maryborough.—Work is in good heart. There were splendid meetings in July. Offering for overseas missions was slightly larger than usual. A Children's Day service was held on evening of July 3. A teachers' training class conducted by Bro. Searle is much appreciated. The secretary, Bro. S. Taylor, and Bro. Gemmill are laid aside with sickness. There were 103 present at Bible school on July 17, highest number since paralysis epidemic.

Moreland.—A party of over forty from Moreland attended opening of Christian Guest Home, P.B.P. and K.S.P. combined social on July 16 was successful and well attended; representatives of many other clubs were present. On July 17 an appreciated address was given by Bro. E. Schurmann. Two young ladies, baptised the previous Sunday, were received into fel-

lowship. In the evening Miss Dowell pleased with a solo.

Horsham.—Bro. J. Butler's address at morning service on July 17 was appreciated. Bro. F. J. Sherriff preached at night in absence of Bro. J. Methven, who was at Ararat. On 9th inst. 50 guests assembled in the school hall at invitation of Bro. and Sister Marsjmann to celebrate 21st birthday of their daughter Jean. To celebrate first anniversary of school hall a tea was held on 18th inst., and afterwards a concert was given by Ararat and local entertainers.

Hartwell.—Bro. Candy addressed church at morning service on July 10. Bro. Buckingham conducted a fine gospel service, when there was a large congregation. On July 17 Bro. Story gave an interesting address on missionary work among the natives in the Amazon Valley. Bro. Buckingham occupied the platform for gospel meeting. Attendances continue to be good at all services. Sunday school, Bible classes and Endeavorers are doing good work under their respective leaders.

Middle Park.—On morning of July 10, Bro. Brown, of South Yarra, presided. At gospel service Bro. Funston delivered an interesting address on behalf of the no-licence campaign. On July 13 the mission band sisters held their monthly meeting at the home of Sister Tyrrell. At gospel service on July 17 an address by Mr. Sheppard on "The Touch of Jesus" was appreciated, and a duet by Bren. Robinson and R. Tromp was enjoyed. Bro. Clegg was welcomed back after 15 months' absence in England.

Melbourne (Swanston-st.).—Enjoyable meetings were held on July 17. Bro. Scambler spoke morning and evening. Morning service was broadcast over 3AR. Several visitors were present. The meeting in aid of Chinese Relief Fund on July 12 was largely attended, and the offerings amounted to £18. Ladies' Dorcas society held a special gathering to prepare linen and other articles for Christian Guest Home, and quite a number of substantial gifts were received, including several pounds in money.

Burnley.—There were good meetings during past month. Visiting speakers at morning services have included Bren. Main, White (Bentleigh) and Hagger (Gardiner). Bro. McIlhagger has conducted gospel services. Sister Mrs. Luce is still unable to be present owing to illness. Boys' Explorers' Club is having good meetings, and at a gathering of boys' clubs held at Y.M.C.A., Burnley boys obtained second place for their display. Senior Christian Endeavor is having very successful meetings and preparing for the convention.

West Preston.—On morning of July 17 a splendid address was given by Bro. C. Watson on "Faith—Dope or Dynamite?" One was received by letter from Lygon-st. At gospel service 114 were present. Much interest has been aroused by the series of evangelical addresses given by Bro. Wigney from the Acts, and a question box is to be provided. Bro. Ferguson has been welcomed back to worship after absence through illness. Y.W. league continues to grow under leadership of Bro. and Sister Grainger; 48 present last Friday evening.

North Essendon.—The marriage of Sister Doris Thompson (church organist) to Mr. L. Dugay was celebrated by Bro. Westwood. At gospel meetings on both July 3 and 10, a young man made the good confession. The church greatly regrets the impending departure of Bro. and Sister Westwood and family. After nearly two years of faithful labor, Bro. Westwood has accepted a call to full-time work with the church at Charters Towers (Q.). At church anniversary services on July 17, Bro. T. R. Morris (conference president) spoke on "Stewardship" at morning meeting. At a largely attended evening meeting the gospel was presented in song by a sextette visiting from Essendon. Following Bro. Westwood's gospel message he baptised the two young men who had recently confessed Christ.

Gardiner.—On morning of July 10 Bro. V. H. Griffin, from U.S.A., gave a delightful message, and at night Bro. Hagger delivered a stirring address on "His Royal Merits." Bro. Main exhorted on morning of July 17. Bro. Hagger's theme at night was "His Second Appearing." Bro. J. Sumpton, sen., restored from serious illness, was present. Mrs. Lush, an early member of the church, has passed away, and Bro. and Sister Hall, former members, have lost their only son. Deepest sympathy is extended to all who mourn. F.M. offering now amounts to £89/12/.

Camberwell.—On July 13 a church social was held to inaugurate a building fund debt reduction campaign. The aim set is £200, and already £30 has been raised. On July 10 Bro. V. Griffin, from U.S.A., conducted evening service. On July 17, after evening service, an hour of sacred music was enjoyed. The choir rendered a number of items, and the visit of the Doncaster quartette party was much appreciated. The Bible school, under leadership of Bro. S. Chipperfield, is planning many improvements for a more efficient service. On July 11 Bren. Jones, Lee and Elliott held a conference with the members of the school staff.

St. Kilda.—Boys' and girls' clubs hold interest of young people under capable leaders. A move for deepening the spiritual life of the church has been started, church officers at their recent meeting spending time in a season of earnest prayer. A young worshippers' league has been formed, and Bro. C. P. Hughes has a good story each week for the young people. Ladies' guild has presented church with a large doormat showing the word "Welcome." Bro. and Sister Hughes' excellent work is much appreciated. The church sympathises with Sister Mrs. McCusker, whose mother has been called home. Members are sorry to lose the services of Bro. S. Lowry, who is going to Camberwell.

Bendigo.—On July 10 Bro. E. H. Duns spoke at worship service on "The Warm Heart." Bro. H. Allangame's theme at night was "New Pictures from the Old Testament Picture Gallery." Meetings on July 17 were well attended for commencement of Bro. B. J. Combridge's ministry in Bendigo. In the morning Bro. A. E. Streader extended the right hand of Christian fellowship to Bro. and Sister Combridge. Bro. Combridge delivered impressive messages, in the morning on "Kindred with Christ"; evening, "The Glorious Gospel." Y.P.S.C.E. society was visited on July 11 by members of Castlemaine Y.P., the visitors taking charge of a helpful and profitable meeting.

Geelong.—Meetings have been up to average attendance. Bro. D. Stewart continues to labor faithfully. At morning service on July 10 the theme was "Eldership." After gospel message a young lady came out for baptism. An appreciated visit was paid to the church by students and faculty of the College of the Bible on July 10. Prof. Woodruff gave inspiring addresses afternoon and evening. Splendid meetings on July 17. Bro. D. Stewart exhorted the church, and many visitors were welcomed. "The Measure of Responsibility" was subject for gospel meeting. One man was accepted into membership of church at close of the service. Sisters Whalley and Bowden are in hospital.

NEW SOUTH WALES.

Petersham.—F.M. offering is now £6/14/-. On July 17 R. P. Arnott, M.A., preached at night on "The Story of Salvation by Water." The morning message was "Weak and Strong Faith."

Marrickville.—On July 17, 100 members and a number of visitors were present at morning service. The school is concentrating upon work of enlargement. There was a good attendance at night, Bro. Wakeley giving a fine message on "All Christians must be Non-conformists." The son of one of our esteemed sisters made the good confession.

Broken Hill.—Since the departure of Bro. E. G. Warren, local brethren have conducted services very acceptably. Wm. L. Ewers has been present for three Sundays, encouraging the church. Services last Sunday brought increased attendances. The H.M. organiser was also able to assist with several messages at the Broken Hill C.E. Convention. Some special meetings are to be held.

Chatswood.—There were good meetings on July 17. Three were received by faith and baptism. Bro. Whelan's morning theme was "The Christian Motive." F.M. offering has reached £145, plus £31 duplex offerings. At night Bro. Whelan preached impressively on "Listening-in Reveals the Listeners." George Marley was soloist. The Spiral and King's Clubs held a united social on July 16, when 75 were present.

Mosman.—"The message of John" was J. L. Stimson's topic for the church on July 10. Bro. Blackburn conducted evening service; subject, "God's Two Gifts." Bro. Derham being soloist. On July 17 H. G. Harward edified the church on "The Vine," and also preached at night. Midweek services on 6th and 13th were led by I. A. Paternoster and F. E. Alcorn (conference president) respectively. The church appreciates highly assistance rendered by various brethren during Bro. Burns' absence at Dorrigo.

Dumbleton.—The church is in a state of spiritual uplift as a result of a successful mission conducted by Bro. C. T. Bustin, of U.S.A. From June 26 to July 10 he preached powerful sermons every night to good attendances. There were over 15 conversions. Talks were given to converts and members on two Saturday afternoons and at a Thursday prayer meeting, 11 a.m. to 4 p.m. Sunday school is growing, also kindergarten. The J.C.E. and Y.P.S.C.E. societies are in a good condition. There was another conversion on July 17.

Rockdale.—Y.P.S.C.E. held a very successful anniversary on July 16, the chapel being filled. Bro. Hammer, of Bankstown, gave a good message and Endeavorers presented a tableau, "The Golden City," which was enjoyed by all. On July 17 Bro. Priestley gave good messages morning and evening to good attendances. Y.P.S.C.E. anniversary was continued, the young people providing several items. The church sympathises with Sister Kruger in the loss of her sister; Sister Messer in the loss of her mother, and Bro. S. Wilson in the loss of his father.

Enmore.—Bro. Greenhalgh addressed church on July 10. Gospel meeting was in form of ladies' night, the choir, conductor and soloists being women. The Mayor of Newtown (Mrs. Fowler), who is the only woman mayor in N.S. Wales, read the lesson. Gospel meeting on July 17 was Orangeman's night, Grand Lodge and district lodges being represented. A men's quartette (Salvation Army) rendered three items. Bro. Stevens gave an interesting address on the power of the R.C. Church and the need of unity among Protestants. Attendance was very good. The Bible school held an enjoyable social on July 16, proceeds being for the school picnic fund.

SISTERS' AUXILIARY, S.A.

THE monthly meeting was held at Grote-st. on July 7. Mrs. J. E. Shipway (president) occupied the chair. Devotions were led by Mrs. Riches. 79 sisters were present, 47 of whom were delegates. Collection amounted to £13/11/4.

Business included recommendations from executive for forthcoming conference. Regret was expressed at the illness of Mrs. T. B. Fischer, a former president. A letter was sent from the meeting expressing sympathy.

Treasurer reported receipts for June 2: For home missions, £2/13/4; for overseas missions, £6/9/7; and the special collection of £2/2/10; catering fund, for hire of cutlery, 7/6.

Home mission meetings were held at Gawler

and Dulwich. The sum of £4/1/6 was received from various churches during month.

Overseas Missions.—Committee visited Blackwood, Unley, Dulwich and Semaphore, and were represented at a meeting held recently at Gawler. £8/17/8 was received from various churches.

Hospital committee reported 158 visits to sick folk. Comforts, dainties, etc., were distributed, also 89 magazines. Sisters were reminded of the hospital table at auxiliary meetings.

Dorcas committee superintendent reported work being done by York and Unley sisters.

Morialta Protestant Children's Homes.—Mrs. Stokes thanked the sisters for their help at recent fete, when proceeds from our stall amounted to £31/1/8.

Temperance Committee.—Mrs. Tippett spoke on behalf of forthcoming fete in connection with the S.A. Temperance Alliance, when our churches are responsible for the cake stall.

Obituary.—Since previous meeting Mrs. L. A. Behenna (Norwood) and Mrs. Mortimer (Glenselg) have received the home-call.

Mrs. Cornelius is to lead devotions at next meeting, to be held on Aug. 4.—H. R. Allan, assistant secretary.

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HATTY.—In loving memory of James Hatty, who was called to rest on July 22, 1937.

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—Inserted by his loving wife and family.

HATTY.—In loving memory of Mr. James Hatty, who passed away on July 22, 1937. Ever remembered.

—Inserted by members of Newmarket Church of Christ.

McCONNELL.—In loving memory of our dear father, who was called home on November 20, 1923; also our dear mother, called home on July 16, 1931, at Warrnambool. "Not just today, but every day lovingly remembered."
—Inserted by their loving family.

McINTOSH.—In loving memory of my dearly loved son, Alex., who passed to higher service on July 23, 1932. Safe in God's keeping.

Some time, some day, we'll understand.
—Inserted by his loving mother.

McINTOSH.—A token of love and remembrance to our dear cousin, Alex., who passed away on July 23, 1932.

He had a nature you could not help loving.

A heart that was better than gold,

And to those who knew and loved him

His memory will never grow cold.

—Inserted by H. and L. Annetts, Albert Park.

WATERMAN.—In loving remembrance of our dear son Will, late missionary Churches of Christ, called home 17/7/1933.

Sweet blossoms grow in memory's garden.

Their fragrance rich and rare;

But the treasured memory of our son

Is the sweetest flower there.

Safe in God's care.

COMING EVENTS.

JULY 27.—Newmarket Church of Christ Bible School Anniversary Concert will be held in the church on Wednesday, July 27, 8 p.m. Adults 1/-, children 6d.

BRIGHTON'S 79TH YEAR.

Old members and friends please note that

JULY 31 is

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Homecoming Tea at 5.

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South Australian News-letter.

H. R. Taylor, B.A.

Mrs. D. A. Ewers.

As we write a message comes to hand of the passing of our beloved Sister D. A. Ewers, who has been in poor health for several years. She was a noble-hearted Christian woman, a true mother, and a devoted and worthy partner of David Ewers, whose memory is still cherished by all who knew him and recognise his exceptional gifts of leadership in the cause of the primitive gospel, to which he gave unstinted service.

"Lamb for God."

At Keynton, in the north of the State, a novel method of raising money for overseas missions has been successfully used by the minister of the Congregational Church. During the lambing season families were asked to give a lamb. Arrangements were made at a recent sheep sale for the well-grown lambs to be sold by auction. A lady missionary gave a short talk on mission work, after which the auctioneer disposed of a small flock of lambs at 17/6 each. The sum of about £30 will swell the funds of the London Missionary Society.

Betting Shops at Millicent.

Considerable interest has been aroused in a poll taken by the ratepayers of Millicent, a south-eastern town, to find out whether betting shops are desired in the district. Several such shops carry on a thriving business in the town, and apparently ordinary trading is being affected by the steady flow of cash into the tills of the bookmakers. The result of the poll was a seven to one vote against the betting shops. This does not mean that they will be closed in Millicent, for the Betting Control Board has absolute power to license shops where they please. The members of the Legislature representing the district have promised to carry the matter further. We are awaiting the report of the Betting Commission which has been sitting for several months and taken evidence in other States. Their report will be furnished in September.

The English Bible.

The 400th anniversary of the setting up of the Bible in English places of worship was appropriately celebrated in Adelaide and throughout the State on June 19. One address at least on the value of the Bible was given in most of the churches, and a crowded afternoon meeting was held in the Town Hall, at which His Excellency the Governor, Sir Winston Dugan, read the lesson. Mr. A. L. Read, our State President, also took part. A pageant, entitled "The Book of Books," which gives the story of the English Bible down to the present day, has been used by several churches. The Unley church effectively presented the pageant at the week-night gathering of the Sunday school anniversary.

Religious Liberty.

A small community of German people at Klemzig, near Adelaide, has recently carried out a well-arranged function to commemorate the departure from Klemzig, in Prussia, of a whole congregation of Lutherans, with their pastor, Adolphus Kael, who sought in a new land to exercise the right of religious worship in their own way. The King of Prussia of that period tried to impose a new liturgy on them and their fellow Lutherans. The German settlement at Klemzig was the first of several established in South Australia, which have done much to develop our primary resources.

Methodist General Conference.

Last month representatives from all parts of the Commonwealth met in Adelaide for the twelfth General Conference of the Methodist

Church in Australia. Little notice was taken of the conference by the daily press. The question of constant drift away from the churches was thoroughly discussed, and a special committee was appointed to investigate the whole matter. Motions were passed expressing opposition to any proposals for compulsory military training in Australia and declaring the conviction of the futility of armaments as a means of peace. Social reform matters were exhaustively dealt with in a long report which stressed the necessity of common action in facing aggressive evil forces. Youth work received considerable attention especially in view of the decline in the number of Sunday school scholars.

Prayer Corner.

Conducted by G. J. Andrews.

"EVERY THING BY PRAYER!"

"Prayer is the pulse of the renewed soul; and the constancy of its beat is the best test and measure of the spiritual life."—Octavius Winslow.

⊙

PRECIOUS PRAYER LINKS.

I SHALL never forget to thank God for the chain that began to be forged in the little log cabin where I was born, and went on, link by link, during my childhood and youth. Oh, the precious links in that chain! The first one of those links was the assurance of the love of my parents. That I never doubted for a moment. I was a tempestuous youth and full of faults that required discipline, but the love that administered it was a golden link in that chain. The next link was the family prayers. Every evening my father took down the Bible that had been six months on the plains in an ox wagon when they pioneered their way to the North-west. That was a holy book to me in a different way than any other Bible was holy, and every day the good man read from those pages and knelt and prayed by that fire-side. It was not an occasional thing on Sunday or holidays; but day after day, through all the years of childhood. That little prayer service sanctified the home life, cleansed its atmosphere of petulance and selfishness, and brought our hearts close together, and made God seem near and real. Then there was another link—and what a strong link it was—my mother's secret prayer. Every day she went away to a quiet place and sang and prayed and cried her soul out to God. I never knew her to come back but with songs and a radiant glow on her countenance. It seems to me that if every other link broke in my faith in the power of God to speak to human hearts with comfort and blessing, that link would hold, and so long as I had the memory of the light I have seen on mother's face, coming back from her secret prayer, that chain of faith would abide. Then there was the Christian attitude towards the neighbors. Not only in the daily prayer for them, but in the spirit of brotherly kindness and unselfishness which my mother and father were always ready to show towards them. The generous willingness to share whatever they had with the poorest in the neighborhood was another link that held my boyish heart. Then I went to school in a Christian college where the president and the professors loved God, sought to serve him, and believed that the Bible was an essential element in a true education, and did not fail to constantly impress the relation of God to the universe we studied. That was another link in the chain that restrained me. And at last, when I went forth into life, wherever I went, that chain held fast

and so all my life I have had reason to thank God for the chain that began to be forged in the love with which my father and mother bent over my cradle and gained its links in prayers and faithful discipline and education.—Louis A. Banks.

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THE CALL FOR PERSONAL EVANGELISM.

IN discussing Frederic C. Sparr's little book, "The Evangelism for Our Time," a writer in "The Expository Times" says, "If the church has lost the ear of the man in the street, she must set to work to regain it. She must not doubt that the tide will turn. Following an age of materialism, disillusioned, sick and desperate men rise from the dust and call upon God. So it has ever been in the past, and so doubtless will it be again." "The church," continues this comment, "has a gospel worth believing and worth preaching. It is based upon historic facts, for God in Christ has entered into history. We must keep our feet firmly upon that ground. It used to be the fashion among those who had drunk at the wells of Hegelianism to say that eternal truth could not be made dependent upon contingent happenings on the field of history. When Christian faith is thus divorced from the facts of the gospel story it straightway becomes thin, and evanescent, and futile. The Christian preacher has a story to tell, and based upon that story he has a message of good news to give to the world—good news about God in his relation to man, and good news about the whole of human life. What man needs to know about God is this: does he care for us in any personal sense? Is he with us in our struggle? Is he a helpless beholder of man's evil, or is he working against it;—his good free will against man's evil free will? Can he redeem us from our hereditary handicap and make us completely human? And when life here below is ended, has he a home elsewhere to which we may go? It is the gospel alone which answers these questions."

If the new age calls for new methods in evangelism, there is one way of advance which opens the widest door, and that is personal evangelism. "It is not too much to say that the church, through its members, is in actual touch with the entire population." It is on this "Andrew findeth his brother Simon" method that Mr. Sparr lays special stress.

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THE GOOD SAMARITANS.

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THE news that many foreign missionaries in
Nanking have taken up war relief work in
the capital may prove to be the best and most
welcome message to all heathen Nankingites.
Such an example set by these foreign Christians
coming to China in response to a call from
above is in itself a true message from God
that will be most readily heard and hearkened
to. Never was the message from God more
needed and there never has been a chance for
the gospel to preach more eloquently than
at the present time of China's crisis. The word
of the Holy Scripture may sound "devilish" to
the heathen and ignorant Chinese at peaceful
times, but when it comes from those who have
stayed in their midst at this dangerous time,
sharing their sufferings and nursing their
wounds, it sounds like the sweetest music.—
Editorial in "The China Press," newspaper pub-
lished in English, but Chinese owned and
edited, sent by Edwin Marx.

THOUGHT FOR THE WEEK.

©

"EVERY time you are at the front
door of a public house, you
want to say to yourself, 'That is the
entrance to Long Bay Jail.'"

—Judge Carletons, N.S.W.

THE HELPFUL LIFE.

THE helpful life is the holy life. Holiness is
I help; sin is hindrance. At whatever point
we touch life to help it, in whatever way we
help the world and do not hinder it, whether
by our prayers and songs and sermons, and
industry in the church, or by the creation of a
locomotive, or the painting of a picture, or the
writing of a book, or the digging of a drain—in
whatever thing we do, if we really help and
do not hinder, then that is a holy life.—Dr.
Robert Collyer.

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the brotherhood
calendar—

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for
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tent, and let them stretch
forth the curtains of thine
habitations; spare not:
lengthen thy cords, and
strengthen thy stakes."

—Isaiah 54: 2.

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