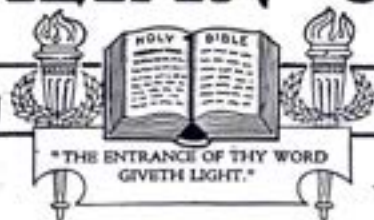


# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

Single copy, posted direct, 10/6 year.  
Through church agent, 2d. week. Foreign, 14/- year.

P312 Bob Sloney

## Losing the Migratory Member.

UNDER the heading of "The Church and the Individual" the following editorial note appeared in "The Australian Christian Work" of May 5:

A small business man in an important town on the southern tableland of New South Wales complained recently: "One thing that is wrong with the churches is that there is a neglect of the individual element. Now this is a fact. I was in . . . for eight months and no one enquired which church I belonged to. I was a lost sheep. A Catholic friend of mine came to the town. The same week, within a few days, the priest visited him and introduced him to dozens of the town people and it made all the difference." This, we suppose, is typical of many similar complaints that are rightly or wrongly made. The matter of the efficiency of the Roman Catholic Church in shepherding its flock may for the moment be excluded from consideration. Our experience has been that clergymen and ministers, for the most part, are eager to seek out and welcome newcomers to their districts and churches, and in most cases, do this part of their work exceptionally well. The immediate answer to this complaint that will suggest itself to most people is that the young man, on settling in a new district, should have sought out his own church and minister. Therein consists no small part of the solution of the problem, for the business should be a co-operative one in which the newcomer is as anxious to link himself up with a church fellowship as the church is to welcome him. Evidently the young man in question was thinking exclusively of what he could get from association with a church and leaving out of consideration the contribution he might be expected to make. Beyond that, however, is another question. Another man who fell down on his job was the minister of the church from which the young man in question took his departure. Had he, as he should have done, notified the minister of the district to which the removal was being made, of the young man's coming, an extra check against loss to the church would have been instituted and, even if there was neglect on the part of the young man or his minister, the story might have ended happily for both the individual and the church.

We think that there are matters of sufficient interest and importance in this little article to justify our reprinting it and commending its perusal to our readers. Some of its points have a value for us as for others, for there is no religious group free from the difficulties and disabilities to which reference is made.

### Three Responsible Parties.

Any discerning reader must note that in the foregoing there are three separate parties, each of whom has a definite responsibility. These are (1) the church from which a member removes; (2) the church in the district to which he moves; and (3) the migrating member himself.

The "A.C. World" writer is evidently inclined to lay a good deal of blame on the minister of the church of which the young man was a member. He "fell down on his job" because he did not notify his brother minister so that the latter could have looked up and welcomed the removing member. We wonder how many of our own folk in the years gone by have been lost by neglect of church secretary or preacher to do this sensible thing. We think we may say, however, that our preachers of to-day are generally careful to send on advice to their brother preachers or to church secretaries notifying the coming of members. Where there is neglect of this brotherly precaution, we may expect some losses.

The local church has a definite responsibility towards members who move into the district. As a rule, when members are known they are cordially welcomed, though there are many exceptions to this rule, neglect and coldness driving a good many away. The established member should go out of his way to give a stranger a welcome, and a brother disciple should not be made to feel that he remains a stranger. But surely the local church responsibility does not begin with a stranger's entrance into the church building. In most communities—smaller centres especially—newcomers are marked, and it would be a simple thing to seek to make contacts. The man who is a member would then be discovered even if he himself were chary about making advances, and the non-member might by friendly overtures at a time he is lonely be won to seek the fellowship of Christians.

It has to be allowed that with our people there is a very great difficulty in that there are no sister churches in very many districts, and the preacher has no brother preacher to advise. We have still to solve the problem of the isolated member. It is a simple truism to say that much greater effort should be made by his home church to keep in touch with him and to maintain his interest than is frequently made.

### The Individual's Responsibility.

It will never do to overlook the responsibility of the individual Christian. If a man be genuinely converted to Christ, he will be interested in the church which the Saviour purchased with his own blood. If converted and properly instructed, he will not wait to be looked up and interrogated regarding his willingness to accept an invitation to enter into fellowship. He has as much right to do some seeking as has any other. He has a duty to other Christians just as they have towards him. Many people forget, as the editorial says the young man did, that they have not to do all the receiving—they have a duty to give as well as to get.

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VOLUME XLII, No. 28.  
WEDNESDAY, MAY 17, 1939.

It is astonishing how many professed Christians there are who do not give the church a proper chance. Some of them, new to a district, come in late, sit in a back seat, bolt when the benediction is pronounced before anyone can get an opportunity to speak to them, and then complain of the coldness of the church! Instead, they should be glad to make themselves known and to join in fellowship and in service. Fortunately, not all members are of this retiring and complaining type. How glad we are when others who rejoice in their association with the family of God come to our services, exuding friendship, expecting to be received as brethren and to have an interest shown in them as warm as that which they themselves feel and exhibit. This second class needs no coddling, never feels neglected, never thinks that others are cold and aloof, but from the first is busy in the service of the Master. What is the exceptional case ought to be the usual. A Christian of several years' standing ought so to be established in the faith that whether he remains in one place or lives a peripatetic life he will be in fellowship and co-operative service with his brethren.

It is still true, however, that even if a member is neglectful of his duty and privilege we should do our utmost to hold him for the church; and especially in the case of new converts we should do everything in our power to keep them steadfast and true to their faith.

## The Royal Tour.

THE King and Queen received a warm and loyal farewell as they left by the "Empress of Australia" for Canada. This is the first occasion in which one of our reigning monarchs has visited any of the Dominions or the United States. The visit will, we trust, tend to bind the portions of the Empire even more closely together, and also demonstrate and increase the friendship between Great Britain and the United States of America. Their Majesties will be the best ambassadors of goodwill whom we could have. As they read the story of the Queen's parting with her daughters, many people must have been reminded of the example of devoted home life which their Majesties have set. Queen Elizabeth's words to the Princess Elizabeth might have been those of any loving mother leaving her home for a little while: "Be good, and look after Margaret."

The voyage to Quebec has yielded remarkable experiences. Fogs and icebergs have no respect for persons, and a two days' delay has interfered with Canadian plans. "The Empress of Australia" will not reach

Quebec till Wednesday. The captain of the vessel, with his burden of responsibility, must have had a time of anxiety. The eyes of the world are upon our King and Queen as they continue their tour, and prayers are being offered throughout the Empire that they may be kept in safety, and that their visit to Canada and the United States will be productive of great good.

## Empire Day.

IT has been requested that in the churches special attention be given to Empire Day. The suggestion will arouse differing ideas in different minds, and manners of celebration alien to our thought of a fitting church observance will doubtless be contemplated by some people. All of us can at least agree with the request of our Prime Minister that special prayers be offered at this difficult time. It is good to have such a call to prayer.

Perhaps it will not be out of place to remark that patriotism and love of country are good things. In these days when a narrow spirit of nationalism has naturally led to strong protests by preachers and other Christian thinkers, there has been, on the part of some who are easily led to adopt what they think to be party watchwords, a tendency to condemn patriotism. We trust that we may love our country without making the slightest reflection upon other nations or overlooking their merits. We recognise that we should seek the good of all. Love of country does not mean a suggestion that it is free from blame, or that we condone any evil.

Whatever faults must be admitted, we are glad to belong to the Empire and to note how in these recent years it has been making efforts to promote world peace and security.

So let us pray for our Empire, but join also in prayer that all the nations may be led into the way of peace.

## Canterbury Still Free.

ANOTHER application for a hotel license in a Victorian dry area has failed. As at Gardiner the opposition to the application for a hotel at Canterbury was so effective that the applicant abandoned her application, which was sought for premises which had formerly been used for a hotel but was closed by a local option poll in the Boroondara licensing area in 1920. Friends of reform are heartened by this second victory, but eternal vigilance is necessary to frustrate the attempts of "the trade" to increase its hold on the community.

The counsel for the Canterbury applicant is reported in the press to have made the following remarkable appeal: "I cannot think of any other place throughout the length and breadth of Australia where an hotel is more required than at Canterbury. Can it be considered fair that the people who want a drink should have to go two miles away to get it? If a working man wants a drink he has to travel by train to Camberwell. If he arrives at the hotel on Saturday afternoon he finds himself in a seething maelstrom of enthusiastic drinkers. The only way he can get his drink is almost to climb over a pack of backs, losing half his drink as he climbs back." That graphic picture of the maelstrom of drinkers is before the eyes of many ratepayers, who want neither the value of their property reduced nor the cleanness or safety of their neighborhood diminished by the establishment of a drinking shop in their midst.

## Is It So?

DOUBTLESS we all say things which receive the assent of the unthinking. Even the oft-quoted words of great men are sometimes not so impressive when their meaning is questioned. This word of a very famous man, repeated by a contemporary, stares us in the face: "One never regrets what he did not say."

Presumably the context would reveal that the speaker meant to urge a bridling of the tongue, so that rash, bitter, biting words would not be uttered to the hurt of others and the future remorse of the person using them. All must have wished the impossible—the recalling of words spoken in haste and harmful in their influence.

But is it true that "one never regrets what he did not say"? If so the "one" is either perfect or he has not come to the repentance which is his due. Opportunities for helpful speech were missed; we were silent when silence was naturally interpreted as an approval of evil; we did not speak a word in defence of the weak, in support of the right, or in witness to the truth. Then, if we did not regret, we ought to have done so. We remember our Lord's promise, given not to the silent but to the open confessor: "Every one who shall confess me before men, him shall the Son of man also confess before the angels of God." Not to be on his side is to be against him. A cowardly silence is tantamount to a denial.

It is a blessed thing to have fellow-travellers to the New Jerusalem. If you cannot find any, you must make them; for none can travel that road alone.—John Wesley.

# The Work of God.

S. Russell Baker.

This is the work of God, that ye believe on him whom he hath sent.—John 6: 29.

THIS was not the answer that these questioners of Jesus expected. They had asked what to do in order to work the works of God, expecting to hear that it would consist in a great variety of external things, observances and duties, and be accompanied by signs and miracles. But the answer of Jesus was entirely new to them. It presented a new idea. It gave a new emphasis. It made a new demand. The work of God was essentially an inward thing. It meant belief in him; it meant for them to believe in him. It was equal to a warm, ready, absolute faith in Christ.

Now it is refreshing to talk of the work of God in a world which is only able to think these days of the work of dictators. To us the work of God is our grand concern. The term embraces all the biggest possible things. It stands for the progress and spread of the gospel, for the advancement of the kingdom, for the growth of the Christian commonwealth, the onward march of the church, the maintenance of the standing army of God. But this word of Christ comes to us too, saying, "This is the work of God, that ye believe on him whom he hath sent." And like the listeners of Jesus that day, have we not rather thought otherwise—that it consisted in outward things, varied activities, big reports, big campaigns, a soaring membership, erection of buildings, numerical strength, in signs and manifestations? Then we have had it all wrong; for, while all these outward manifestations are important and included, they are not the essentials, nor do they constitute the vital concern. Here, again, we must "seek first the kingdom of God." The spiritual is the essential. "This is the work of God, that ye believe on him whom he hath sent." They came asking in the plural about works, but Christ answered in the singular, "This is the work of God, that ye believe on him whom he hath sent." No wonder Calvin called this "a remarkable passage."

Loaves and fishes help, but to labor for the meat that perisheth not is better. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Just as the church is made not of bricks and mortar but of living stones, so the work of God is not in outward form, and with observation, but in inward, healthy, absolute faith in Christ.

But we have been drifting away from that emphasis on the spiritual. The old essentials have been quietly and neatly laid away in the attic, like a man about whom we read recently, who died a century ago leaving an attic full of stored-up violins, and among them was a priceless Stradivarius. It had lain there for years in a drawer, wrapped up in cloth, while all the time it might have vibrated under skilled hands with the music of a Beethoven. So we must restore again the old truths of the word of God and bring them down from the store-house. Thank God for many indications of a desire for the old emphasis on the spiritual, and for the growing conviction that all is not well. It is met with in every religious journal. We must no longer say it does not matter what we believe. In the light of our text it does matter. Our plea was never more needed. No matter how attractively we have built them, all these externals must be stripped away from the spiritual edifice, for, as Dr. Selbie says, it is quality and not quantity that counts.

The time has come to call attention to this

vital truth. If the work of God is to be fulfilled, there must be everywhere an avowal of this belief in Christ. It must be heard in the pulpit and the pew, in the seminary and on the day of induction, and in every disciple. Christ must be lifted to his central place. The late Dr. Jefferson, of Broadway Tabernacle, New York, owned that his success in that pulpit for over thirty years was due to the fact that he pressed for this belief in Christ. Broadway loves stunts, but he had never performed one. He believed that if Christ was lifted up he would draw all men unto him. "I venture to profess my own humble belief," wrote Dr. Alex. Maclaren, "that in ninety-nine cases out of one hundred, Christian ministers and churches will do more for the social, political and intellectual and moral advancement of men

## INASMUCH.

I THOUGHT to see the Face of God; but I could see only the faces of broken men and women.

I sought to hear the Voice of God; but I could hear only the pleading voices of starving children.

Oh, that I knew where I might find him!

Perhaps I did see his Face! Perhaps I did hear his Voice!

—Thomas Curtis Clark.

by sticking to their own word and preaching the gospel." For "this is the work of God, that ye believe on him whom he hath sent."

To fulfil the work of God, then, we must believe on him whom he hath sent.

First on

### His Divine Sonship.

It means believing on Jesus as the only-begotten of the Father, the divine Son of God. The first recorded pleasure of God in the New Testament is when God himself declared the Sonship of Jesus. "This is my beloved Son, in whom I am well pleased." The word "Father" seemed to come instinctively to the lips of Jesus and was there more than any other. Think, too, of the unconcealed pleasure of Jesus himself when Peter confessed his sonship at Caesarea Philippi saying, "Thou art the Christ, the Son of the living God." "Blessed art thou, Simon Bar-Jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Christ spent much time teaching men of his divine Sonship, saying, "I am come forth from the Father." And it is vitally necessary for us now. If we are right there, we will be right all along. If we go wrong there, we shall go wrong everywhere. "God, who at sundry times spake in time past, hath in these last days spoken unto us by his Son." "This is my beloved Son; hear ye him." This, then, is the first step in fulfilling the work of God. Along this path lies the way of victory. "This is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

But God so loved the world that he gave his Son to die for it. So we must believe next on

### Christ's Work of Redemption.

"For this is the work of God, that ye believe on him whom he hath sent." "For God sent not his Son into the world to condemn the world, but that the world through him might be saved." "And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross."

Here is a moving story from a book entitled "Christ in the Valley of Unemployment" by R. J. Barker. It concerns a wood-carver from Oberammergau, who went to Dublin just before the war, to do some special work for an Irish firm. Mr. Barker writes: "The war broke out, and he was imprisoned in the Isle of Man. His tools were taken from him lest he used them to secure his freedom. He yearned for his wife and children away in the Bavarian Alps, and he longed to carve for them some tokens of his love. He found some rusty nails and some pieces of wood. The latter he shaped into handles, and knocking the heads off the nails, he drove them into the pieces of wood. Then he sharpened the nail points on the stone floor. Then out of some meat bones he carved a beautiful vase for his wife and serviette rings for his children. On the vase he carved angels of peace, and on the rings cherubs playing harps with strings like gossamer threads. So the days of his captivity fled, and his spirit found freedom in a labor of love. His wife took out the carvings wrapped in balm and showed them to Robert Clemenson and to me. They were exquisitely wrought, and I could not believe that they were carved save with the finest tools. Then she took out something else wrapped in silk, and with tears in her eyes she said, 'These are what he made them with.' They were the pieces of wood with the nails driven in."

"So, too, another carpenter was a prisoner. In a place where bones whitened in the sun, called the place of a skull, with two pieces of wood and nails driven in, and with bleeding hands, he started to fashion a new world of beauty, of truth and of love." So we believe on his work of redemption.

Perhaps this ought to be the constant dialogue of the soul and Christ, as it has been set down by a great devotional writer:

Soul.—Lord, why wouldest thou be taken when thou mightest have escaped thine enemies?

Christ.—That thy spiritual enemies should not take thee and cast thee into the prison of utter darkness.

Soul.—Lord, wherefore wouldest thou be bound?

Christ.—That I might loose the cords of thine iniquities.

Soul.—Lord, wherefore wouldest thou be lift up upon a cross?

Christ.—That I might lift thee up with me to heaven.

Soul.—Lord, wherefore were thy hands and feet nailed to the cross?

Christ.—To enlarge thy hands to do the works of righteousness and to set thy feet at liberty to walk in the ways of peace.

Soul.—Lord, wherefore wouldest thou have thine arms nailed abroad?

Christ.—That I might embrace thee more lovingly my sweet soul.

Soul.—Lord, wherefore was thy side opened with a spear?

Christ.—That thou mightest have a way to come nearer to my heart.

It may be ugly and hateful as a malefactor's cross, but we remember that the tree of shame blossomed into the tree of life and therefore we believe on his work of redemption.

"I sometimes think about the cross,  
And shut my eyes and try to see  
The cruel nails and crown of thorns  
And Jesus crucified for me.

"But even could I see him die,  
I could but see a little part  
Of that great love which like a fire,  
Is always burning in his heart."

Last of all, we must believe on

### His Plan and Programme for the Church.

Christ came forth from the Father, so we believe on his Sonship. Christ gave his life a ransom for the many, so we believe on his work of redemption. Christ loved the church and gave himself for it; so we must believe on his plan and programme for the church. "For this is the work of God, that we believe on him whom he hath sent."

First as to the mission of the church: "Go ye into all the world. . . . Capture every nation. Preach to every creature. Make disciples of every kindred, race, tongue. Baptise them into the name of the Father, Son and Holy Spirit. That is Christ's great commission to the church, and we dare not believe in less. To fulfil the work of God we must believe in the world-wide mission of the church as Jesus ordered it."

Again, in the method—"Beginning at Jerusalem." We are to start with the homeland. Here is the authority and charter for home missions. This is what justifies every home mission demonstration. Christ must be preached, "beginning at Jerusalem." We must win our own land for him. For this we must have men and money and organisation. The fields are white and ready, and await the sickle. "Put ye in the sickle." Dr. Chalmers' power was his "blood earnestness," and we must all have this power. Think of John Knox and how he believed on Christ's method of "beginning at Jerusalem." He broke the stillness of the night with his thrice repeated cry, "O Lord, give me Scotland, or I die." God gave him Scotland. No wonder Queen Mary feared the prayers of John Knox more than an army of 10,000 men."

Let us be grateful for all past efforts. It has been said that "men make either a play, a business, a profession or a passion of that which they undertake." It would not be hard for us to find men in the management of home missions who, because they believe in Christ and his programme for the church, have made of this work a passion.

Finally, as to the eternal life of the church—"holiness and purity," for the ideal that Christ holds for his church is this, "that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing, but that it should be holy and without blemish." And on this ideal we must believe if we are to fulfil the work of God.

What makes the church great is not riches, numbers or machinery, but its relationship to him. And remember that the church is made not of bricks and mortar, but of living stones, such as we are. The church wears Christ's name, and only therefore as we do honor to that name can the church be great. Christ is the Builder, and only as we are fitly joined can the church be great. He is the Nourisher and Cherisher, and only as we are fed by him can the church be great. Christ is the Head, and only as we are subject to him can his ideal be achieved. He is the Bridegroom, and we must be chaste. Christ is the Purchaser, and the church only will be great as we bear about in our bodies the mark of ownership, even the dying of the Lord Jesus Christ.

In one of the old cathedrals in Europe the guide bids the visitor watch a certain spot until the light from a window falls upon it. Then he sees, carved on a rafter, a face of such marvellous beauty that it is the gem of the great building. "The legend is that when the architect and masters were planning the adornment of the cathedral an old man came in and begged leave to do some work. They

felt that his tottering steps and trembling hands unfitted him for any great service, so they sent him up to the roof and gave him permission to carve on one of the rafters. He went his way, and day by day he worked there in the darkness. One day he was not seen to come down, and going up they found him lifeless on the scaffolding. And there they saw a face carved on the rafter—a face of such exceeding beauty that architect and great men

bared their heads as they looked upon it. And there by the side lay the master who carved it."

And in the church of God we are all set to carve the beauty of the face of Christ—not on the rafters or wall but on our own body and heart, the true church. May we do it with such care and skill that when our eyes are closed in death others may behold the beauty of the Face our lives have fashioned.

## New Hebridean Mission.

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

### No. 3.

THE Ven. Archdeacon Teall was returning after furlough in Australia to his work at Lolowai; a very scholarly man, also did he demonstrate to a passenger that he should never play draughts again. Mr. and Mrs. Teall are in charge of the Anglican mission and most courteously took us round their station. This includes an efficiently planned hospital, comfortable quarters for staff, fine mission residence, suitable church building and



Preachers in the Making, Tangoa.

school houses, large area of cleared ground, well-found boat with engineer and navigator, suitable landing place and wharf, really very essential. There were English assistants for the mission and the hospital. There were so many of everybody that nobody felt isolated, and this makes missionary work much easier. Here was a "plant" that, by reason of its personnel and equipment, had at least a chance of making a successful impact on the native life. The boat alone at Lolowai would cost more than all we had at Ndou.

While standing on the hospital verandah we heard a little squeak come from a small box on the floor. "It's our latest patient; let me introduce you," said the matron. It was a tiny black baby about 10 inches long, that had been brought down in a rice sack by a native from one of the hill villages. Two weeks old, mother dead; when found some natives were pouring water over the babe because it was too "hot." "And no wonder," said the nurse, "they had been trying to give it yams to eat; however, she cried all night, and seems to have plenty of strength left, and the young lady will probably live." Life and death walk hand in hand at the islands. She cheerfully resumed her crying as we left, and may she still be able to speak that universal language.

The missionary business is a tremendously big and serious job. Our own churches in the homeland must face it in this spirit. If they cannot, or do not, it may be quite prudent to do less than we are doing.

The Lolowai mission was different, in as much as the native life and customs were largely left "native." Mr. Teall spoke their language easily. The natives appeared to wear the clothes they didn't wear before "joining mission." Social customs were not disturbed as long as they did not conflict with primary Christian principles. The idea seemed to have much to commend it. Said a trader, "The missionaries have to run hospitals to cure sicknesses the whites brought to the islands. The clothes they give the natives to wear cause pneumonia, and the rice food causes all kinds of trouble to the children." Probably not all the truth, my masters, but allowing the native to be physically "uncivilised" seems to be a more "civilised" idea. Old mother nature sure kicks up a rumpus when she is disturbed.

This idea of calling the natives "uncivilised" needs adjusting. What we really mean is that they have not adopted our standard of civilisation. The prefix "un" should be used sparingly and charitably. If the natives could appreciate the vicious lust for blood and power in parts of Europe they might send a few heathen missionaries to the whites. Not that the Hebrides warriors disdained to match their strength against a neighboring village when a few of their wives did not return to the bosom of their family, but it was generally over in a few hours, and the battle concluded with a feast. There has been a civil war on the Continent for three years and apparently will continue till one side is exterminated, and nobody seems to be able to do anything about the matter. If the animal fighting instinct in us demands some blood-letting occasionally, then give us the tactics of war as practised by the uncivilised Hebrides braves in lieu of modern killing. The idea of finishing up a scrap with a feast has much to commend it, especially when both sides participate.

For nearly five hours one night we listened to an old trader of over fifty years' experience in the Hebrides tell of the family, social and tribal laws which obtained on his island; in-



Students' Houses at Tangoa.

tricate in the extreme. Every circumstance and contingency was provided for. Nothing was written. The elders teach the village, and the law which immemorial custom prescribed was observed. It was an amazing social structure, to the cohesiveness and permanence of which everything is subordinated and secondary. The knowledge of the religious life and thought of these non-Christians is an essential equipment for the missionary. It is only on the basis of such knowledge that fruitful contact is possible. This old man would be a priceless addition to the faculty of a seminary. A course of New Hebridean jurisprudence would give a new angle on the "uncivilised" people of the South Seas.

At break o' day we arrived at Tangoa. There were 38 small canoes, each containing one native, making some kind of a demonstration beside our ship; much shouting and movement, then finally the boats became stationary. The design of the canoe formation spelt the word "Welcome" in large letters. Unfortunately one would have to stand on his head to read it, unless he read it from the shore, for the letters were upside down to the ship's passengers. All of the doings were because Mr. and Mrs. Gillan were returning from furlough to the Presbyterian mission. It was a very sincere and affectionate reception to these



Kai Kai for the Missionary, Lolowai.

fine Christian workers. Tangoa mission is 72 years old, the largest, oldest and most efficiently planned station in the group. There is a large training school for native teachers, most of whom had their wives with them. Each married couple had a comfortable house; the single students live in dormitories. Here we saw arrowroot being made, cocoa beans being dried, and we decided tea is a fine beverage.

Technical training is given; social and moral ethics are combined with religious teaching. At intervals these teachers come back to the mission for a very necessary refresher course. Here was mission work at its best; over the teacher's desk in a commodious classroom was the photo. of Dr. J. G. Paton; how well did he lay the foundations of the work at Tangoa, and so set a standard which is largely maintained through the group. The church has 23 missionaries; in addition there are nurses and a small army of trained native teachers. Mr. Gillan is a descendant of Dr. Paton, and carries on in the best tradition. The students were cleanly clad in blue shorts and white singlets. It was a disciplined constructive piece of work to extend the kingdom of God. Mr. Gillan tells the story of an English government official visiting his island. The boys formed a guard of honor on the beach. Cheers, National Anthem, and of course a speech, were in evidence. The administrator concluded by asking each boy to step out and receive a coronation medal from the great white King, but nary a boy moved. Mr. Gillan relieved the tenseness by explaining that native wisdom teaches never to accept a gift until you know what is expected in return. "If a bunch of bananas be left on your verandah overnight,"

said he, "and you eat them; a few days later a native will be round for some cloth or perhaps your shirt." This may help us to understand why some Christmas gifts sent to the islands were not enthusiastically received. The Hebridean boys should really wear kilts.

## Christian Union News and Notes.

A. W. Stephenson, M.A.

**PENTECOST** Sunday is the anniversary day of the coming of the Holy Spirit into the world to begin his special ministry among men, and it is also the anniversary of the birth of the church. We cannot separate the unity of the Spirit from the functioning of the church. The Spirit guarantees an essential and intrinsic unity within the nature of the church. What better day, then, could we set apart in which to emphasise the need of unity and to point to the sin of division! Throughout the Christian world reference will be made upon this Pentecost Sunday to the coming of the Spirit and to the need of maintaining the unity of the Spirit within the church. It is to be hoped that on Sunday, May 28, in every congregation associated with the Restoration Movement special attention will be given to this message of Christian unity.

### A Good Plan.

Judging from the type of appropriate literature in circulation in the early years of the Restoration Movement, it seems clear that most of the ordinary members read and studied church papers and literature which had a distinctive bearing upon the position they had accepted. By being well informed they would naturally be effective witnesses for a united church. What a pity it would be if this interest in distinctive literature were allowed to diminish! In view of the special significance of the Pentecost anniversary, this would be a good time to begin an earnest study of the origins and aims of the movement. Take down from your bookshelf the Declaration and Address of Thomas Campbell. If you have not a copy of this remarkable document then order it at once. This is not a statement which can be read lightly; it must be studied carefully. Give special diligence to the thirteen propositions Campbell sets down. Read a short life of Alexander Campbell and appreciate the amazing mental grasp he had of the scriptures, secure Dean Walker's little historic sketch "Adventuring for Christian Unity," and Principal Robinson's contribution to the views of churches considered at the World Conference on Faith and Order, Edinburgh, 1937. This contribution was made on behalf of "the Disciples of Churches of Christ" and may be purchased for a few pence. Do not overlook the reading of John 17, and try and enter into the spirit of the Master. There are many scholars writing to-day upon this important subject, and it will be helpful to gain the viewpoint of some of these men also. We need not only an enlightened ministry but an enlightened membership as well.

### "The Kingdom of God."

Under the guidance of the Regional Committee of the Faith and Order Movement and the Victorian Council of Churches, a Christian Commonwealth Movement has been commenced. This is a definite move to call the churches into closer fellowship so that the principle of the kingdom of God may be applied to the life of the people in this Commonwealth of Australia. It is encouraging to notice that the

leaders of this movement are conscious of the tragic consequences of sectarianism. One of the speakers at the meeting, called to officially announce the ideals of the movement, said, "The light of the church is now hidden by denominational bushels."

## Norseman Aborigines' Mission, Western Australia.

**ON** morning of April 29 Bro. and Sister Riches, of Kalgoorlie, accompanied by Sister Joan Saunders, journeyed to Norseman, 130 miles away. That afternoon a gospel service was held at the aborigines' camp, two miles from the town. Approximately 60 natives are camped here, their homes being of the humblest kind.

Having obtained permission from the authorities after several months of battling, Miss Eadie has been evangelising amongst these natives for five months. During the latter half of this period Miss Ethel Bentley has also been engaged in this work. Now in all 28 decisions have been recorded.

At a waterhole, two miles from the camp, 20 of these were baptised by Bro. Riches. The number included the headman Jackleboy and his wife Mary. The following morning the church was formed. Bro. Riches presided and explained the founding of the first church at Jerusalem and the meaning of the Lord's supper. The 20 aborigines were welcomed into fellowship, and, together with the twelve whites present, participated in the breaking of bread.

Surely this is the beginning of definite Church of Christ work among the aborigines at least in W.A. Miss Eadie was trained at the College of the Bible at Glen Leith, N.Z., and Miss Bentley was a student at the College of the Bible, Glen Iris. These workers are not connected with any mission, but carry on their labor of love in the name of Christ and look to him alone for their support.—S. E.

# The Home Circle.

Conducted by J. C. F. Pittman.

## RECOMPENSE.

**D**RAVE little woman, trudging alone  
Patiently, day by day,  
Weaving a garment of shining light  
Out of the clouds of grey;  
Bearing the burdens and vexing cares  
Like one of the saints of old,  
Making the best of a dull, hard life,  
With its miseries all untold.

Long have I watched her with wondering eyes,  
Faithful, and sweet, and strong;  
Doing the work that the Master sends,  
Making of sorrow, song;  
Questioning never the wisdom that asks  
Self-abnegation complete;  
Willingly treading the pathway of thorns,  
That leads to the Master's feet.

I see not the dull, grey cotton gown  
That is faded, and worn, and old,  
But the shining gleam of a raiment white  
That glistens in every fold.  
I see not the brow that is worn and lined  
From the anxious, toiling years,  
But the halo divine that glorifies,  
Giving beauty for ashes and tears.

Somewhere is waiting a fair, dear day,  
Meet for such infinite grace;  
Somewhere, oh somewhere, fruition shall be  
When the angels shall find her place  
Close to the Father, and hear him say,  
As he tenderly bids her come  
Out of the valley of darkness and toil,  
"My child, thou art welcome home."  
—Selected.

## MISSED THE OPPORTUNITY.

dog kept a barkin' and a barkin', ah! But the moon just kept a shinin' on, a shinin' on, ah!"  
—Selected.

## CHARACTERS MADE UP OF LITTLES.

**D**R. PENTECOST related his conversation with a stonemason whom he saw trying to break a large stone with what seemed a very small hammer.

"You never can do it," said the preacher.  
"Sure sir, that's all you know about breaking stones," replied Paddy, as he hammered away industriously.

After hundreds of these peckings there came a slight crack. A few more and the great stone fell apart.

"Now," asked the Irishman, "would your honor tell me which one of those blows it was that broke the stone?"

"Why the last one, to be sure."  
"There you are wrong, sir. It was the first blow and the last blow, and all the middle ones, Sir."

Dr. Pentecost told this to illustrate the value of persistence in Christian work.—Selected.

## ABSTAIN.

A schoolboy a generation ago put his youthful enthusiasm into an effective essay on total abstinence, as follows: "I abstain from alcoholic drinks because, if I would excel as a cricketer, Grace says, 'abstain'; as a walker, Weston says, 'abstain'; as an carsman, Hanlon says, 'abstain'; as a swimmer, Webb says, 'abstain'; as a missionary, Livingstone says, 'abstain'; as a doctor, Clark says, 'abstain'; as a preacher, Farrar says, 'abstain'; asylums, prisons and workhouses repeat the cry, 'abstain!'"

## THEY HAD READ IT.

"Dearly beloved," said the preacher. "I regret to say that there is a great deal of untruthfulness in this parish. I propose next Sunday to speak a few words on the subject, and in order that you may the better appreciate my meaning I ask you all to read before that date the seventeenth chapter of Mark." A week later, "Dearly beloved, last week I asked you all, in view of the remarks I am about to make on untruthfulness, to read the seventeenth chapter of Mark. Will those who have one so hold up their right hands?" (About half the congregation do so.) "Those who did not hold up their hands may now, if they wish, pass quietly out. Those who have read the chapter will kindly remain. They are the people I wish to address. There is no seventeenth chapter of Mark."

## REDUCING THE LOSS.

A certain Irish landlord who could not induce his tenants to pay the rent, suddenly announced to his friends that he had decided to lower it. They asked him what on earth he had done it for, and he answered, "Sure, they never pay, an' it's less I'll be losin' when they don't pay up."

## CAUGHT IN THE ACT.

A suburban minister during his discourse on Sunday said: "In each blade of grass there is a sermon." The following day one of his flock discovered the good man pushing a lawn mower about his garden, and paused to say, "Well, parson, I'm glad to see you are engaged in cutting your sermons short."

# The Family Altar.

J.C.F.P.

## TOPIC.—"NOTHING BUT LEAVES."

Monday, May 22.

**A**ND every one that heareth these words of mine, and doeth them not, shall be likened unto a foolish man, who built his house upon the sand.—Matt. 7: 26.

Here the futility of mere profession is illustrated by a man building his house upon the sand. The imagery would be particularly impressive to an Eastern congregation, for heavy rains and floods frequently washed away buildings with insecure foundations.

Matthew 7: 24-29.

Tuesday, May 23.

Why call ye me, Lord, Lord, and do not the things which I say?—Luke 6: 46.

Our Lord's question preceded the figure of yesterday's text. That many hear and do not is admitted, but the reason why is not always clear. No doubt many, when vowing allegiance to Christ, do not count the cost, whilst some allow Satan to snatch the seed from their heart or stumble because of tribulation or persecution, or become unfruitful because they are choked by the cares of the world or the deceitfulness of riches.

Reading—Luke 6: 39-49.

Wednesday, May 24.

Inasmuch as ye did it not unto one of these least, ye did it not unto me.—Matt. 23: 45.

This proves that "the neglect or abuse of Christ's disciples is a direct affront to his person." A warning reminding us that profession minus service is a sham, deserving divine retribution.

Reading—Matthew 23: 31-46.

Thursday, May 25.

If any will not work, neither let him eat.—2 Thess. 3: 10.

This law, concerning toil for daily bread, is in harmony with God's word to Adam—"In the sweat of thy face shalt thou eat bread." If able, a man should work; if unwilling, he should not be supported by others. Laziness is denounced in the scriptures, whether in connection with daily toil or service for the church.

Reading—2 Thessalonians 3: 6-15.

Friday, May 26.

Thou believest that there is one God; thou doest well; the devils believe and tremble.—James 2: 19.

Devils do more than mere professors, for they tremble with fear as well as believe. Christians should be infinitely better than demons, and even the best worldlings, remembering that they, being saved, must serve, as unto Christ, and not man.

Reading—James 2: 14-26.

Saturday, May 27.

I have found no works of thine perfected before my God.—Rev. 3: 2.

Though this might be said of every church or Christian, it was particularly applicable to the church at Sardis. Yet every congregation and Christian should make a personal application of this utterance, and frankly acknowledge that their works are far from being perfect or complete.

Reading—Revelation 3: 1-6.

Sunday, May 28.

He fouled nothing but leaves.—Mark 11: 13.  
The summer fig-tree in Palestine usually produces fruit before the leaves appear, so that the leaves in this case were a promise that fruit might be found. But Christ and his disciples were disappointed, for no fruit had been produced. Hence the curse of our Lord, which reminds us that a similar doom awaits those who profess to serve, but do not.

Readings—Zechariah 9: 1-10; Mark 11: 1-14.

## A Threefold Crucifixion.

Galatians 6: 11-15.

Prayer Meeting Topic for May 24.

H. J. Patterson, M.A.

PAUL in weakness had preached the gospel to the Christians of Galatia. Then came the Judaisers with their subversive teaching and undermining the influence of Paul. These came with a national consciousness and urging that no one could be really Christian unless he first became a Jew. It was the old national policy which we have anew as a problem to-day. Paul will have none of it, and his glorying is not in anything of that kind. "But far be it from me to glory save in the cross of our Lord Jesus Christ whereby the world hath been crucified unto me, and I unto the world."

### Christ Crucified.

In that was a revelation of the love of God. Through that there disappeared the old hard conception of a stern, national God. We learned of him as "our Father which art in heaven." Christ crucified taught us that God believed in all men, and was not willing that any should perish. Christ died for the German, the Italian, the Japanese, and has not a preference for one as against another. It is so difficult for us to be like Paul, and unlike the Judaizer who could see little else save the Jew. I will not glory in anything excepting the cross which breaks down the barriers between people. That is what Paul believed. And to-day there is nothing in the wide world that will break down the barriers excepting the love of God in Christ, and the acceptance of that principle of sacrifice. How can we be so selfish and so mean in the very shadow of the cross?

### The World Crucified.

"For Paul the world was as though it were not. The world with its allurements was dead. When Christ died and when Paul accepted that in his own life he repented and the world was crucified with Christ. He could find no real happiness or lasting pleasure in things purely worldly. Without the cross it could only end in death. Money for Paul had no special attraction. It was only a means to an end, and as for most a selfish end and unchristian. He had given up every fond ambition on that score when he identified himself with the Christian church. Mere sensual pleasure, too, had no appeal. It was of the flesh and the end of that was death. "What things were gain to me, these I counted loss for Christ." For Paul the world died because it was at enmity with Christ. The two could not live together in his soul.

### Paul Crucified.

In him there was no answering cry to the call of the world. Paul was dead to all those things the world holds dear, and he could not be awakened. Compared with Christ, these things were trifles, mere trinkets, child's playthings. The world could not ward off disease or help to bear pain or smooth the couch of death, much less save the soul. Beauty fades, strength fails, and all the arts that man knows cannot save from sin. Nothing avails, not even a national consciousness, save the fact that we are a new creature in Christ, who not only died but lives. The cross of Christ is all we need, for it not only exposes the awful extent of sin, but takes it away. It is linked with the grave and the resurrection. A new day dawns, and there is now no more room for glorying. Christ died, and the world and I have nothing in common. The stoning work of Jesus is the only thing worth glorying in.

TOPIC FOR MAY 31.—A CRY FOR HELP.  
—Psalm 5.

# Our Young People.

Conducted by Keith A. Jones

## Youth Week in Victoria.

By an Observer.

THE Victorian churches have every reason to be pleased with the place the young people are taking in the life and work of the church. A keen check-up of churches in both city and country areas impresses me with their eagerness and devotion in the work of the kingdom of God. Much of their activity is marked with ability and a keen sense of what is vital. This word is not written that young people may assume an air of superiority or self-importance, but that all might recognise how youth's energies can be harnessed for the best things in life. I watched closely the special features of Youth Week held from April 30 to May 7.

### Witnessing Teams.

What a splendid thing it was to have 30 teams—with three or four in each team—visiting Melbourne churches for the gospel service on April 30. Almost 100 young men and young women went out to tell from the heart what they had found in Christ. Some sang with deep feeling the message of the gospel. It was my privilege to listen to a team making their testimonies on April 30, and another on May 7. It was a rare treat to hear their simple, moving words of their brief Christian pilgrimage, and the expression of their strong conviction that Christ completely satisfied every need of earnest, happy, healthy-minded young people. Clerks, teachers, university and theological students, manual laborers, typists, salesmen—and others from many walks of life—all combined to say, "Live for self you live in vain; live for Christ you live again."

### Joyous Fellowship.

As soon as one entered the Centenary Hall where the youth dinner was held, one could not fail to be impressed with the warmth of fellowship among the 300 young people crowded around long tables. There was a feeling of "belonging." Eager conversation, hearty laughter, as well as some eating. There appeared to be an absence of artificiality and stiffness, for all were together in one place for one purpose. The chairman of the department, Mr. Rowland Morris, jun., with his inimitable style, soon had the gathering the right frame of mind for the programme. Again young people spoke with ability and sincerity. Then came the message of Miss Helen Topping. Kagawa's "English Voice." Her able message, although at times beyond the experience of some of her hearers, was much enjoyed.

### "Being at Our Best"

Six centres were selected in which to hold youth rallies—three in the city and three outside Melbourne. For the meetings in the latter places, cars left Melbourne with loads of young people at 5 p.m. immediately after work. Refreshments were consumed as the cars made their way over country roads. All arrived at 8 p.m. to commence the meetings, in which young people led, sang and spoke. Four young people spoke on the four aspects of the general theme, "Being at Our Best for Christ—Physically, Mentally, Socially, Spiritually." A clear understanding of claims of Christ for a rightly poised, consecrated personality was revealed in the brief talks. The leadership of song and musical items by young folk added to the pleasure of the meetings. Between 40 and 50 had part in the rally programmes. The opportunities afforded for fellowship and friendly intercourse after the meetings were delightful.

### At Home Church on May 7.

In almost all the churches "Youth Day" was observed. Fellowship with God in prayer was sought through meetings arranged from sunrise till the hour of morning worship. Some groups met before breakfast for prayer, others at 9 and 10 o'clock. It was most heartening to be with the young people and their friends, in the quiet of the early hours, to seek the guidance of God for the leadership of youth.

The services of the morning and evening related to youth work. Strong appeals were made for young people—in the words of the Youth Week slogan—to make all their ways Christian highways. Many responded to the call. Between Bible school and evening services fellowship teas were arranged with good results. The day ended with a note of thanksgiving to God. And we had very much for which to be thankful. "Making all Youthways—Christian Highways," as the slogan put it, stirred us afresh for our work in the most hopeful field in the world.

## People Want to Know.

1. What aims should every Bible school teacher have?

EVERY Bible school teacher should have the following goals: To give a knowledge of the truth as taught by Christ; to win people to accept him as Christ the Lord and Saviour; to encourage Christlike living and prepare Christians to be workers in his kingdom building enterprise as a means to an actual living fellowship with God.

2. What is the best means of keeping in touch with class members?

The block system is an excellent one. Divide the town into blocks. Place an overseer over each. He not only looks after those who are already members of the class, but watches for new young people moving into the block.

3. Should a Bible class keep its own offering each week?

No. There should be a general treasurer for the entire school, and all class treasurers should work with him. At stated times it is all right to take a special offering for some definite work of the class, but no class should be selfish and work apart in this matter.

4. What part should the teacher take in the social life of the class?

As teachers we should guide and advise. We must see that there is real planning done. Since a teacher is looked upon as responsible for the social activities of his class, all plans should be submitted to him. He should carefully check up to see that the social life of the pupil is fully and wisely catered for. If he cannot do this himself he should delegate it to some suitable leader.

5. What missionary work may the young people do?

(a) Help support a native Bible worker on the foreign field. (b) Support an orphan. (c) Make scrapbooks for missionaries to use in their work. (d) Have a poster display, or project to increase knowledge and interest of class. (e) Present a missionary drama.

6. How can we train young people for personal evangelism?

Organise a class to learn the "how" of this work. Many blunder and spoil their chance because of lack of knowledge of methods of approach. Make a study class and prepare for this work. Suitable guide books can be obtained.

# Here and There.

It is announced that Bro. H. G. Harward will continue for a time in the position of secretary of our N.S.W. Home Missionary Committee.

Bro. C. B. Nance-Kivrell has relinquished his work as editor of our N.S.W. "Christian Messenger." Bro. P. J. Pond, B.A., is acting-editor.

Bro. Colin Hinrichsen has received his B.A. degree at Sydney University. He is in the teaching profession, and assists the churches in the Canley Vale district.

We learn with pleasure that the health of Bro. R. P. Arnott, M.A., preacher of Petersham church, N.S.W., who recently suffered a serious breakdown, has now improved.

Fred. T. Saunders advises that several more churches have supplied the needed information for the Directory. On Tuesday 52 were still outstanding, practically one-sixth of the total. He will welcome also advice of changes made since reports were sent.

Maston Beard, B.Sc., grandson of the late Bro. and Sister A. B. Maston, has been successful in gaining his B.E. degree, with first-class honours, at Sydney University. He is a member of the Lane-Cove church, and has had a most distinguished University career.

Bro. T. H. Scambler, who has been preaching at Brunswick for a few weeks, intimated to the church on Sunday that he would not continue with the brethren at Brunswick permanently, but would shortly retire to devote his whole attention to the interests of the College.

Bro. Robert Storey, who for some time past has been in Papua travelling through unevangelised parts with a view to selecting sites for future missionary work, has returned to Melbourne. While in New Guinea, he had a severe attack of malaria, but recovered on the homeward journey. With Mrs. Storey and children he is now resting at Upwey.

At Grote-st., Adelaide, S.A., on May 14 Bro. Schwab spoke at both services, addresses being appropriate for Mother's Day. Morning subject, "Found but not Lost." At night a soul-stirring address was delivered on "The Quality of a Great Life." After five and a half years' faithful service with the church Bro. Schwab has tendered his resignation, which was accepted with deep regret at half-yearly business meeting. Bro. Schwab finishes his ministry on Sept. 24.

"The Western Christian" reports that owing to deaths and removals from the district the little church at Brookton has suffered severely. So much so that the committee is compelled to rearrange the extensive eastern wharfbelt circuit worked by Bro. C. H. Hunt. In future, as early as it can be arranged, Bro. and Sister Hunt will have their headquarters at Narembeen instead of Brookton. Other arrangements will be made for working Brookton, but Bro. Hunt will continue his quarterly visits to that area.

At Footscray, Vic., on May 9 the young people of the church were the guests of the ladies' aid; over 100 accepted the invitation. A varied programme was contributed, and at the close supper was served. Church anniversary and Mother's Day services were very well attended on May 14. Bro. Wakefield in morning gave a good message. There was a very large congregation at night, and after the address on "Mother" seven young men and two young women made the good confession. Increases in membership are being made in Bible school and youth auxiliaries.

From Mrs. P. A. Dickson we learn that Mrs. James Campbell Dickson, of Los Angeles, California, U.S.A., passed away on April 8. She was formerly Miss Jennie Newell, of Adelaide. Some of the older members at Unley and North

Adelaide would remember her, for J. C. Dickson preached for both those churches prior to his return to U.S.A. He had been at Lexington, Kentucky, and after his return to Australia married Miss Newell. It must be forty years or more since they went to America. Their son Kenneth, and daughters, Connie and Mildred, live in California.

W. Gale writes: "Last Sunday morning we had fellowship with the church at Warragul. In the afternoon we journeyed to Yallourn for a meeting for breaking of bread in the home of Mr. and Mrs. Fewster. A car load came down from Morwell. Regret is expressed on every hand that Mr. Snow is leaving just as developments seem to be taking place. Gippsland is a big problem for the Home Missionary Committee with its shortage of funds. To do the work effectively in such a big area would involve big transport costs. In almost every centre we have a few brethren, but not many in any one centre."

Our Queensland conference executive is determined to overcome the problem of membership leakage and the linking of isolated members. For this purpose a sub-committee has been appointed, comprising conference vice-president, superintendent of the isolated sisters of women's conference, and five typists and private secretaries in business houses. It is known that some churches outside Queensland have isolated members in this State. This committee desires to hear of the names and addresses of all our members not in fellowship. The aim is not to exploit these members but to serve them and ascertain the distribution of members in the State.—Please send particulars to the office, 3rd Floor, Griffith House, Queen-st., Brisbane.

At Nth. Williamstons, Vic., on May 3 about 130 from district churches met in the chapel for a united prayer meeting conducted by Bro. J. E. Thomas. This was the second of a series of monthly meetings for united prayer. On May 7 teachers and Bible class enjoyed tea together. A Bible church listened to Bro. Doug. Nicholl's gospel address on "Witnessing for Christ," and two Bible school scholars accepted the invitation. Young people's choir rendered special singing. Strangers are becoming increasingly interested in the work. At gospel service on May 14 a large congregation heard Bro. Thomas's address on "What Our Mothers Taught Us." Bro. R. Fisher rendered a solo, and a lad decided for Christ. Young men's cricket team is delighted at winning first premiership for 13 years in local churches competition.

At Brooklyn Park, S.A., a spiritual life crusade during the month of May was begun on May 7 (Bible School Day), Bro. Schwab (conference president) giving a very helpful message to the church. At night Bro. Beiler began a series of addresses on conversions recorded in Acts of Apostles. There was a fine attendance. During the week excellent messages were given by Bro. J. E. Shipway, P. Collins, A. Baker and H. R. Taylor. Appreciated musical assistance was given by Mile End, Fullarton and Unley choirs. Helpful meetings were held on Mother's Day. At night Bro. Beiler preached on "The Conversion of a Cabinet Minister." Bro. Frank Willing's services as song-leader are appreciated. Bro. Beiler has been unanimously requested to accept further engagement as part-time preacher, giving the other part of his time to the work of the Bible School Department.

On May 7 Bro. F. E. Buckingham concluded his ministry with the church at Hartwell, Vic. One was welcomed into fellowship. At night the chapel was crowded to hear our brother's farewell message, when seven confessed Christ and two were baptised. On May 9 a farewell

evening was given to Bro. and Sister Buckingham at which seven were baptised—a beautiful finish to a magnificent ministry. Some very fine references were made to the work of Bro. Buckingham by the leaders of the auxiliaries. Sister Enid was presented with a clock, and Bro. and Sister Buckingham a wallet of notes. Those present, about 165, were entertained at supper by the officers' wives. On May 14 Bro. Clarke gave an inspiring morning address on "Mother." Seven were welcomed into fellowship. At night Bro. Doug. Nicholls gave a beautiful message, and Bro. Barber, of Camberwell, rendered a solo.

Representing N.Z. churches from the farthest north to the farthest south, 15 gathered at the annual preachers' retreat in the school hall, Wangamui, from April 11 to 13. Mr. G. Fretwell was host. J. K. Robinson, of Nelson, is president, and E. R. Vickery, B.A., of Spring Grove, secretary. Profitable studies centred round lectures delivered by E. P. Adelman, B.A., of the Bible College, on "Pastoral Practice and Psychology." During the last period opportunity was given for pooling ideas and interchanging viewpoints in open forum. Among subjects discussed were Bible in schools, Sunday evening friendly hour, and society and politics in relation to Christianity. Afternoons were spent enjoyably in visiting Mr. A. C. Robertson's private museum and Mr. C. Tucker's model garden-farm, and in a stroll to the Maori Memorial Church at Putiki. Mrs. Fretwell entertained at dinner the whole retreat. It was a time of happy fellowship.

## ADDRESSES.

- L. G. Burgin (preacher Harvey church, W.A.).  
—Uduc-rd., Harvey.  
E. Davis (preacher Auburn church, N.S.W.).  
—51 Park-rd., Auburn.  
H. R. Fitch (preacher Gawler-Williamstown, S.A.).—24 Fourth-st., Gawler. Phone 101.  
T. G. Mason (preacher Nanango church, Qld.).  
—Chester-st., Nanango.

## CHURCH DIRECTORY.

To be published soon. Orders should be placed now with F. T. Saunders, 99 Queen-st., Melb., C.I. 1/-, posted 1/1.

## COMING EVENTS.

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

MAY 21, 28 and 29.—Prahran Bible school anniversary. Speakers: May 21, 11 a.m., Mr. W. Gale; 3 p.m., Mr. C. L. Lang; 7 p.m., Mr. J. E. Webb. May 28, 11 a.m., Mr. K. A. Jones; 3 p.m., Mr. T. Hagger; 7 p.m., Mr. Les. E. Brooker. Anniversary concert, Monday, May 29, in Memorial Hall, 301 High-st.

MAY 28.—Cheltenham (Vic.) 82nd church anniversary. 11 a.m., Principal T. H. Scambler, B.A., Dip. Ed. 3 p.m., Bible school reunion, J. W. Lewis; 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, conference president; 7 p.m., Charles Young.

## BROADCAST SERVICES.

From 5 AD, 5 to 5.30 p.m. each Sunday in May by Grote-st. Bible school.

## LIVING PICTURES OF OUR MISSIONARY ACTIVITIES.

Shown by A. Anderson  
(Secretary F.M. Board).  
WEDNESDAY, JUNE 7, 8 p.m.,  
SWANSTON ST. CHAPEL.

Make this a notable rally in the interests of our overseas work.



# News of the Churches.

## TASMANIA.

**Hobart (Collins-st.)**—Addresses at services have been given by Bren. Jarvis, Park, Cooper and Heard in the absence of the preacher. Miss J. Harris is ably conducting the choir. On morning of May 7 Mr. Crisp, of Sandy Bay Methodist church, gave the address. An enjoyable social evening was held on May 8 for Bible school scholars and parents. A mothers' club and a girls' club have been formed, Sister Mrs. Bowes being president of both auxiliaries and Sister L. Dahl secretary of mothers' club.

## WESTERN AUSTRALIA.

**Collie-Ewington**—Youth week received special emphasis in three rallies. The first of the offering for youth work was taken on May 7. Larger audiences were the rule, and one elderly lady was restored to fellowship.

**Kalgoorlie**—On May 7, "youth day," both services were conducted largely by young people. Bro. Fred. Stevenson addressed the church on "Living Life Inside Out." In the evening Bro. Riches spoke on "Overcoming the World." Sister Ruth McDiarmid rendered a solo. On May 10 the sisters' mission hand gave an afternoon, proceeds to add sanatorium at Woodrook. Sister J. Maloney, after much suffering, passed away on May 6. The church's sympathy goes to her loved ones. Sister Mrs. Moore is an inmate of hospital.

## QUEENSLAND.

**Brisbane (Ann-st.)**—Highest attendance for some years was reached on May 14, 225 breaking bread. Interest is growing. Helpful messages were received from Bro. Allen Brooke, with special reference to "Mother." Evening service theme was "Building a Home." Mrs. Kirke sang a solo and the choir an anthem. Improvement in mid-week devotional meeting is encouraging.

**Albion**—Bro. Stirling has commenced a brief ministry at Maryborough at request of the H.M. Committee prior to engagement of full-time preacher there. Bro. K. A. Macnaughtan is relieving at Albion. On Mother's Day, P.B.P. members conducted evening service. There were great meetings all day. Bro. Rodger, previous preacher at Albion, attended. This day also commenced Youth Week functions.

**Mt. Walker**—A series of special gospel meetings terminated on May 2. The latter meetings were well attended. On Sunday night a young married lady, an immersed believer, was received into fellowship. Bro. Larsen has sown good seed during these special services. He has gone into camp at Enoggera for 12 days. In his absence Bro. John Christensen, jun., of Rosevale, ably exhorted on May 7. Sisters took up an offering for late Miss Mary Thompson memorial bungalow furnishing, and one for Indian orphan fund.

## NEW SOUTH WALES.

**Lidcombe**—Bro. E. Andrews addressed church on May 14. At night Bro. J. Clydesdale conducted a Mother's Day service, bouquets being presented to oldest mother (Mrs. E. Smith, aged 89) and to the mother with youngest child. **Paddington**—There were good meetings at both services on May 14 when the 47th anniversary of the church was celebrated. In the morning visitors were welcomed and an address was given by Bro. Corlett. Sisters' fellowship held a very successful meeting during the week when Bro. A. Anderson spoke on missions.

**Enmore**—There were good meetings on Mother's Day. Bro. Crossman spoke in the morning and Bro. Laney in the evening. Mrs. Stanhope, lately returned from a world trip,

addressed kindergarten and a number of visitors. J.C.E. also had a special meeting at 10 a.m., which was very good. Bro. Stevens spent Mother's Day with his mother in Adelaide.

**Auburn**—Splendid meetings have been held since last report. Sunday school anniversary was most encouraging. New scholars have been added during last few weeks. On morning of April 23 Methodist Men's Fellowship united with our Men's Fellowship and provided the programme. In the evening Bro. R. Coventry was the speaker, and Bro. Davis baptised five who had previously confessed Christ.

**Bexley North**—On May 14 Bro. Flood gave a pre-mission address at morning service. Bro. E. Reddy, home from College of Bible on holidays, presided. At a Bible school afternoon for mothers Bro. A. C. MacLean spoke on "Building the Home." Bro. Stow's gospel subject was "The Greatest Mother in the World." Sister Mrs. Michau is now at Sans Souci, and her daughter, Mrs. Buckmaster, has returned to Tasmania.

**Carramar**—The work is in good heart, with average attendance of 70 scholars and eight teachers each week at Bible school. Bro. E. Christopherson conducted gospel service on May 7, when two married women made the good confession. Bro. W. J. Crossman was preacher on evening of May 14. A man and a woman were baptised, this being the first baptismal service in the new building and in the district. 70 were present. A married woman decided for Christ. Special services are being conducted each night this week by Bro. Crossman.

**Taree**—The concluding services in connection with the ministry of Bro. L. A. Trezise were marked by good attendances, messages and interest. Bro. Trezise addressed church at Taree in the morning, then visited the Wingham congregation, gave a message to Bible school children in the afternoon, and conducted the gospel service at night. During the time the church will be without the services of a resident preacher, local speaking brethren assisted by visiting preachers from Sydney will have charge of preaching appointments and visitation.

**Marrickville**—The first anniversary service of J.C.E. was held on May 7. This auxiliary, over 50 strong, is most enthusiastic under Bro. Wakeley's leadership. At evening service Bro. Wakeley's subject was "The Conversion of the Ethiopian." J.C.E. formed the choir. On May 15 Bro. Wakeley spoke at both services, theme being "Mother." Morning service was broadcast; 136 present, making another record for attendance. Three received into fellowship and one lady teacher dedicated to Bible school work. Bible class held its monthly fellowship tea, Mrs. Lewis (class mother) being the honored guest. An autographed group photograph of the class was presented to her. At evening service a boy made the great decision.

**Granville-Parramatta-Seven Hills Circuit**—At Granville on May 1 Bro. Roy Coventry spoke in interests of Christian Fellowship. Over 20 members were enrolled. Business meeting was well attended on May 3, all reports being favorable. Bible school had most inspiring meetings afternoon and night. Bro. Cyril Flood gave an afternoon address on "A Postage Stamp." At night Bro. Acland spoke to a crowded meeting on "Nails." Bro. Boswell spoke on morning of May 7. Bro. Acland addressed a good meeting at Seven Hills. On May 6 Bro. A. Anderson spoke to a packed house at Doonside. Ten new seats have been donated to Doonside by Bro. Morris. There were good meetings at North Parramatta and Doonside on May 7, Bro. Hammer preaching. Bro. Laney, of Burwood, spoke at Peudle Hill in the afternoon and at Seven Hills at night. Circuit is in great heart.

**Broken Hill**—Harvest thanksgiving services were held in Wolfram-st. church on April 30. Bro. J. Cremer gave a very impressive morning message. Bro. Elliott Arnold spoke in the evening, also at Railwaytown in the morning. At Wolfram-st. members observed one minute's silence in respect of the late Sister E. G. Warren, wife of Bro. E. G. Warren, the previous preacher. All members deeply sympathise with Bro. E. G. Warren in his bereavement. At evening service Sister E. Bryant sang a solo. Attendances at services have shown a favorable increase. A few new scholars have been added to Bible school recently. Harvest thanksgiving services were continued on May 1. Gifts were sold and money devoted to church purposes. On May 4 the election of elders, deacons and other officers took place, and reports of auxiliary activities for the year were received.

**Lismore**—At cottage prayer meeting at Sister Stock's home on May 3 there were 20 present. Loving sympathy of the church has been extended to Sister Stock in the loss of her husband, who was called home after several weeks' illness. At annual church business meeting appreciation was expressed for the work of the ladies' guild. The sisters are very devoted and constant in their work. Recent renovations carried out at the Temple are much appreciated. A special evangelistic campaign for seven days was due to commence on May 14, Bro. Andrews, being speaker. On May 7 a young man who confessed Christ the previous Sunday was baptised. Youth Loyalty Choir assists each Sunday evening. A welcome has been extended to Mrs. Battersby, of Adelaide. The church has decided to assist Bangalow and Tyalgum churches by sending speakers frequently.

## SOUTH AUSTRALIA.

**Bordertown**—Recently two young men took their stand for Christ, Bro. Russell preaching. At Y.P.S.C.E. business meeting on April 25 election of officers took place. On May 7 Bro. Russell exhorted and Bro. L. E. Verco preached in the evening. All meetings are well attended.

**Hindmarsh**—On May 14 there was a fairly good attendance in morning, when Bro. W. W. Saunders gave a splendid Mother's Day message on "The Mother of Zebedee's Children." In the evening items in song appropriate to the day were given by Miss Lorna Goodall and a duet by Misses Spurr. The choir supported with an anthem. Bro. Saunders gave a fine address on "The Mothers of Men." Sister Mrs. Thos. Pridmore has been called home in her 90th year.

**Wolsley**—Sunday school anniversary was held on May 7, with good attendances, recitations and singing by the children, and recitation by Mrs. G. Howell. Bro. Russell's illustrated talk to the children was on "The Ladder of Life." The children received their awards. Bro. Russell's evening message was on "Christ in the Home." A quartette was rendered by Misses L. and L. Fryar and M. and C. Reschke, a violin duet by G. and H. Howell, and items by the scholars. An offering was received for Children's Hospital.

**Mt. Hill-Ugarru**—Bible school and C.E. had good anniversary services on April 30. Singing was splendid under direction of Bro. Eric Jones. Bro. Norris spoke at 3 p.m. on "Snakes and Ladders" and Bro. Newell at 7 p.m. on "The Magnet." Both services were well attended. May 2 was concert and prize-giving night. The congregation appreciated the evening. On May 5 Bro. C. Jones and Sister E. Jericho were married by Bro. Newell. Their home will be at Port Lincoln. Bro. James Lawrie is a welcome visitor. Bro. D. Butler, foundation member of work on Eyre's Peninsula, is seriously ill. Bro. E. and A. Jones conducted services at Mt. Hill. Bro. Newell travelled to Mt. Isabella.

(Continued on page 316.)

# Foreign Missions.

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

## ANNUAL OFFERING.

MISSIONARIES on all fronts are looking forward to Sunday, July 2, for this is the day that the annual offering for overseas missions will be taken throughout the churches in Australia. We are hopeful that, after so many years of just holding on, some advance might be made. The Indian field has definitely stated that another nurse should be sent out and another married couple. This would bring our missionary staff up to the minimum required to carry out their programme and allow for furloughs. Before this year is out we will have at least four of the Indian staff on furlough, and Miss Lambert prevented on health grounds from returning. The forward programme mapped out by our Indian missionaries should convince the home churches that there is an abundance of work awaiting to be done. Baramati has less workers than it has had for years. Bro. and Sister Bolduan being released for village evangelistic work has removed their effective help to the work at Baramati itself. Mr. and Mrs. Thomas and Miss Caldwell must carry out the work that was formerly done by a much larger staff. Fortunately the settlement work does not claim the attention that it once did, yet there is much work to be followed up among the free settlers. It is rumored that the new congress government will abandon all voluntary settlements in the very near future. In former days the settlement had upwards of 800 people. Now the numbers are reduced to under 100. Two of our present preachers and some of the church officers were once members of the thieves' caste. Even these diminished numbers keep Mr. and Mrs. Thomas busy when they have in addition the boys' school and home.

Additional money will have to be found for the island work, as Mr. and Mrs. Dudley will be due for furlough about October. During recent months there has been more response among the people of Aoba, and the work that has been done during their term must be maintained. The only way this can be done is to send someone down to carry on during the six months' furlough period of Mr. and Mrs. Dudley. Mr. and Mrs. David Hammer have volunteered for this service, and will probably go down about August.

If we gave prayerful and thoughtful attention to these matters it would not be impossible for our offerings to exceed those of recent years. Our aim is still set for £5000! Will we reach this figure? A vision of the work to be done, and a little preparation and sacrifice, would more than meet our present needs.

## DR. MOTT ON OUR DIVINE RESOURCES.

IN his address opening the conference on Monday evening, December 12, Dr. John R. Mott referred to the fact that he had visited nearly every one of the seventy nations and areas represented at the conference. We recognise no limitation, said Dr. Mott, as we think of our central objective. It reminds one of the ambition of St. Paul to "present every man perfect in Christ": "every man" means no limit extensively; "perfect" means no limit intensively; "in Christ" means no limit dynamically. We should be solemnised and uplifted as we remind ourselves of our superhuman resources in the mighty acts of God, the triumphs of the cross, the miracle and contagion of Christlike

character, and the irresistible spiritual energies which through the Holy Spirit enter into human life. As we gather here around the central figure of the ages and of the eternities, our Lord Jesus Christ, we are on the threshold of something which will far transcend all that lies behind us. I am reminded of a striking phrase of Madame Guyon: "Creative house with God." We mingle here in India with those of other faiths. Let our attitude be open-minded, constructive not destructive, positive not negative, and truly that of generous sharing. In some ways, one of the greatest things which could come out of our meeting would be not its findings and proposals, important as these should be, but the development, on the part of all of us of many nations and races, of a genuine, conscious, unbreakable fellowship in Christ.

## JESUS CHRIST AND NON-CHRISTIAN RELIGIONS.

CONCERNING the faith by which the church lives the conference declares: "Our message is that God was in Christ reconciling the world unto himself. We believe that God revealed himself to Israel, preparing the way for his full revelation in Jesus Christ, his Son, our Lord. We believe that Christ is the Way for all, that he alone is adequate for the world's need. Therefore we want to bear witness to him in all the world. There are many non-Christian religions that claim the allegiance of large multitudes. We recognise that in them are to be found values of deep religious experiences and great moral achievements. Yet we are bold enough to call men out from them to the feet of Christ, because we believe that in him alone is the full salvation which man needs. Mankind has seen nothing to be compared with the redeeming love of God in the life and death and resurrection of Christ. What he is for us, Judge and Redeemer, Friend and Teacher, Brother and Lord, we long to see him become also for others. . . . Christ is revolutionary: he brings conversion and regeneration when we meet him, from whatever point we may have started. Paul said: "What things were gain to me, those I counted loss for Christ."—Madras Conference Finding.

## NOT WANTED.

PULWANTI, a little Indian girl, was born of poor parents who had no sons but three daughters. She was unwanted, and had she died

at birth the parents would not have minded. In fact the mother said, "Let her die." Some time after, when Pulwanti was only a few months old, she was sold for three shillings to a man who deals in children. This man lets the children out to women who use them as their stock in trade. There are actually very few "honest" beggar children. Poor little Pulwanti was reared in such a way that her moral was lowered day by day, until by the time she could run about, she had already sunk so low that there was little else in her mind but vice. Daily Pulwanti could be seen on the streets of Bombay, apparently blind, being led by the hand. Her blindness lasted from morning till night each day, and her sight returned each night with the removal from her eyes of the thin white shells which had been placed over them in the morning. When eight years old Pulwanti was sold again for a purpose too dreadful to mention to some men who operate in this trade. By the time she was twelve years old she was riddled with a dreadful disease.

Compare the above with Prema, another little unwanted Indian girl, who was given to missionaries. Prema was well cared for, and from her earliest days was brought up in a Christian home. She went to school, then trained as a nurse, and later was the means of bringing light and life to her fellow country-women. Which life would you choose for the unwanted girls of India?—L. M. Foreman.

## A MESSAGE ON PRESENT-DAY INDIA.

IN a striking picture of the religious condition of Australia, the United States, China and India, presented to a well attended Missionary Conference, Dr. Stanley Jones began his Poona Campaign on Wednesday evening, March 22. "China is the ripest field in the world for a Christian harvest, and such a harvest I think is coming in India," said Dr. Jones on the basis of many interviews with leaders all over India. How to help the Indian church to reap such a harvest was indicated by Dr. Jones in suggestions arising from his vivid account of the University Mission in America last year from July to December. Never has Dr. Jones found India so friendly to what is true and essentially Christian. On the other hand India presents the spectacle of growing and deepening scepticism. But if the Indian religious situation is more difficult in many senses, yet Dr. Jones believes it to be healthier than ever, but we all need to assure ourselves of our message and its presentation. For despite a nerve-racking world situation, we have an unshakable kingdom and an unchanging Saviour. With such a King we can be assured of victory. An inspiring prayer by Dr. Jones closed an entrancing hour.

## EVERYONE LOOKS FORWARD TO FRIDAY—

IT'S pay-day! Cash is in hand for the needs of the week, and for the next deposit in one's State Savings Bank account. In other words, another step towards enjoying all the comforts of life that a bank balance makes possible.

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## South Australian News-letter.

H. R. Taylor, B.A.

### Visual Religious Education.

ONE feature of Bible school work which has just closed was a tea at Grote-st., followed by a conference on the use of the "eye-gate" in imparting and impressing the facts and truths of the scriptures. The department is feeling its way in this direction and it realises that it has a wide field to explore. Film slides illustrating Biblical themes were shown at the conference. While the comments on the whole were favorable to the introduction of such visual aids in Bible school work, difficulties were seen, one being the cost of the apparatus, and another, a more serious one, the paucity of suitable film matter. Nothing but the very best will serve the purpose. Levity caused by any incongruities in the representations robs them of the sanctity which is essential to any valuable religious impression.

### A Friend of the Poor.

By his removal to Melbourne, Adelaide has lost an outstanding figure from its religious and social service life in the person of Mr. J. Bruce Montgomerie, of St. Luke's Church, Whitmore Square. In recognition of his work in the city he was tendered a civic farewell by the Lord Mayor. Mr. Montgomerie came to Adelaide at the height of the depression and threw himself into the enterprise of building up a centre where children especially could obtain extra food and clothing and evangelical teaching. For the past six years during each winter, 15,000 hot two-course dinners have been provided to boys and girls of the West-end. Over the same period 1200 boys have had the privilege of a holiday at the seaside under ideal conditions and Christian leadership. A children's pictorial church has been held in the hall every Sunday night at the same time as the service in the church building. Mr. Montgomerie has gone to St. Matthew's, Prahran, Victoria.

### Anzac Day Plea for Spiritual Revival.

On the morning of Anzac Day a group of representative citizens of Adelaide published a manifesto calling the people to undertake "moral rearmament." We append some of the striking sentences: "The roots of strife are to be found in the fear, selfishness and hatred that dominate the lives of men and women. An attack upon these evils is a fundamental issue to which we must bring the same energy and resourcefulness as we are obliged to spend upon other measures for national security. The moral and spiritual forces of the nation must be built up to a strength adequate to win the battle for peace. Our supreme need is to restore God to leadership. Public prayers in a time of crisis must remain ineffective unless they come from a people willing to see in their own lives the changes which the answer to such prayers would involve." The signatories to the manifesto included the Premier, the Speaker of the House of Assembly, the Leader of the Opposition, the President of the Chamber of Commerce, the Lord Mayor, and leading educators and professional men.

### "Thank God for a Garden."

These words were worked out in flowers on the lawn near the floral carpet on North Terrace, and were read by thousands of people who flocked into the city for the flower festival, North Terrace, which is a beautiful thoroughfare at any time, was a riot of color as the result of the competitive designs executed with skill and artistry. Alongside Government House on King William-st., cut flowers were displayed and miniature carpets laid out. Victoria Square was converted into a veritable fairyland by the children of the public schools. We do not claim for the people of Adelaide any moral superiority over those of any other

Australian capital, but if a love of flowers has a refining influence, the level of life should be higher in this garden city of the south. Plato, the Greek, advocating the necessity of placing children in beautiful surroundings as a part of their education, concluded by saying: "Beauty which radiates forth from fair works will come to the eye and ear like a healthful breeze from a purer region, and insensibly draw the soul even in childhood into harmony and reason."

## Obituary.

### Mrs. Jane Fax.

SISTER MRS. JANE FAX, widow of the late Bro. T. J. Fax, was called to her heavenly home on April 8, after an extended period of illness, and her tired body was laid to rest in West Terrace cemetery in the presence of a little company of mourners, the writer officiating at graveside. For over 30 years Sister Fax was in membership with the church at Norwood, S.A., but latterly she was in membership at North Adelaide. Though never taking prominent part in church work, by her quiet and unassuming life our sister exerted a gracious influence. She leaves behind her a daughter (Mrs. Geddes) and two sons to mourn their loss. To these we extend our Christian sympathy.—G.R.

### Frederick Lomax.

AT the age of 88 years the home-call came to our brother on April 20. He had been declining for some time, but did not suffer to any great extent. His death was very peaceful. He was an elder of the church, and his life was a splendid witness to the Christ. He was keenly interested in all the church activities, and was a regular attendant almost up to his death. For many years before joining the church of Christ Bro. Lomax was a steward at Hawthorn-rd. Methodist church, Caulfield. Shortly after coming to Wangaratta nine years ago, during the ministry of Bro. R. Arnold, our brother became a member of the church, and he has stood loyally by the work ever since. The church extends loving Christian sympathy to Mrs. Lomax and others of the family, and rejoices because of the glorious hope they have in Christ Jesus. Many loving tokens of sympathy were received from former church fellowship as well as church of Christ brethren. Our brother's remains were laid to rest in Wangaratta cemetery on April 22.—R.A.B.

### Henry Ruhland.

WE record the passing away of Bro. Henry Ruhland on April 5 in the Ipswich Hospital after a short illness. The church at Mount Walker, Qld., has lost its oldest and best loved member. He was highly esteemed as a faithful member and citizen. His devotion won for him the admiration of friends, also a worthy name. He was always of a friendly, cheerful disposition, whether in health or sickness. Health permitting, his one desire and wish was to be present at the Lord's table every Sunday. This he practised up to his home-call. During last year the members honored Bro. Ruhland on his 80th birthday, and the response and testimony our late brother gave at the close of that function will ever remain in the memory of those who were present. He had attained the ripe age of 81 years, and his faculties were to be admired. He will be sadly missed both in the community and church.—Aif. E. Hinrichsen.

### John Wilson.

THE church at Gilgandra, N.S.W., has recently suffered the loss of its oldest member, Bro. John Wilson, who passed away on April 23. Had he lived until next month he would have reached his 103rd year. He was possibly the oldest member of the brotherhood in Aus-

tralia. Bro. Wilson came to this country as a lad of 14 years. He was baptised at the age of 19 years in the sea at Portland, Victoria, in connection with the Baptist church. He was a resident of Gilgandra district for nearly 30 years. He was a most loyal member, with a great love for the church and for the Lord. Up to a few weeks before his passing he was regular in attendance at the Bible class held in connection with the Bible school held at 2 p.m. on the Lord's day, staying on for the breaking of bread at 3 p.m. A service was held in the chapel preceding the funeral, at which a large number of relatives and friends gathered. This service and the one at the grave were conducted by the preacher, Bro. W. B. Hodgson. On April 30 a service of remembrance was held, at which Bro. D. J. Butler, elder of the church and beloved friend of Bro. Wilson, sang a message. The sermon was given by Bro. Hodgson. The church thanks God upon every remembrance of this life.—W.B.H.

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### "RESORT TO FORCE"

IN the great war failed to bring tranquility. Victory and defeat were alike sterile. That lesson the world should have learned."

A quotation from President Roosevelt's cablegram to Herr Hitler, inserted by a Group of Christian Peace-Lovers.

## News of the Churches.

(Continued from page 313.)

**Maylands.**—Since departure of Bro. G. T. Fitzgerald for Auckland, N.Z., speaking appointments have been filled by Bren. A. Anderson and Brown. Bro. Anderson rendered splendid service before departing for Tasmania on F.M. work. Bro. Brown has been engaged to take Sunday services until the arrival of Bro. Wakeley from Marrickville, N.S.W. Splendid messages have been received from both these brethren, and attendances have been well maintained. Bro. Wakeley expects to take up his work on June 4. Bro. Lindsay Fitzgerald will be leaving shortly to take up teaching work at Sandlands, Y.P. Young people of Bible school and Endeavor tendered him a farewell social on May 13, when a gift of appreciation was made. The church regrets his departure, as he proved himself a capable and earnest worker.

**Prospect.**—All auxiliaries report progress during past month. Attendances have been very good. There has been one confession and two have been added by letters of transfer. C.E. societies are well attended, Y.P.S.C.E. making a forward move to achieve aims. Two cottage meetings were held on Mother's Day by Y.P. society. At special business meeting it was decided to instal pews in chapel at an early date. There is much enthusiasm in Phi Beta Pi and K.S.P. clubs; new members have been gained. Messages by Bren. Taylor, Ewers and Bowers (Tasmania) were an inspiration. A pleasant afternoon was spent at ladies' guild, representatives from overseas missions providing the programme. Phi Beta Pi club entertained mothers at a social on May 8. Sympathy is extended to Bro. and Sister T. B. Thompson in their bereavement.

**Murray Bridge.**—On evening of April 23 Anzac services were held. Civic representatives and a large body of returned men were present. On May 2 Bro. Beller had tea with Bible school teachers, and gave a talk on "The Teacher and his Work." This was followed by a Bible school rally, when over 80 were present. On May 7, Youth Week services were continued. Bro. J. Gibson ably addressed the church, and Bro. Thomson preached at night, when the service was conducted by young men. On May 14 Bro. Fred. Champion's morning address was appreciated. In the evening a Mother's Day service was excellently conducted by the young women. Bro. Thomson spoke on "Christian Homes—the Country's Need." Attendance at gospel meetings has been good. Questions are creating interest, and many strangers attend.

### VICTORIA.

**Carlton (Queensberry-st.).**—On May 14 there were very good meetings at breaking of bread and also at night. Mrs. Waterman, former missionary to China, gave a helpful message at evening service.

**South Yarra.**—On Mother's Day a special evening service was held. Bro. Candy being speaker. There was a parade of the Allan Vickers' Rover Scouts. One woman made the good confession.

**Caulfield (Bambra-rd.).**—Mother's Day services were held on May 14. In morning four young men were received into membership following baptism. After Bro. Clipstone's gospel address two young women made the confession. Five young people were immersed.

**Ascot Vale.**—Good meetings were held on May 7. At night two young men from Youth Department gave splendid addresses, and three young people were baptised. On May 14 the church held its 48th anniversary with special home-coming services, and fellowship was enjoyed with many past members. Bro. H. Patterson was morning speaker. At close of gospel address a brother and sister decided for Christ.

**Bayswater.**—During Bro. H. Edwards' holiday Bro. Northcutt gave fine addresses. The chapel was packed for youth meeting on May 7, young people taking a leading part. Bro. H. Edwards gave an appropriate address and started his fourth year of service with the church.

**Bentleigh.**—Attendances on May 14 were largest for some time. Bro. Forbes, of Brighton, addressed morning meeting. At night "Youth" was the theme. Bro. R. P. Morris presided, and four young people gave addresses. Musical and vocal numbers added interest to the service.

**Halwys.**—On May 7 a young people's tea was held, about sixty attending. Three young people assisted at a well-attended evening service. On May 14 there were good attendances for Mother's Day. Mr. A. L. Gibson spoke helpfully in morning. At night four people accepted Christ.

**Ararat.**—On May 9 a record attendance at prayer meeting completed arrangements for bazaar with a time of devotion. The bazaar, held on May 11 in town hall supper room, proved an unqualified success, the financial objective being exceeded. All worked happily and enthusiastically.

**St. Arnaud.**—On May 14 Bro. A. H. Pratt delivered Mother's Day addresses to well-attended gatherings. Miss Whiting, of Perth, W.A., and other visitors had fellowship with the church. Sister Pratt is still away in Melbourne. Sister Bryant has returned home after a few weeks' holiday at Bendigo.

**Newmarket.**—On May 14, at morning service, Bro. Rowe, of Essendon, presided, and Bro. Payne gave the address. Men's club took charge of evening service, reading the lessons and forming the choir. Bro. Payne gave an inspiring address to a good congregation. A lady confessed Christ.

**Prabran.**—On May 7 a youth tea was held and Bro. K. Jones gave an appropriate address. Bro. Wigney was speaker at morning service. Evening service was well attended. On May 14 Bro. A. Hughes, of Carnegie, was morning speaker. Sunday school has been preparing for anniversary services.

**Dandenong.**—Bro. Lewis brought a helpful message on Mother's Day morning. In the afternoon, at anniversary service, Bro. Lang, of Ormond, brought an inspiring message to the children, and in the evening Bro. R. Morris helped with an excellent address. The building was packed for both services.

**Black Rock.**—At half-yearly business meeting on May 8, reports of each auxiliary were well received, especially that of the ladies' guild. Youth day began with a prayer meeting at 7.30 a.m. Young people had tea together, and evening gospel service, which was well attended, was conducted entirely by them.

**Hampton.**—On May 11 a successful social was conducted by men of the church to raise funds for stall at sale. Well-attended services were held on May 14, Bro. Stephenson speaking. Mother's Day was observed. At night the J.C.E. anniversary was celebrated, the juniors taking part in reading and song.

**Chelsea.**—25 attended young people's tea on May 7. This was followed by final anniversary service at which Bro. B. V. Smith, Ivanhoe, gave a very good illustrated address. At concert and prize night on 9th, 120 were present. On May 14 (every-member-present Sunday) 39 broke bread for day; 58 attended gospel service.

**Essendon.**—The S.S. anniversary was celebrated on May 7 and 14. On the first Sunday Keith Jones, Mr. Nicholls and A. E. Illingworth were the speakers; on 14th, Bro. Thomas, of Ascot Vale, spoke in morning. Bro. Illingworth at night. Good singing was rendered under Mr. A. W. Stevens, and there were splendid attendances.

**Fitzroy (Gore-ak.).**—Bro. Mounsey, from Thornbury, spoke on morning of May 14, and preached at night to a good attendance. Mother's Day songs were rendered by Sisters Wright, Simpson and Turner. Bro. Mildern

and Miss Vince sang a duet. Several visitors were present. Bro. Will Mildern conducted song service.

**Echuca.**—Mother's Day was observed, addresses being given by Bro. Hargreaves to good congregations. Several visitors were present. In the afternoon a display of kindergarten work was given under direction of Mrs. Rosendale, superintendent, after which the parents were served with tea. Bible school attendance was highest for year.

**Oakleigh.**—Bro. Mudge addressed morning meeting on May 14; four young people were received into fellowship. Prior to evening service four were immersed. Mother's Day service was held, presided over by Mrs. McGregor, assisted by Sisters Large, Ross and Somerville. Bro. Mudge spoke on "Mother at the Cross" to a very good congregation.

**Ringwood.**—Services on May 7 were well attended. 54 broke bread. Bro. Brooke gave youth addresses, and prior to night service 60 sat down to tea. At the bright fellowship hour 60 were present. On May 14, 64 broke bread. Bro. Brooke's Mother's Day addresses stirred all. The church has planned special services in Ringwood town hall for next three Sundays.

**Wangaratta.**—Mother's Day celebrations were successfully carried out on May 14 with large attendances. Over 100 were at Bible school, when two of the older mothers attended and addressed the scholars. Bro. Banks preached at night on "Mothers and Men." White flowers were distributed throughout the town and hospitals by scholars of school during the morning.

**Brim.**—Bro. R. McPherson has been conducting the meetings, and has given very helpful addresses. At night on May 6 he spoke on "Selling One's Soul." After service a presentation of a Bible was made to Sister Ruth Goodgame, who was married on May 10. Ladies' guild entertained members of Methodist ladies' guild on afternoon of May 8, an enjoyable time being spent.

**Middle Park.**—At gospel service on May 7 the second quarterly combined meeting with Albert Park Baptist church was well attended, and an address by Mr. Lowson, Baptist minister, was appreciated. Mother's Day was observed on May 14. Bro. Robinson delivered appropriate addresses. At gospel service members of the senior Endeavor society presented each mother with a small gift.

**Preston.**—Bro. P. Foster, of North Fitzroy, gave a helpful message at week-night prayer service. On May 14 Bro. L. Loftis, of Coburg, addressed the church on "The Transfiguration." Bro. J. T. Smith conducted gospel service, a fair congregation being present. Offerings during the day amounting to £8/1/2 were donated towards purchase of land at East Preston for establishment of a Sunday school.

**Moreland.**—K.S.P. creditably conducted morning service on May 7. Annual meeting of Bible school was held on 8th, and adjourned to 29th. 181 broke bread on May 14, when visitors were welcomed. Bro. Spencer Hoeking was received on transfer from Prabran. An enjoyable Mother's Day service was held by Bible school in afternoon. At night one man and two young ladies were baptised.

**Melbourne (Swanston-st.).**—On May 14 morning and evening meetings were well attended. Special reference was made to Mother's Day. Bro. Patching's addresses were much appreciated. Women's mission band held meeting at home of Mrs. J. H. Kelly, and Mrs. Scambler gave an address. Doreas society held annual meeting last week. Mrs. Lee was appointed president and Miss Jessie Gracie secretary.

**Ballarat (Yock-st.).**—Meetings on May 14 were well attended. Addresses appropriate to the day were delivered by Bro. Denzil Ritchie. At night several young people participated. Two young ladies also rendered pleasing solos. School had largest attendance for some time—136. The new school hall is being speedily erected. Working bees will do much to hasten

completion. All auxiliaries are working assiduously.

**Cheltenham.**—On May 7, youth day, Bro. Allan spoke on "Master and Youth." Gospel meeting was conducted entirely by representatives of youth auxiliaries. Addresses were delivered by Bren. T. Daff and E. Lewis. Young people assisted the choir. On May 14 Mother's Day was observed, and appreciated addresses were given by Bro. Allan. Mrs. Follet rendered a solo at night. Mrs. Neil is improving after many weeks' illness.

**Camberwell.**—On May 7 youth services were held. In morning Mr. R. Goldsworthy spoke, and evening service was conducted by Mr. E. Jones, assisted by three young people. A young lady made the good confession. On May 14 Mrs. J. Cook and family were received into fellowship. Mr. Nicholson spoke on behalf of Local Option Alliance, and £7 was given in cash and promises. Miss E. Bills and Mr. L. Wilson were visitors from Chatswood, N.S.W.

**Ballarat (Peel-st.).**—Bro. Randall spoke to a good congregation on morning of May 14. 102 attended Bible school and Bible class. At night a large congregation heard Bro. Randall's Mother's Day address. Items were rendered by newly-formed juvenile choir under leadership of Bro. Geo. Watkins. Bro. A. Graham and Sister E. Jenkins were married on May 13, and at the reception Bro. Randall and others spoke of the valuable service rendered by both to the church.

**South Melbourne.**—On May 7 Youth Day messages were presented. At 3 p.m. parents of scholars were invited to a special service. Bro. J. C. Cunningham gave a message to scholars, and Bro. H. McCallum addressed parents and teachers. Youth offering was the best yet. On May 14 Mother's Day themes were presented, Bro. H. McCallum speaking. Phi Beta Pi club led gospel service, members presiding, reading and presenting solos and choral items. Attendance was best for this year.

**Gardenvale.**—On May 9 Mr. Malcolm, of N.Z. tourist bureau, gave a moving picture travel night. Ladies of the church have decided to start a women's mission band. Mrs. Brough (conference president) took the chair, and Mrs. Nankivell gave an interesting talk. Representatives from Brighton and North Essendon were present on May 14. Bro. McCullough gave special addresses on Mother's Day. Sunday school is making good progress under Bro. Hadow preparing for anniversary.

**Ormond.**—Bro. F. W. Bradley started a boys' gymnasium on May 10. Phi Beta Pi gave mothers an evening. Bro. H. Farmer was called home to W.A. on account of sickness. On May 14 Bro. and Sister A. Jones were present from S.A., and Bro. Jones gave a helpful address to the church. At gospel service Bro. C. L. Lang gave a very good address on "Mother." Bren. Val. Woff and R. Lang sang a duet and Bro. Woff also a solo. There were very good attendances. Bible school had 102 present.

**Swan Hill.**—On May 12 the Sunday school staff entertained 35 church mothers and mothers of Sunday school children at tea. Solos were rendered. Addresses were given by Mr. Bischoff, Mr. L. A. Warden (superintendent), and Mrs. Bischoff (kindergarten superintendent), and there was a display of kindergarten work. There was also a display of kindergarten work. Mother's Day services were conducted on May 14. Speakers were Bren. B. J. Anderson and H. C. Bischoff. A Sunday school rally was commenced last Sunday and a scholar was added. Attendance was 70.

**Denolly.**—Young ladies' fellowship entertained a Church of England girls' friendly society at a church social evening on April 24. On April 30, youth services were conducted by members of C.E. Seventeen members journeyed to a combined youth rally at Maryborough on May 2. Sunday school picnic at Bromsley was successful. Fellowship was enjoyed with Bro. McKenzie, of Ipswich, who exchanged pulpits with Bro. Bet. Bet. who exchanged pulpits with Bro. Nixon. Mother's Day was celebrated on May 14,

Bro. Nixon delivering appropriate addresses to well-attended meetings.

**Colac.**—Bro. Pittman commenced fortnightly visits to Warrambol on April 30, and Bro. McDermott, of Drumcondra, gave instructive and interesting addresses morning and evening. May 7 was observed as young people's day, and ten young men and two young ladies assisted the services. Bro. Pittman's morning subject was "Dare to be a Daniel"; evening theme, "The Beckless Penknife." At annual business meeting Bro. Rom. Selwood was elected superintendent of Sunday school and Bro. A. Randall was appointed to the board of officers.

**Carlton (Lygon-st.).**—On May 14, 160 gathered at the Lord's table, when Bro. Baker spoke on "The All-Inclusiveness of the Christian Life." Visitors were welcomed. Attendance at Bible class was well over the century; Bro. Baker continued his addresses with "A Night of Deliverance." Junior Christian Endeavorers assisted Bro. Baker at night, when he spoke on "A Mother's Love." Mrs. Millis, sen., was soloist, and Miss V. Lacey gave a recital. At the close a lady was baptised. On May 13 the J.C.E. gave an enjoyable party in honor of Dr. and Mrs. Oldfield's two boys.

**Geelong.**—Special youth services were conducted on May 7. Bro. Jaekel, of Drumcondra, gave a splendid message to church. At night a young people's choir assisted. Mother's Day services were held on May 14. Morning speaker was Bro. T. Pope, who also gave a talk to the young worshippers. The theme for evangelistic service was "Mother's Task and Joy." Miss E. Barnes gave a delightful message in song. Bro. D. Stewart had charge of young people's choir, which rendered several selections. 138 broke bread for day. Sympathy is with those called upon to part with loved ones recently. Bro. T. Pope has been elected church secretary.

**Bendigo.**—On May 7 Bro. B. J. Cambridge delivered impressive addresses. On May 14 his subjects were "Youth and the Church" and "Mother and God." In the evening Sisters Miss E. Pettigrove and F. Vercoe were soloists. On May 13, 19 young people journeyed to Castlemaine for youth rally. On May 15 the Y.P.S.C.E. society visited Kangaroo Flat Methodist society and had charge of the meeting. On May 10, at a special business meeting of the church, Bren. A. D. Pettigrove and R. G. Peel were elected deacons. At the after church rally of District C.E. Union on April 30, Bro. Cambridge gave a challenging message on "Crown Him Lord of All."

**West Preston.**—On May 6 the elders and deacons with their wives paid Bro. and Sister Wigney a surprise visit to celebrate their first year of service here. Youth Day was celebrated with special services, Bro. Wigney speaking morning and evening. At night the children rendered special hymns, and the Bible school secretary, Bro. Berry, read the scripture. On May 14 Bro. K. Jones spoke in morning. He also addressed I.C.E., and in afternoon the Bible class. There were 106 present at gospel service, when Bro. Wigney's subject was "The Mother Love of God." Bro. Wigney has secured at greatly reduced price an organ valued at £120; it has already proved a great help at meetings.

**Doncaster.**—The school anniversary was held happily on May 7. Mr. H. Clark was visiting preacher. The school efficiently sang special hymns. Attendance was excellent. Concert and demonstration were held on May 9 in the public hall. Attendance again was splendid, and classes and groups presented special items, as well as music by the whole school. A special Mother's Day service on May 14 was shared in by a mothers' choir and by school members. The secretary, Bro. Thos. Petty, and his wife have been on holiday in Sydney. The church appreciates to the full his splendid service for them, and was glad to welcome them home. Two young women were welcomed into membership at beginning of the month after their baptism.

**Northcote.**—Well-attended services were held on Mother's Day. Appropriate messages by Bro. W. T. Atkin were appreciated. A boy and girl from Bible school made the good confession.

**Kaniva.**—Bible school anniversary concert was held on May 4. A good programme was presented before many interested parents and friends. On May 7, in the evening, Bro. Withers' address on "Life" was effectively illustrated with posters. Last year's officers were again elected at annual meeting of women's mission band. Mrs. Withers is in charge of girls' mission band this year. On May 7 Bren. R. Rowe and H. Wheaton addressed prayer meeting on the attitudes and responsibilities of youth, and Bro. Withers spoke of "The Family of God." Good meetings were held on May 14. Evening message was entitled "Relationships of Jesus' Making."

**Boort.**—On April 30 Bro. R. J. Sandells spoke in morning; Bro. F. Burti at night. Bro. Sandells being at Pyramid Hill. May 7, Youth Sunday, had good meetings. Bro. Sandells spoke in morning. At night two young girls from Bible school were baptised. Young people took part in reading and song. On May 14 Mother's Day was observed, also 26th anniversary of church and Bible school. Bro. Sandells gave a good morning address. Hilda and May Dunner, previously baptised, were received into fellowship. In afternoon the scholars sang well, Bro. Sandells conducting. His illustrated address was on "The Transparent Life." Bro. D. Lanyon, superintendent, distributed prizes. At night the scholars again sang, and Bro. Sandells gave a good address.

#### BIRTH.

**FLEET** (see Olive Reynolds).—On May 6, at Miss McRae's, 36 Jamouneau-st., to Mr. and Mrs. A. G. Fleet, 13 Duncan-st., Warracknabeal—a son (Graeme Reynolds). Both well.

#### DEATH.

**KYME.**—On May 2, Mrs. Alice Kyme, beloved president of Newmarket Church of Christ Ladies' Guild for 18 years. "Underneath are the everlasting arms."

#### IN MEMORIAM.

**FISHER.**—In precious memory of Florence Eccles Fisher, called to rest at Brunswick on May 22, 1938. "For ever with the Lord."

—Inserted by her loving mother, husband and boys.

**FOX.**—In loving memory of our dear ones, John Fox, who was called to higher service on May 18, 1934; also his much loved eldest son Walter John, on May 21, 1935.

Just beyond these earthly partings  
We shall soon united be.

In the home beyond the river,  
Close beside the crystal sea.

**MORPHETT.**—In loving memory of my dear son and brother Arthur George, accidentally killed May 17, 1934.

Deep in our hearts your memory is kept;  
We loved you too dearly to ever forget.

—Inserted by his loving mother, sister and brother Ivy and Walter.

**MORPHETT.**—In loving memory of our dear nephew, Arthur George, who was killed May 17, 1934, result of an accident.

Sad and sudden was the parting,  
Hard and cruel was the blow;

How sadly we have missed you  
None on earth will ever know.

—Inserted by W. H. and M. A. Perkins, Bendigo.

**WILLIAMS.**—In blessed memory of our dear son, Richard, who was called home May 16, 1934.

—Inserted by R. M. and E. A. Williams.

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## WOMEN'S AUXILIARY, W.A.

THE monthly meeting was held in Lake-st. chapel on Tuesday, May 2. The new president (Mrs. A. Hurren) occupied the chair and also led devotions. Mrs. Carpenter read Psalm 121, and Mrs. Gordon sang a solo.

Seventy members answered roll, and several visitors were present, including Mrs. Hutson, who gave faithful and valuable services as secretary for many years.

Treasurer (Mrs. Beck) reported a balance in hand of £23/6/9.

Wooroloo Sanatorium visitation committee are making history in the west by holding a gospel meeting at the institution. The matron and doctor are extremely good to our representatives, and offered to arrange hospitality for the night if needed after the service. Bro. Bart. Manning will be the speaker.

Appreciation was expressed to Mrs. Stenhouse and Mrs. Gibson for the splendid meals provided at conference.

Conference echoes were in the capable hands of Mrs. Inverarity, and some very helpful thoughts were given. She had been greatly impressed by the beautiful ceremony of presenting the old ladies over eighty with bouquets.

Mrs. Gordon is convener of a committee composed of executive officers to deal with all Federal Conference matters.

Next meeting, June 6; leader (representing Lake-st. church), Mrs. C. A. G. Payne.—A. Pollard, sec.

## VICTORIAN WOMEN'S CONFERENCE EXECUTIVE.

THE first meeting after conference was held on Friday, May 5; attendance, 176. Mrs. C. R. Brough, president, occupied the chair. Devotions were led by Mrs. E. M. Roberts. Mr. J. E. Webb, president of general conference, conveyed greetings and best wishes from his executive, and voiced appreciation of the work done by the women of our churches.

A cordial welcome was extended to all. To meet present needs of Pastor Atkinson, £5 was forwarded through Mr. Hargreaves. £3 was granted to the girls' fellowship. Our best thanks was accorded Mrs. Shanahan for her encouraging and helpful impressions of the recent conference. The keynote was one of inspiration, spirituality, efficiency and fellowship. Mrs. Barnden and Mrs. Ward will act as ushers for executive meetings.

Home missions committee visited Preston and Carnegie.

Oversea Missions.—Mr. and Mrs. Dudley will be on furlough this year. Dr. Oldfield will be in Victoria in June. There will be special group meetings arranged. Miss Lambert is slowly improving. Miss Cameron will soon be on furlough. A meeting is being arranged for Mr. Anderson on June 7.

Mission land committee visited Preston and Dandenong. The syllabus for the year is now ready.

General Dorcas acknowledges, with thanks, receipt of many useful goods from members of committee and friends, also donation to the Annie Moysey Memorial Fund. To perpetuate the memory of our past superintendent, the family of the late Mrs. L. R. Martin made a gift of a new home cabinet sewing machine. Sincere thanks are tendered for this practical gift. Goods were supplied to convalescent home, hospital committee, City Mission (Port Melbourne), Aborigine Mission and three private cases; one case received monetary assistance.

Temperance committee helped by speaking and presiding at a group meeting held at Malvern district last month.

Social service received seven parcels of clothing for April, also seven cases of fruit and vegetables from Hursbridge, and distributed twelve parcels of clothing and five parcels of food. A gift afternoon will be held in the

hall, Swanston-st., at 2.30, on July 14, to be opened by Mrs. C. R. Brough.

Prayer committee visited Thornbury, Preston, Oakleigh and Hawthorn. Very helpful messages in song and exhortation have been given by members.

Next meeting of executive will be held on June 2 at 2.30 p.m. Mrs. D. Pittman will lead devotions, and Mr. H. A. G. Clark will speak on "Oversea Missions."

## SYLLABUS FOR THE YEAR 1939-40.

- Devotional Leaders, Speakers and Topics.
- June 2.—Mrs. D. Pittman, Mr. H. A. G. Clark, "Oversea Missions."
- July 7.—Mrs. Ploog, Dr. W. A. Kemp, "Children's Courts."
- Aug. 4.—Mrs. R. Baker, "Women and Social Services."
- Sept. 1.—Mrs. L. Williams, Mrs. T. H. Scambler, "Our College."
- Oct. 6.—Mrs. Race, Temperance Discussion, "Local Option, Prohibition and Socialisation of Liquor Traffic."
- Nov. 3.—Mrs. A. E. Forbes, Mr. W. Gale, "Home Missions."
- Dec. 1.—Mrs. Geyer, "Young Married Women in the Church."
- Feb. 2.—Mrs. Box, Mrs. T. Hagger; Inspirational Address.
- Mar. 1.—Mrs. Oliver, Mr. Reg. Ennis, "Church Extension."
- Miss Rometch, sec., 32 Craigmore-st., E. Malvern, S.E.S.

## COLLEGE NOTES.

A BEAM wireless message of greeting and good wishes was received from our British College at Selly Oak, when the Beam Wireless system was inaugurated.

During the first term an appreciated visit was received from Mr. and Mrs. E. Green, of Manchester, England. Bro. Green gave the students an interesting talk concerning our College in England.

A gift of cases of apples from Bro. J. Maguire, Boronia, was much appreciated by the College staff and students.

A pleasant afternoon was spent last month when a cricket match was played between members of the Melbourne Bible Institute and our own students.

Our student body expects to enter two tennis teams for the inter-collegiate tennis matches this year.

Bro. A. M. Ludbrook, of Adelaide, has made a generous gift to all full-time students and members of the faculty, by presenting, if the book were not already on his shelves, a copy of his two books, "The Romance of the Roman Catacombs" and "Notable Hymns and Their Authors."

A delegation, consisting of the Principal and three students, Messrs. A. E. White, S. H. Wilson and R. V. Amos, will visit Sydney churches during the May vacation, and will speak to various churches and groups concerning the work of the College.

Deep sympathy is felt by the members of the College with Bro. A. J. Streader, whose father, A. E. Streader, late secretary of the Bendigo church, was accidentally killed on April 25. Bro. Streader is not expected to return to college this year.

College work has moved on steadily during the term. The health of the students has been good, and satisfactory work has been done. Examinations were held last week, and the term ended on May 13. The second term is due to begin on Tuesday, May 30.—T.H.S.

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Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.

Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.

Representative in Western Australia: D. M. Wilson, 1 Nanson-st., Wembley.

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O GOD, as we gather to-day at the Saviour's supper table, be pleased to add to our faith virtue; and to virtue knowledge; and to knowledge temperance; likewise patience, godliness and brotherly love. For our Redeemer's sake. Amen (2 Peter 1: 5-7).

⊙

“I DIED FOR YOU.”

I asked for just a crumb of bread.  
Within his banquet-hall he spread  
A bounteous feast on every side—  
My hungry soul was satisfied.

I asked for just a ray of light  
To guide me through the gloomy night,  
And lo, there shone along my way  
The noon-tide glory of the day.

I asked for just a little aid,  
As I stood trembling and afraid.  
With strength I had not known before  
He made me more than conqueror.

I asked for just a bit of love,  
For love is sweet. From heaven above  
The words came now with meaning new,  
“Upon the cross I died for you.”

—“Sunday School Times.”

⊙

THE BODY OF JESUS.

Dear heavenly Father, we give thee thanks for the ministering body of Jesus, in which he dwelt among us, manifesting the glory as of thine only begotten Son, full of grace and truth. With humility and gladness we offer praise for the broken body, in which he himself bare our sins on the tree, “that we, being dead to sin, should live unto righteousness.” Moreover, with steadfast hope and abounding love we do bless thee for the glorious body of our risen Lord, who also shall change the body of our humiliation and fashion it like unto his own. Amen. (John 1: 14; 1 Peter 2: 24; Phil. 2: 21.)

WOMEN'S EXECUTIVE, TAS.

A SPLENDID attendance marked the first meeting of the new year of service. A welcome was extended to visitors by the president (Mrs. Cole) and devotions were ably led by Sister Boxhall. Miss Joyce Cooper sang a sweet solo. Mrs. N. Cooper's inspiring talk was on “Service for Christ,” the keynote “Love.” Sister Hughes, St. Kilda, Vic., spoke of the mission bands and the W.C.T.U. in Victoria. Mrs. Hughes visited Launceston for W.C.T.U. conference.

Prayer meeting committee, comprising Sisters Heard (superintendent), Ayers, Howes, Cooper and Boxhall, have arranged for prayer meetings to be held on the first Sunday in each month in the school room of Collins-st. chapel at 6.40 p.m. A prayer meeting had been held in the home of Sister Mansson.

It was decided that the next executive meeting, to be held in West Hobart chapel on June 5, be devoted to the subject of temperance.

In the schoolroom a dainty afternoon tea was provided by the hostess for the afternoon, Mrs. A. Madel Cole.—B. Taylor, Sec.

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## A New Year

begins in

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⊙

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earnestly invites all churches in Australia to  
unite with it in the observance of the third  
Sunday of June (June 18) as a day of prayer  
for students—a day for special remembrance  
of the needs and problems of students and of  
the work of our Universities, Colleges and  
Schools, and requests ministers to bring the  
subject before their congregations in the ser-  
vices of that day.The movement itself, as a constituent part  
of the World's Student Christian Federation,  
observes this day as a day of prayer for  
students throughout the world, and has for  
a number of years had the co-operation of the  
churches in its observance. The following  
recommendation has been issued by representa-  
tives of churches in Australia:—"We commend  
to the Christian people of Australia the request  
of the Australian Student Christian Movement  
for co-operation in the observance of Sunday,**THOUGHT FOR THE WEEK.****M**ANY men owe the gran-  
deur of their lives to  
their tremendous difficulties.

—C. H. Spurgeon.

June 18, as a Day of Prayer for Students, and  
ask that on this day special thought should be  
given in all our churches to the needs and  
problems of students throughout the world, to  
the church's responsibility in relation to educa-  
tion, and to the work of the Australian Student  
Christian Movement and of all its sister move-  
ments in the World's Student Christian Federa-  
tion." The signatories include the Anglican  
Archbishop of Perth and Primate of Australia,  
the President-General of the Methodist Church  
of Australasia, the President of the Congrega-  
tional Union of Australia and New Zealand,  
the President-General of the Baptist Union of  
Australia, the Moderator-General of the Presby-  
terian Church of Australia, and the President  
of the Federal Conference of Churches of Christ  
(C. J. Garland).**Australian Christian**

Published Weekly by

**Austral Printing & Publishing Co. Ltd.**525, 530 Elizabeth St., Melbourne,  
Victoria, Australia.  
Phone, F2524.

Editor: A. R. MAIN, M.A.

All Communications to Above Address.

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