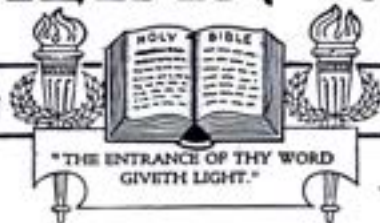


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Pentecost and Christian Unity.

IT was a happy thought which prompted our Victorian Christian Union Committee to seek to associate the celebration of Pentecost with a special emphasis on the subject of Christian unity. There is a two-fold fitness in this. First, at that Pentecost which was the birthday of the church of Christ there was a unity of heart and soul in the disciples, and the Holy Spirit, whose is the unity which God's apostle urges us to keep, was present in mighty power. Secondly, we are convinced that it is by a greater regard for and return to what the Holy Spirit through the medium of the New Testament writers has revealed to have been the faith and order of the church of the apostolic age, that the prayer of the Lord Jesus for the unity of his followers can be answered.

A Passion for Unity.

In this number appear articles from representative disciples in the Commonwealth. They tell of the plea which churches of Christ have been making, of successes achieved, and of the situation which faces us. It is well that we should be reminded of these things. It is emphasised that in the early days our people had a passion for Christian union. They felt also that they had a needed message to the Christian world. It may be that our zeal has tended to fade, but there are many signs of a revival of interest in the great theme. In one thing we can and should follow the example set by our brethren of bygone days. They were men of deep conviction, certain of the truth which they held, lovers of the word of God, and always willing, and even eager, to speak to others of the things which were so dear to their own hearts. It was because of these things that we to-day have knowledge of and interest in the plea for unity and restoration. A revival of this spirit of conviction and enthusiasm is most desirable. With the growing interest in all sections of the Christian world in the subject of union, perhaps we shall have a renewal of zeal and earnestness in propagating the faith once for all delivered to the saints.

Let Us Give Thanks.

It is most heartening to note the change in the religious world, as it has moved from a warring sectarianism and a defence of even glorification of denominationalism to a frank acknowledgment of the sin of division and the confession that only a united church can hope to make an adequate impact upon the world. Nearly every religious journal has come to confess the sin of a sectarian spirit and to urge union. The great work of drawing more closely together goes on from week

to week. The other day in the United States of America three great Methodist communions agreed to adopt a Deed of Union and become united under the name of "The Methodist Church." Of the uniting churches the Methodist Episcopal Churches of the North and South had about five million and three million members respectively, and the Methodist Protestant Church about 200,000. It was nothing vital, no great doctrinal difference, which kept these three apart. With a united witness their strength must increase, and their union will remove a certain part of the reproach which division always brings to Christianity.

For every evidence of a willingness to give heed to our Lord's prayer that his followers might be one, we give hearty thanks. Every desire manifested for a closer co-operation or return to apostolic unity is a cause for rejoicing. But there is a long, long way to go before we have the ideals of the New Testament fully realised.

A Plea and a Plan.

Our pioneer preachers were persuaded that in the New Testament there was not only to be found a plea for unity; they were sure that the Lord who prayed for union had also provided a plan. Can we say that half of our plea has been realised? The religious world now wants to be united. Some of us

may be tempted to regard this splendid desire as itself sufficient, or to think that with the adoption of a union plea by others all that is characteristic or distinctive of our position has gone. We should resist such a temptation. If we will only keep on, with earnestness and love, in calling men's attention to the fact that Christian unity cannot come by compromise with divinely revealed truth, or by creeds of human compiling, but by an adherence to the faith and order of the New Testament, that creed and ordinance and life as therein set forth must be our aim, that each of the seven unities of Ephesians 4 must be included in that "unity of the Spirit" which we are urged to seek, we may yet make a great contribution to the kingdom of God. To relax effort because much has been achieved would be folly. The plan as well as plea of union must be presented to all believers in the Lord Jesus Christ.

New Testament Order.

We do hear to-day isolated appeals, in various communions, for a return to the simplicities of the New Testament. But it has still to be confessed that the religious world as a whole is not in agreement as to the faith and order which the united church should have, or even as to the extent to which we are to be bound in such matters by the plainest of New Testament teaching or practice.

In different communions there are those who are convinced as we are that the stream of Christianity becomes purer as we approach the fountain head, and that we must return to the word of our Lord given by him either personally or through the medium of apostolic teaching and preaching. We rejoice at the association of Pentecost celebration and a union plea. For on Pentecost we have both the unity which we seek and essential elements in any plea for "the unity of the Spirit." Then the "one God and Father of all" poured forth the "one Spirit" upon the disciples, who thereupon preached with power and led men to an acknowledgment of the "one Lord." There was "one baptism" of penitent believers, who became members of the "one body" which is the church, and who, accepting "one faith," were henceforth rejoicing in the "one hope" of their calling. Those early Christians might have differed in a thousand opinions or marginal doctrines, but they were one in Christ. They kept on, too, and gave us a further example; for "they continued stedfastly in the apostles' teaching and fellowship, in the breaking of bread and the prayers." Let us all follow their example in the matters which we have enumerated, and Christian union will be here.

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Historic Background of Our Union Movement

Allen Brooke.

STANDING as giants among their contemporaries of the early nineteenth century four men in the background of our movement for Christian union command attention.

I.

F. D. Kershner declares: "The beginning of the movement for the definite restoration of the New Testament church, as furnishing the only possible basis for Christian unity, must be fairly dated from the great Cane Ridge revival of Barton W. Stone." That was, of course, in Kentucky in 1801, when this Presbyterian preacher and his helpers, from camp audiences numbering 30,000, saw so many converted to Christ that the whole moral tone of Kentucky was changed.

Officials of Barton Stone's church, however, unjustly accused the revivalists of preaching heresy. Consequently six leaders, under Stone, formed a separate presbytery, affirming the sufficiency of the Bible alone for all matters of faith, life and ministry. But this new organization had only a short separate existence. In 1804 "The Last Will and Testament of the Springfield Presbytery" was published. This revolutionary document expressed advanced ideas about Christian union, as may be judged from its first article: "We will, that this body die, be dissolved, and sink into union with the body of Christ at large; for there is but one body and one Spirit, even as we are called in one hope of our calling." They loved Christians and Christ, therefore these men "cheerfully consented to retire from the din and fury of conflicting parties."

Although other leaders lapsed, Barton W. Stone never once faltered in his high endeavors for scriptural, universal Christian union. In 1832 he merged his followers with those of Thomas and Alexander Campbell, who were elsewhere advocating similar principles. And to the end, with fervent, catholic spirit, he proclaimed and practised these ideals.

II.

The definite organization of this union movement, however, is usually associated with the Campbells.

Thomas Campbell, the father, arrived in America from Ireland in 1807. As a Presbyterian minister, he quickly showed larger sympathies than most by inviting Christians of other communions to partake of the Lord's supper in his church. Strained relationships with his brethren resulted, and in 1809, with Alexander, lately arrived from Scotland, he organized "The Christian Association of Washington, Pennsylvania." This was not intended to be a new denomination, but "a society for the promotion of Christian union under the auspices of the Presbyterian church." But it soon became evident that a separate religious existence could not be avoided.

At this time Thomas Campbell published "The Declaration and Address"—a charitable, broadminded statement of his religious position. Part of the first proposition reads: "That the church of Christ upon earth is essentially, intentionally and constitutionally one, consisting of all those in every place that profess their faith in Christ and obedience to him in all things according to the scriptures." Such words indicate the tenor of this notable document, which contains about 30,000 words. Its whole purpose was to pave the way to a lasting, scriptural unity among Christians.

III.

Alexander Campbell soon assumed leadership of the earnest unionists identified with "The Christian Association." This illustrious son had independently reached the same religious convictions as his father. His well-equipped mind, consecrated life, eloquent voice and gifted pen marked him out as the leader for which the Christian union movement was waiting.

Regular meetings were now being held at Brush Run, in Washington County. The Lord's table was spread each Lord's day. All Christians were welcomed to it. Soon, resulting

sociation adjourned, and by 1830 Alexander Campbell and his followers were clearly working independently.

Almost miraculous progress followed. In 1832 the forces of Campbell and Stone, "having taken Jesus as their leader, became one body." Literature was circulated, debates were contested and won, a college was established, a missionary society organized, evangelism became prominent. By the time Alexander Campbell passed from this life in 1866 there were 500,000 Christians identified with this great movement.

IV.

Not a little of the success achieved was due to Walter Scott the pioneer evangelist who saw the Restoration Union Movement fully launched upon its world mission. Chosen as special evangelist for the Mahoning Association in 1827, Walter Scott won a thousand converts in his first year. He was particularly successful in presenting the scriptural principles of the new movement. Whole congregations—Baptist, Methodist, others—were sometimes won. Alexander Campbell declared of Walter Scott: "Next to my father, he was my most indefatigable co-laborer in the origin and progress of the present reformation. I knew him well. I knew him long. I loved him much."

V.

In the background, these four giants and their contemporaries; in the middle-distance, scores of stalwart Christians, their successors, our fathers in the faith; in the foreground, ourselves. What of ourselves? Shall their sons be less passionate, less progressive, with this plea—Christ's plea, their plea, our plea—for Christian union?

Restoration.

RESTORATION proposes to all believers in Christ that, regardless of opinions, prejudices, preferences, customs, we shall go back over continents and seas until we reach, in imagination, the Holy Land. That we shall go back through the intervening centuries until we sit, as it were, in the presence of the great Teacher, and we will receive from his immaculate lips a statement of the doctrine to be believed, of the duties to be discharged, and observing his majestic, sinless, moral and spiritual character, discover the standard of life to which we are to strive to attain. Can the world be brought back to Christianity according to Christ? To its creed, its ordinances, its life? To its doctrine, its fruit? To the oracles of God let us make our appeal. Get back to Christ! be the watchword. If we will commit ourselves to him he will guide us out of our confusion into such a unity as that for which he prayed, and the result will satisfy the desires of his heart—the world will believe that God sent him. This, after all, ought to be the real purpose which we have in view in praying to God, and pleading with Christians "to keep the unity of the Spirit in the bond of peace."—B. B. Tyler.

The union of all believers on the Christian basis would be both pleasing to God and honorable to his people.—T. W. Phillips.



Top.—The old Campbell homestead.
Study and workshop of Alexander Campbell.
Centre.—Alexander Campbell.
Interior view of library.
Bottom.—Buffalo Creek, in which Thomas and Alexander Campbell were baptized.
Alexander Campbell's grave at Bethany.

from sincere study of the scriptures, infant baptism was abandoned and immersion preached and practised. Thomas and Alexander Campbell and others were immersed by a Baptist elder in 1812. This action naturally separated them still further from former Presbyterian brethren and drew them nearer to the Baptists. Within a year the Brush Run church united with the Redstone Baptist Association.

Fellowship with the Baptists lasted for 17 years, although it did not always prove mutually helpful. In 1816 Alexander Campbell's famous "Sermon on the Law," based on John 1: 17, was condemned by some as "not Baptist doctrine." Although a heresy charge was dismissed, friction resulted, and after seven years the Campbells withdrew from the Redstone Baptists and entered the Mahoning Baptist Association. But after a few years this as-

Achievements of Our Christian Union Movement.

W. F. Nankivell, B.A., B.D.

THE influence of any movement is so intangible as to render the task of considering its achievements very difficult. The brevity of this article permits only a brief summary of some of the contributions of certain personalities in our historic movement.

1. In 1809 Thomas Campbell presented his Christian union overture—the "Declaration and Address"—"one of the immortal documents of religious history." As a programme for Christian union, probably this statement has never been surpassed and perhaps not even equalled. The principles enunciated have been summed up in the following: the essential unity of the church of Christ; the supreme authority of the Scriptures; the special authority of the New Testament; the fallacy of human creeds; the essential brotherhood of all who love Christ and try to follow him; if human innovations can be removed from the church the followers of Christ will unite upon the scriptural platform.

On the basis of this notable utterance the pioneers of the movement were able to set forth "a catholic name, a catholic confession, a catholic interpretation of baptism and the Lord's supper, a catholic book and a catholic brotherhood." It is most interesting to note the modern movements of the Christian world towards this historic position of Thomas Campbell. The catholic basis of Christian union as set forth must surely commend itself to all earnest seekers for a way to union.

2. Peter Ainslie, "the prophet and apostle of Christian unity," is world renowned for his "Pact of Reconciliation" and his writings on unity. Perhaps more than any recent Christian leader he impressed followers of Christ with the sinfulness of disunity. He was the editor of "The Christian Union Quarterly," which is now published as "Christendom," and edited by Dr. C. C. Morrison. Recently this periodical has been established as the official journal of the American sections of the World Faith and Order, and Life and Work Conferences. Dr. Ainslie was one of the American delegates to Europe, to encourage beginnings in a World Conference on Faith and Order. Out of this excursion grew the Preliminary Conference on Faith and Order at Geneva and the succeeding Conferences at Lausanne in 1927 and Edinburgh in 1937, and now the World Council of Churches of Christ. The late Dr. S. Parkes Cadman once stated: "When the temple of Christian union is finally completed and we are one, your own great Alexander Campbell's portrait will have an important place in its hall of fame as having made a large contribution towards its consummation." We believe the same could be said regarding the late Dr. Ainslie.

3. The Federal Council of Churches of Christ in America received its name through the suggestion of our late J. H. Garrison. In this important organisation's leadership several of our brethren are named, one of whom is Dr. Jesse M. Bader, now actively engaged in promoting a World Preaching Mission. Last year, during the presidency of our Dr. Edgar De Witt Jones, the council established a Commission for the Study of Christian Unity.

4. Principal William Robinson, of England, an appointee at Lausanne in 1927 on the Commission to prepare a report on "The Ministry and the Sacraments" to the Edinburgh Conference on Faith and Order, has ably set forth his viewpoint in the published report.

5. In the Victorian Regional Committee of the World Conference on Faith and Order our brotherhood is now represented by Bren. T. H. Scambler and H. Earle. Evidence is therefore available to show that as a brotherhood we are recovering something of the rightful influence of our pioneers in the field of Christian union. Every effort should be made to enlarge the scope of this influence.

LIKE A GREAT RING OF PURE AND ENDLESS LIGHT.

▽

I SAW Eternity the other night,
Like a great ring of pure and endless light,
All calm as it was bright;
And round beneath it Time, in hours, days,
years,
Driven by spheres,
Like a vast shadow moved, in which the world
And all her train were hurled.

—Henry Vaughan.

A Progressive Programme for To-day.

P. E. Thomas, B.A.

ONE would be extremely extravagant to claim that the present ever-increasing desire on the part of the various church bodies for Christian union has been awakened by the plea of the churches of Christ. Undoubtedly, many factors, arising from both within and without the churches, have been responsible for this awakening; but it cannot be gainsaid that the constant passionate appeal of our pioneer preachers and those who worked with them that Christ's prayer, "That they all may be one," might be answered has had a very considerable influence on others.

To us it is a source of great satisfaction to know that so many peoples to-day are concerned with the problem, and that they are

giving much consideration to the solving of it. It is an encouraging sign to see almost all the major bodies appointing committees to confer and report on the matter. It is a source of greater satisfaction to us, however, to know that many outside our own brotherhood are coming to approach the problem from the angle our people have advocated for more than a century—a return to New Testament faith and practice. These are as yet "voices crying in the wilderness," for mostly, if not entirely, all the organised bodies seeking union with others are approaching it by way of negotiation and compromise, rather than by an appeal to the Word of God.

Our distinctive task, then, lies not in ad-

Federal President's Message on Union.

C. J. Garland.

MY task is to show in no uncertain manner my attitude to Christian union. This is not difficult, for I feel that we must be very clear and definite on all such subjects concerning the "faith once for all delivered to the saints." My observations lead me to the conviction that the greater part of our membership is indifferent to this important subject. This should not be. The history of our movement shows the great value our leaders placed on the scriptural presentation of what Christian union means, and though their efforts were apparently to a large extent unheeded, we have clear evidence that the great church universal is now more responsive to our plea. Hence the need for every member of our communion to be actively engaged in forwarding the claims of Christian union as taught in the word of God. "One is your Father, and ye are brethren."

Last year two important broadcasts were arranged (in England) upon this topic. The Anglican Bishop of Lichfield said, "Self-will and lack of charity caused and perpetuated disunion. Unity is not possible unless Christians want it." And he suggests "unity in variety." Dr. J. D. Jones, of Bournemouth, a foremost leader of the Free Churches, also

suggests "unity in variety." Ref. quoting the "Christian Standard," "this line of reasoning gets us nowhere." We are persuaded that the only true basis is the Pauline teaching found in Eph. 4: 3-6, known as the seven plank platform for Christian union.

So our plea, with its clear interpretation of primitive Christianity, should be able to influence the great Christian church throughout the world.

Some may deem this message too rigid and narrow, but we must be true to our conception of our Saviour's prayer in John 17: "I have given unto them the words which thou gavest me, and they have received them." While holding fast our own convictions, we must be tolerant and kindly in our attitude to other communions, always speaking the truth in love.

In conclusion I urge my readers to be conscious of the tremendous value that a united Christian church would be in facing the problems and evils of the present day.

Fight the good fight in the earnest quest for Christian union, and divine blessing will be ours in our work for a united church of God.

vocating the need of Christian union, but in proclaiming the basis for its realisation.

Before any definite impact can be made upon other communions, it is essential that we have a passion in our own hearts for the thing we advocate. A lifeless theory cannot produce a living impulse, nor can an indifferent attitude create a fiery enthusiasm. We must have a consuming passion. Our forefathers in the faith were flaming torches, and their accomplishments were according to their zeal. One hesitates to make comparisons or criticise the church, especially as one can contact only a small portion of a vast membership, but what I know constrains me to think that we as a people are not as passionate in this regard as those who have gone before. Modern tendencies and movements have led to a broadmindedness that approaches in many hearts an indifference to the plea that was so real and dear to the men who set out over a century and a quarter ago to bring together all Christian peoples.

Can we regain the fulness of that passion? I believe that we can if we set our minds to the task. It will come slowly by way of education, and not by any spectacular emotional stirring. We must work upon our young people and instil into them our distinctive message. Let us impress them with the objective of uniting all Christians on the basis of New Testament Christianity and they will accept the challenge and impart to it an enthusiasm that will revitalise the whole brotherhood in the task.

To win our youth will mean that some very definite teaching on the part of our preachers, Sunday school teachers and others who have the responsibility of leading our young people will have to be done. Perhaps more lessons upon the subject could be profitably included in both the Sunday school and the State school curriculum. Most of the children who attend are not too young to understand the problem, and if their minds can be saturated with our message, it will bear fruit not only in their own lives, but in the homes from which they come.

Our Christian Endeavor societies should be excellent ground into which to cast the seed. Some societies arrange their own syllabus, and these could include topics on Christian union. Other societies follow regularly the printed topic book put out by the C.E. Union. Perhaps the union could be constrained to give the subject a place in the syllabus; but if not, then our own societies could be asked to substitute it for one of the others set down.

Many churches have clubs or other auxiliaries that have programmes of a varied character. Usually one night a month or quarter is allotted for a "talk," spiritual or otherwise, by an invited speaker. Could some of these nights be utilised for bringing before the members our message? Of course, competent speakers must be sent to deal with the subject, but this should not be any great difficulty.

As supplementary to the foregoing periodical sermons and addresses on Christian union could be given by the preacher on Sundays and other occasions as opportunity allowed. This would be beneficial not only to the young people but to the older members as well.

If we are to inflame the brotherhood with a passion for our plea, then we must leave no stone unturned in our effort to do so. When our own people are fully prepared in heart then will begin the real impact upon other communions. Distribution of tracts that set forth our position and message, special articles dealing with the subject in the daily press and church papers, timely addresses and conversations should be a valuable part of a progressive programme for to-day, but the dynamic that will give it force and point to achieve results will be the intensive passion within each of us, "that they all may be one" upon the basis of New Testament Christianity.

Speaking the Truth in Love.

H. R. Taylor, B.A.

WE have often pondered over that profound and beautiful passage in the prayer of our Lord which speaks of the union of believers: "That they all may be one; even as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou didst send me." This is the locus classicus of the plea for union, providing both the inspiring motive and the solid basis. Every devoted disciple should seek by all means within his power to fulfil the prayer uttered by his Lord as the shadow of the cross enveloped him. The basis is an ideal one—the relationship existing between the Father and the Son. We of churches of Christ claim to have discovered the elements of Christian union in the faith and practice of the New Testament, and as far as we have, we have made no mistake. The foundation truth on which a united church will rest is the proposition, "Jesus is the Christ, the Son of the living God." Let it not be forgotten that the recognition of this truth involves personal trust in the Lord Jesus Christ. The gospel which we preach consists of the facts of the death and resurrection of Christ. The ordinances which express these fundamental facts are the immersion of believers into the name of Jesus Christ and the Lord's supper. The fellowship name is the church of Christ, for other names are divisive. The organisation of the church consists of many local, self-governing units linked together in the bonds of Christian brotherhood. The ministry of the church provides for spiritually-qualified elders, deacons and evangelists with whom all the members, according to their gifts, edify one another in love. It is plain from the words of the Master's prayer that the unity of the church must be made visible to the world, otherwise the world cannot be led to believe that God sent his Son to redeem mankind. But have we gone far enough in setting out the basis of unity? The world cannot ap-

preciate doctrines; it sees nothing in ordinances; it is careless of the church's organisation. Love is the one universal language. It has significance for all. As a people we have borne and still bear our distinctive witness to the world concerning the faith once and for all delivered to the saints. In addition, we owe to the world the witness of a higher type of spiritual life, which can only come through a deeper and fuller indwelling of the Holy Spirit—Christ in us. The apostle Paul urged the Ephesian church (Weymouth's translation) to "lovingly hold the truth, and in all respects grow up into union with him in all respects the head, even Christ." The attractiveness of the one faith is dependent upon the love wherewith the Father loved the Son reproduced in us and manifested in all our relationships.

Christian Unity.

THE good news in Christ is news about unity—unity between God and men, unity between men and men. In Christ Jesus there is neither Jew nor Greek, bond nor free, male nor female, but all are one. That is why a Christianity without the church is a contradiction in terms. The church began as a fellowship, and as one; and only as a united fellowship can she effectively do her work and bring peace into a distracted and divided world. But the church did not remain united. First came the split between east and west. Then came the reformation in the west, and the church was further split into national and other groups. To-day the "one church" is nowhere to be found in her completeness. But never was there greater need for the united church to appear. Let us work and pray that our Lord's prayer be answered: "That they may all be one."—Dr. Wm. Robinson.

The Divided Church at Bay.

W. S. Lowe.

Before Her Tasks.

IN the midst of the demands created by the bewilderingly rapid changes of modern life the voice of the disunited church is often discordant and disregarded. She is at bay before her tasks.

At her doors she faces the problems of decreasing membership, devitalised evangelism, inadequately churching rural areas and "mushroom" suburbs and the onawep of the purely secular view of life. In the farther fields the door of undiminished opportunity still invites her. The whole age is clamant with opportunity, yet, before it all, the church is often impotent because divided.

Then there is that other demand for the practical application of Christian principles. The thinking man is asking, "What solution has the Christian church to offer to the problems of war, poverty, competitive society and the remaking of a decadent world?" Mostly he receives no authoritative answer.

It is not that the church lacks the wealth of money, devoted lives or consecrated minds—she has them all in abundance, but so divided are they that her programmes and pronouncements lack force and cohesion.

Before Her Friends.

True friends of the church do not close

their eyes to her weaknesses, and to-day the continuance of a disunited church is being attacked from within her ranks. In this age sectarianism is definitely outdated. So William Paton writes: "Are we not guilty of a terrible hypocrisy when in the face of a world seeking for community amid the dissolution of the old certainties we speak of God in Christ and the life of true community, but are not able to give a worthy expression to what we know to be a real unity in Christ."

Christians to-day are not content to be divided by traditional groupings while possessing a unity of aim; there is an increasing demand for an adequate outward united expression. The results are apparent in councils and conferences which help in mutual understanding, while in most countries some important bodies have sunk their traditional separateness in unity. This has come about as a result of the profound conviction that we are more effective united than apart.

So both by the attacks of her enemies and the convictions of her friends the church is being driven to the solution of this, her greatest domestic problem. Perhaps as never before she sees the divine wisdom in the prayer "that they all may be one, that the world may believe."

The Madras Conference and Christian Union.

H. A. G. Clark, M.A., B.D., Dip. Ed.

THIS conference was convened by the International Missionary Council, and was held at Tambaram, near Madras, from Dec. 12-29, 1938. Originally it was planned to hold it in China, but the war between China and Japan prevented this. The World Missionary Conference held in Edinburgh in 1910 gave a great impetus to the cause of Christian union. It led to the calling of the first World Conference of Faith and Order held at Lausanne in 1927 and the World Meeting of the Missionary Council held in Jerusalem in 1928. Similar conferences were held in 1937 at Oxford and Edinburgh. These conferences have done much to create a desire for a greater union than exists at present. The conference at Madras was the most representative gathering yet held. Every branch of the Christian church was represented except the Roman Catholic and the Greek churches. The 471 delegates represented 69 countries, some of which, such as Japan and China, France and Germany, England and India, were at variance at the time. A fellowship that was more than international in that it was super-national was experienced. The fact that so many branches of the church of Christ were represented is evidence of the degree of unity that already exists. We do well to note the words of the archbishop of York spoken at the Edinburgh conference of 1937: "We could not seek union if we did not already possess unity." We have noted the effect of these gatherings on the minds of those who attend them. Almost without exception they come back with a passion for Christian union. In these conferences a vision comes of the church that is and the church that might be, and the vision gives birth to an enthusiasm for the cause of Christian union. These in their turn hand on the torch to those not so privileged. "We went to the conference talking about the churches; we came away talking about the church," is a typical utterance. At the 1928 Jerusalem Conference there was no united communion service, and much was made of this by some who criticised the conference on that account. During the Madras convention there were two united services. One of these was observed after the manner of the Reformed and Free Churches and the other after the Anglican ritual. The second was held on Christmas day. The Bishop of Dornakal (Dr. Azariah) presided, and associated with him was a native bishop from Nigeria, another from China, and a third from Japan. In this observance nationality and denominational allegiance were lost sight of in a wider fellowship. Such a gathering leads to a deeper recognition of our oneness in Christ.

A point of interest which we believe has value for the future of the cause of Christian union is that there was a large body of the delegates who were young men about the middle thirties. At one of the earlier conferences the average age was 53. Now these young men have 20 to 30 years of service ahead of them, during which they can advocate the ideals with which they were challenged at Madras, and thus they can make a splendid contribution to the cause of Christian union.

Another interesting fact about the personnel of the conference is that the majority of the delegates were from the younger churches—that is, the churches of the mission fields. At Edinburgh in 1910 only a few came from lands like India and China. In 1928 the minority of those who gathered at Jerusalem were from the younger churches, but at Madras the conference was predominantly one

of the younger churches whose representatives were there not as specimens of our missionary efforts, but as men who could make their contribution on an equal basis with the representatives from the older churches. The following is an indication of the outlook of many of these: "Give us Christ, but leave us free to follow him as he shall lead us into a natural expression of our Christian faith, in our buildings, in our forms of worship, in our doctrines and our teachings. Above all, we do not want your divisions. Our national life is broken sufficiently as it is. Do not bring us a Christianity that will sunder us again into a hundred churches." Such a plea calls for careful handling. We must recognise that much that is bound up with Christianity as we know it is not of its essence. A request like this is further evidence that unity in



Thomas Campbell,
Advocate of Christian Unity.

diversity is the goal towards which we are moving. In keeping with this the conference definitely identified itself with the statement made at the Edinburgh Conference on Faith and Order that the scheme in South India in which three churches are negotiating deserves special attention and study because it is an attempt to "include within a united church communions holding to the episcopal, the presbyteral and the congregational principles."

These representatives of the younger churches expressed their thankfulness for the evidences of increasing co-operation and understanding that are being manifested and which reveal a certain spiritual unity, but they strongly express themselves as looking to the older churches to further through sympathetic investigation, teaching and venturesome sacrifice the cause of organic union, so that the shameful competition and wasteful overlapping which is a stumbling block to those inside and those outside the church might be ended. A certain sense of loyalty would prevent the younger churches from consummating any union that did not have the approval of the older churches which planted the missions from which they sprang. "We are torn between loyalty to our mother church and to our ideal of union." Another has put it, children cannot be happy if their parents are not

living at peace. Among the recommendations of conference none is more significant than the following: "In view of the evident leading of God and of the supreme urgency of the call for organic union on the part of the younger churches, the older churches take this to heart with the utmost seriousness, in the fields of prayer, thought and action."

This call for prayer, thought and action is a call to every follower of Christ. Have we such a passion for the union of God's people that it becomes a central thing in our prayer life? How much time and thought are we prepared to give to this subject? Are we informed about the trend of events as they touch this phase of Christian life? A little booklet, "Studies in Church Unity," by Angus Dunn, which may be purchased at the Presbyterian Book Room for tenpence, will repay thoughtful study. Dean Walker's book, "Adventuring for Christian Unity," can be purchased at the Austral for a shilling. They are worth studying together.

The last note of the threefold call is for action. Let us work with all who love our Lord Jesus Christ in sincerity, for our divisions are a reproach to us. Dr. Azariah told of some leaders of a large Hindu community that was being drawn towards Christianity. "But," they said, "in Hinduism we are one. In Christ we would be divided. So we hesitate."

Growing out of the conferences at Oxford and Edinburgh and endorsed by the conference at Madras a World Council is to be formed if the churches endorse the idea. This will, we believe, be another step forward, for we know of no movement that holds out more hope for the future union of the churches than these times of fellowship in conference.

As John R. Mott, William Paton and A. L. Warnshuis sailed on the s.s. "Strathnaver" on their way back to America from the conference they wrote an introduction to a brief report of the Madras conference, and closed it with these words: "The deepest significance of this meeting lies in the place it will hold in that sequence of redeeming action whereby God is leading back his people to be one, even as he and the Son are one."

Christian Union Sunday, May 28, 1939.

▽

THE Victorian Conference Committee for the promotion of Christian union invite all Churches of Christ in the Commonwealth to observe Whit-Sunday—the day of Pentecost—May 28, as Christian Union Sunday.

No special order of service has been prepared by the committee for use in the churches this year, but it is hoped that suitable preparation will be made by each church for the observance of the day.

The committee is inviting other religious bodies to give earnest consideration to the subject of Christian unity on May 28, and it will be a wonderful witness for the unity of God's people if in a thousand churches our Lord's prayer, "That they all may be one," is echoed on that day.

Mothers.

A. M. Ludbrook.

The Family Altar.

J.C.F.P.

TOPIC.—PLACE-SEEKING.

Monday, May 15.

THEY had disputed one with another on the way, who was the greatest.—Mark 9: 34.
Ten days before, at Caesarea Philippi, Jesus had promised Peter the keys of the kingdom, and six days afterwards had honored him and the two sons of Zebedee by permitting them to witness his transfiguration. This aroused amongst the others the spirit of jealousy and unholy ambition.

Reading—Mark 9: 33-37.

Tuesday, May 16.

Whoever shall humble himself as this little child, the same is the greatest in the kingdom of heaven.—Matt. 18: 4.

It has been well said that "Christianity revolutionises the order of the virtues." Before Christ appeared such qualities as courage were regarded as the highest, whilst under grace humility is one of the chief virtues. Greatness is shown to consist, not in occupying a high position, but in possessing a child-like spirit.

Reading—Matthew 18: 1-6.

Wednesday, May 17.

But many shall be last that are first; and first that are last.—Matt. 19: 30.

Jesus had promised great rewards to those who made great sacrifices. Probably this led certain disciples to resolve that they would labor, not for love, but for the reward. The text for to-day is a fitting rebuke, showing the final reversal of positions.

Reading—Matthew 19: 23-30.

Thursday, May 18.

And when the first came, they supposed that they would receive more.—Matt. 20: 10.

Those hired first thought that, having worked longer hours, they would receive greater pay. But they had received all that was promised, yet murmured because special generosity had been manifested towards those who unfortunately had not been hired earlier in the day.

Reading—Matthew 20: 1-16.

Friday, May 19.

They . . . love the chief place at feasts, and the chief seats in the synagogues.—Matt. 23: 6.

The scribes and Pharisees desired, not holiness, but the reputation for it. To be seen and admired of men was their chief objective. At feasts and special functions they struggled for precedence, a practice by no means uncommon in our day. Christ repeats one of his favorite maxims—"Whoever shall exalt himself shall be humbled; and whoever shall humble himself shall be exalted."

Reading—Matthew 23: 1-12.

Saturday, May 20.

Diotrephes, who loveth to have the pre-eminence . . . receiveth us not.—3 John 9.
In many churches there is a Diotrephes who loves the pre-eminence, and as in this instance, place-seeking is usually accompanied by other unlovely traits of character. Diotrephes protested against John and his fellow-workers with wicked words, and expelled from fellowship those whom he should have gladly received.

Reading—3 John.

Sunday, May 21.

Grant unto us that we may sit, one on thy right hand and one on thy left hand, in thy glory.—Mark 10: 37.

In spite of Christ's predictions concerning his suffering and death, the disciples still believed that he would sit upon David's earthly throne. Jesus explains to them "the principles by which places of honor are obtained in his kingdom."

Readings—Habakkuk 3; Mark 10: 32-52.

MOTHER is, I suppose, to most people the sweetest word in the English language. Some might favor home, but "what is home without a mother?" Is it not the mother chiefly that makes the home—fills it with its essential atmosphere, its attractive sweetness, its pervading love?

What a wealth of meaning is contained in the word! I don't think we realise it in childhood; 'tis as the years roll by we discover the manifold beauty wrapt up in it. When God himself would let man know what his tenderness is like he had to bring in the word mother. We read in Psa. 103, "Like as a father pitieth his children, so the Lord pitieth them that fear him." But we want something more than pity, so he says to his people through Isaiah, "As one whom his mother comforteth, so will I comfort you." A father pities, a mother comforts. In second Kings we read of a small boy who toddled into the harvest field. As long as he was all right the male parent could look after him—yes, we men can do that! But the hot sun strikes down upon the child, and the moment he begins to cry, "My head, my head!" what is the father's recipe? It would be ours—"Carry him to his mother."

I will first speak of mothers in a general way; then make a few suggestions, reader, with reference to your mother; then reminiscently, if I may be permitted, say a few words about mine.

In a General Way.

Mother-love is surely the highest type of human affection. Think of its power, its heroism, its majesty. We have heard of the mother who scaled the dizzy mountain heights to the eagle's eyrie that she might pluck her babe from the jaws of death. We read in Bible story how Rizpah spread sackcloth for herself upon the rock; and all through harvest, and until the winter rains fell upon them, she watched the hanged bodies of her sons, suffering neither the birds to rest upon them by day nor beasts by night.

Have you not marked the constancy of mother-love in spite of all discouragements that may arise in the object beloved? Selfishness cannot chill it. Worthlessness cannot weaken it. Ingratitude cannot stifle it. The sentiment of many a neglected and slighted mother has been—

"Go for my wandering boy to-night,

Go, search for him where you will;

But bring him to me with all his blight,

And tell him I love him still!"

Yes, let the beloved one become unfortunate, the mother will love him all the more because of his misfortune. A mother's affection is like the ivy that will cling to the tree after it has been blasted by the lightning. "There stood by his cross his mother." Isn't that just where the mother always stands? When others forsake or are busy mocking there is one who will still stand by.

Let a child become even a disgrace to the family; the mother will often cling more to that child than to any other. Where others' affection becomes withered, the mother's love is evergreen. All the world may turn against the transgressor, but the boy will become all the world to the mother. Little children give their mothers headaches, and big children give them heartaches; but the mothers willingly bear with both, and do not love them one iota less. The mother-love excels in this, that there is so much sacrifice in it. Yet she

would feel almost insulted if you suggested that it was sacrifice.

Your Mother.

Now, my readers, for a few words about your mother. Oh, sons and daughters, do not in any way be a burden to her. "A foolish son is the heaviness of his mother." It were surely better to die than to be "the heaviness" of that dear one whom you ought to cherish most on earth.

"Hundreds of stars in the lovely sky,
Hundreds of shells on the shore together,
Hundreds of birds that go singing by,
Hundreds of flowers in the sunny weather,
Hundreds of dewdrops to greet the dawn,
Hundreds of bees in the purple clover,
Hundreds of butterflies on the lawn,
But only one mother the whole world over."

Is there any reader who has put an extra load on that loving heart, or one who has fallen into the way of speaking or thinking lightly of her? Do you respond that "she is getting so old and childish?" Bear with her cheerfully, as she bore with you so many years in your childhood. "Despise not thy mother when she is old." I know of no more thrilling denunciation in Scripture than that in Prov. 30—"The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it." May you increasingly prove a joy to her, and when she passes on be able to say, with clear conscience as to the past—"Her children rise up and call her blessed."

My Mother.

Now for a brief tribute to my mother's memory. Not a few readers, especially Victorians, will have retained a pleasing recollection of her through all the years that have passed since she left us.

First let me say, my mother lived a life of prayer. Left a widow with a young family of eight she never neglected household worship, and as well on occasions each child apart would be held up at the throne of grace. Secondly, she fairly lived upon the Word of God. Possessed of versions galore, she delighted not only to read but to compare them. Further, she was clothed with a sweet humility. If she could speak just now she would say, "Oh, do stop! please stop!" And again, "In her tongue was the law of kindness." If there was one bit of advice more than any other that my mother impressed upon us it was this, "Avoid detraction"—the habit of thoughtlessly "running people down"—as we used to put it! In short, she was characterized by true piety. Through ten years of maidenhood, twenty of wifehood, and nearly thirty of widowhood, her constant desire and aim was to serve the Lord. Her last words uttered publicly, only a few hours before her passing, were the lines—

"And in that light of life I'll walk

'Till travelling days are done!"

And then so soon, so suddenly, the call came. But she was ready, yes ready! God grant that reader and writer, too, may likewise be ready when the summons comes to us.

Mother! her love and mindfulness have never failed me. I am as sure to have them as I am to have the sunshine, air to breathe, or God's mercy.—Frances E. Willard.

Sowing and Reaping.

Galatians 6: 6-10.

Prayer Meeting Topic for May 17.

H. J. Patterson, M.A.

MANY people are unaware of the real meaning of the verses selected for this study. Words are taken out of their context and applied in a way foreign to their original setting. What was in the mind of Paul?

Principle of Sharing.

"Let him that is taught in the word communicate unto him that teacheth in all good things." Moffatt translates it, "Those who are taught must share all the blessings of life with those who teach them the word." If one needed a text for an address on the need of supporting our preachers here it is. Paul says we must share that which we have with the teaching brother. We sow our money and earthly goods in this field that we may reap life everlasting.

Early Christians emphasized this principle of sharing to a marked degree. In the beginning it seems that a kind of communism obtained for a time. No one was to be denied the right to live. No one must go hungry. Those who had lands sold them and gave the money for relief, and those who were the preachers were not to be forgotten. Paul labors the point in his letter to the Corinthians (cf. 1 Cor. 9: 1-18). It is a Christian duty that we should support those who teach us the eternal things of God.

"Be not Deceived."

So many are deceived, but God is not to be mocked. To fail God in this which is ordained of him literally is "to turn up our nose at God." We must not impose on God. We cannot make God think we are religious when we are sowing to the flesh and spending our money on all kinds of pleasure, luxury and vanity while his cause suffers. No zeal, however ardent, no prayers however long, no professions however loud, would impose on God. "How many long prayers are offered, how much zeal is shown, how many warm professions are made, as if to make God and man believe that the heart is truly engaged in the cause of religion, when little or nothing is given in the cause of benevolence, while ministers of religion are suffered to starve, and while the 'loud professor' rolls in wealth, and is distinguished for luxury of living, for gaiety of apparel, for splendor of equipage, and for extravagance in parties of pleasure!" Such attempt to mock God and are themselves deceived.

Sowing and Reaping.

In what field are we sowing the seed? It may be the field of this world, and if so, let us remember the very plain and pointed statement of Paul that "he that soweth to his flesh shall of the flesh reap corruption; and he that soweth to the spirit shall of the spirit reap life everlasting." No one can escape the point of that. It is in a setting concerning our obligations each to the other and to those who serve us in the ministry of the word. If we use our money and the temporal gifts of God for selfish and carnal ends we shall pay a penalty. Intemperate living and over-indulgence have their natural result. Let us sow to the spirit in that as we have opportunity we do good unto all men, but especially to those who are fellow-Christians with us. Which is the better field in which to sow? Sow your seed of temporal goods in the field which is God's. He that soweth to the spirit shall live. Self-denial and self-sacrifice were never more needed than to-day.

TOPIC FOR MAY 24.—A THREEFOLD CRUCIFIXION.—Galatians 6: 11-15.

Our Young People.

Conducted by Keith A. Jones.

Y.P. Training Camp, at Gawler, S.A.

EASTER, 1939.

THE fifth young people's training camp, held at Gawler this year, proved again to be a season of rich refreshment, and "the Oval" is becoming an increasingly sacred spot to an ever growing number of our young people. This year (the limit was set at 100) actually had 106 resident in camp—a record. Of this number 49 were young men and 57 young women. They came from 28 centres: 19 suburban and 9 country. The programme provided a feast of good things, based on the motto for this year of "First Things First." Inspiring instructional messages were given during the four days: Bible studies by F. Collins and F. Cornelius; "Stewardship at Home," W. L. Ewers; group circles led by A. R. Jones, J. R. Hemer and Will Beller; devotional talks (mornings) by A. E. Mercer, Alby Glastonbury, H. R. Petch and F. Fisher, and evenings by Ira Dardin and Chas. Schwab; leadership by P. Hollams; overseas work by the director and simultaneous sessions for young women and young men, addressed by Mrs. K. Green and Mr. Schwab. The music of the camp was of an exceptionally high quality under the able leadership of Alf Manger and Alby Glastonbury (assisted by a camp orchestra), and the devotional atmosphere was wonderfully helped by the prayer convener, John Hemer, and the "prayer room."

The fellowship with the Gawler church was greatly enjoyed, the Lord's day services being full of inspiration. The fervency of the campers to know Christ's purpose for life leads one to believe that the fruitfulness of the camp will be seen and felt as these young people return to their respective spheres of service and daily life, determined to put "first things first." It certainly was a great privilege to once again direct this year's camp, being ably supported by Auntie Min—Miss M. Leedham (camp mother), Auntie Olive White (her assistant), and Frank Fisher, as the director's assistant.—W.B.

The Camp Motto and Its Outworking.

THE camp motto was "First Things First." Through careful planning of the programme most of the sessions presented "First Things" in some phase of Christian life or teaching. Those who presented the talks and studies, whether campers or visiting lecturers, had kept

the motto in mind so that the keynote of camp really was "First Things": an attempt to realize what should be put first in a Christian life and a determination to strive more earnestly to put "first things first."

Each day, at morning watch, one aspect of "First Things in Devotion" was studied. These were "Communion with Christ," "Surrender to Christ," "Witnessing for Christ" and "Loyalty to Christ."

First things in Genesis and in Matthew were the two Bible studies, while in the mission sessions we studied "First Things in Stewardship at Home" and "Our Overseas Work." "First Things in Leadership" was another very helpful study.

The witness session, in which 14 campers spoke on "My First Concern in Life," brought out the fact that they were striving to put Christ and his teachings first in their lives.—Alice Kentish.

The Camp as a Training Centre.

TRAINING for more efficient service to Christ is a primary purpose of the Gawler camp. In this capacity the camp serves a purpose in an excellent way. In all spheres of life there is need for training, discipline and exercise. The camp provides these three for the most important calling that man can answer—that of service to Christ.

Not merely in theory but in actual practice throughout camp there is provision for education, preparation and opportunities for service participation. These opportunities provided really good practical training. Educational training was of an exceptionally high standard. The excellent advice, warning and instruction given regarding the most effective way of service to Christ, from the knowledge and experience of Spirit-filled servants of Christ, will prove its worth not only here and now, but also in eternity.

The campers who were leaders in certain phases of church work before camp are now better fitted for their tasks, and as a result of camp training others also are capable of accepting the responsibility of leadership.—Cliff Manning.

Many young people to-day are growing up in a world in which men and women will move heaven and earth to save five minutes, and then not know what to do with them when they have saved them.—Professor C. E. M. Joad.



Campers at Gawler, S.A.

Here and There.

F. C. Hunting, preacher of Blackburn church, Vic., will succeed Jas. E. Webb as preacher of the church at Prahran.

V. G. Boettcher, preacher of Kingaroy church, Qld., has accepted an invitation to labor with the church at Roma, beginning on July 2.

The pressure on our news space is very great. Will reporters kindly be brief, and confine themselves to matters of general interest?

H. C. Bischoff, preacher of the church at Swan Hill, Vic., has accepted an invitation to labor with the church at Blackburn as successor to F. C. Hunting.

Members of the Victorian General Dorcas will hold their usual monthly meeting in Swanston-st. lecture hall on Wednesday next, May 17, from 10.30 a.m. till 4 p.m. Any sister interested in the work is invited to attend.

At the first meeting of the Victorian Young People's Committee, Bro. Fred. N. Lee, of Thornbury church, was elected chairman, succeeding Bro. Rowland P. Morris, who has given three years of distinguished service in that office.

Our Sister Mrs. James Maloney, of Kalgoorlie, W.A., died on Saturday last, May 6, after a painful illness. She was a daughter of Bro. D. M. Wilson, of Perth. To her sorrowing husband and all the loved ones who mourn, deepest sympathy is extended.

We gladly issue this present Christian Union number in response to the request of our Victorian Christian Union Committee, and are indebted to Bro. F. C. Hunting for his kindness in collecting and forwarding the special articles by representative brethren.

Bro. F. E. Buckingham concluded his ministry with the church at Hartwell, Vic., with inspiring services on May 7. In the morning 110 were present and one was received into membership. The chapel was crowded at night. There were two baptisms, and after Bro. Buckingham's address there were seven confessions.

On April 30, at the home of Bro. W. J. Sharp, Vickery Park, Qld., 12 miles south of Tara, two very enjoyable services were well attended by a few scattered members, a married couple being present at gospel service at 2 p.m., making a total of 15 adults. Grateful thanks are offered to the brethren at Sixteen Mile, who made this happy time possible, especially to Bro. A. Clark for his splendid addresses, and Bro. Smith, who motored the visiting brothers and sisters some 50 miles.

Bro. A. M. Ludbrook, as a friendly gesture to the work among our young people, offers his two books ("The Romance of the Roman Catacombs" and "Notable Hymns and Their Authors") as a gift to any church of Christ Bible school library giving good assurance that it is in active operation, and enclosing sixpence in stamps for postage and despatch of same. Secretary or librarian is asked to send application, endorsed by superintendent, as soon as practicable, to Austral Publishing Co.

On May 1 the Y.P.S.C.E. at Hindmarsh, S.A., held annual meeting and rally with splendid attendance from societies. About 200 young people listened to the national president, Mr. Donald McNeil, speak on "Christ's Challenge to Youth—Follow Me." The juniors gave an interesting item, "Road Signs." Supper was served. On May 7 youth day commenced with a prayer service at 9.30. The communion service was well attended, offering for Bible school department amounting to over £8. Bro. W. W. Saunders gave a fine message on "Follow Me." After school Bro. W. T. Matthews gave a lecture to Bible school workers on "The Blackboard in

the School." Bible school offering for Children's Hospital cot, Minda Home and Morialta Protestant Children's Home amounted to £2/5/-. At a youth service at night Y.P.S.C.E. members took charge. Bro. Malcolm Roberts led the meeting and Bren. Edmond Ratcliffe and Bert Russell each gave a ten-minute address on "What Christ Means to Youth—in Sport" and "What Christ Means to Youth—in the Workday Life." Our aged Sister Mrs. Marshall was laid to rest in her 90th year, and the brother of Bro. F. T. Holden was also called home. The church extends sympathy to the bereaved.

Work in South Brisbane circuit, Qld., is progressing. Bro. R. M. Wilson, of Mayfield, N.S.W., has conducted a week's special meetings at Sunnybank, his services being greatly appreciated. L.C.E. society celebrated its first anniversary on April 29. During past year it gave £4/5/- to home missions. At Moorooka one has been received in by transfer, and a J.C.E. society has been formed. Mid-week meetings have commenced at Stones Corner. Sunday school at Rocklea is making good progress. On April 30 four young people made the good confession.

Bible school anniversary at Gilgandra, N.S.W., was celebrated on Apr. 16. Bro. Hodgson addressed all meetings. Scholars rendered items during afternoon and evening services. Five kinder scholars were promoted. After ten years of service Bro. A. T. Butler resigned from the position of Bible school secretary. Bro. J. Burrell was elected in his place. Our beloved Bro. Wilson, who was almost 103, passed away on Sunday morning, April 23, after a few weeks' illness. On April 30 a memorial service to our late brother was conducted by Bro. Hodgson. Bro. D. J. Butler sang a solo.

The youth rally led by Mr. K. Jones at Castlemaine, Vic., was a great meeting. Visitors came from Sutton Grange, Harcourt, Kyneton, Bendigo and Melbourne. It was an inspiration and blessing. A complimentary social was tendered to Miss Elaine Smith on May 4, and a presentation of cutlery made. She was married on May 6. Closing services of youth week were held on May 7. Bro. Douglas Hall exhorted in morning, and Bro. Les. Baker spoke at night on "The Challenge to Youth." Sisters D. and G. Hall rendered a duet. Ladies' help assembly celebrated 17th anniversary on May 4.

On May 7 many visitors were welcomed in the morning at Lygon-st., Carlton, when Bro. Baker spoke on "Seeking to Save the Lost." A gathering of 230 attended the second anniversary of the New Century Bible Class in the afternoon. Bro. Baker commencing a series of talks on "Great Nights of the Bible," the first being "The World's First Night." Many members of the old Bible class were welcomed back and provided with tea by the committee. Mr. Cuddy was soloist. Bro. Ennis preached at night on "Is the Living of a Christian Life Possible in the World of To-day?" Cr. Townsend was soloist.

The officers' fraternal at Strathalbyn, S.A., met on Good Friday. Sisters held their meeting in the vestry, keyword being "Witness." On April 16 Mr. J. Stanley (missionary to Pt. Adelaide seamen) spoke at both meetings. On morning of April 23 Sister Miss Mills was received into fellowship. At night returned soldiers and Scouts were present, and Bro. Wilson's address was on "The Church in the Nation." Bro. C. Manning was speaker for April 30, his evening address being on "The Unknown Christ." He was assisted by young men of the church, Bren. Steward, K. Cross and A. Wilson, who also joined him in a quartette. May 7 was decision Sunday in Bible school, and five girls made the good confession.

The women's mission band at Footscray, Vic., held a successful anniversary service on Apr. 20. Mrs. C. Brough, president of women's conference, bringing a splendid message to a good congregation. On May 7 a youth rally was held. Leaders of youth work brought messages—Sister Hilda Easton (Phi Betas), Bro. T. Hampton (Kappas), Bro. C. Cordy (Bible school department), Sister Ruby Allen (Endeavorers). After Bro. Wakefield's address there were four decisions. Youth offering to date, £2/19/5. Sister Norma Langshaw was received into fellowship on May 7 by letter from Drumcondra.

Meetings throughout past month at Kingaroy, Qld., were well attended. Bro. C. R. Burden of Brisbane, brought a helpful gospel message on April 2. A delegation of six attended half-yearly conference at Rockhampton over Easter. Special appeal for building fund realised approximately £55, reducing debt on chapel to £95. Sisters of the church again had charge of official luncheon booth at Kingaroy Show, from which a substantial profit is expected. At well attended and helpful services on Apr. 30 Bro. Boettcher's subjects were: 11 a.m., "The Call of Elisha"; 7.30 p.m., "If Thou Knewest." At a special officers' meeting called to consider Bro. Boettcher's resignation, it was resolved to "reluctantly accept it with regret."

At Bamba-rd., Caulfield, Vic., five young people took their stand for Christ at an enthusiastic youth rally on May 7. Testimonies were given by Miss G. Jackson and Messrs. Abbey and Acuroff. Solos were rendered by Miss R. Dinwoodie. Four young men were immersed at close of meeting. At C.E. graduation at 10 a.m., seven juniors graduated to intermediate society. A presentation was made to retiring intermediate superintendent (Mr. W. White). Miss M. Buckingham has taken charge of intermediate C.E. society, and Miss Joyce Saunders is new junior superintendent. Anniversary concert in town hall on May 3 was very successful. Kindergarten anniversary was held at 3 p.m. on May 7. A wonderful spirit prevails in all the work.

Youth week in Victoria met with a hearty response in all the churches. The whole programme was very successful. 100 young people forming 30 teams, visited Melbourne churches for the evening service on April 20. Each member of the teams gave a brief message in personal testimony for Christ. 300 young people attended the dinner on Monday, May 1. The fellowship and programme were greatly enjoyed. Miss Helen Topping, of Japan, was the chief speaker. District youth rallies were held at Geelong, Castlemaine, Ballarat, Gardiner, Ringwood and Thornbury. These were all well attended, and the youth-to-youth appeal proved most effective. Sunday, May 7, was youth day in the churches, and many fine meetings were held. Youth gathered for prayer before the worship service. Fellowship teas were held in many centres. The gospel services were largely attended. Nine churches who have sent word report 33 decisions for Christ—mostly young people.

DEATH.

STREADER.—On April 25, result of accident, Alfred Ernest, dearly beloved husband of Louisa Streader, loved father of Lois (Mrs. Keith Macnaughtan, Qld.), Eunice (Mrs. Clifford Ennor, Melb.), and Jack (Melb.); devoted grandfather of Ruth and Valmai. Aged 53 years. "Safe in the arms of Jesus."

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News of the Churches.

WESTERN AUSTRALIA.

Sabiaco.—After morning address by Bro. Hurren on April 23, a married couple made the good confession. They were baptised that evening, and after gospel service a lady confessed Christ. On April 30 the man and his wife were received into fellowship, and the lady was baptised. On April 28 the ladies' aid held an "at home," at which representatives of churches brought greetings. Afternoon tea was served, and Mrs. J. H. Inverarity, of Fremantle, gave a helpful address.

Kalgoorlie.—On April 30 Bro. F. J. Stephenson addressed the church. At gospel service solos were rendered by Bro. Dave Stevens, visiting from Lake-st., and Bro. Alex Johnson. Bro. and Sister Riches and Sister J. Saunders derived much joy from their visit to the Norseman mission, when 20 natives were baptised, and the church thus formed. The missionary committee of the L.C.E. sent with these brethren a parcel containing patchwork quilts and clothes. Many sisters also contributed groceries for distribution at the mission. School numbers are encouraging, and the school still occupies first place in the increase and attendance campaign.

TASMANIA.

Launceston (Margaret-st.).—On May 6 J.C.E. society held a social, when 15/- was raised for Dhond Hospital. Mrs. H. V. Stevens has been appointed church organist, Mr. R. Warmbrunn being transferred to Sydney. Bible school had a record attendance of 106. On May 7 Bro. Lowe spoke to good meetings; 134 broke bread. Bro. S. Wattleworth was received into fellowship. Bro. Lowe's evening subject was "The Faith That Saves."

Devonport.—Bro. H. Crowden spoke at gospel meeting on April 9. On April 16 Sister A. Nothrop gave impressions of conference in the morning, and at night spoke on "A Youth at the Cross-roads." Bro. Neil Cheal, Essendon, spoke from 1 Cor. 13 on morning of April 30. Sister Nothrop's subject at night was "Why I am a Member of the Church of Christ." Sisters Harvey and Byard rendered a duet. On April 23 Bro. Lowe spoke in the morning on "A Clear Vision" and at night on "Rightly Dividing the Word of Truth." Sisters Lowe and Nothrop gave a message in song. On April 27 Bro. Anderson gave an interesting lecture on overseas work. Church has been saddened by the loss of Sister Hudson's husband and our aged Sister Cooke.

QUEENSLAND.

Roma.—Bible school anniversary concert was held in parish hall on April 21, attendance being very satisfactory. The children gave a very interesting performance, every item being enjoyed. The school annual picnic was held on May 1, over 100 being present. All meetings on Sunday are well attended, and interest is maintained.

Mackay.—Bro. Street is working hard at consolidating the church. Much improvement has been made in church grounds and property. The interior of chapel has been lined, thanks to help of Y.P.S.C.E. From April 23 to May 1 at the annual C.E. convention good gatherings attended all meetings, which were closed by a picnic to Sea View. Bible school attendance is about 50, and a "race around Australia" is being held between boys and girls. A church choir has been formed, under the leadership of Bro. Simpson.

Boonah.—Church and Bible school picnic was held at Black Pinch on May 2. During the day an appeal was made for liquidation of church debt, and £103 was promised from among those present. Thus the £100 promised by an anonymous brother on the condition of the church raising £100 is secured. An effort is being made

to secure an additional £34, which will free the church from all debt. Bro. Vanham spoke at both services on April 30. Bible school reports several new scholars. Bro. J. Grimsey, snr., passed away on April 25. There was a large attendance at funeral, which was conducted by Bro. Vanham.

Mt. Walker.—Anniversary and annual picnic held on Easter Monday proved a success. Visiting brethren and friends attended from far and near centres. We regret to report the passing of our oldest pioneer member, Bro. Henry Rutland, on April 5 after a short illness. Bro. Lars Larsen officiated at the graveside. On April 16 a memorial service was conducted. Bro. Larsen referred to his sterling qualities and consistency as a Christian. Bro. Larsen is conducting a series of 14 special gospel services dealing with the teachings of the Book of Acts. Meetings have been fairly well attended. Several non-members are attending with interest.

Gympie.—There has been great progress in the church and outlying districts during past weeks. On April 4 a welcome social was given to Bro. and Sister Westwood and family. Words of welcome were spoken by leaders of different auxiliaries of the church, and Christian fellowship was enjoyed. There have been five decisions at Monkland, and one baptised believer received into membership at Gympie. Work at Goomborian is progressing, and the Sunday school shows good results under guidance and instruction of Bro. S. Pittell. On April 17 the Endeavorers journeyed to Beta, some 30 miles away. There were 34 present, and Bro. Westwood spoke on "The Gospel." Much is being accomplished in this district.

Brisbane (Ann-st.).—A happy time was spent on May 1, when Bible school held a picnic at Toowong Memorial Park. The school continued anniversary celebrations on Sunday with inspirational meetings. "Teachers' Recognition" was a feature of morning service. The scholars rendered delightful music in the afternoon under leadership of Bro. A. Dellow; Bro. T. Martin, superintendent, presided; Bro. Allen Brooke won the children's hearts by a very descriptive story. Later the first of a series of youth fellowship teas was held, a happy gathering numbering 75 taking part. Bright chorus and hymn singing was enjoyed, also a lantern address on "The World for Christ" by Bro. Brooke. Evening service was large and made bright by the singing of the children. Sympathy of the church is with the loved ones of Bro. Anders, who was laid to rest on May 2.

VICTORIA.

Warragul.—On May 7 Bro. Reg. Hillbrick was morning speaker. A young people's tea preceded evening service in which twelve young people took part.

Dandenong.—A young people's tea was held in the school hall on May 7. Several young people took part in gospel service, at which Bro. Lewis gave a helpful message.

Malvern-Caulfield.—Bro. Northeast was speaker at morning service on May 7. At night Bro. Quirk addressed the young people on "A Modern Christ for Modern Youth." Sister Hiscock rendered a beautiful solo.

Silvan South.—The work continues with fair attendances. During past few weeks Bro. C. Milne, E. Berthelsen, P. Aurisch and H. Jeckel have conducted services. On May 7 Bro. F. T. Saunders delivered a fine address.

Moe.—Meetings on April 23 and May 7 were well attended. Bro. Snow giving excellent addresses. Collection for youth week to date, 15/-. Members in Yallourn district are desirous that work be commenced there, and a start will be made on May 14 in the home of Sister Fewster.

Ararat.—On May 3 the J.C.E. and Y.W.L. held a successful social. On May 7 Sister Mrs. Bates worshipped with the church after prolonged illness. Bro. P. Hepburn is in hospital seriously ill, and Bro. H. Boyle is also there recovering from an operation.

Blackburn.—Bible school anniversary services commenced on May 7. A large congregation enjoyed the singing afternoon and evening. The scholars, conducted by Mr. J. E. Payne, sang C.E. Convention hymns. The afternoon speaker was Mr. H. Clark and the evening speaker Mr. W. Gale.

Thornbury.—During the five months since Bro. J. E. Searle commenced his ministry, meetings have been fairly well maintained. There have been eight additions by faith and baptism, nine by letter, and three baptised believers; total, 20. Bro. Searle is teaching the children the anniversary hymns.

Oakleigh.—Bro. Staley addressed morning meeting on May 7. Bro. Mudge, after an illness, was present. Evening service was conducted by youth of the church, Bro. I. Gillespie presiding. Mrs. Tripplett gave a short address. Bro. Mudge spoke on "Life." Eight young people made the good confession.

Ormond.—At prayer meeting, when 21 attended, Bro. C. L. Lang gave a good message. On May 7 Bro. T. Hagger, of Gardiner, gave the church a stirring address on youth. At night Bro. Lang gave another very good message. The choir sang an anthem under baton of Bro. N. Waters. Youth offering for the day, £3/9/-.

Sarvey Hills.—There were good meetings last week. On youth day Mr. Nankivell exchanged with Mr. Patterson. The Burwood boys held their anniversary. At a reception to mothers on May 4, opportunity was taken by the ladies' guild to make a presentation to Mrs. E. Wilson in appreciation of her long service as secretary of the guild.

Berwick.—Half-yearly business meeting of the church was held on April 29. At evening meeting on Youth Sunday, April 30, attendance was increased by Boy Scouts and boys from Try Society. Endeavorers have taken over weekly sweeping of chapel. Services on May 7 were conducted by Bro. Wilson. At night a young man accepted Christ.

Coburg.—Last Sunday marked 17th anniversary of the church. The president of conference, Bro. J. E. Webb, addressed morning meeting, and Bro. J. McG. Abercrombie preached at night. At both meetings the chapel was filled with members and past members. Special singing was a feature of evening service. A thank-offering taken during the day amounted to £44.

North Essendon.—On May 7 Bro. K. Jones met with the youth of the church at 10.30 prayer meeting. Young people conducted both services, Bro. Mellhagger giving appropriate addresses. A fine company of young people gathered at tea at 5 p.m., when brief messages were given on youth work. Fifteen were present with re-formed Y.W.L. at morning meeting.

Ivanhoe.—Youth week opened with an address by Bro. Searle (Thornbury) on morning of April 30. Bro. Williams spoke at both services on May 7. At night several young people assisted. Bro. and Sister Martin have been received into membership by transfer from Northcote. Ladies' guild has handed in a further sum of £37 towards reducing building debt.

Maryborough.—On April 23, meetings were very good, Bro. Cole speaking. On April 30 he gave stirring addresses. On May 2, at a youth evening, young people were present from Dunolly and Bel Bel. Bro. Cole gave a helpful address. On May 7 Mr. W. H. Holloway, of British and Foreign Bible Society, gave an interesting address on the society's activities. At night Bro. Cole gave a stirring address. Two young lads and one girl from Bible school decided for Christ before a large congregation.

(Continued on page 300.)

Hebridean Missions.

Chas. C. S. Rush, B.A.

No. 2.

AFTER a happy day at Lord Howe Island, its charm equal to anything the Hawaiian group offers, we went on to stormy Norfolk. The history of this place as a penal settlement is one of tragedy and gained for it the name of "Ocean Hell." Captain Cook discovered Norfolk in 1788; in 1825 the British Government set it apart for "incorrigible male convicts." When one has read the convict tombstones and inspected the ruins of the prisons, including "The Hanging Gate," one concludes the "incorrigibles" had every good reason to be even more so.

A delightful visit to Bro. and Sister Waters' home, "White Wings," was a cheery spot in a gloomy day. We had good reason to again remember the long and faithful service of these two missionaries as we travelled through the group.

The New Hebrides group is about 1500 miles due east of Cairns (Queensland) and perhaps 900 miles south of the Equator. All of the remaining uncharted reefs in the unpeopled Pacific seem to have been collected and sprinkled round these islands to protect them. As a sideline to his general knowledge of all things pertaining to heaven and earth, the missionary must also know much of the sea, its varied moods, all that is contained therein, and most especially the location of these vicious reefs that quietly wait to waylay his launch as he does the rounds of his parish. Hats off to all the missionary navigators; they have skill, courage and nerve, yet still need lots of luck to make a happy landing.

We questioned a seasoned sailor of the cross about his comfort o' nights during his regular three-weeks' itinerary. "Very simple," quoth he, "you can sleep on the launch and wonder whether you'll be blown to sea, or sleep ashore and guess whether the last mosquito that dined was of the malaria variety."

Vila is the next stop, and is the entrance port to the Hebrides. It was a visit to the League of Nations, French, Chinese, Japs., Cantonese, English, Samoans, Papuans, and a large left over population whose nationality is indecipherable. Vila is a wide open town in various ways; this includes the liquor business; every store sells it; you pay no duty—and many of the tourists succumbed.

The Presbyterians conduct a mission and hospital at Vila. Dr. Frater is preacher, superintendent, teacher, physician and surgeon, and in addition to being port doctor he has a number of other accomplishments—a charming Christian man who tackles a fearfully big job with godly courage. This church has 26 missionaries in the group, most of whom we were honored to meet. They also have a large number of native teachers and evangelists. The late Dr. John G. Paton is their G.O.M. of missions. Over a long period the Presbyterians have worked in the islands, learned much from experience, generally have excellent equipment, strategic locations, efficient organisation, highly trained men, and have spent much money, all necessary factors for modern missions. They are doing a fine piece of constructive work. An evening service at Dr. Frater's mission was very helpful. 200 natives were very reverent, sang splendidly. A new missionary passing through gave a good sermon in English; the language difficulty would prevent many from understanding so some slept quietly—but this is done elsewhere. Dr. Frater needs an X-ray plant for his hospital. If some generous member of his church would send one down, his name should be called blessed. Our two little Dudleys were born at Vila. Thanks, Doc.

Frater, on behalf of all of us—that was a great job of work.

Most unfortunately we did not sit on the cushioned seats reserved for whites. We went early to the church. No one else had arrived, and unknowingly we sat in the natives' reservation, and in the women's portion at that. Later, when the New Hebrides ladies came, the mutual embarrassment was most uncomfortable. Finally we were rescued. At the end of the service a native elder prayed. We still give thanks for such a benediction.

Next day on to Uguna, where Presbyterian



Mr. and Mrs. Dudley and Baby.

newly-wed, first-time-out Mr. and Mrs. Crump were to be inducted to their work. The "Morinda" anchored half a mile off-shore, so we landed per medium of a small boat; very rough, plenty of spray, and we most carefully stepped out of the boat where the land wasn't. It was about 6 a.m. A great crowd of natives was on the beach, each with a bunch of tropical flowers that we know nothing of down south. A choir leader grouped the singers, and soon we had a festival of welcoming songs; then two lines of natives were formed, and as the "official party" walked between them to the chapel the flowers were strewn in front of us. It was fortunate that the vigorous singing con-

tinued meanwhile, as water squelching out of one's shoes was even more annoying than wet clothing.

A very comfortable church building was filled with perhaps 400 natives; the few whites sat on the platform. Three long Sankey hymns and choruses, prayer, sermon, charge to people and to the preacher, three more hymns, 7.30 a.m., and the service was over. Deeply impressive, it was a great tonic for a sluggish spiritual bloodstream; one felt these two young missionaries were willing to give themselves body and soul to help this great family of grown-up children. Just outside the church was the grave of the last missionary; he had been killed by a native a few months before.

Welcome breakfast and delightful fellowship at the mission house, then an old chief came, and with great dignity presented the new workers with two small trees, one to be planted at the front door, the other at the back; this was to ensure the protection of the chief. Not sure whether the charm made the new missionaries feel any more secure; the ceremony happened tragically near that flower-covered grave; but it was very serious business to the old chief, and we hope he keeps his promise. Then a walk through the village, interesting visit to the men's community house; sampled some native food; saw herds of miserable dogs carrying enormous loads of feces. There were fearful sores on the legs of many children; the flies invaded everything. The "Morinda" blew its whistle really in earnest, and back to the ship we went. May God bless Mr. and Mrs. Crump, choice spirits; we couldn't say which will be the hardest role for them to fill—teacher or pupil.

DR. AMBEDKAR AND THE BIBLE.

DR. AMBEDKAR is said by some to have no interest in religion. On the other hand he says repeatedly that the untouchables must have religion. It will be recalled that several years ago it was reported that he was urging his people to adopt the Sikh religion. This report proved to be false. However, Sikhism is one of the three religions which he is studying, the other two being Mohammedanism and Christianity. That he is tremendously interested in the Christian religion there can be no question. A few nights ago he asked some Christian friends at dinner to tell him the story of Moses. As the story progressed someone drew comparisons between the career of Moses, the liberator of his people, and Dr. Ambedkar's own career. A little later on in the evening his friends accompanied him as he went to speak to an audience of several thousand of his people. To their surprise a large portion of the address was given to the telling of the story of Moses and the deliverance of the Israelites from bondage.—Selected.

EVERYONE LOOKS FORWARD TO FRIDAY—

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W. S. Lowe.

Anzac Day Celebrations.

ATTEENDANCES at Anzac services throughout the State were uniformly large. In many places the opportunity was taken to display military strength to an unnecessary degree. Many of the addresses were certainly somewhat out of keeping with an occasion to honor the memory of those who died "to end war." A better spirit permeated the address of Mr. F. C. Bremer, Methodist home mission organiser for the State, at Lilydale. He said in part: "To-day's gathering may possess certain military features; but we miss altogether the spirit of Anzac Day and fail to understand the occasion if we use it merely as a spur to our military enthusiasm."

Change of Church Hours.

Following the suggestion from a correspondent that church hours be changed on Sundays so that services commence at 10.30 a.m. and 7.30 p.m., the Launceston "Examiner" interviewed a number of ministers on the subject. The uniform opinion was, however, that the request had as its motive a desire for an increased secularisation of Sunday between church hours and an alteration would serve no useful purpose. While it was agreed that the present hours had no more than a customary authority, one minister expressed the general opinion when he said, "It is not so much a change of hours that is required, but a change of heart."

W.C.T.U. Triennial Convention.

There was an influx of White Ribboners to the State recently when the Triennial Convention was held at Launceston, gatherings extending over approximately one week. There were 200 delegates from all parts of the Commonwealth, and the convention spoke with no uncertain voice on the questions in which it was interested. The newspapers gave good publicity, despite delegates' criticism of the State's liquor and gambling laws. The Mayor of Launceston, a well-known temperance advocate, accorded the visitors a civic reception, and Mr. A. Hollingsworth, M.H.A., told the welcome meeting that he expected that commercial broadcasting stations would be subjected to a stricter censorship if advertising of gambling and liquor facilities was maintained as at present.

Unemployed and the Churches.

Following a somewhat abortive strike by the unemployed of Launceston recently, the Trades Hall Council has decided to take over their organisation. A request has been made to the Ministers' Fraternal to provide two representatives for a committee to look after the interests of the unemployed. No decision has yet been made, but the matter seems one more within the scope of the Council of Churches, which is a definitely representative body of the Christian churches of the city.

Amongst our own Churches.

Invermay church recently celebrated its 15th anniversary, having commenced in 1924 following a mission conducted by Bro. E. C. Hinrichsen and C. H. Pratt. Special services were held over several days to celebrate the occasion.

Collins-st. church, Hobart, is making extensions to the rear of the building to provide for greater Bible school accommodation, etc.

West Hobart church has had a period of mission services under the leadership of Bro. W. Jackel, who is continuing an intensive ministry there for a period. Encouraging audiences are reported.

Here and There.

Launceston City Mission recently held its 85th anniversary tea and annual meeting. The

mission is interdenominationally controlled and aims to be the "handmaid of the church." Particularly during the winter months it does an invaluable social work which under the forceful direction of the missionary, Mr. A. Menzies, is never divorced from spiritual assistance.

A number of Launceston churches co-operated with the Rotary Club in giving emphasis during a recent week to the place of youth in modern society. In the churches young people were given important parts to play and their auxiliaries paraded.

Obituary.

A. E. Streader.

AS the result of a motor car accident, Alfred Ernest Streader departed this life on the evening of April 25. From childhood until the time of his passing he had been associated with the church at Bendigo, and he has made an outstanding contribution to its life and witness. He made his decision for Christ when about twelve years of age, and the many positions he has held in both church and Bible school indicate the measure of his interest in the Master's work. He served at different times as Bible school secretary, superintendent and teacher, and at the time of his home-call he was trustee, secretary and choir-master for the church, which positions he held for almost twenty-five years. He was the first president of the North Central District Conference, and more recently its treasurer. In all his associations Alfred Streader was a man of unquestioned integrity. Strong in his convictions and simple of faith he loved the church and ever sought its highest good. Principal Scambler and the writer were associated in services at the church and the graveside, and the very large numbers who attended bore testimony to the high regard in which our departed brother was held. His going is a great loss to the church to which he meant so much, and he will be greatly missed, but his influence remains. Loving sympathy is extended to his sorrowing wife and children (Mrs. K. A. Macnaughtan, of Qld.; Mrs. C. Ennor, of Ormond, and Jack, of the College of the Bible); also to his widowed mother who survives him, and all loved ones who await the time when the dawn shall break and the shadows flee away.—B.J.C.

Mrs. E. Warren.

ON April 28 Sister Mrs. Edith Warren departed this life at her home in Kensington, S.A., aged 66 years. She was the devoted wife of Bro. E. G. Warren, evangelist, late of Broken Hill. Thirty-seven years ago I had the privilege of marrying them in Noerwood. Sister Warren was possessed of a beautiful, gentle spirit, and was the personification of gentleness. She dedicated her life to the service of God and mankind. In no unstinting way did she fulfil her mission. She was a sister greatly beloved wherever she went. Her Christ-like life made a deep impression upon her friends. Together with her husband she did a wonderful work in Broken Hill for a number of years, and in other centres nobly seconded the efforts of her husband. Her strenuous labors made a heavy toll on her health, and for some months before her departure she suffered physical weakness. The church on earth has lost a valued helper. She "being dead yet speaks." Our loving sympathy is extended to Bro. Warren in the great loss he has sustained.—A. C. Rankine.

The burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—Richter.

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only give War a fresh lease of life; sanctioned and accepted once more, unchained and let out for another run, thrown yet another of its favorite meals, the encouraged and pampered monster goes growling on its maniac way, the stronger after each orgy for the next (wrote Rose Macaulay in an article named "Aping the Barbarian").

A Quotation inserted by a Group of Christian Peace-Lovers.

News of the Churches.

(Continued from page 297.)

Bet Bet.—Youth day was observed on Apr. 30, when special services included a prayer meeting at 10.30 a.m. Several young people took part in the meetings, and Bro. McKenzie delivered suitable addresses. A fellowship tea was enjoyed. Bro. Nixon, of Dumolly, who exchanged platforms with Bro. McKenzie, conducted all services on May 7, his messages being much appreciated.

Preston.—Bro. Grenville Hing, of Northcote, addressed the church on morning of May 7, and Bro. R. Hough conducted gospel service. The addresses were enjoyed, as was also the message given by Bro. Ray Fisher at week-night prayer meeting. Bro. Robinson commences his ministry on June 4. Mothers' club visited Christian Guest Home and donated several jars of jam to the pantry.

Red Hill.—The evening service on May 7 was one long to be remembered. Young people helped R. W. Marshall in the message and in all parts of the service. He is giving this church good, faithful ministry. Ladies' guild are again meeting regularly, and among their activities are working to raise funds to furnish and complete the church hall. Fellowship with visiting brethren has been much enjoyed.

Warrnambool.—Three Bible school scholars confessed Christ on April 30, on which day Bro. J. C. F. Pittman commenced his fortnightly visits from Colac. Attendances at both services were good, and the addresses inspiring and thoughtful. Mr. Pittman's morning subject was "Non-conformity," and that in the evening "The Conversion of a Publican." A service on May 1 aroused interest; subject, "Is Everything Give Thanks."

Fitzroy (Gore-st.).—Senior C.E. on May 3 had best attendance for some time. On morning of May 7 Bro. H. Steele, from College of the Bible, was the speaker. At night Bro. W. Andrew, from Brighton, gave a powerful address, and a young lady confessed Christ. Sister J. Pond and Bro. W. Andrew rendered a duet. Bro. W. Johnson was song-leader in absence of Bro. Shephard in N.S.W. Sister M. Thomas is out of hospital after operation.

Brunswick.—A very successful S.S. anniversary was concluded on May 7. On the first Sunday the speakers were Bro. Dr. Killmer, Clark and Scambler; on the second Bro. E. Watson, Mathieson and Morris, jun. Tea was provided, about 50 staying on each Sunday. Singing was under baton of Mr. O. Jenkin. Local scholars provided accompanying instrumentalists. Mr. T. H. Scambler started his ministry with the church on April 23.

Brighton.—On April 23 there was a splendid audience at Anzac service, the mayoral party being present, together with members of local branch of returned soldiers. Youth week received a great impetus from a visiting team of young people. On May 7 the worship meeting was largely conducted by young men of the church. Bro. Forbes gave the address. On April 3, Brighton choir visited Gardiner for youth rally and rendered several items.

Minyip.—Bro. Black is ministering faithfully to average attendances. On April 29 Warracknabeal district Endeavor rally was held at Minyip, a rich time of fellowship being enjoyed. All sessions were well attended; 50 present for tea. Prior to their marriage Miss D. Smith and Mr. A. Rivett were presented with gifts from C.E. and church members. On May 7 Bro. Black spoke on "Remember thy Creator," and special prayers for youth were offered.

Newmarket.—On May 7 youth day meetings were held. Bro. Payne gave an inspiring address at morning meeting, when young men assisted. Evening service was conducted by Mr. D. Boxhall, Miss E. Robertson and Miss J. Parker. Young men and women formed the choir. Bro. Payne gave a splendid address on "Fight the Good Fight of Faith." The

church extends sympathy to the family of Sister Mrs. A. Kyme, called to rest on May 2.

Stawell.—Good attendance is maintained at midweek meetings, especially Y.P.S.C.E. Mrs. Jenkinson is in hospital, but improving in health. Sister Mrs. Hardy has had fellowship with the church and has assisted in the singing. Sunday meetings are fairly well attended, and Bro. Thurrowgood delivers impressive addresses. On youth Sunday several young people took part in gospel service, and on Monday a youth fellowship meeting was held.

Box Hill.—Youth day was observed on May 7. Bro. H. A. G. Clark, M.A., was morning speaker, and at night Bro. H. Earl, jun., and Bro. H. Steele, College student, addressed the congregation, at the conclusion of which two young people confessed Christ. A young lad, a scholar of the Sunday school, was baptised. A crowded "celebrity concert" held recently, arranged by Box Hill quartette party, will help swell building fund. Recently installed heating system, used for first time last Sunday, proved a complete success.

North Richmond.—Throughout youth week special services were held to direct attention to the work of the young people's department. At worship service on April 30 Bro. R. Baker was speaker. At night a team of young people (Bro. C. Watson, G. Perry and Sister Z. Luke) conducted the meeting. Youth services were continued on May 7, and at a youth tea about fifty members of the men's fellowship, together with youth leaders, were addressed by Mr. A. McNaughton, who gave a very helpful talk to Bible school teachers.

Gardiner.—Women's mission band on May 3 was addressed by Mrs. C. R. Brough, president of women's conference. A largely attended youth rally, for the southern districts, was held in the evening. On May 7 Bro. C. I. Lang, of Ormond, helpfully exhorted. Two young lads were received into membership. A special youth service was held at night, when Bro. Hagger preached on "A Call for Choice" to a full chapel. Two young men assisted, and Bro. V. Wolf, of Cheltenham, sang an appreciated solo. Y.P. offering so far is £23/13/-.

Parkdale.—17 were present at tennis club annual meeting on April 24. Under auspices of tennis club, the Meister Singers male choir presented a splendid concert on April 29. The message of Bro. A. E. Forbes (Brighton) at worship service on April 30 was listened to with rapt attention. For April the one-penny-per-week fund paid £2 off church building account. Attendances at services are good. Average weekly attendance for April, 64 (58 per cent. of active members). Sisters Mrs. Bradley and Miss Maisie Hogan are ill; Bro. H. Rees is progressing favorably.

Melbourne (Swanston-st.).—Sunday, May 7, was marked by special reference to youth week, and several young people took part in the services morning and evening. The lessons were read by two young men and others served as deacons, when the Lord's Supper was observed. At evening meeting the lessons were again read and a short talk was given by Mr. Max Walker. A sacred solo was sung by Miss Dorothy Mitchell, who also took part in duet with Miss Gwen Simpson. Bro. Stanley L. Patching preached at both services. The offering so far amounts to over £22.

Frankston.—At gospel service on April 30 a young lady confessed Christ. Bro. R. Amos preaching. On May 7, youth services were held. Bro. R. Amos spoke in morning on "Laying Our Gifts at Jesus' Feet." After Bible school a youth tea was held, when happy fellowship was enjoyed. As this was also the occasion of Bro. F. Bentley's 21st birthday, Bro. Amos presented him with gifts on behalf of the church. Evening service was conducted by young people, and Bro. R. Amos had as his topic, "Life's Second Innings." A good gathering of young people attended all services.

Mildura.—On April 30 Bro. Waters spoke on "Lovest thou me more than these?" On May 3 the C.E. society visited Merbein for reopening of society. During youth week young people of Merbein and Mildura met for C.E. rally. On May 7, 26 young people met for prayer meeting. 100 broke bread. Bro. Waters spoke on "Rejuvenation." 46 young people sat down to tea, and afterwards marched to shopping centre for an open-air witness meeting. 130 listened to the special singing. Bro. G. Chislett, R. Sewell, A. Brown gave splendid addresses on "The Challenge of Christ." Bro. J. Smith, sen., and Sister Pike are in hospital. Ladies' guild raised £4 at a jumble sale.

Northcote.—Bro. and Sister Hill were welcomed into fellowship recently. A choir has been formed under leadership of Bro. J. H. Tinkler, of Hampton. During youth week the Bible school held a parents' night, at which kindergarten work was displayed and Bro. Hagger gave an appropriate message. Testimonies by visiting young people on April 30 were appreciated. The school staff entertained at tea on May 7 forty young people from intermediate and junior Bible class departments. After tea Bro. Giles, of Education Department, challenged youth to accept Christ. Several indicated desire to do so, three of whom later confessed Christ at gospel meeting.

Ballarat (Peel-st.).—All meetings on April 23 were well attended, messages of Bro. Randall being much appreciated. On morning of April 30 his address on "God is Able" was most helpful. To a large evening congregation Bro. Randall gave a delightful address on "Life's Supreme Question." At church business meeting he was re-engaged as minister for a further term and reference was made to his valuable ministry. In view of the approaching marriage of Bro. A. Graham and Sister E. Jenkins, Sunday school entertained them at the home of Bro. and Sister Hearn, and a presentation was made on behalf of school officers and teachers. A kitchen tea was also tendered them by members of church on April 27.

Northcote East.—Anniversary celebrations on May 7 began with meeting for worship, when a number of former members were present. Bro. T. Fitzgerald, of Collingwood, gave a fine message on "The Vision Splendid." In the afternoon Bro. Dr. Killmer gave a telling message from John 1: 38. At fellowship tea Bro. C. Watson, from West Preston, gave a very fine talk to Bible school workers. At night a large and deeply interested audience listened to Bro. H. Watson, who gave a splendid message on "The Gospel at Samaria." Throughout the singing, under the splendid leadership of Bro. Forbes, of Collingwood, was a revelation. The trust deed for the land bought, and plan for new building, were on exhibition at services on May 7. Sisters Mrs. Edwards and Faulks are attending again after serious illness.

Hamilton.—On April 23 the Sunday school broadcast from 3HA took place. At night Bro. Garland spoke on "An Identification Parade." On April 30, for commencement of youth week, appropriate addresses were given, and young people assisted. "A Challenge to Youth—Enlist" was subject for gospel service. On May 2 a youth rally was held, young people from other churches being invited. Mr. Keyte, local Baptist preacher, speaking. Supper was served in the school hall to approximately 100 people. May 7 was decision day, Bro. Williams, of Camberwell, speaking at all meetings, and young people assisting. After his address to the school three boys decided for Christ. A youth fellowship tea, followed, just over 100 being present, and Bro. Williams spoke on "Our Religion." The chapel was crowded at night, and Bro. Williams preached on "The Message of Salvation."

SOUTH AUSTRALIA.

Mile End.—On April 30 Mr. Cornelius, of Cowandilla, gave a fine message. May 7 was youth Sunday, and the full congregation en-

joyed Mr. H. P. Manning's message. Several visitors were present. In the afternoon the Bible school enjoyed a fine message from Mr. Grant, of Children's Hospital. Evening meeting was conducted by several young men, Mr. Manning giving the address. Afterwards an hour of song was enjoyed.

York.—Bro. Rootes, of North Adelaide, spoke on behalf of Bible school on morning of Apr. 30. On May 3, at youth rally, 130 attended, representing 13 churches. Bro. Saunders, of Hindmarsh, was chairman; Bro. Cliff Manning conducted song service; two young people gave addresses. At Bible school on May 7, Mrs. Cameron spoke of work at Adelaide Children's Hospital. The offering was for institution. Bro. Marshman, of Hindmarsh Place Christian Church, spoke at night.

Glenelg.—A roll-call service on morning of May 7 was largely attended; 126 answered to names, 24 sent greetings. At night "David, the Shepherd Boy," was rendered by augmented choir of 40 voices. The chapel was full, and a number occupied seats in the school hall. Dr. Johnston gave a short address on "The Life of David." Officers have decided to proceed with erection of porch and renovation of facade of chapel. There has been one confession since last report.

Kadina.—Bible study classes commenced on April 22 in home of Bro. and Sister Dyster. Northern conference sisters' executive met at Kadina chapel on April 19. On April 23 and 29 Bro. K. Dyster spoke morning and night. On May 7 Youth Sunday was celebrated. Bro. H. J. Andrews, of Wallaroo, exhorted. At night scholars of school sang special songs, and other items were rendered. Sister L. Wilton gave an address on "The Road to Glory" and Bro. Keith Russack spoke on "A Challenge to Youth." 106 were present.

Adelaide (Grote-st.).—The third month of the three-year plan for more aggressive evangelism was started on May 7 with young people's day. Young men of the church took prominent part. At morning service teachers of Bible school formed the choir. Bro. W. Beller gave the address. At night community singing was led by Bro. Watson. Bro. A. E. Mercer gave a fine sermon on "The Precious Saviour." Bro. Schwab followed with a heart-stirring address on Phil. 4: 19. A young man and a lady made the good confession.

Queenstown.—On May 7 the Bible school anniversary was held. Morning speaker was Bro. W. L. Ewers; he spoke specially to the children, who rendered special singing. In the afternoon Mr. Gray, of Alberton Baptist church, gave a splendid object address. Bro. Brooker preached at night on "Money-Boxes." The children again sang splendidly under leadership of Mr. G. Cox. The building was packed all day. Sunshine club held their meeting on May 6. Dorcas society continue good work. Mrs. Broadbent, wife of school treasurer, is ill in hospital. Sister Chadwick is still unable to get about. Sister Hastings was able to be at service on morning of May 7.

Unley.—On May 7 Bro. Lance Bowes, from Hobart, spoke in the morning. Bro. Stuart Stevens, preacher of Enmore church, N.S.W., was also present. Special youth rally in evening was well attended. Good addresses on "Following Christ," given by Brev. Chatfield and Redman, supplemented by appeal by Bro. Taylor. Campaign is in progress for increase in numbers, attendance and punctuality in Bible school. Average attendance for past year was 114 scholars and 32 teachers. The death of Bro. H. A. Rogers is much lamented. He had been a regular attendant for about fifty years and a devout Christian. The church deeply sympathise with the widow and family.

Balasklava.—On April 2 Bro. W. J. Marshman, of Owen, was speaker. He was assisted at gospel service by Bro. F. Woolnolton. At C.E. annual rally on April 4, 29 young people came from Kadina and 15 from Long Plains,

and over 120 were present. Bro. K. Dyster, of Kadina, gave the address. A Good Friday service was held in the chapel, Mr. J. C. Barrett (Methodist) speaking. A lorry load of young people attended Gawler camp on April 10. Church officers tendered a social to members on April 19. Bro. T. Mayfield, of Winkle, presided on April 9. Bro. W. Beller, Bible school organiser, spoke to the school on April 23. Bible school day was observed on May 7. At a "decision service" in the afternoon, one scholar made the good confession. Two other lads followed his example at gospel service, when Mr. E. F. Derbyshire, of B, and F. Bible Society, preached. Bro. and Sister Pearl, sen., of Mile End, and Bro. and Sister Pearl, jun., of Brooklyn Park, have recently been received into fellowship.

NEW SOUTH WALES.

Burwood.—April prayer meeting attendance averaged 37. Bro. Arnold spoke on morning of May 7 on "For to me to live is Christ." and at night on "Daring Thieves." At mid-week prayer meeting Mr. Coventry gave a talk on C.F.A.

North Sydney.—A week of special services was concluded on May 5. Inspiring addresses were given by Brev. Burns, Flood, A. E. West (Congregational), Arnold and McLean. Their help was much appreciated. On morning of May 7 Bro. Paternoster summarised these addresses.

Hornsby.—Bro. P. J. Pond, B.A., organising secretary of Young People's Department, has been a part-time preacher here for the last two years. The church recently decided that a full-time evangelist was required, and Bro. Little has accepted a call. He is due to commence his work on June 4.

Canley Vale.—On April 30 Bro. J. Clydesdale gave a wonderful exhortation, and Bro. A. V. Stimson preached at night. On May 7 Bro. W. R. Avenell (conference president) gave an inspiring address on "Saving the World." Bro. G. Thomas preached at night. Much sickness prevails amongst members.

Broken Hill.—Bro. A. Clark exhorted at Railwaytown on morning of April 23. Bro. Elliott Arnold spoke at Wolfram-st. both morning and evening on Anzac messages. A male choir assisted in evening service. Mrs. Warne was received into fellowship at Wolfram-st., on transfer from Railwaytown church.

Bankstown.—On May 7 Mr. Corlett, from Belmore, addressed a good morning meeting on "Voal Christianity." Mr. Hibbard, of Granville, spoke at night. Attendances at prayer meeting are growing, Mr. Crossman being speaker. On May 8 Mr. Anderson gave a missionary lantern lecture to C.E. society.

Paddington.—On May 7 both services were well attended. Mrs. Cookson, a baptised believer, and Bro. L. Kinsela, recently immersed, were received into membership. Bro. Greenhalgh addressed church on "Mobilisation." Bible school teachers held their annual meeting last week, plans being made for a progressive school.

Granville, Parramatta, Seven Hills Circuit.—On April 30 Granville had good meetings morning and evening. Dr. Oldfield preached at evening service. Bible school work at Westmead is improving each week. Bro. Hammer spoke at Doonside in the morning, attended Endeavor, and conducted gospel meeting at Seven Hills. Bro. Adams conducted afternoon service at Pendle Hill. On April 27 Granville sisters' fellowship visited Pendle Hill sisters, an enjoyable meeting being held in Ashwood House.

Mosman.—"What do ye more than others?" was the title of G. E. Burns' exhortation on April 23; his gospel theme was "The Challenge of Love." On 30th Bro. Burns spoke on "Our Equipment"; at night his address on "Christ of the Jericho Road" was supported by C.E. choir. F. Button addressed the church on "Fishers of Men" on May 7; G. E. Burns' powerful evening message on "The Fullness of Christ" was received by an improved audience.

Lidcombe.—53rd Bible school anniversary services were held on May 7. Bro. A. Anderson gave an inspiring address to the church. Scholars from primary department supplied afternoon programme. Bro. Cyril Byrnes gave an illustrated address. Singing of children at night, under the leadership of Bro. W. Armstrong, was good. Bro. W. J. Crossman based his address on making the world safe for the child. Good attendances at all services. At public meeting on May 9, Bro. D. Hammer was speaker.

Belmore.—Morning meeting on April 9 was well attended, many visitors being present. Bro. Jenner, preacher of Inverell church, gave a very fine message. During April there have been splendid morning attendances. On 16th Bro. Laney, from Burwood, was speaker, when 102 broke bread. On morning of 23rd, 107 broke bread, Bro. Corlett speaking. Gospel service was addressed by Dr. Oldfield. The building was crowded, and after a very helpful address a man and his wife made the confession. 124 broke bread for the day. All departments of the work are in good heart. On April 30 two were baptised and received into fellowship.

CARNEGIE.

TWENTY-SIXTH CHURCH ANNIVERSARY.

May 14—11 a.m., J. E. Webb, conference president; 5 p.m., Youth Fellowship Tea; speaker, W. F. Nankivell; 7 p.m., A. A. Hughes.

May 16—8 p.m., Men's Meeting; R. G. Nichols ("Brother Bill").

May 17—8 p.m., Women's Meeting; Mrs. A. R. Main.

May 18—8 p.m., Youth Rally; K. A. Jones, F. C. Hunting.

A special invitation is extended to representative groups from neighboring churches to attend these inspirational meetings.

May 20 (Saturday)—6.30 p.m., Church Fellowship Tea and Reunion. Former members and friends invited to share in happy fellowship.

May 21—Home-coming Sunday and closing meetings of Bro. A. A. Hughes' ministry with the church. 11 a.m., R. L. Williams; 7 p.m., A. A. Hughes.

COME TO THE EASTERN DISTRICT FELLOWSHIP RALLY in RINGWOOD TOWN HALL,

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Dinner at 7 p.m.; Rally, 8 p.m.

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BAMBRA ROAD, CAULFIELD. NINETENTH CHURCH ANNIVERSARY.

MAY 21—

11 a.m., Mr. Henry Watson; 7 p.m., Mr. S. Neighbour, B.A. Soloist, Mr. W. McDiarmid.

May 22—

6.30 p.m., tea. 8 p.m., Public Meeting. Speaker, Mr. J. E. Webb, conference president. Box Hill Male Quartette.

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New South Wales News-letter.

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

Anzac Services.

NEWSPAPERS during the week have been full of reports concerning Anzac celebrations and services. As usual, many contradictory statements have been made, but on the whole one detects conservative and considered declarations. Whilst we remember "the fallen," we appreciate the note from every quarter against war. We sing no hymn of hate. The best monument we can erect to those who gave their all is peace. For this we fight.

Another Mission.

We rejoice that there is an increasing number of our churches calling settled pastors to conduct special missions. Three men have already been mentioned in these letters, now we learn that Bro. R. Greenhalgh, of the Paddington church, will commence on May 21 a tent mission at Bexley North, where Bro. F. Stow is the minister. This suburb is growing, and our church has a golden opportunity on the doorstep. Undoubtedly revival services are the only way to win, together with a teaching ministry, this community of newly-weds for Christ.

Premier Remains Firm.

Much propaganda on the part of liquor trade leaders to create a feeling that the time is ripe for overhaul in liquor legislation. Subtle propaganda in the press includes interviews with public men favorable to the liquor trade. However, Premier Stevens refuses to make any change without the voice of the people.

Church Building Boom.

Whatever may be true about the decline in church attendance, certainly there is no decline in church building. All sections of the religious community appear to be in the boom. While the Methodists lead, Churches of Christ rejoice in four new buildings during the last six months. Other buildings are being planned.

Chinese Workers Active.

When the Chinese set out to do things, they do them thoroughly. For three years in succession the scholars of our Bible school have won the banner amongst smaller schools in connection with Bible school examinations. Now they have arranged to present a banner bought by the Chinese people. Supper-tea has been arranged for May 13 at City Temple, to which representatives of other schools have been invited to rejoice with them in their success.

New Offices.

For many years people have thought of the centre of our work as at 242 Pitt-st. Now we learn new offices are to be built in the City Temple, Campbell-st. We are certain that the Book Room, Y.P.D. and Home Missions will occupy three rooms at the Temple—thus the heart of official work is to be transferred to our central building in this city. We sincerely trust this will be a step in the right direction.

Dunmore House Fete.

On Saturday, April 29, a fete was held in the grounds of Dunmore House (Boys' Home), Pendle Hill. A large gathering assembled, and business was brisk, until a sudden storm came and a wild dash was made to rescue goods from being blown away. Undismayed, stall-holders transferred their goods to the wide verandah and carried on business as usual. The opportunity was seized to inspect the Boys' Home and also Ashwood House. These fine properties are a magnificent asset to the brotherhood.

Victorian News-letter.

A. W. Connor.

A Vice-Regal Plea.

AS I wrote my last letter Lady Huntingfield was "on the air," giving a splendid farewell message. Her closing words had a note that found a fitting place on the eve of "Youth Week," both for youth and its leaders: "I hope and pray for a spirit of service in this community. There can be no true happiness without it. The younger generation must understand that except the Lord build the house they labor in vain that build it." It was a fine healthy message.

The Ethical Imperative.

At a representative meeting held the other day in the interest of youth, I heard a man of years draw a dark picture of youthful immorality and contempt for moral law as revealed in our children's courts. He wondered if in church, Sunday school and State school we were sufficiently emphasising the basic virtues of truth, honesty, purity, etc. Possibly we all need a reminder that in our teaching and preaching we need to keep close to practical things. Not always are the implications of the Christian profession, in the realm of morals, clearly seen and appreciated. The word is not out of place for us all.

Youth Week.

Youth work had a large part in our recent conference, and the department is seeking to keep the churches awake to their obligation and responsibility. You have had a look at us of Victoria in our conference reports. We don't ask you what you think of us; but we have seriously asked ourselves. Something to encourage us in a task in difficult days. Much to make us feel how little we have been able to do. And everything to make us turn anew to the basic work of evangelism in all its phases. One phase is represented by youth work and its consequents in youth every week.

A New Movement.

Sponsored by the Council of Churches and with the support of the Regional Committee of the Faith and Order Movement, a new movement is being launched—"The Christian Commonwealth Movement." It is an outgrowth of the recent World C.E. Convention, and a desire to conserve and "apply the enthusiasm then shown for the ideals of the faith. Its statement speaks of an inner mission to the church and a subsequent "preaching mission." It aims at uniting all of the Christian name in definite Christian witness, and on bringing Christian principles to bear on social and national questions. The difficulty is to line up the rank and file in a general movement.

Varia.

Some changes in preachers have been made. Some are pending, and some preachers await suitable fields of labor in our State. The B.C. archbishop has again been lecturing the community on the declining birth rate. The last one was delivered, as so many others have been, at the opening of a monastery, where celibacy is to be the rule. This makes many folks think and others to speak. Though we hear a great deal about the backwash in church life, I have been surprised at the number of new church buildings I see as I drive around the city. There is surely another side to the question. And yet there is room in new growing communities for places of worship. Whatever the immediate future holds in world affairs, the church must continue to witness and work.

"When I pray I see the face of God smiling upon me."—Lady Tenyson.

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AT one time Monica refused to have her son in her house and at her table, so strong was her hatred of his errors, but she was cheered by the vision of a youth in bright garments, who admonished her to wait patiently for the answer to her prayers.

When Augustine travelled from Carthage to Rome, it was against the wish of Monica, who grievously bewailed his journey, and followed him as far as the sea. On the night of his sailing, "I scarcely persuaded her," he says, "to stay in a place hard by our ship, where was an Oratory in memory of the blessed Cyprin. That night I privily departed, but she was not behind in weeping and prayer. And what, O Lord, was she with so many tears asking of thee, but that thou wouldst not suffer me to sail? But thou, in the depth of thy counsels and hearing the main point of her desire, regardest not what she then asked, that thou mightest make me what she ever asked." Later on Monica followed her soon to Rome and found that though he was not yet ready for baptism, he had at least abandoned his heretical errors. Together they listened at Milan to the teaching of Ambrose. "She had brought me before thee on the bier of her thought, that thou mightest say to the son of the widow, 'Young man, I say unto thee, Arise,' and that he might arise and begin to speak, and that thou mightest deliver him to his mother."—J. T. Stoddart.

"SOME GOOD THING TO-DAY."

Our heavenly Father, we thank thee for our home and its countless blessings, but especially for the ministering love of motherhood. Forgive us that we have often hurt and hindered by selfishness or slowness. Give us grace and lead us to do to-day some good thing that will aid the task and cheer the heart of mother. For Jesus' sake. Amen.

"For Christ and a Christian Commonwealth in Australia, throughout the British Family of Nations, and towards a World Commonwealth" is the ideal set out in a statement issued by the Council of Churches in Victoria and circulated to ministers of the various churches. An effort is being made to promote an inner mission to the churches. No attempt is being made to create a new organisation, nor to direct from a centre the details of a spiritual campaign. The objective is to work with and through existing organisations "to give a realistic interpretation of the kingdom of God." The council has been in communication with Dr. Stanley Jones and has invited him to return to Australia. In a letter received by Mr. G. A. Judkins, hon. secretary to the Council of Churches, Dr. Stanley Jones writes: "I will come as soon as I possibly can."

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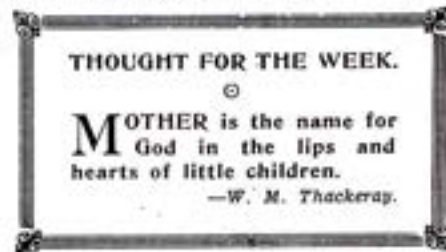
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MACNAUGHTAN-FAWCETT MISSION AT KEDRON, QLD.

THE mission ended on April 27. Misfortune
attended it right through. It had been
arranged to finish by Easter, but a delayed
start placed the holidays right in the middle.
When Bro. Macnaughtan came to Kedron he
left his wife at Bundaberg under an operation
for appendicitis. He was ill for the first week
with flu and others had to preach. Abnormal
weather was experienced. There was hardly a
day without rain. In April the total hours of
sunshine were only 144. The average maximum
temperature was below normal, with the coldest
day on record for April sandwiched in. Flu
was prevalent, your scribe being one victim.
On the day before the mission ended Sister
Macnaughtan received word from Victoria of
the sudden death of her father by accident.

Thanks are expressed to the metropolitan
churches for the delegations, especially to
Albion church which shut down its mid-week
service, and for musical help, vocal and in-
strumental, and for practical help given in other
ways. Also to those of other churches who
gave vocal and instrumental help, and to preach-
ers who filled in the gap when Bro. Macnaughtan
could not preach, and those who took part



in the Second-coming Convention on Good Fri-
day. A very happy and brotherly part of
the mission was the interest and help of our Bris-
bane churches.

Bro. L. H. Fawcett gave faithful and capable
service as song leader. Bro. Macnaughtan
preached earnestly and interestingly, leaving
no doubt in the mind of the hearers of his
message. Questions were capably and convinc-
ingly answered.

There were 12 confessions, and the thank-
offering was £30. On Wednesday, May 3, a
social was held, at which Brev. Macnaughtan
and Fawcett were presented with gifts of ap-
preciation as souvenirs of the campaign.—H. G.
Payne.

COMING EVENTS.

16 words, 6d.; each 12 words extra, 6d.
Displayed matter, 2/- inch.

MAY 14.—Ascot Vale church anniversary and
home-coming services. Special speakers. All
past members and friends cordially invited.
Hospitality provided. All who can spend the
day with us are asked to advise the secretary,
Mr. E. White, 63 Charles-st., Ascot Vale.

MAY 21.—Newmarket Church of Christ Bible
school anniversary will be held in the church
on May 21. Special speakers 3 p.m. and 7 p.m.
Hospitality provided.

MAY 28.—Cheltenham (Vic.) 82nd church an-
niversary. 11 a.m., Principal T. H. Scambler,
B.A., Dip. Ed. 3 p.m., Bible school reunion,
7 p.m., Bro. J. E. Allan. Past members and
friends cordially invited home. Basket tea at
5 p.m.

JUNE 3 and 4.—Collingwood church, Stanton-
st. Special services. 50th anniversary (in
present building), Sat., June 3, 8 p.m., reunion,
musical evening and supper. Sunday, June 4,
11 a.m., J. W. Baker; 3 p.m., J. E. Webb, con-
ference president; 7 p.m., Charles Young.

College of the Bible.

The Board of Management desires to acknow-
ledge the receipt, with thanks, of the following
contributions during the months of March and
April:—

Churches.

Victoria.—Newmarket, £1/7/-; Swan Hill,
16/10; Fitzroy, 7/-; Drumcondra, £2/16/3;
Preston, £3/12/5; Red Cliffs, 15/-; Camberwell,
£2/11/-.

N.S. Wales.—Lismore, £3/15/-; Marrickville,
D.E., £1/10/4; Burwood, D.E., 12/8; Ditto, 15/1;
Hamilton, D.E., 11/9; Kingsford, D.E., £1/13/8;
Chatswood, D.E., £3/18/2.

Per N.S. Wales Committee.—Mosman, D.E.,
10/7; Paddington, D.E., 5/1.

South Aust.—Wallaroo, 14/-; Stirling East
and Aldgate Valley, £3; Murray Bridge, 10/8;
Col. Light Gardens, 10/-; Prospect, D.E., 10/3;
Port Pirie, 15/-.

Western Aust.—Cottesloe, £2/2/-.

Tasmania.—Dromedary, £1/5/-.

Young People's Organisations.

Victoria.—Ascot Vale J.C.E., 10/-.
N.S. Wales.—Marrickville and Rockdale Y.P.,
Combined, £3/5/3.

South Aust.—Victor Harbour Y.P.S.C.E., 15/6;
Mount Compass Y.P.S.C.E., 15/-.

Tasmania.—Invermay Y.P.S.C.E., £1.

Women's Conferences, etc.

Women's Mission Bands, Victoria, £50/18/1.

Bequests.

Victoria.—Estate late E. H. Chown, Annuity
Fund, £500; Memorial Endowment, £3000; In-
come, Estate late J. Bailey, £2/19/5.

Individual Contributions.

Victoria.—Mrs. Tickner, 5/-; Miss G. Jenkin,
2/-; G. F. Bryant, 10/-; Mrs. J. Ward, 2/6;
"Brother and Sister," Dandenong, 14/-; Mrs.
B. Bridges, £1.

N.S. Wales.—"Preach the Word," Kurri Kurri,
£1; A. Winter, £4/5/-; Mrs. J. Nicholson, £1.
South Aust.—Mrs. A. E. Lomas, 2/6.

Western Aust.—"Member in Meckering," 7/6;
Miss J. Saunders, £5; Mrs. M. Jones, 5/-; Miss
C. Downes, £2.

(Memo.—A supplementary list showing re-
ceipts through W.A. Committee will be published
later.)

Tasmania.—E. A. Stevens, £1; N. A. Warm-
brunn, £1; Mrs. E. A. Gray, 2/6; W. T. Smith,
£1; Miss Bradley, 10/-; Mr. and Mrs. A. E.
Heard, £1; Miss H. Speakman, 2/6; R. Williams,
2/-; Miss G. Eaton, 10/-; "Conscience," 2/-;
Mrs. A. C. Dixon, 2/6; Anonymous, 1/-; Mr.
and Mrs. W. J. Yeomans, £1.

R. L. Leane, Hon. Treasurer.

Fred. T. Saunders, Sec. & Org.

You are invited to make your contribution
to this important brotherhood enterprise now.
There is need for continued co-operation by all
members.



The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA

CONTROLLED BY THE FEDERAL CONFERENCE

Principal: T. H. Scambler, B.A., Dip. Ed.

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