

# The AUSTRALIAN CHRISTIAN

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P476 Mayfield News

## "Sound" But Not "Stodgy."

THE antithesis is not ours. It is one we should never have dreamed of making. We should as soon speak of a person's being "poor but honest" as to declare that a speaker is "sound but not stodgy." It would be at least as appropriate to say "rich but honest" or "unsound but not stodgy." We have chosen our heading from an appreciation in the London "Christian World" of Mr. John A. Patten, the versatile Literary Superintendent of the British and Foreign Bible Society. The article contained the following sentences:

It is Mr. Patten's peculiar distinction as a preacher and speaker that he combines a natural eloquence—fiery and colored at the right moment—with a rare soundness and rightness of judgment. To be "sound" without being "stodgy" is indeed a rare gift; the soil out of which this quality grows is that of an unshakable religious certainty and fidelity—and there you have John A. Patten.

But, while "sound without being stodgy" may not be an impeccable phrase, it is undoubtedly an alluring one. One need not confess to a great age if he acknowledges having consorted with many speakers—and writers—some of whom were sound and others unsound, some stodgy and others light and interesting. But were all the stodgy ones sound? Alas, very far from it. We have been as much bored by unsound stodginess as by the other variety.

### Definitions.

Perhaps it would be as well to define the terms. Unmarried readers, frequenters of cheap boarding-houses or restaurants, will not need the reminder that food is stodgy when it is heavy, stiff or indigestible. Others, however, may profit by that statement, and also by the dictionary description of mental pabulum as stodgy if it be dull, heavy or matter-of-fact.

"Soundness," we fear, when used of addresses, is generally taken as meaning orthodoxy. If this view is accepted, then we may still say that the number of heterodox sermons which are heavy or indigest-

ible is legion. Many of them are as unsuited to the instruction of the ordinary humble Christian, to say nothing of babes in Christ, as the heaviest of plum puddings would be to the stomachs of tiny babies. We rather fancy that some of the heterodox addresses owe their existence to a desire to avoid the stiffness of convention or the unattractiveness of an unvaried diet. Roast beef and apple pie may be very nice as occasional dishes, but even these would incline to stodginess if put on more than 364 times per annum. Some preachers seek to relieve the monotony of sermonic diets by giving catch titles, daring themes, tilts at orthodoxy and generally by trying to "shock the lovers of "sound doctrine." Sometimes, too, they succeed in shocking us; but frequently the result is as stodgy and unattractive as greasy stew, or soggy as suet pudding at its worst.

### The Health-giving Word.

"To be listened to is the first thing; therefore be interesting." The familiar rule is quite a good one. For its fulfil-

ment we require good and suitable matter presented in an arresting or attractive manner. A sermon too much above the heads of people must fail; one so ordinary in its thought that it contains no information or surprises is as likely to miss the mark; whether the preacher is orthodox or not makes no difference in this regard. Vital themes dealt with in a clear, simple and vivid manner by someone himself interested in his message—one not preaching because he has contracted to give so many sermons per week but because he is constrained by the Word—will always interest and help. This is the combination we need. The Gospel of Christ presented as our Lord would have us give it is never stodgy.

We are not quite sure as to the sense in which the word "sound" was used by the "Christian World" writer. There is a difference between the meaning which is commonly attached to the word and the thought which the apostle had in mind when he used it. Frequently the expressions "sound doctrine," "sound in faith," "sound speech" occur in the New Testament. It is not mere orthodoxy which is enjoined, though it was the case that the apostles deprecated any departure from the revelation of God and urged people to contend for the faith once for all delivered to the saints. It was "sound" teaching in the sense of healthy, wholesome and health-giving teaching which was praised and inculcated. But, of course, to be "sound" in the sense of healthful the message must also be "sound" in the sense that it conforms to the teaching of the Word and contains the real Gospel of our Lord. As Dr. Alexander Maclaren said: "If you strike out from the 'pattern of health-giving words' the truth of the incarnation, the sacrifice on the cross, the resurrection, the ascension and the gift of the Spirit, the 'health-giving words' that you have left are not enough to give life to a fly." By all means, then, let us avoid stodginess, but let us make very sure that our words are "sound."

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THURSDAY, JULY 28, 1938.

## King & Queen in France.

THE visit of King George and Queen Elizabeth to France was marked by a welcome so cordial and an outburst of enthusiasm so great as to give hope for a strengthening of the ties of friendship between Britain and France and the maintenance of peace for years to come. Their Majesties must have been touched both by the spontaneity of the welcome in France and by the patriotic enthusiasm with which the crowds in London received them on their return to Buckingham Palace.

Australian interest naturally has centred in the unveiling by King George of the A.I.F. Memorial, erected at Villers-Bretonneaux in honor of the Australian soldiers who sacrificed their lives in France and Flanders during the Great War of 1914-1918. In his address King George said: "Here lie men who came from every corner of the earth to fight for ideals common to those of the whole Empire. They rest in peace, while over them all Australia's tower keeps watch. It is fitting that it should do so, and as your King I feel a great pride in unveiling it—a pride and the deepest sense of reverence and gratitude toward those whose last resting-place it guards."

Sir Earle Page, representing the Commonwealth, in thanking His Majesty for his inspiring and impressive words, said that they would be held in everlasting gratitude by the Australian people. "While this monument stands, those words will be remembered, and they will be incorporated for ever in our history." He also thanked the President of France for his presence and for the gift of the site, which, he said, are eloquent testimony that our nations still stand shoulder to shoulder for the maintenance of the ideals for which so many of our people laid down their lives.

## A Plea for China.

CHINA in its hour of trial has the sympathy of many nations. A peaceful country has been attacked, its cities have been bombed and thousands of its civilian population wantonly slain. There has been a terrible loss of life and property. The condition of the people in the war-devastated areas baffles imagination. Hosts of refugees are in deepest distress. Little children are bereft of home, shelter, clothing and proper food. Humanitarian feelings as well as the higher Christian motives should lead to a generous response to the appeals being made to Australian people to help the distressed in China. Doubtless many of our members and churches have already assisted. If so, perhaps they can do more. If not,

they may be glad to accept the opportunity again presented. In this issue appears a statement of the need and an appeal issued by the Victorian Chinese Christian Relief Committee. We have pleasure in commending this most worthy cause. Our own Chinese brethren are largely assisting in this relief work and in the making of the appeal for added help.

## Cocktail Parties.

THE liquor trade needs drinking recruits in order to extend business and increase profits. Many people in Britain were disgusted a few years ago by the expressed desire of the liquor folk to influence the young people and create in them a desire for alcoholic beverages. But, of course, whether or not announcement is made, that is what the interests of the trade demand. Here in Australia there has been in recent years a considerable increase in drinking amongst young people. The cocktail party habit has developed rapidly. Young women as well as men have become drinkers to their own great danger and also that of the community. Mrs. Eleanor Glencross, president of the Housewives' Association, has been appealing to Sydney hostesses to substitute "passion fruit parties" for cocktail ones. She is reported as saying that young women drank evil mixtures of strong liquors because it was smart. They did not realise that it was affecting their blood plasmas, and the degrading effects of drink were thus handed down to the next generation. If not for their own well-being, these women should at least consider the future of the race. Debutantes fell easily into the drinking habit, afraid of the mocking laughter of their older acquaintances. Cocktail parties were undermining the constitution of the young, and it was up to the leaders of society to save the day by making fruit juice the fashionable drink.

## Misunderstood Texts.

"WE Have an Altar" (Heb. 13: 10). These familiar words are frequently distorted. Roman Catholics and ritualists in other communions frequently apply them to the Lord's Supper. That some well-known persons have sought to justify the calling of a wooden table—a "communion table"—an "altar" by a reference to Heb. 13: 10 does not make the practice any better. This remains what the Protestant Dictionary calls it, "a total misconception of the meaning." "Altars" in church buildings are connected with ideas of the priesthood and with sacerdotal pretensions foreign to the New Testament. Some readers may recall the quotation from

Bishop Westcott, of Durham, given at the footnote of Weymouth's version: "The only earthly 'altar' is the cross on which Christ offered himself: Christ is the offering; he is himself the feast of the believer." Dr. F. W. Farrar, though he did not regard it as improper to speak of the Lord's table as an altar, yet wrote of Hebrews 13: 10 as follows: "If in the mind of the writer any significance was attached to the 'altar' it could only be explained as *the cross*, as it is understood by St. Thomas Aquinas and the Roman Catholic Este, no less than by De Wette and Bleek. It was on the altar of burnt-offering that the Jewish victims were slain; it was on the cross that our great High Priest perfected once and for ever the offering of himself. The cross, then, is the altar, not the *material table* of the Lord. What the writer had in mind was the feeding on Christ in the heart by faith."

Dr. T. C. Edwards in "The Expositors' Bible" points out that whereas Christ in John 6 and Paul in 1 Corinthians 10: 16 both refer to the Passover, the Hebrews passage relates to the sin-offering. Hebrews 13: 10 makes no allusion to the Lord's Supper, still less to the literal table on which the emblems may be placed.

## Put the Church First.

HE was a member of the church, but we never heard him mention it. The Rotary club was the one theme of his conversation. He had just been to the national convention, and he was thrilled beyond words. Now we feel that Rotary clubs are abundantly worth while. Through them many leaders in the business life of our country have fine fellowship. These clubs make for higher ethical standards in business, and in them helpful community movements often have their beginning. We believe in Rotary clubs, Kiwanis clubs and Lions clubs, but we wonder why so many Christian men put them ahead of their churches? The time and strength of many church members is taken up by purely secular movements that are often admirable in their way. But is it not a shame that Christian people do not put their churches first? If we could only gather up for the churches the real ability of our church members, what a mighty power the church would be!"

The above is from the "Watchman-Examiner," U.S.A. We presume that an application could be made to Australia, and that some lodge names might appear with the Kiwanis and the Lions.

"The Hand that he reaches out to me  
Has a scar in the palm;  
'Tis a heart that was broken on Calvary  
Teaches mine to be calm."

# A Day of Good Tidings.

A. M. Ludbrook.

**B**ESIEGED Samaria was in the throes of a dreadful famine. Even the coarsest food was costly. Yea, such was the degree of the people's need that a mother even slew her little one therewith to appease her hunger. But Samaria's extremity was God's opportunity. Outside the city gate were four lepers, and they said one to another: "Why sit we here until we die? If we go into the city the famine is in the city and we shall die there, and if we sit still here we die also. Let us cast ourselves upon the mercy of the Syrians; if they save us alive, we shall live; and if they kill us, we shall but die." So they made for the enemy camp; and lo, not a soul was there! The Lord had made the Syrians to hear a noise as of an advancing host, and they had fled for their lives, leaving everything. Forthwith the four lepers went in and out of the deserted tents, and ate and drank. They also carried away silver and gold, and hid it.

Having thus satisfied their hunger and pandered to their avarice, they began to reflect on their doings. Were they not acting thoughtlessly and selfishly, while their fellow-citizens were perishing with hunger? Deliverance had come to Samaria, but Samaria knew it not. So they said among themselves: "We do not well; this day is a day of good tidings, and we hold our peace. If we tarry till the morning light, some mischief will come upon us. Now therefore let us go and tell the good news." This they did, and we know the sequel—the people were fed, and the city was saved (2 Kings 7). Now these things, as Paul says, were "written for our learning."

Spiritually, one half the world—yes, and much more than half—is in a similar condition to that in which the people of Samaria were, dying for lack of food. God has interposed on behalf of mankind as he did on behalf of that city. He has made abundant provision for the world's great need—"enough for each, enough for all." But most of the world doesn't know it. Between one and two hundred millions in Africa, over 300 millions in India, and some 400 millions in China, besides myriads in other lands, are perishing for lack of the Bread of Life, for lack of the Water of Salvation.

Yes, and we know it, and we know of the abundant provision that has been made. We, thank God! have availed ourselves of it. "This day is (to us) a day of good tidings." What is the Gospel but good tidings of great joy, which, as such, are intended to be published to all whom

it may concern. 'Tis for us then to pass them on.

Common honesty demands it. The Gospel is for all. Christians are the trustees of salvation, not the proprietors. They hold it in trust for the lost millions of earth. Paul realised that he was "debtor" to all who had not heard the glad message. We, too, owe it to them, as to God and to ourselves, to tell the good news of salvation where it has not yet been made known.

Common humanity demands it. We feel that we ought to, and must, publish far and wide the joyful news. Shall we withhold the light from them that are sitting in darkness and the shadow of death? Shall we withhold the Bread of Life from those wholeheartedly that they had no fear of the laws of the world. Moreover, they made themselves evangelists to get others reborn.

Moreover, that was happiness. It is completely unfair to say that Christians are otherworldly, that they live only for the heaven that is to come. The truth is that your genuine Christian is more completely for happiness in this world than any one else can be. He begins right now to live by heavenly laws and is happy in doing so; and he makes no such excuses as those who postpone such living as impossible because social conditions prevent.

"Your citizenship is in heaven," and you will act as a reborn man now, even at the cost of a cross. That sort of attitude is dynamite to unjust social conditions, for you can not destroy a man that has no more fear of worldly destruction than he has of anything else that is of the world.—"Christian Standard."

## Hilarious Haste

of Salome, at King Herod's reckless birthday party (Mark 6: 25). "She came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by [R.V., "forthwith"] in a charger, the head of John the Baptist!" Oh, not really! A clever caricature head—Herodias was so good at these things. She sure had sensational ideas for a party. But Salome's huge jest took on a grim aspect, for vain and intoxicated Herod immediately sent an executioner and commanded the prophet's head to be brought. So still, fair youth gets swiftly swept into the frivolities of sin and the defiance of God, becoming a most charming bait for the Devil's cruel and subtle traps. The consequence! Yes, it is truly symbolised by the dripping blood of a man of God. By a severed head, a broken heart, and in truth by a crucified Saviour!

Again there is the

## Unseemly Hurry

of the younger son who said to his father, "Father, give me the portion of goods

it, "punishment" will surely overtake us. This in two ways. Firstly, withholding from others, not only do we not enrich ourselves, we lose, we become impoverished in soul. The words of the wise man are eternally true: "There is that scattereth, and yet increaseth; there is that withholdeth more than is meet, and it tendeth to poverty." If we give, especially of spiritual things, it will enlarge our heart, enrich our soul, ennoble our character.

Again, disobedience to the Lord's command will bring judgment upon us. Hence Paul exclaims: "Woe is me if I preach not the gospel of Christ." Surely the right thing is to tell the good tidings to all we can reach, and to send it to all others. Who would not help hasten Christ's coming into his own? God help us to be faithful to duty in word and in life, in spending and being spent for Christ and for the souls of men!

"The restless millions wait

The light whose dawning maketh all things new.

Christ also waits; but men are slow and late. Have we done what we could? have I? have you?"

## o "Step On It."

Andrews.

that falleth to me" (Luke 15: 13). The father divided the living, and "not many days after the younger son gathered all together and took his journey into a far country, and there wasted his substance with riotous living." Life offers innumerable grand adventures for eager and enterprising sons. But how unseemly for sons of the righteous God to be impatient of conscience, to dispense with goodly counsel, and to never consult the heavenly Father about the cherished plans.

Or there is the

## Heartless Speed

of the unprincipled debtor, so quick to assess, so swift to discount his obligations to his master. "How much owest thou unto my lord? and he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty" (Luke 16: 6). So we trample honor, gratitude and love under our ever more ruthless feet, as we speed on our way after dubious chances. A parent's gifts, a friend's benefactions, a Saviour's sacrifice and love—we pass them by or give them but occasional glances in our hurry.

Youth is the time for jollity, adventure, ambition! But let Christ have charge of the accelerator, or the devil will have you to "step on it," when, all unawares, you are headed for the ditch.

# The Voice of the People

On the Issue of October 8.

G. Mathieson.

Why talk about "No-licence" when you really mean prohibition? Compulsory teetotalism is doomed to failure. It's against Christian teaching to force a man to be good. In any case, what right has anyone to say what I shall drink any more than what I shall eat?

Thank you for your candor! We like it. But you are allowing the liquor party to draw a herring—which has been a long time dead—across your track. Is there any difference between the powers of our local Councils, our State Government and our Federal Parliament? Yes! Well, the differences between Local Option, No-licence and Prohibition are just as wide. Let me try to make the distinction clear between the two issues that are before us, thus:

## No-Licence.

Prohibits the sale of liquor.

## Prohibition.

Prohibits the sale of liquor.  
Prohibits the manufacture of liquor.  
Prohibits transportation of liquor.  
Prohibits exportation of liquor.  
Prohibits importation of liquor.

There is only one point out of five where the two are identical. The writer has lived for years under no-licence in New Zealand, where the system has worked in ten electorates for periods of from 29 to 45 years. With what result? As far as consumption is concerned, no-licence areas, 11 galls. per head p.a.; licence areas, 12½ galls. per head p.a. Look at the crime records! No-licence areas, 14 per 1000 population; licence areas, 43 per 1000. You see, people did drink under no-licence, but with what a difference! Jack London, the famous journalist, whose life was ruined by drink, afterwards said that the "accessibility of liquor" was one of its chief perils. With no open liquor bars, no "cummin-hava-drink" invitations, no "shouting," a strong deterrent is set up. Many a man would drink liquor in a bar who would never think of drinking it before his children. "No-licence" does not attempt to make compulsory teetotalism, but seeks to wisely restrict its use for a man's own good. You are confusing issues when you suggest that no-licence is to "force a man to be good." Closing liquor bars may not make a man good, but it will help to make him sober. Are we wise in putting a poison out of a child's way? Alcohol is a poison, and a habit-forming narcotic drug. Do we agree to the present principle of restriction on the sale of cocaine and opium? Those restrictions are there for the preservation of life and health. I am sorry that you feel that any restriction on your drinking habits is an unjustified interference. I hope that this does not mean that your drinking habits are without justification. Yet I suppose the burglar thinks the law against stealing an unjustified interference, too. And I have known a man's drinking habits to steal away the affection of wife and family, his influence, his home, his job and everything he held dear. "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak."

I have been impressed with two recent advertisements of the Carlton Breweries in regard to "vast quantities of clean, straight-grained Australian timbers used for vats and barrels," and the other stressing the importance of the hop-growing industry and saying that "the hop growers have great faith in the future of their interesting industry." I find it

hard to satisfactorily answer the argument brought forward.

We have seen them, too! They are clever and shamefully misleading. In regard to the first, purporting to be a plea to save the men "born and bred to the age-old trade of cooperage" from unemployment, it is instructive to note, first, that certainly not more than 244 men are affected, and secondly, that coopers make barrels for many more purposes than to hold beer. They manufacture barrels for butchers, barrels for trestle and syrups, thousands of ice-cream containers, fern barrels and flower receptacles, while others are made to contain white lead, oil and tar. Don't get worried, my friend; this trade will not suffer to anything like the extent that the advertisement implies. Surely we can use some of this

able increase in drinking amongst young people. The cocktail party habit has developed rapidly. Young women as well as men have become drinkers to their own great danger and also that of the community. Mrs. Eleanor Glencross, president of the Housewives' Association, has been appealing to Sydney hostesses to substitute "passion fruit parties" for cocktail ones. She is reported as saying that young women drank evil mixtures of strong liquors because it was smart. They did not realise that it was affecting their blood plasma, and the degrading effects of drink were thus handed down to the next generation. If not for their own well-being, these women should at least consider the future of the race. Debutantes

"clean, straight-grained timber" to replace some of the "hovels" in which our workers live, with decent homes. £8,000,000 would build 8000 homes at £1000 each. Methinks the Trade is more interested in dividends than in coopers.

As to this sad story of the hop-growers, listen! The so-called "important industry of hop-growing" is the least but one—that one, garlic, in the long list of 30 crops listed in the Year Book. The total yield of all these crops is just on 4,000,000 tons. The major crops alone yielded 2,718,807 tons. But note that the yield of the hop vines planted on the 123 acres of land in Victoria was 104 tons. As compared with other cropping it is a mere bagatelle, isn't it? "Much ado about nothing." These adverts. are to be swallowed, not studied.

I never drink alcohol in any shape or form—not even when it is done up as "medicated wine"—but everybody knows that revenue lost from one source must be found somewhere else. I can't stand any more taxation. Thus I find myself compelled to vote "No."

Let us examine the facts behind this statement. The revenue of Victoria from all sources is £26,583,510, while the revenue from liquor licences is £203,802—less than 1 per cent. of the whole. The revenue from most sources is revenue, without any strings to it; but an astounding thing is discovered when you look into the facts surrounding this piece of revenue (?). Total arrests and summonses for 1935-36 were 65,973. Of these, 13.97 per cent. or 9217

were arrests or summonses for drunkenness. Our expenditure on the following was—Police, £714,907; judicial and legal, £228,464; penal establishments and gaols, £114,115; charitable establishments, £1,114,675; total, £2,171,349. If our crime bill cost £2,171,349, and 13.97 per cent. is the result of drunkenness, then drunkenness cost Victoria last year £303,837. Add to that the cost of the Licence Reduction Board, £24,231, and we find that to get £203,802 we had to pay out £327,568. Dear revenue! Friend, your taxation might even be reduced.

Are you on the roll? Last day to enrol, August 6.

## He Won the Lottery.

G. H. Newell.

THIS happened to a man I knew not so long ago. He won a prize in the lottery. "Lucky beggar," said some. "I wish I were he," said others. "Some folks have all the luck. Never mind, I'll have another go. You never know," said the hopeful hopeless as they took another ticket.

How many people have told me what they would do if they won the lottery.

This is the real life story of a man who did win. He was a good fellow. Everybody liked him. He was a splendid workmate. But one day he won the lottery. Did he throw up his job? Oh, no. He just kept on. About two years went by. The coroner has just given his verdict, "Accidental death." Very few of us believed that, but the coroner had to give such a verdict when no one saw him die. They found him dead. Accidental? Perhaps the coroner should have said, "I find this man's death due to the lottery. He won a prize."

I found out the truth of the story one day. Plenty of money meant plenty of drink. Plenty of money, and love flew out of the window. The home was broken up because of plenty of money and the curse lottery money brings with it. So came the end, and a kindly coroner said, "Accidental." I wonder just what the recording angel wrote in his book.

Oh, you who worship this goddess of chance and offer your silver and gold in the hope she will smile upon you, take heed. "He won a lottery prize." He is but one of those who have found that they are not the lucky ones who win. The folk who do not win are the fortunate ones.

A man said to me, "Poor beggar!" Yes, I thought, that is true; but what about the folk he left behind? A lottery helps our hospitals. It does. It gives more patients to the hospitals. It fills our asylums. It fills our graveyards. Day by day men and women, young and old, hope that they may win a lottery. What they will do then, they say, but they forget what it will do to them.

## Fellowship With God.

WE are prone to think that nobody knows nor cares about us; that what we are doing in the retreat of our own souls and the obscurity of our lot is an affair too insignificant for the interest of the eternal God. The teaching of Scripture is that we are being watched; that a personal Spirit broods over every man and woman; that we are being caught up into a creative activity which is best expressed in terms of fellowship with all faithful souls and with God. There is no more vitalising conviction than this—that the God who witnesses all things is at work in life and the world, and we may live and labor in conscious fellowship with him.—Charles Kellett.

# Christians Are Nonconformists

THE church of Jesus Christ must be different from the world. It must be transformed rather than conformed. It is essentially different from anything in the world. Our difficulty is that we are constantly tempted to measure it by worldly standards, by material possessions and by political influence.

The members of the church, the individual Christians, are to be different from the world. Their success, too, is to be measured by no worldly standards. They, too, are not of the world. They are different from it, not only in degree, but in essence. Their aims, their means, their power, their faith, their hope, even their love—all these are quite different from those of the people of the world.

The difficulty with most of us is that we conceive of Christianity as only a little better way of winning worldly success or a little more effective way of developing morality that will be approved by the better elements of the world. We are content if the world respect the church and its leadership. We fear the criticism of the community more than we covet the approval of heaven.

Make no mistake. There is no gain in being different just to be different. We are not justified in making the degree of difference the test of our superiority to the world. The objective is not to be different. The objective is to be right, even at the risk of being different.

Any other attitude is far beneath the purpose of Jesus Christ. He said to his followers, "If any man would come after me, let him take up his cross and follow me." This involves some definite, voluntary decision with reference to life. It can not, therefore, be made to apply only to patience in bearing some suffering that comes down upon one incidentally. It is evidently a suffering that comes as the result of a choice controlling all of life.

A little later we find Jesus saying to his followers, almost under the shadow of his cross, "The world hateth you because ye are not of the world even as I am not of the world." Is not this an indication of what the cross means? Does it not signify that the Christian dares to buck the world, to be a non-conformist even at the price of ostracism and more severe forms of persecution? Is not this the taking of the cross?

We have some Christian leaders who, in their commendable zeal to change social conditions, would urge upon us that this social change must come first because you can not get men to accept your spiritual ideals until you have fed them and proved that you will clothe them. That is to preach a kind of defeatism, a cowardice. It is contrary to the teaching of Jesus, who dared men to seek first the kingdom of God, even though that might mean starvation, nakedness and ostracism from society. This is folly in the eyes of the world, for the world can not conceive of any one's giving himself to any sort of programme or propaganda unless he can see what material gain he is to get out of it. The very recruiting call of Jesus Christ is, therefore, a denial of the world.

In the light of such a complete break with the world, Christians will do well to stimulate within themselves a very heroic determination to be nonconformists, and especially because the whole tendency of this day is to press for conformity. Not only are we asked to do this or that because "everybody is doing it" (a pitiful admission of the lack of reasonable argument), but we are asked also to think thus and so because "Everybody believes this," or "Nobody believes that." We are coaxed to become intellectual fashion plates. The youth

of the day are being regimented behind drill masters of philosophical and pedagogical theory, even as the militarists of the world would march them in platoons. They are not taught to think, but merely to know and accept dogmas.

The average member of the church of Christ has no higher standard of clean thinking and clean living than have the better type of moral leaders of the community. He, as an employer or employee, is content to follow the same ethics as are followed by his worldly associates. His amusements are upon the same level. His reading is of the same sort. His dealings with merchants and with his other neighbors are upon no notably higher plane.

Too largely have we surrendered, perhaps to the idea that the only way to make the situation better for ourselves is to make social conditions better for all, and in the meantime we will take it all out in wishing for something better. Not so did the first Christians. They conceived themselves to be a colony of heaven, and they began at once to live by its laws so wholeheartedly that they had no fear of the laws of the world. Moreover, they made themselves evangelists to get others reborn.

Moreover, that was happiness. It is completely unfair to say that Christians are other-worldly, that they live only for the heaven that is to come. The truth is that your genuine Christian is more completely for happiness in this world than any one else can be. He begins right now to live by heavenly laws and is happy in doing so; and he makes no such excuses as those who postpone such living as impossible because social conditions prevent.

"Your citizenship is in heaven," and you will act as a reborn man now, even at the cost of a cross. That sort of attitude is dynamite to unjust social conditions, for you can not destroy a man that has no more fear of worldly destruction than he has of anything else that is of the world.—"Christian Standard."

## Your Calendar Is Private.

OF course, all of us follow the public calendar of the year, as the great time-clock ticks off our days. But we have private calendars, too, by which we reckon time.

Often a great sorrow, a great joy, a great love, a deep religious experience fixes a day, even the hour of the day, indelibly in our minds, from which we date other days and events.

If someone asks us about an election, a strike, a money crisis, a public scandal, or some major fact of history, we recall the event and fix the day by reference to a personal memory.

"Yes, let me see, that was two years after mother died," we say, dating it from a day which divided life into before and after for us—a day unlike any other day in our lives.

Or that was just after we married; before father had a stroke; after the farm was sold—that is how it usually is. Our private lives are pegs on which the facts of history hang.

Walter Page tells how, as a boy in North Carolina, he used to hear the old soldiers talk of the Civil War. It was the high-spot in their lives, and gave date to everything else.

As he listened, he felt that they were living in the past; just so many living ghosts. Their minds stopped in 1865, as an earthquake stops a clock. They were walking backward.

"At a quarter to nine on the evening of May 24," Wesley recorded in his Journal. On

## Teachers' Problems.

age, in addition to the school work. Try to ensure that in the early teens—the danger time in religion—the school programme is meeting growing needs. You will have no more important item on the agenda sheet than this. Further, delegate one officer of the board to constantly keep in touch with the school and make reports on its programme and needs. Where the youth council has been established the task will be simplified.

(b) *Need of Equipment.*—Most centres have the barest necessities in equipment for effective service. In many cases the school room itself, if any, is the grimmest, barn-like building imaginable. The seats and chairs have a "down at heel" appearance. There are no pictures apart from one or two unhelpful ones, hanging jauntily from a nail. The kindergarten and junior workers have little material with which to do their work. Such a place with a corresponding atmosphere does not seem to harmonise with the most beautiful things of life—and these are found in the matchless teaching of the Word. Could we not address ourselves with some determination to assisting our teachers by providing the best equipment within our power? Let the buildings be as serviceable, bright and beautiful as we can make them.

(c) *The Financial Side of the school work* ought not to be loaded exclusively on to the school. The generosity of the teachers, who give their services so freely, is often drawn upon to successfully finance the school work, to some extent through *missionary societies*, their contributions will be forwarded.

Wherever there is a human being there is an opportunity for a kindness.—Seneca.

that day and hour he felt his heart "strangely warmed," and his triumphant life began.

Nay more, it was a great hour in the history of England—a spark of God-fire flashed in his soul, lighting up the whole land, saving it from a French revolution, as Macaulay said.

Ages ago two young men were walking with their teacher by a river. Looking up, the teacher saw Jesus approaching, and told them to follow him. "It was about the tenth hour," one of them remembered.—Joseph Fort Newton in "Christian World" (London).

*Ascot Vale.*—Mr. A. B. ... ..  
London, addressed church on morning of July 17, at annual business meeting the following officers were elected: Secretary, Mr. G. White; asst. sec., Mr. W. G. D. Brown; treasurer, Mr. ... ..; deacons, Messrs. Moncur, Brown, White, ... .. and Watson; deaconesses, Mesdames George, Harvey, Ladhams, Marshall and ... .. e Campo; organist, Mrs. G. White; asst. organist, Miss R. White. Mr. H. Cracknell, Bible school secretary, and Mrs. Cracknell were vests of honor at a tea given by teachers and officers of the school. A gift was presented them to mark the occasion of their recent marriage. Mrs. Cracknell (formerly Miss P. ... ..) had previously been presented with gifts from the ladies of the church.

(Continued on page 476.)

# The Home Circle.

Conducted by J. C. F. Pittman.

On the Issue of

G. Matt

Why talk about "No-licence" when you really mean prohibition? Compulsory totalism is doomed to failure. It's against Christian teaching to force a man to be good. In any case, what right has anyone to say what I shall drink any more than what I shall eat?

Thank you for your candor! We like it. But you are allowing the liquor party to draw a herring—which has been a long time dead—across your track. Is there any difference between the powers of our local Councils, our State Government and our Federal Parliament? Yes! Well, the differences between Local Option, No-licence and Prohibition are just as wide. Let me try to make the distinction clear between the two issues that are before us, thus:

### No-Licence.

Prohibits the sale of liquor.

### Prohibition.

Prohibits the sale of liquor.  
Prohibits the manufacture of liquor.  
Prohibits transportation of liquor.  
Prohibits exportation of liquor.  
Prohibits importation of liquor.

There is only one point out of five where the two are identical. The writer has lived for years under no-licence in New Zealand, where the system has worked in ten electorates for periods of from 29 to 45 years. With what result? As far as consumption is concerned, no-licence areas, 14 galls. per head p.a.; licence areas, 12½ galls. per head p.a. Look

## SIN SEPARATES YOU FROM GOD.

"OUR iniquities have hidden his face." Sin separates you from your family, and from your friends. I stepped into the lift one evening in one of our city hotels. Just as the lift stopped a gentleman in evening dress stepped in, and looked at me for a moment. His face became red, and he turned his back on me, although we were the only two passengers in the lift. When we reached the ground floor he sprang out and went away, and I did not see him again. Yet that man at one time was one of my church officers. He held me in his arms when one of the members of my household died. When he telegraphed to me that his little boy was dead, I went up to comfort him. We loved each other, I believe, as David and Jonathan did. He never knew that I had a want but he did not try to meet it. One day, in the stress of his business life, he sinned. Then, instead of confessing his sin, he sinned again and again. And we stood in that lift so near to each other that our own coats touched, and yet we were ten million miles apart. Sin can do that. "The wicked shall not be without justification. Yea, in I suppose the burglar thinks the law against stealing an unjustified interference, too. As I have known a man's drinking habits to steal away the affection of wife and family, his influence, his home, his job and everything he held dear. "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak."

I have been impressed with two recent advertisements of the Carlton Breweries in regard to "vast quantities of clean, straight-grained Australian timbers used for casks and barrels," and the other stressing the importance of the hop-growing industry and saying that "the hop growers have great faith in the future of their interesting industry." I find it,

near to our church, and the baby that had been born in the midst of luxury was lying cold in death. There were no clothes for the burial, so we got some clothes. Some of the ladies suggested that we should get some shoes for the little white feet, which were so cold. We got some shoes and put them on the little cold feet. Then one of the old-time friends of this man suggested that we should bring him in and let him see the baby, that it might bring him to a sense of his sin. He was a big-framed man, and he staggered in clad in rags, and stood by my side looking down into that little white face in the casket. Soon great sobs began to shake him, and we left him alone with his child. He sat there alone for a while, and then the demon drink seized him, and then he ran his fingers down the folds of the little white dress, and underneath, and slipped off the little shoes which we had bought. Crushing them into his pocket, he rushed from the house. When I carried his baby to the grave he was in a delirium of drink from the price of the shoes which he had pawned. Sin will do that.—Dr. Wilbur Chapman.

## THE GIRL IN THE TRAIN.

A YOUNG lady, recently converted, was going on a railway journey. As the train was starting her pastor said to her, "I am glad you have a holiday, because travelling gives a good opportunity for shining for Jesus." She wondered how that could be. Opposite her was a poor woman with three ragged, untidy children. They did not look very inviting, but she read to them, and gave them some of her lunch, and was so interested in entertaining them that she had come to the end of her journey before she realised it. When she thought over her day's work she said to herself, "The pastor said travelling gave a good opportunity to shine for Jesus, but I seem to have done very little." A few days later the pastor said to her, "A certain man got into the train when you were reading to some people the other day, and he told me he wished to become a Christian. He said, 'I travelled lately with a young lady, and for a half-day she proved an angel of mercy to a worn-out mother and three children, and never seemed to think of herself for a moment. What the Spirit of Christ has done for her, I want done for me,' and the best of it all is, he is now a Christian, and your shining face led him to Christ."—Selected.

## A GOOD EXCUSE.

A big Irishman, while carrying a ladder through a crowded street, had the misfortune to break a plate-glass window. He immediately dropped his ladder and broke into a run, but he had been seen by the shopkeeper, who dashed after him in company with several salesmen, and he was soon caught. "Here, you loafer," shouted the angry shopkeeper, when he had regained his breath, "you have broken my window!" "I sure have," admitted the Irishman, "and didn't you see me running home to get the money to pay for it?"

Louis—"How's your car running?"

Carl—"Not so good. I can't keep it throttled down."

Louis—"How's your wife?"

Carl—"Oh, she's about the same."

# The Family Altar.

J.C.F.P.

## TOPIC.—SUFFERING WITH CHRIST.

Monday, August 1.

IF so be that we suffer with him, that we may be also glorified with him.—Rom. 8:17. Christians are so closely associated with Christ that they share with him his sorrows and joys. They are joint-heirs with him, inheriting his afflictions and glory. Consequently we must not expect to escape trouble, for if we forfeit this inheritance we shall lose the glory hereafter.

Reading—Romans 8: 12-25.

Tuesday, August 2.

For as the sufferings of Christ abound unto us, even so our comfort also aboundeth through Christ.—2 Cor. 1: 5.

As we are called upon to suffer even as Christ suffered, so our consolation abounds through him. In Christ there is every provision for every emergency. The wall of sorrow calls forth the whisper of divine comfort; the pang of suffering is assuaged by divine grace.

Reading—2 Corinthians 1: 1-11.

Wednesday, August 3.

Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the affliction of Christ in my flesh for his body's sake, which is the church.—Col. 1: 24.

Paul knew that, though he suffered greatly, he suffered far less than did his Lord. He aimed to be just like his Saviour, and rejoiced because, by suffering for Christ and his church, he was constantly filling up that which was lacking.

Reading—Colossians 1: 24-29.

Thursday, August 4.

If we endure, we shall also reign with him; if we deny him he will also deny us.—2 Tim. 2: 12.

Being members of the body of Christ, our experiences are like those of Christ, our Head. United with him, we share his treatment on earth, and shall also share his triumph hereafter. On the other hand, denial of him results in denial by him, which involves alienation from Christ, and the consequent forfeiting of the inheritance which is the portion only of the faithful.

Reading—2 Timothy 2: 1-14.

Friday, August 5.

Christ also suffered for you, leaving you an example, that ye should follow his steps.—1 Pet. 2: 21.

The predominant thought is that of suffering. Christ endured infinitely more than others, yet suffered wrongfully. When, like their Saviour, men suffer for righteousness sake, yet patiently endure, "this is acceptable with God," for they are to that extent treading in the footsteps of their Saviour.

Saturday, August 6.

But inasmuch as ye are partakers of Christ's sufferings, rejoice; that at the revelation of his glory also ye may rejoice with exceeding joy.—1 Pet. 4: 13.

Disciples of Christ were not to regard sufferings as an extraordinary experience, but rather as a part of the divine plan, and as a means of producing conformity to the likeness of the Saviour.

Reading—1 Peter 4: 12-19.

Sunday, August 7.

When Jesus had spoken these words, he went forth with his disciples over the brook Kidron, where was a garden.—John 18: 1.

"With his disciples," says John; which suggests the close relationship between Jesus and his followers, which should always exist.

Readings—Psalm 119: 1-8; John 18.

## "Living Epistles."

2 Corinthians 3: 1-11.

Prayer Meeting Topic for August 3.

H. J. Patterson, M.A.

WHEN a member of one of our churches transfers to another church and district, it is usual to give a letter of commendation to the effect that the said member is in good standing and fellowship. It seems that a similar practice obtained in the churches of New Testament days. Paul referred to such, and when some seemed to deny him authority to preach and teach as he did and accused him of desire for personal gain and interest, he asked whether he really needed such letters. He wrote to the Corinthians saying, "Ye are our epistle." In effect, they were sufficient evidence of his sincerity and purity of purpose.

I am a Christian Letter.

The author of such living epistles is God in Christ. Paul would have them to know that they were letters of Christ, who had used him as a secretary and that they bore on their hearts the writing of the Holy Spirit.

If the Corinthians were letters "known and read of all men," so are we, and unregenerate men should be attracted to the author as they read. In our lives, prior to our conversion, there was some other writing, but that has been erased. In olden days, when writing materials were scarce, it was a common practice to erase the old and write again a new thing. But sometimes traces of the old writing remained, and with the passing of the years the new might fade and the old be more in evidence. Is that true of us?

Christian Letters Should

indicate the will and mind of God. That can be done only as we are yielded to him. We must be willing subjects on which he may impress his own character. That means fellowship—communion—with God. In some old books in which there has been writing by hand one may see on the page opposite the writing a copy of the original. The writing on the one page has impressed itself by contact on the other. By that intimate fellowship with God we may truly represent him and make known his mind and will.

Make others happy or help to do so. Every preacher is delighted when he sees his converts established in the faith. They are his joyful letters of commendation. Children in the Lord may make parents happy, and so may parents be epistles of joy and gladness to their children.

These letters may be a means of saving life. Many people have been saved not so much by what was said as by what they saw in Christian lives. One man, when asked his opinion concerning the Authorised and Revised Versions, said, "I believe I prefer my mother's version, and such as I read in her pure, good life."

Kind of Letters.

Some writing is hard to understand. Occasionally it is almost illegible. And in the nature of the case we can't have typewriter Christians. Give a clear interpretation of the mind and will of God in the life.

Some letters are of a complaining and pessimistic character. If some businesses were to suffer by complaining partners in the business as the church sometimes suffers, there would very quickly be an end of the business. Christian lives should be happy and commendatory of the gospel of the grace of God.

Sometimes we receive a correctly addressed envelope, but there is nothing inside. Blank professions.

What kind of a letter am I?  
TOPIC FOR AUGUST 10.—SPIRITUAL  
SCLEROSIS.—2 Corinthians 3: 12-18.

# Our Young People.

Conducted by Keith A. Jones.

## Meeting Teachers' Problems.

### 2.—THE CHURCH'S RESPONSIBILITY.

SOME weeks ago we wrote on the superintendent's part in meeting the teachers' problems. Set behind all the work and organisation of the Bible school lies the responsibility of the church itself. Unfortunately in many cases the work of the church and the work of the school have been put in separate compartments, and there is not sufficient understanding of one another's programmes and problems. At the moment we are pleading for a more vital interest on the part of the church—its officers and members generally—in the work of the Bible school teacher.

#### 1. A Recognition of Values.

We have said for many years that youth is the church's best asset. But the church as a whole has not yet demonstrated its belief that the most important field of activity is amongst the growing boys and girls in the Bible school. Maybe we have held that the statement is ideally true, but have done very little ourselves to make the ideal actual and real.

The church has no place in the whole of its ministry where its time, energies and money will produce more fruitful results. Because the work is slow in showing its fruitage is sufficient to turn some churches to a more spectacular but highly disputable method of enlarging the frontiers of the kingdom of God. We must face the solid fact that youth work pays handsomely for the amount of time and money expended. A glance at conference statistics is enough to prove such a statement conclusively. Year by year it is reported that about 50 per cent. of additions to the church by faith and baptism come directly from the school. Many more are added because of the teaching of the school, or through a home being contacted through the school membership. Reliable figures indicate that 75 per cent. of the church membership comes from the ranks of the young people. In face of these facts, can we not seek a more active interest in the work of the Bible school teacher?

#### 2. What Officers' Boards May Do.

The school staff very often feels that none, or very little time and thought is given to the school by the officers of the church. No detailed report is ever called or sought, and no consideration given to the programme and problems of the school. "We have sufficient concerns of our own to look after, without being bothered with those of the school," said one officer to me. "Anyway, they have their superintendent; let him call his teachers together and put their own house in order." Possibly such an attitude is not general, but it is far too prevalent. Unfortunately the school leadership has been handed over almost entirely to very young teachers. They need the kindly friendship, understanding and guidance of those who are mature in Christian experience. Many of the discouragements that come to them could be overcome by a practical interest in the task to which they are giving themselves loyally week by week. Better work would result if the church were a little more appreciative of what is being attempted.

(a) Ask for a Report from the Bible school each month, apart from the one covered by the preacher. Check up on the work being done. Make sure that provision is being made to hold the girl and boy in the intermediate

age, in addition to the school work. Try to ensure that in the early teens—the danger time in religion—the school programme is meeting growing needs. You will have no more important item on the agenda sheet than this. Further, delegate one officer of the board to constantly keep in touch with the school and make reports on its programme and needs. Where the youth council has been established the task will be simplified.

(b) Need of Equipment.—Most centres have the barest necessities in equipment for effective service. In many cases the school room itself, if any, is the grimmest, barn-like building imaginable. The seats and chairs have a "down at heel" appearance. There are no pictures apart from one or two unhelpful ones, hanging jauntily from a nail. The kindergarten and junior workers have little material with which to do their work. Such a place with a corresponding atmosphere does not seem to harmonise with the most beautiful things of life—and these are found in the matchless teaching of the Word. Could we not address ourselves with some determination to assisting our teachers by providing the best equipment within our power? Let the buildings be as serviceable, bright and beautiful as we can make them.

(c) The Financial Side of the school work ought not to be loaded exclusively on to the school. The generosity of the teachers, who give their services so freely, is often drawn upon to successfully finance the school work. In addition, they are usually the most faithful supporters of the church. The time is long overdue for a change in facing the needs of the school. If necessary the church should be prepared to financially assist its best investment. Some churches do, of course, but it is not general by any means. We have heard with sorrow of schools struggling with the most meagre resources, being encouraged to raise money for reduction of church building debts, when the church membership was in a position to meet its obligations.

Finally, let every member in every church rise to the responsibility which rests upon them to make the very best use of the quickly passing years of youth. We dare not fail to endeavor to bring the claims of Christ to them in the most effective manner possible. You can do much in standing by the side of those who teach and lead. They will value your interest, prayer and support.

—WAS BAPTISED LAST WEEK. A lad from the school was baptised after gospel meeting on Sunday night. Practices for Bible school anniversary have begun. Overseas offering is £10/2/6 to date.

Ascot Vale.—Mr. A. E. Hingworth, from Essendon, addressed church on morning of July 17. At annual business meeting the following officers were elected: Secretary, Mr. G. White; asst. sec., Mr. W. G. D. Brown; treasurer, Mr. Petrie; deacons, Messrs. Moncur, Brown, White, Petrie and Watson; deaconesses, Mesdames George, Harvey, Ladhams, Marshall and de Campo; organist, Mrs. G. White; asst. organist, Miss R. White. Mr. H. Cracknell, Bible school secretary, and Mrs. Cracknell were guests of honor at a tea given by teachers and officers of the school. A gift was presented them to mark the occasion of their recent marriage. Mrs. Cracknell (formerly Miss P. Wohlers) had previously been presented with gifts from the ladies of the church.

(Continued on page 476.)

# Here and There.

**D**RO. E. BIRD, of Victoria Park, W.A., has for health reasons gone to stay at Katoomba, N.S.W. For 15 years he rendered excellent service as "Australian Christian" agent.

We regret to learn of the death of Bro. C. T. Anton, one of the trustees of the College of the Bible. Our brother was suddenly taken ill in Perth, which he had visited for business reasons, and passed away there on July 24. Much sympathy is felt for Mrs. Anton and family.

A terse remark was made by Judge Curlew in Sydney recently in the hearing of a case concerning the copyright of a book entitled "Dependable Racing System." The judge has little faith in such systems and his remark does not encourage gambling: "When punters bet according to systems, bookmakers order new Rolls-Royces."

Contributions to the special £1000 fund to reduce the College debt rose to £146/14/- last week. Following on a personal canvass by one member, Gardiner church, Vic., forwarded £11 early this month, making a total of £17 received from members of that church. The Board is grateful for the cordial reception given to this suggestion.

At Chatswood, N.S.W., on July 24, H. W. Cust exhorted on "Reddigging the Old Wells." Bro. Noake was received by transfer from Unley, S.A. J. Whelan preached at night on "Christ's Diagnosis and Remedy for Sin": four confessed Christ; Eric Morris was soloist. On July 21 T. Jackson gave an interesting illustrated travel talk to the combined clubs.

Bro. H. A. Hunt writes appreciatively of the sermons on Smith and the Church by Bro. T. H. Scambler which, after appearing in our pages, have been reprinted by the Austral Co. in neat pamphlet form. Our correspondent says: "I was disappointed when the series stopped. I was looking forward to read 'What Led Smith to Accept Christ.'" Many other readers have also enjoyed the addresses.

Bro. A. Anderson, our Federal F.M. secretary, reports having received on July 22 a cable from India reading as follows: "Lambert leaving 'Strathaird' July 28 for early furlough necessitated through illness.—Bolduan." All will regret that Miss Lambert's recovery was not so marked as was hoped. We trust the furlough will ensure a speedy and full restoration of health. Our sister is expected to reach Fremantle on Aug. 9, Adelaide on Aug. 13, and Melbourne on Aug. 15.

Bro. W. Jackel, after about seven years of happy and successful ministry at Thornbury, Vic., will conclude his work there on Sept. 18. Our brother will thereafter conduct a five

sessing his sin, he sinned again and again. And we stood in that lift so near to each other that our own coats touched, and yet we were ten million miles apart. Sin can do that. "The wicked without justification, as I suppose the burglar thinks the law against stealing an unjustified interference, too. As I have known a man's drinking habits to steal away the affection of wife and family, his influence, his home, his job and everything he held dear. "Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak."

I have been impressed with two recent advertisements of the Carlton Breweries in regard to "vast quantities of clean, straight grained Australian timbers used for bats and barrels," and the other stressing the importance of the hop-growing industry and saying that "the hop growers have great faith in the future of their interesting industry." I find it

class on July 24. Deep sympathy is felt for Miss McKenzie and Mrs. W. Stoddern in their bereavement of father and son respectively.

Renovations to church buildings at Northcote, Vic., are completed. The lighting system in the chapel, gas range in the kitchen and tract cupboard in porch are new features greatly appreciated. To celebrate the occasion a consecration service on July 20 and a dedication service on July 24 were held. Bro. Nankivell, of Surrey Hills, and Bro. Hinrichsen were the speakers respectively, subjects being "What am I doing with my Life?" and "The Spirit of Progress." Past members were present. Isolated members assisted in a thankoffering of £106, cash and promises. A young lady was baptised and another made decision on July 24.

There was an unusually large attendance of former students—men and women—at the annual reunion of past and present students held at the College of the Bible on Tuesday evening, July 19. Bro. G. M. Mathieson, chairman of the Old Boys' Association, presided, and Bro. W. F. Nankivell delivered a short lantern lecture. Other enjoyable items were also given. This annual function serves a most useful purpose in maintaining a bond of union between the students of various years. Friends of the College will be interested to know that members of the Old Boys' Association will cooperate with the present students in the annual concert which is due to be held in Lygon-st. chapel on Monday evening, September 5. All have a hearty invitation to be present, and are asked to reserve this date.

The prosperous ministry of Bro. George T. Walden at Enmore, N.S.W., was recalled by various speakers at the choir banquet given by the president, Bro. Dr. E. A. Bardsley, at Enmore Tabernacle on July 21. 100 sat down to the nicely appointed tables. Bro. R. K. Whately, A. Purton, former conductors, and others told of various experiences during those years. Toasts were responded to by Mr. Stevens, Mr. McAllister, Mr. Tarran, Mr. Gordon Day and Mr. Coles. A most enjoyable and profitable evening was spent. W. D. Rankine, in whose hands was the organisation of the evening, spoke on future work. On July 24 Bro. Wakeley exhorted the church very helpfully. Afternoon and evening youth rally day was observed. Over 100 sat to tea and the majority remained for gospel meeting. Attendance was very good.

The visit of Bro. Geo. E. Burns, of Mosman, to the Manning River was enjoyed. He conducted a well attended meeting at Wingham on July 19. At the conclusion of the service, which was of a deeply spiritual nature, Wingham members conferred with representatives of Taree church concerning the work in the former centre. Bro. F. A. Stewart, preacher at Wingham for over three years, has been asked by the home mission committee to go to Dorrigo for three months, following immediately upon the evangelistic effort conducted by Bro. G. E. Burns. During his absence the committee has asked Taree church to have oversight of the work at Wingham. Bro. L. A. Trezise has been asked to care for the work of visitation, and will be supported in preaching appointments by speaking brethren from Taree. Bro. Burns conducted prayer meeting at Taree on July 20. Bro. L. A. Trezise was speaker at both services on July 24.

It is announced that registrations by delegates to the World Christian Endeavor Convention to begin in Melbourne on August 2 indicate that the convention will be one of the largest ever held in Australia. More than 500 delegates will come from New South Wales, about 400 from South Australia, 250 from Western Australia, 300 from Queensland, 150

from Tasmania, 26 from New Zealand, and others from Great Britain, the United States, China, Fiji, Tonga, Germany and India. There will be a pre-convention rally in Wesley Church at 7.45 p.m. to-night. More than 3000 members of the Junior Christian Endeavor will take part in a demonstration on Saturday afternoon, August 6, and there will be an exhibition of samples of their work. The world president of the movement (Dr. Daniel A. Poling) will preside at the welcome meeting to be held in the Exhibition Building at 7.45 p.m. on Tuesday, August 2. A congregation of more than 10,000 is expected.

At Maylands, S.A., good meetings have continued and Bro. G. T. Fitzgerald's addresses are very inspiring. The F.M. deputation and pictures were presented in an able manner by Bro. Norris, chairman of the State committee. The choir recently held a concert of much enjoyment to raise funds for its seating in the chapel. The visiting sisters, together with the ladies' guild, held a home mission rally and the speaker was Mrs. Morrow, of Dulwich church. A very attractive travel talk was given to about 50 on her further visit to the United States of America. Bro. Fitzgerald arranged a tea and conference for various workers and 60 attended. Several speakers dealt with subjects of the church's welfare. The gathering was one of considerable benefit. During Bro. Fitzgerald's visit to the town of Milang Breen, Crosby and A. Anderson gave acceptable messages at Maylands. The auxiliaries are all in good heart and service. The staff of the school on a Saturday evening held a moonlight hike to the hills. After an open-air camp-fire tea a successful conference was held.

## DEATH OF MR. CAREY BONNER.

THERE are few better known or more honored names amongst Bible school workers and those interested in Sunday school hymnology than that of Carey Bonner, who died a few weeks ago in his eightieth year. He was a Baptist minister and for a term was president of the Baptist Union of Great Britain. For about 30 years he was secretary of the National Sunday School Union, having been appointed to this office in 1900. The "Christian World" of June 23 contains the following tribute:—"Perhaps he will always be known for his greatest contribution of all to Sunday school work—the consecration of his great musical gifts to the improvement of church and Sunday school worship. One of his earliest achievements, possibly his greatest, was the compilation of the 'Sunday School Hymnary,' which still maintains its popularity, and the sales of which have exceeded four million. His two series of 'Child Songs' for primary and junior departments still hold a prominent place in the singing and worship of the Sunday school world. In addition, he produced missionary and historical cantatas which have been of great value to the schools of our country. None of these manifold activities ever caused Mr. Carey Bonner to swerve by a hair's breadth from the middle path of spiritual worth and power. He believed in the centrality of the gospel. His spoken messages as well as printed ones to unions, churches and Sunday schools of our land raised the whole tone of Sunday school work."

The "British Weekly" has the following tribute: "It was no accident that Mr. Carey Bonner acquired such knowledge of the hymns and praises of the Christian church. He seemed indeed to go through life to the lifting of hymn tunes. You had only to touch him on hymns, their words or their music, to let loose a delightful spring of clear running knowledge and feeling. 'One thing I know,' said the greatest of the apostles, though he pronounced himself the least. This might be said of Mr. Carey Bonner. Mr. Carey Bonner knew hymns, but this only means, in his case also, he knew hymns supremely."



# News of the Churches.

## TASMANIA.

**West Hobart.**—Meetings have been well attended. Bro. Bate's messages are helpful and much enjoyed. At C.E. anniversary reports showed increased membership and giving. Home and foreign missions, building fund and Dorcas class were helped. Bro. Tomlinson (city missionary) addressed a large gathering. Bro. Bate's sister and her husband, from New Zealand, were present. Supper was served.

## WESTERN AUSTRALIA.

**Harvey.**—Ladies' guild held a gift night for foreign missions recently. Proceeds (£4/13/-) were added to July offering, which closed at £26. There have been several confessions recently. On July 17 five young people were baptised. Sunday attendances maintain a high average. Sister Charman, sen., is recovering after illness. Several C.E. members participated in C.E. anniversaries at Bunbury on July 16. Bro. A. Hutson, preacher, will attend World C.E. Convention and Federal Conference.

## QUEENSLAND.

**Rockhampton.**—There was a pleasing number of non-members at gospel service on July 10, when two were baptised and two others stepped forward, one for baptism and one to reconsecrate his life. Midweek prayer meetings continue to improve, 44 being present on July 13. On July 17 Y.P.S.C.E. celebrated their first anniversary, the young people capably taking part in morning and evening services.

**Kedron.**—On July 9 the Gospel Crusaders held an evangelistic drive, with a procession of willets, two open-air meetings, and a crowded gospel service at night. Two new clubs have been formed—the Achievement Club for young men and a P.B.P. On afternoon of July 24, Kedron J.C.E. in conjunction with Albion J.C.E. gave the J.C.E. broadcast service over 4QG. A baptismal service was conducted by Bro. Payne on evening of July 24, when six were immersed. Miss Vawser addressed Bible school on July 17.

**Brisbane (Ann-st.).**—Four have been added by faith and baptism and three by transfer since last report. Meetings for breaking of bread have been well attended, 164 communing on July 17. P.M. offering amounts to £36 to date. Miss Vawser showed moving pictures of Indian mission work on July 13 and 17. Rain marred attendance on former date, but a full house enjoyed her message on second occasion. The president of the conference was recently entertained by the church, which heard his splendid messages with delight. Many interstate visitors worship at Ann-st. while visiting the city or proceeding north.

**Annerley.**—A speeding taxi struck Bro. Noble after his conducting a City Mission service on July 10. The doctor ordered complete rest for serious back injuries. A fine missionary service by reel, song and lecture was received from Sister Edna Vawser, of India, on July 12. Annerley has increased all forms of giving to overseas missions this year. Sisters' guild 'phone installation concert was a success on July 15, Sister Vawser assisting. At 10 a.m. on July 17, 77 Endeavorers, of Annerley C.E. Union, joined in anniversary of our intermedites. Definite improvement is noted in all church and auxiliary service.

## VICTORIA.

**Red Hill.**—At annual church business meeting the retiring deacons were re-elected. Bro. R. W. Marshall, student-preacher, was chairman. He is serving the church faithfully both in his preaching and visitation. The church appointed a committee to investigate hall building proposals.

**Fitzroy.**—On morning of July 24 Bro. Streater spoke on "Bless Depression." His evening subject was "The Unknown God." Mrs. Andrews has been appointed assistant organist. Some members have been sick.

**Box Hill.**—There were good attendances at all services on July 24. Miss Vawser showed lantern slides of the work in India and afterwards sang a solo. Children's Day offering was larger than in previous years. A lady was baptised on June 17.

**Melbourne (Swanston-st.).**—At morning service on July 24, two were received into membership. Bro. Scambler preached at both services. The Dorcas Society and young people have assisted the work at North Richmond and provided garments for the school children.

**Coburg.**—Mrs. Swain has recovered from recent illness. Sympathy has been extended to Bro. Anderson and family in their sad bereavement. Bro. C. Watson delivered gospel address on July 24. Twenty Endeavorers have registered as delegates to World Convention. A movement is afoot to form a tennis club.

**Boroona.**—At conclusion of Bro. L. G. Read's gospel address on July 17, Sister Linda Peck confessed Christ. Further splendid messages were given by Bro. Read on July 24, when Bro. Ronald Fankhauser confessed Christ. Sisters Baker and Bass and Bro. Norman Bass, of Brighton, have recently been received into membership.

**Hampton.**—On morning of July 24 Miss Waywood, baptised on 21st inst., and Mrs. Shanahan, were received into fellowship. At night Mrs. Wood and Miss Lang helped with a duet. The church sympathises with Mrs. A. R. Judd in the death of her sister, Mrs. M. K. Penny, of Sydney, whose body was brought to Melbourne for burial.

**Castlemaine.**—Bro. L. Baker continues faithfully to preach the Word. Young people are taking greater interest in services. Ladies' Help Assembly is working hard to reduce building debt by September. On July 24 Bro. Baker's subjects were "Psalm 121" and "One Answer to Three Questions." C.E. society continues sunshine work among sick and infirm.

**Dandenong.**—On morning of July 24 Bro. Lewis gave a splendid address on "When God Speaks," and in the evening another fine message on "What the World Needs Most." The following were elected officers at annual business meeting of church: Bren. A. Harris, A. Smith, C. W. Pitcher, G. Warmbrunn, H. Williams, H. Frandsen and L. McDowell.

**Ormond.**—On July 20 the Methodist Glee Club held a concert in the church in aid of the ladies' aim of £50. The chapel was comfortably full. On morning of July 24 Bro. J. E. Allan, of Cheltenham, gave a helpful message. At the gospel service Bro. C. L. Lang gave a good address. Some members are away through sickness. Bible school is practising for anniversary.

**Hamilton.**—On recent Saturday afternoons men of the church have been getting sand, etc., carried in readiness for the contractors, who are about to commence building. On July 17 scholars took part in Sunday School on the Air from 3 H.A. At gospel service Bro. Garland commenced a short series of addresses, the first being "Pillars of the Church." On July 24 he continued with "Preparing to Build a Church."

**Hawthorn.**—Anniversary services on June 19 and 26 were well attended. Addresses by visiting speakers, singing by children, kindergarten and cradle roll displays, and anniversary concert were highly appreciated. A Bible school scholar was baptised. An enjoyable teachers' social was held on July 16. Mr. Crunshaw (Mission to Lepers) gave a helpful lantern lec-

ture to a good attendance on July 25. Sickness is still prevalent amongst members.

**Brunswick.**—July 31 will terminate Mr. Hart's temporary occupation of the pulpit during Mr. Fisher's leave of absence for Social Service purposes. Mr. Hart gave excellent addresses and his services were much appreciated. On morning of July 24 Mrs. Brown and three of her family were received by transfer from Chelsea. A young lady was baptised at evening service. On July 17 a young lady who was baptised at Wangaratta mission was received into fellowship.

**Mildura.**—The Bible school has completed a successful increase and attendance rally; 25 new scholars were added. This was followed by a tea for the scholars. Prior to their marriage a kitchen tea was given to Sister Isobel Davies and Bro. John Leng. The Bible school also made a presentation to them, as both are on the school staff. The weekly prayer meetings are well attended. Bro. Martin, of Red Cliffs, exhorted the church on July 24, and Bro. Waters spoke at gospel service.

**Red Cliffs.**—At annual business meeting, held on July 15, officers elected were: A. L. Martin, secretary; H. J. Cook, treasurer; elders, J. K. Martin, W. Torney, H. J. Cook; officers, P. G. Hurren, A. E. Cameron, J. Mayall, R. J. Heazlewood, A. B. West; organist, A. L. Martin. Bro. W. Torney is elected superintendent of Sunday school. On July 10 Mr. Naughton spoke in the morning and Bro. H. J. Cook conducted night service. Bro. J. K. Martin gave good addresses at both services on July 17.

**Kchuca.**—Bro. Gale addressed church on July 17 from Rev. 2: 13, 14. A man recently baptised was received into fellowship. At night Bro. Anderson, of Swan Hill, gave a good message on "The Equity of God." A house-warming was extended to Bro. and Sister Rosendale and family on July 13. On July 24 Bro. Gibson, of B. and F. Bible Society, gave an exhortation on "The Bible," and at night Bro. Thurrowgood gave a fine address entitled "What doth the Lord Require of Thee?"

**Stawell.**—Bible school concert on July 18 was most successful. Mr. Hawkins, of Methodist church, gave a fine address on "Temperance" at Y.P.S.C.E. on July 19. Bro. Chapman is very ill. Two Endeavorers have registered for the World Convention. Bible school scholars were entertained at a tea on July 23. On July 17 Bro. Arnold, of Kaniva, delivered both addresses. Bro. Smith's messages on July 24 were much appreciated, his evening subject being, "What the Bible Teaches about Confession."

**Footscray.**—Meetings keep up well despite sickness among members. Sympathy goes out to Sister Mrs. Johnson and Bro. Allen in the loss of their fathers. Senior Endeavor is conducting cottage meetings, and a study is being made of Bro. Main's book, "First Principles." A well attended meeting of the B. and F. Bible Society was held last week. A lad from the school was baptised after gospel meeting on Sunday night. Practices for Bible school anniversary have begun. Overseas offering is £10/2/6 to date.

**Ascot Vale.**—Mr. A. E. Illingworth, from Essendon, addressed church on morning of July 17. At annual business meeting the following officers were elected: Secretary, Mr. G. White; asst. sec., Mr. W. G. D. Brown; treasurer, Mr. Petrie; deacons, Messrs. Moncur, Brown, White, Petrie and Watson; deaconesses, Mesdames George, Harvey, Lidhams, Marshall and de Campo; organist, Mrs. G. White; asst. organist, Miss R. White. Mr. H. Cracknell, Bible school secretary, and Mrs. Cracknell were guests of honor at a tea given by teachers and officers of the school. A gift was presented them to mark the occasion of their recent marriage. Mrs. Cracknell (formerly Miss P. Wohlers) had previously been presented with gifts from the ladies of the church.

(Continued on page 476.)

# Foreign Missions.

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

## ANNUAL OFFERING.

REPORTS received indicate that there are churches who will advance over last year, whilst others will hardly maintain last year's standard. There is insufficient information to hand to declare with any certainty what the response has been throughout Australia. Some information received is very heartening and encouraging. The church at Victor Harbour has been working for many years to get a fund together to commence building. The same week that the F.M. offering was taken was the final week set for the church to complete the first thousand pounds towards the building fund. In strong faith both the building fund and overseas offering were stressed side by side, the F.M. appeal even predominating over the local offering. It was announced that all offerings on the F.M. Sunday would be given to the overseas work, nothing whatsoever being retained for the local work. This small church of under fifty members exceeded all previous records, £14 being received for F.M. offering for the day. Despite liberal giving on the Sunday, it was announced next day that the goal, £1000, had also been reached.

Good news also comes from Ballarat—Dawson-st. breaking all previous records, £120 being received to date. The presence of Dr. and Mrs. Michael in that town has given a silent testimony to what consecrated service really means.

A well-known brother in South Australia, Mr. E. A. Riches, is rejoicing in the fact that this month marks the fiftieth year of membership with the church. During all that time he has given loyal and faithful service. At present he is treasurer of the State F.M. committee, and his wife is president of the sisters' conference. As a thankoffering to God for blessings over the past fifty years, Bro. Riches is donating one pound for every year of his Christian service. Home missions in South Australia and the work overseas will each receive the sum of £25.

A cheque for £75 has also been received from the Victorian treasurer from a member of Swanston-st. for the Endowment Fund. For these special gifts and the general giving of the brotherhood we praise our heavenly Father.

## CHRISTMAS BOXES, 1938.

LISTS of goods required for this year's boxes have already been shown on these pages. Federal Conference coming in August might cause some to overlook the fact that the time is drawing near when active preparation should take place. It is expected that the Christmas boxes will leave this year by the P. & O. steamer "Maloja," sailing from Australian ports as follows:—

Brisbane . . . . .	October 5
Sydney . . . . .	October 14
Melbourne . . . . .	October 18
Adelaide . . . . .	October 20
Fremantle . . . . .	October 24

Goods will thus need to be forwarded to State headquarters at least ten days before sailing date. Despite record sendings during the past few years, most of the goods are quickly absorbed in India, and by Christmas time each year our workers are looking forward to the replenishing of their stocks.

## MR. AND MRS. L. DUDLEY.

MR. DUDLEY, writing on June 30 from Aoba, says that all are well, but have been exceptionally busy. Because of this he asks that the many friends who are looking for letters

and do not receive them will understand why letters are scarce. We would like to state once again that whilst the s.s. "Morinda" is the usual boat for carrying mails, there are nevertheless occasional opportunities for mails to depart by other steamers. Our last mail to Aoba was delivered by a French steamer. Bro. Dudley is very handicapped at present because of the breakdown of the launch engine. Sydney friends are seeking to repair the damage.

## BARAMATI NEWS.

THIS is my first few lines to you since coming home for summer vacation. I had a very enjoyable healthful time while in Darjeeling, but an unpleasant journey down from the mountains owing to landslides on the hills railway. Owing to early rainfall the weather is nice and mild, so we are keeping well. Miss Lambert has been back here since the 10th and has improved somewhat, but she is still far from well or strong. She will be going to Dhond Hospital again this week for more treatment. Her being sick like this is certainly a problem, because it still leaves Miss Cameron without help.

I am continuing to hold classes for our Indian Christian women in the free colonies, and am glad to see many women who are still Hindus of the settlement attend these classes. One very sad thing in connection with these efforts of Congress Hindus to interfere with our work is that some of them are making a tool of Sundri Marootie Luximan. Miss Blake while in this work was able to help get this same Sundri Bai released from a most undesirable young man to whom she was married in infancy. Sundri was given a first year teacher's training and lived in Shrigonda for years. Now she has left Kamgaon, where work had been found for her as a junior teacher, and is living with relatives here in the settlement and thus is entirely unprotected. Either these relatives or some of our settlement Hindus are using her to make complaints of what has happened in the past. Naturally all such information, no matter how untruthfully given, is like oil on a big fire with the Congress people and settlements under mission control these days. Satan is certainly at work in earnest against our work here at Baramati. Please do pray hard that we may have wisdom to know how to continue to be faithful for the furtherance of Christ's kingdom, proclaiming his name in season and out of season, yet without being too antagonistic to the powers that be in this land. Also please pray for Sundri Bai that she may not be led right away from Christ and so fall back into

Hinduism. People are saying that is what will happen to Sundri Bai, for then she would be able to marry a well-to-do Hindu.

I have just come back from the funeral service of Tara Bai Patole, a daughter of one of the oldest of our Baramati evangelists who died at 11 a.m. this morning. She was a sweet young woman of about twenty years. She grew up in our midst and was a well educated young woman, having passed her matriculation. She was hoping to take up medical studies. A little over a year ago she contracted T.B., and through all her sufferings has been a patient, cheerful sufferer. Last night she woke up out of a restless sleep, calling to her parents that someone had come to take her away. She was afraid. Then she got quiet, and said that Jesus Christ was near her, and he had told her not to be afraid, for he would be with her and take her to himself. She was anxious to meet her elder brothers before she went, but this morning she told her parents if they did not come before 12 a.m. she could not meet them. She passed peacefully to her reward this midday. Burials take place the same day out in this country.—E. M. Caldwell.

## BROTHERHOOD IN ACTION.

"A" was touring among Panjabi villages, teaching the "mass movement" Christians about Christ, when one day a weeping mother said to her, "She whom you have brought to Christ is dying of smallpox and she calls for you. She is afraid, she knows not the way, and she wants you." Without one moment of hesitation "A" went over into the little mud hut, filled with stifling reek and stench of black, confluent hemorrhagic smallpox. (You civilised folk have no idea of what that sort of smallpox is. You would have to come to India to find out. Here millions die of it, and it is worshipped by the heathen as a goddess!) Kneeling beside the putrefying mass that was the little dying girl, "A" put her arm around her and talked and prayed and comforted and calmed her until she "knew the Way." And then she, too, bore weeks of suffering from the same terrible disease, until she also went that "Way," following his steps who laid down his life for love of his sheep.

"B" was living alone in a Panjabi village with her Christians, when the bubonic plague came. Have you any idea how rapidly that spreads death? This quiet woman had two remedies, her great faith in God and some medicine, and she went from house to house nursing the sick, feeding orphan babies whose mothers lay dead, seeing to burials, doing a wonder-work—with Death grinning at her from many a sick-bed, in danger constantly for days. She is still alive and possesses the Kaiser-i-Hind medal. She is still working for God, though far past the age-limit.

## SMOOTHING OUT DIFFICULTIES

Acquiring money is sometimes difficult, but the lack of it is more troublesome still.

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## New Chapel at Reservoir, Vic.

**A**MID great enthusiasm the new building at Reservoir, Vic., was officially opened on Saturday last, July 23. A large crowd assembled outside, and after a short preliminary address by the secretary (Bro. Trathen), the building



New Chapel at Reservoir, Vic., opened on July 23.

was declared open by Bro. T. R. Morris (Conference President) and those assembled were invited to enter. The building, which was crowded to capacity, was greatly admired, and many favorable comments were heard.

Tables were prepared by the ladies of the church, and after addresses were given by Bro. H. Swain, representing the Preston Council, Bro. Lyall, Church Extension Committee, and

Mrs. McCann, President of Women's Conference. Presentations were made to Bro. and Sister Trathen, at whose home the church has been meeting for the past nine months, and to their daughters. During tea an address of thanks to all who helped with the building was given by the secretary, those particularly mentioned being Bro. Hes, Bro. Lyall and Church Extension Committee, the Hershig Bros., who were in charge of building operations, Bro. T. R. Morris and the band of workers whom he organised, and the ladies of the church for their help during building and for providing furnishings.

At the evening meeting greetings were given by representatives of sister churches and some of the district churches. The closing address was given by Bro. Robert Lyall. Solos were rendered by Mrs. Plummer and Miss E. Marlo.

On the Lord's day, despite inclement weather, 84 met to break bread. Bro. Lyall presided, and the message was given by Bro. R. Enniss. Bible school reopened in the afternoon, and there was an excellent attendance.

There was an attendance of 150 at the gospel service, when Bro. Lofts led the meeting and Bro. H. Swain gave the message. A solo was rendered by Mrs. K. Buckley, from Footscray church, and a duet by Mr. Trathen and Mrs. P. Crowley. Bro. Lofts will be our preacher, and we look forward to a wonderful future in our new home.—Herbert K. Trathen.

## Western Australian News-letter.

Allen Brooke.

### A Century Ago.

**I**N 1838 Francis Armstrong, the native interpreter in the village of Perth, was induced to make a translation of the Lord's Prayer into the language of the Swan River natives. The interpreter found difficulty with some phrases, for the aborigines had no expressions for such words as "trespass" and "forgiveness." The translation of the prayer, which has recently reappeared, may interest others further afield than those native to the Swan River in 1838. It is as follows: "Our Father of the sky being. Thy name we praise always. We then soon thy people shall be. What you tell us we shall perform on earth, like as in heaven. Food you us to-day give. Your heart to us cool be if our heart so others to you. Us in evil put not. You us well lead; then thine is the people and power and praise, always always so."

### The Western Bible College.

Mention of prayer suggests also Bible study, and that brings to mind the proposed new training centre among our folk in Perth. In the past, spasmodic attempts have been made here to train young people for Christian leadership, but now, sponsored by the H.M. Committee, a real "college," with weekly lectures and courses covering two years of study, is to be opened. Proposed courses include lectures on English and Sacred Literature, the New Testament, Restoration History and Principles, Homiletics and Practical Church Work. Diplomas will be issued to successful students. It is felt that such a venture will meet a real need in our Western work and may also prove of great value in preparing some folk for entrance to the College of the Bible, Glen Iris.

Bro. Allen G. Elliott, B.A., B.Sc., Dip. Ed., is to be the principal of this new institution; he will be assisted by two of the metropolitan preachers.

### The Doctors Visit Us.

Dr. Henry Townsend, principal of Manchester Baptist College, is in the West at the moment, spreading goodwill and preaching Jesus. He is Dean of the Faculty of Theology and Lecturer in the History of Christian Doctrine at the University of Manchester. There is no question about Dr. Townsend's scholarship; nor is there any doubt about his Christian charm and consecration. Coming to Australia chiefly for the centenary celebrations of S.A. Baptists, this gracious visitor is finding time to visit each of the States before returning to England in October. Such a doctor is thrice welcome! On the day of his departure from Perth, July 26, another doctor, better known, is to call on us—Dr. Stanley Jones. This forthcoming visit has been surrounded by a great deal of publicity-glamor, but Dr. Jones is big enough not to suffer from that. Meetings of all kinds, each with Christ in the centre, will be held during his one-day stay. Thousands will doubtless benefit from the doctor's messages and envy those who will enjoy a longer fellowship with him in other Australian centres.

### Good Work!

The annual report of the Perth Bible Institute, presented at special meetings a week ago, revealed an increase of students from 15 to 19—ten men and nine women. Seven students had been accepted for F.M. service. Normal activities of students include Bible study, prayer, open-air meetings, services in churches, Bible teaching in State and Sunday schools, distribution of Scriptures and tracts, and visits to ships at Fremantle. In its ten years' existence the P.B.I. has enrolled 75 students, 30 of whom are in full-time service for Christ in Africa, China, India, South America, among

Australian aborigines, and with churches in the homeland. This is certainly good work. May it continue to merit the blessing of God!

### Good Luck and God-speed!

That has nothing to do with the 30 Western Australians about to leave for the G.E. Convention and the Federal Conference. It concerns a project for the uplift of aborigines. Bro. Albany Bell owns an extensive property at Seven Hills, Rocklands, part of which, previously used for a boys' farm scheme during depression years, is now to be made available for a co-operative farm settlement for natives. They will be encouraged to engage in orchard and garden work, dairying, poultry raising, timber milling, rabbit trapping, etc., on a co-operative basis under the guidance of capable managers, who are already on the spot. It is a practical Christian plan to help the natives keep themselves on a property equal to anything of its kind in Australia. Mr. Bell says, "We only want the public to wish the project good luck and God-speed."

### FINAL REDUCTION FOR SPEEDY CLEARANCE UNDER COST.

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### IN MEMORIAM.

**BROWNIGG.**—In loving memory of our dearly loved only son, Arthur Jack, who passed away at 20 Sumner-ave., Northcote, on July 30, 1937; also loving brother of Lilian. Some day we'll understand.

—Inserted by his loving father, mother and sister.

**THOMPSON.**—In loving memory of my dear husband and our dear father, who passed away at Footscray on July 27, 1935. "A life full of kindly deeds."

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## News of the Churches.

(Continued from page 473.)

**Caulfield (Bambra-rd.).**—After a convincing gospel message on "A Sure Foundation" on July 17, a brother made the confession. It has been decided to purchase a new Mannborg organ. F.M. offering has reached £14/3/8; duplex returns, £9/8/6. At an afternoon given by Sister Clipstone, £5/10/- was raised for work of Bro. and Sister Percy Pittman in India. C.F.A. membership has more than doubled since the visit of Bro. Coventry. A choir concert was held on July 21 in aid of organ fund. Cottage prayer meetings are well attended.

**Carnegie.**—On July 10, at morning service, a young man and young woman were baptised and welcomed into the church. Bro. Coventry has had fellowship with the church during past week in his capacity of organiser of Christian Fellowship Association. Many new members have been gained, and the church will be richer for its fellowship in giving. Bro. Coventry also spoke to the youth group who had tea together at the church on July 17, and gained 13 new members to C.F.A. from amongst them. The K.S.P. club is grateful to Bro. L. Gole for his lantern lecture on "Scott's Last Journey in the Antarctic."

**Wangaratta.**—The church has settled down to its usual activities after the mission. Every department shows increased attendances and marked enthusiasm. Bible school rally continues with new scholars nearly every Lord's day. A men's fellowship society has been formed with a membership of 24. On July 17 Bro. A. N. Hinrichsen addressed morning meeting. The church extends sympathy to the family of our aged Sister Dunstan who passed away on July 1, and to Sisters Mrs. Rickard, Miss M. Rickard and Mrs. Gravenall, whose father passed away on July 20. Sister D. Yeomans and Bro. W. Stanton were married in the chapel on July 6.

**Thornbury.**—At annual meeting on July 16 reports showed the work to be in a good condition. At preceding fellowship tea Bro. J. E. Webb gave an inspiring message on "The Church that Jesus Built." Bro. Jackel intimated that he would be closing his seven years' ministry with the church on Sept. 18. Bro. Mounsey, Thomson and Lee were elected to the diaconate for next two years. Sisters Barlow, Coxhill, Frith, Harvey and Muller were elected deaconesses. The church resolved to purchase radiators for heating the chapel. Financial statement showed increases in all sections of receipts, building debt being reduced by 244 during the year. Bro. Shaw, Killmister and Foster have relieved Bro. Jackel of services recently while he was suffering from a relaxed throat.

take place. It is expected that the Christmas boxes will leave this year by the P. & O. steamer "Maloja," sailing from Australian ports as follows:—

Brisbane . . . . .	October 5
Sydney . . . . .	October 14
Melbourne . . . . .	October 18
Adelaide . . . . .	October 20
Fremantle . . . . .	October 24

Goods will thus need to be forwarded to State headquarters at least ten days before sailing date. Despite record sendings during the past few years, most of the goods are available absorbed in India, and by Christmas.

**Marrickville.**—At morning service on July 24 there was a good attendance. Bro. Stevens, from Enmore, being the speaker. Bro. Geoff. Hunt, who was baptised the previous Wednesday, was received into fellowship. Bro. Smith, from Merewether church, and his daughter were visitors. For a splendid gathering at evening service Bro. Wakeley's subject was "The God of Hope." An anthem by the choir was much appreciated.

**Gilgandra.**—No preacher has yet been sent; we pray that one will soon be forthcoming. Afternoon addresses have been delivered by local brethren. Bro. A. R. Burrell conducted evening services. Open-air meetings still do good work. Ladies' fellowship society is preparing a Christmas box for F.M. fields. On July 3 fifteen Bible school children sat for examination. F.M. offering amounted to £30/12/1. On July 8 Church of Christ, Salvation Army, Methodist and Presbyterian schools helped in a pageant to raise funds for B. and F. Bible Society.

**Canley Vale.**—Bro. J. Clydesdale, preacher at Canley Vale for past ten years, also at Loftus Park and other churches at times, has resigned as preacher. His resignation has been accepted with great regret. The church loses a wonderful exponent of God's Word. On July 17 Bro. A. Stevenson, of Auburn, exhorted. Bro. J. Clydesdale preached at night. Bro. N. Hinrichsen, late preacher at Bendigo, Vic., and his wife were visitors on July 24. Bro. E. Christopherson exhorted on "Christian Encouragements." Bro. J. Clydesdale gave a forceful address at night. Much sickness prevails amongst members.

### SOUTH AUSTRALIA.

**Semaphore.**—Good meetings were held on July 24. Bro. W. L. Ewers, H.M. organiser, gave an excellent sermon to an attentive audience on "Beginning at Jerusalem." Bro. Ewers, from W.A., was also present. The Bible school is still recording increase in roll membership. Bro. J. C. Stanley will represent the C.E. societies of the church at C.E. Convention in Melbourne.

**Dulwich.**—President of State Conference, Bro. A. L. Read, and Mrs. Read, also Bro. John Ewers, were visitors at morning service on July 24. Bro. Norris spoke on "Christ's Victory over the World," and referred to completion of 50 years' service in the Lord's work by Bro. E. A. Riches, chairman of board of officers, who recently reached fiftieth anniversary of his commencement of active association with the Church of Christ.

**Adelaide (Grote-st.).**—Bro. Schwab spoke at both services on July 24, in the morning on "The Understanding Christ"; evening, "The Parable of the Empty Life." There is a lot of sickness amongst members. Bro. Parham, one of our deacons, has suffered the loss of both his parents during the past week. The members of the church express love and sympathy with him. Two have been received into fellowship, one by faith and baptism and one by letter.

**Milang.**—The annual Endeavor rally was held on July 16. About 60 Endeavorers from Adelaide and suburbs attended. An inspiring song service was conducted prior to the meeting by Bro. Glastonbury. Bro. Fitzgerald, from Maylands, was the speaker. Greetings were received from a large number of societies. Strathalbyn was also well represented. The meetings were continued on July 17, when Bro. Fitzgerald's addresses were much appreciated. The meetings were all well attended.

**Wolsley.**—On July 17 the Bible school held its anniversary. Good attendances enjoyed bright singing and recitations by scholars at both meetings. In the afternoon Bro. Russell gave an illustrated talk to the children on "The Light of the World." In the evening he addressed the congregation upon "The Bible in the Home." Miss M. Reschke rendered a solo. Offerings received were donated for benevolent work. Bro. H. Howell ably assisted at both services with his violin. Sister Russell presided at the organ.

**Cottonville.**—Meetings have been fairly well attended, especially morning meetings. A father, mother and daughter were baptised on July 10, and received into fellowship on 17th. Sister Mrs. Gloyd, sen., and Sister Mrs. Noble received the home call during the past month;

also the mother of Bro. Hollams. Sympathy goes out to those who mourn. Bro. Hollams continues to render faithful service. At 42nd anniversary services on July 17, there was a good attendance. Male quartette party, and the choir, with Miss Coventry as soloist, rendered suitable music. Splendid messages were delivered by Bro. Hollams.

**Nailsworth.**—The yearly business meeting held on July 6 revealed good progress numerically, spiritually and financially. Officers re-elected for coming year were: Secretary, Bro. R. Dockett; treasurer, Bro. W. Perriam; elders, Bro. Howell, Rebbeck and Shill; deacons, Bro. Charlick, Baird, Moore, Pettman and Woodroffe. Dr. Johnston, of Glenelg, was speaker at gospel service on July 10. Bro. Shipway is preaching with power to very well attended meetings. Church officers were responsible for meeting of Y.P. on July 18, when very fine addresses were given. A good number of teachers and scholars sat for scripture examinations.

**Prospect.**—A feast of spiritual things has been experienced during last few weeks. Phi Beta Pi jubilee celebrations concluded after some very good meetings, which were all a great success, under leadership of Mrs. A. Baker, chaplain. A fine address was given by Bro. Baker on July 10, after which two young men from K.S.P. club took their stand for Christ. On July 18 Mr. McCutcheon, from Port Adelaide Mission, showed pictures and gave a lecture on work among the distressed of that district. A social afternoon was given to cradle roll mothers and friends, president being Mrs. R. Bradshaw. On July 20 a baptismal service was held. Bible school anniversary services commenced on July 24 with a very fine service at which Bro. Beller installed teachers and officers of the school. Special singing was rendered by the children afternoon and evening under conductor Mr. A. Roberts. Bro. Baker preached to a crowded congregation on "A Personal Question," and two young men decided for Christ. Sympathy of the church is extended to Bro. Beller and family in their recent sad bereavement.

### HOME MISSIONS IN W.A.

**WESTERN AUSTRALIA** has an area of 975,920 square miles. It is larger than New South Wales, Victoria, South Australia and Tasmania combined. If on a map of W.A. you place a map of England and Wales you will find that it bears about the same proportions as a postage stamp on an envelope. Over this vast area we have a scattered population of 450,000. This constitutes our biggest problem in home mission work. How can we minister to these people? I have just returned from a trip into the Midlands. We went 300 miles north of Perth, and met little groups of people in homes and halls, some coming as far as 70 miles to attend our little service at Gutha.

#### In the Eastern Wheat Belt

Bro. and Sister C. H. Hunt are facing the problems associated with a work in large areas sparsely populated in a magnificent way. Recently I went with Bro. Hunt in a week-end itinerary, leaving home Saturday midday and returning after a service at Hillside on the Monday evening, and we covered 285 miles. On the following Wednesday these courageous workers were in the car again, planning to be at Bonnie Rock, 180 miles away, for a service that night. Bro. Hunt covers 20,000 miles a year ministering to the people in his vast circuit. I could not imagine any missionaries more suited to this work than Bro. and Sister Hunt.

#### In the South-West

Bro. and Sister T. D. Maiden have ministered in scattered districts in a most sacrificial way. Bro. Maiden was so sure this work ought to

be done that he went forward to do it, depending upon God to provide his support. In his own car he has travelled hundreds of miles monthly. Little cruises have come into existence at Pemberton, Manjimup, Bridgetown, etc. Owing to ill-health of Mrs. Maiden (and to very wet climate) our brother feels he must leave the district. It is a matter of great sorrow to the committee that we are unable to find the money at present to place a successor in the field when he leaves.

#### Around the City

many opportunities are offering for new work. We are now moving in an attempt to commence a cause in the growing suburb of Wembley. South Perth is also under consideration.

Men in the older established home mission fields are doing good work. There were recently a number of baptisms at Harvey. Bro. Hutson has done a solid work there over a number of years.

Several tent missions are planned, and we are looking forward to an aggressive campaign in evangelism after the Federal Conference.—Roy Raymond, H.M. organiser.

## Open Forum For "Christian" Readers.

### "A MATTER OF DOCTRINE."

THE view that "those who believe but are not immersed will gain life everlasting" is not, I think, foreign to Christ's words, when he said, "He that believeth on the Son hath everlasting life" (John 3: 36; also John 3: 16 and 18). Although Christ commanded that we "make disciples, baptising them," etc., he definitely did not insist upon baptism as a necessary item in acquiring eternal life.

Baptised myself, I believe there is a very rich spiritual experience to be gained in baptism, that of the "body of sin being destroyed and that we rise to walk in newness of life," and we feel that we have indeed shared in Christ's death, burial and resurrection." But I, like Bro. Wood, cannot conceive that those who do not avail themselves of this glorious privilege, through ignorance or neglect, in the face of Christ's explicit teaching, are going to be denied entrance into the eternal kingdom. Mark 16: 16 certainly couples belief with baptism, but here again the emphasis is on believing, for the verse reads, "but he that believeth not shall be condemned."—Isabelle Buckingham.

○

### THE STORIES OF JESUS.

IS anything wrong with the stories of Jesus? Is it the considered opinion of preachers generally that these stories do not appeal to the intelligence or needs of people to-day? I am amazed that preachers—the many I hear—so seldom tell a story from the Gospels as the basis of their message to the church or to the public. The preachers seem reluctant to use these stories. They seem to prefer to select a "text" into which they sometimes read implications not in harmony with the context and upon which they theorise, moralise or dogmatise as the occasion suggests. An inappropriate anecdote is sometimes introduced to thrust home a difficult point.

Business men the world over to-day are crying their wares in picture strip and story. A lot of people now bathe more frequently because some of these stories gripped them. The Gospel stories are written that "men might believe." Inspired writings for a definite purpose. Yet chosen witnesses of to-day neglect to use the wonderful efficacy of these sublime

stories. There isn't a human experience that hasn't a gospel story to fit its needs. Preachers! get better results! Use the stories of Jesus!

"Scenes by the wayside,

Tales of the sea,

Stories of Jesus,

Tell them to me."

—W. A. Strongman.

## Obituary.

### E. J. W. Davies.

ON Wednesday, July 13, Bro. E. J. W. Davies, of Fairfield church, Vic., passed away after a long and painful illness. Our late brother with his wife arrived in Australia 25 years ago. They had been in communion for nine years at Twynholm, Fulham Cross, London, where they were held in high esteem. Arriving in Australia they joined the church at North Fitzroy. They were foundation members of the Thornbury church, and for the last two years were in membership at Fairfield. Our brother served as a deacon for some time. It can truly be said of him that he adorned the gospel of God our Saviour. He was a patient sufferer, and he leaves a fragrant memory. His body was laid to rest at Heidelberg, a large number being present. He leaves behind a wife and two daughters, who do not mourn as others, but rejoice in the Christian hope.—A. C. E. Smith.

### Mrs. E. McGregor.

ON July 12 Sister Mrs. Eliza McGregor, widow of Bro. John McGregor, entered into rest, at age of 86 years. She, with her husband, held membership in the churches at Newmarket, Asrot Vale and Essendon. They were foundation members of each church respectively. Prior to that our sister was immersed at North Melbourne. Five members of her family remain to mourn her loss, two of whom, sisters, are in active fellowship at Essendon. Mrs. McGregor was a faithful, loyal and devoted Christian. She loved our cause, and was very much attached to the "old paths." Of late years, owing to increasing infirmity, it had been more convenient for her to have fellowship with the local Baptist church, near to her residence. The minister (Mr. E. T. Laxton) conducted the funeral service at the graveside in the Bulla cemetery. We wish to assure the bereaved relatives that they have our Christian sympathy. The two daughters, with whom she lived, have given most attentive and loving care to the "old lady," and they are comforted with the assurance that she is "with the Lord."—A.E.I.

### ADDRESSES.

R. A. Chellingworth (secretary Townsville church, Qld.)—85 Perkins-st., South Townsville.

F. C. Hunting (preacher Blackburn church, Vic.)—8 Game-st., Blackburn.

A. L. Martin (secretary Red Cliffs church, Vic.)—Box 28, Red Cliffs.

A. E. McCubbin (secretary Sunshine church, Vic.)—17 Graham-st., Sunshine, W.20.

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## FEDERAL CONFERENCE. WOMEN'S SESSIONS.

Friday, August 12, in Tabernacle,  
Metropolitan Road, Enmore:

- 2 p.m.—Welcome to Delegates and Visitors.  
Inaugural Business Session.  
5.30 p.m.—Tea and Social Fellowship.  
7.30 p.m.—Great Inspirational Service and Public Meeting.

All visiting sisters are especially invited to attend each session.

### DR. JESSE M. BADER IN VICTORIA.

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.

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## BRIGHTON'S 79TH YEAR.

Old members and friends please note that

JULY 31 is

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Services at 11, 3 and 7.

Homecoming Tea at 5.

Lunch hospitality also provided.

Come in the morning and stay all day.

## IN MEMORIAM.

BROWNRIGG.—In loving memory of our dearly loved only son, Arthur Jack, who passed away at 20 Sumner-ave., Northcote, on July 30, 1937; also loving brother of Lillian. Some day we'll understand.

—Inserted by his loving father, mother and sister.

THOMPSON.—In loving memory of my dear husband and our dear father, who passed away at Footscray on July 27, 1935. "A life full of kindly deeds."

## C.E. CONVENTION SPEAKERS.

An interstate inquirer asks re broadcasts of C.E. Convention addresses. The following will be "on the air"—Dr. Stanley Jones, Sunday, Aug. 7, 11 a.m.; Mr. H. Holmes, Sunday afternoon, 3; Dr. D. Poling, Sunday evening; Dr. Stanley Jones, Monday, Aug. 8, 1-1.30 (lunch-hour service Town Hall). All broadcasts will be over 3.L.O.

## Queensland News-letter.

H. G. Payne.

### Royal Commission on Betting.

A STRONGLY worded statement on gambling in Queensland was presented by the Council of Churches to the South Australian Royal Commission on Betting, when it sat in Brisbane. It was stated that "The gambling spirit is quite out of hand, and now threatens the body politic with disintegration and decay." "The manner in which the Golden Casket is being boosted is a scandal and a disgrace." Raffles are conducted by State school committees with the scholars as ticket sellers.

The year ending June 30 was a casket record, both in the number of caskets drawn and in the nett profit, which was just under £400,000; this means that the gross receipts would be about one million and three-quarters.

### Council of Religious Education.

At the annual meeting of the Queensland branch the following were appointed to office: President, M. E. de B. Griffith (Church of England); vice-presidents, R. P. Watkinson (Methodist) and Dr. Kerr Scott (Congregational); secretary, A. Fisher Webster (Congregational); treasurer, F. Collins (Church of Christ). The next National Convention will be held in Melbourne in September, 1939.

### Building Schemes.

Nearly £20,000 was spent by Methodists on buildings in the year ending June 30. These cover churches, halls, manses and institute buildings. The Church of England synod reported 8 dedications of church buildings in the past year. Under a three-year plan the Archbishop appeals for 110 new buildings, and expects to raise £10,000 for that purpose in the three years, nine months of which have gone with a good response. At present 15 schemes for building churches are under way.

### Martha.

Miss Winifred Archer is in charge of her, and both belong to the Y.W.C.A. Martha is a caravan at present located at Gatton, from which centre 17 clubs in 11 townships are visited, covering 200 women and girls, 50 of whom have been enrolled recently. Miss Archer was assistant secretary to the Y.W.C.A. in Perth, W.A., before coming to Queensland and Martha.

### Women's Rights.

A motion before the Anglican Synod to admit women to lay office in the diocese was defeated. The ability of women, the large share they have in church working and financing, and the fact that they are taxed without representation, were among the arguments in favor. Some indignant ladies have suggested direct action as a protest. Even in this day of freak strikes a church strike would be novel.

### Mr. Arthur Toombes.

Acting on medical advice Mr. Toombes has resigned as managing director of the Hotel Canberra. He will retain the position of State superintendent of the temperance league and give all his time to that phase of the league's work. Mr. H. S. Floyd, who has been sub-manager of the Canberra, has been appointed acting manager.

### Overseas Visitors.

Dr. J. A. Findlay, principal of Didsbury College, England, and Gato lecturer to the Australian Methodist church, also Dr. Oswald J. Smith, of Canada, who, as we write, is conducting a ten-days' Victory Life Campaign in Brisbane.

### A Spiritual Drive.

The Council of Churches convened a meeting of ministers on Monday, June 11, to consider the position of the Christian church. Three aspects were submitted for consideration, (1) The quality and vitality of the life within the churches; (2) The people interested in but not vitally connected with the churches; (3)

The people who are not interested and who regard the church as not relevant to life. Three suggestions were made—(1) That a determined effort be made to call upon all the householders with literature, information card, re denomination, etc., and invitation to united meetings; (2) That simultaneous meetings be arranged in each area on a given date; (3) That the churches in each area pool all their resources. The meeting approved of the proposals, and appointed a committee to divide the metropolitan area. On Monday, 18th, following an address to ministers by Dr. Oswald Smith, of Canada, in the Y.M.C.A., a communion service of ministers was held in St. Andrew's Presbyterian church, under the leadership of Norman Miller, following which a progress report was made, and conveners of districts appointed.

### A Liquor Advertisement.

A Brisbane brewing firm has published an apology in the daily press to a footballer for using a drawing of him in an advertisement which appeared in several papers. Associated with this was a similar apology from an advertising firm covering the same advertisement.

### Battle of the Boyse.

The 248th anniversary was celebrated on Sunday, July 11, in the Brisbane City Hall by an audience that overflowed into the basement where amplifiers were installed. Orange Lodge, Protestant Alliance, United Protestant Association and Protestant Labor united in a procession through the city prior to the meeting.

### Delegations.

Queensland has registered 200 delegates to the World's C.E. Convention, and 70 to our Federal Conference.

## Prayer Corner.

Conducted by G. J. Andrews.

### "EVERY THING BY PRAYER!"

OUR heavenly Father, we thank thee for the Holy Spirit's refreshing recall to the grand original motives of Christian Endeavor: "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him." "Whatsoever ye do, do it heartily, as to the Lord, and not unto men. Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ." So, O God, we become more steadfast and unmovable, always abounding in the work of the Lord, forasmuch as we know that our labor is not in vain in the Lord. Amen. (Col. 3: 17, 23, 24; 1 Cor. 15: 58.)

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### "THY GOD, MY GOD!"

Young Chang wandered through Kanchow without any cash in his pocket, hoping for the charity of a free lodging, and in the last inn of the most remote suburb he found it. Pleased with his well-bred manner, the landlord said: "I see that you come from Honan. There is a Dr. Kao here, also from your province. He is building a house, and I should not be surprised if he gave you a job. Go and see him." Thus it was that Dr. Kao and Chang, who were to learn to love each other as father and son, first met. In payment for his food Chang was engaged to mix mortar, and to carry bricks, and other building material as required, and this he willingly did, in spite of the fact that his hands were soon blistered with the unaccustomed toil. His faithfulness and industry received their due reward when later on he was promoted to personal attendance on the doctor in his dispensary. Each morning at dawn it was his duty to sweep the courtyards, and while doing so through the open windows he could hear his master praying aloud, and often caught the petition that

he himself might come to know Jesus Christ as his Saviour. The kindness and just treatment which had been meted out to him in this household had already made an impression on his mind, but to feel that prayer was offered for his conversion by his employer was an expression of interest on his behalf such as he had never imagined possible. The springs of love and gratitude within him were stirred to their depths, resulting in a receptivity of mind and quickened understanding, which enabled him to comprehend in some degree the "love of Christ which passeth knowledge." Before long he said with his whole heart and strength: "Thy God shall be my God."—Through Jade Gate.

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### CONVERSIONS!

The church converteth the whole world by blood and prayer.—Luther.

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## OLD WOMEN'S CONFERENCE. AUXILIARY.

AN overseas fellowship meeting was held at Albion on June 23. Morning session was presided over by Mrs. Berlin (P.M. superintendent). Eight churches were represented; 33 sisters were present. Greetings were received from Mrs. Alan Price. An article from the "Australian Christian" by Dr. Oldfield, on "Our Problem," was read. Instrumental and vocal items were rendered by Mesdames Keable, Burdeu and Feurrigel. Luncheon was served by Albion sisters.

Afternoon session was presided over by the president (Mrs. Wendorf). Mrs. Feurrigel led devotions. Mr. H. W. Street read Romans 1: 13-16, and based his remarks on Paul's words: "I am debtor"; "I am ready"; "I am not ashamed." Mr. Hermann gave a resume of activities overseas. Instrumental and vocal items were rendered by Mesdames Furlonger, Keable, Feurrigel and Hackett. Total receipts for the day, £4, included 10/- from Annerley sisters and 3/- earmarked for milk fund. 26 sisters and 3 brethren were present.

On July 14, in Ann-st. chapel, sisters' executive held an overseas afternoon in honor of Miss Edna Vawser. Devotions were led by Mrs. Berlin (P.M. superintendent), who spoke on "The Difference Christ Makes," scripture reading being Eph. 2: 14-22.

Mrs. Stirling (vice-president) presided at the social function in place of the president (Mrs. Wendorf), who was very ill. Miss Vawser was welcomed, Mrs. Berlin presenting her with a bouquet on behalf of the executive and little Miss Kubler one on behalf of Zillmere sisters. Mrs. Collins (past president) made a presentation on behalf of the sisters. Miss Vawser



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## A GOOD WORD FOR REPRESSION.

WE hear much nowadays of the danger of  
repressed instincts. The idea seems to  
be, according to many of our moderns, that  
nothing must ever be repressed. All checks  
and inhibitions are bad. Give every instinct  
its head; let there be no bit and bridle; no  
"thou shalt not." Everything is to be allowed  
to run and have free course.

The old moralists, of course, took a very  
different view. They held that there is some-  
thing in human nature which needs not only  
to be held in hand, or (in present day par-  
lance) "sublimated," but to be starved, contra-  
dicted, and, if possible, killed. We cannot afford  
to deal gently with our lower self, the "old  
Adam" within us.

Let us risk the wrath of our modern psy-  
chological intelligentsia by plumping for the  
old teachers! They are almost certainly right.

## THOUGHT FOR THE WEEK.

LITTLE streams of love  
and purity help to keep  
big rivers sweet."

Repression of some of our instincts, stern and  
ruthless repression, is the only way at times  
to reduce to discipline the disorderly mob which  
rages within us—the only way to avert in-  
dividual anarchy and social chaos. Dr. Jago  
put it emphatically: "There is something in  
our nature which needs surgical, and not merely  
medical, treatment."—A.G.C. in "Christian  
World" (London).

OUR heavenly Father, we thank thee for the  
Holy Spirit's refreshing recall to the grand  
original motives of Christian Endeavor: "What-  
soever ye do, in word or deed, do all in the  
name of the Lord Jesus, giving thanks to God  
and the Father by him." "Whatsoever ye do, do  
it heartily, as to the Lord, and not unto men.  
Knowing that of the Lord ye shall receive the  
reward of the inheritance: for ye serve the  
Lord Christ." So, O God, we become more  
steadfast and unmoveable, always abounding in

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habitations; spare not:  
lengthen thy cords, and  
strengthen thy stakes."  
—Isaiah 54:2.

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