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W. Gray

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Asking for Something.

THE Christian has no more blessed assurance than this, that God the heavenly Father has promised to hear and answer the prayers of his children. He who comes in faith making requests in the name of Jesus Christ for things in conformity with the will of God has the guarantee that he will be heard. The answer may not always come at the time of our devising, it may not come in the manner we should wish, or in the very terms which we in our ignorance would desire; but it will come. As we know, a stake in the flesh may not be removed, yet increased grace and strength to bear it will be as real an answer from the Father.

The Help to Us.

We are familiar with discussions as to what are called the subjective and the objective values of prayer. Regarding the former, we all agree that the person praying is himself helped apart from the receiving of specific gifts from God. He is benefited by his communion, and brought into such a state of mind and heart as will enable him to acquiesce in the divine will and be the more content to struggle on. Thus he is cheered and strengthened for the daily task and the bearing of the burdens of life. No one may discount the value of all this. But every believer must know that much more is promised by the Saviour, and much more is experienced by the sincere believer. The humble Christian who does not know the meaning of the word "objective" is blessedly aware that the Saviour said, "Ask, and ye shall receive," and that in his experience the promise has been fulfilled. Prayer does not change the purpose of God, but it does enable the person praying to receive from God's hand that which without the praying he might not obtain. "Ye have not because ye ask not." The statement is not merely a quotation from an ancient book, but an explanation of much of our failure and want.

In a recent striking article on "The Principle of Released Power," Dr. H. E. Fosdick set forth an aspect of prayer: "It is the basic affirmation of religious faith that there are spiritual resources which we can appropriate and release." "Surely prayer is neither begging God to do something for us he is reluctant to do, nor is it mere auto-suggestion: it is taking in earnest the basic principle of life, released power. It is putting our spirits into such inner relationship with the eternal reality beyond us and yet deep within us that divine strength can be liberated through us." This is important, but it is not all.

Prayer Means Endeavor.

We are familiar with the suggestion that instead of praying for effects we should rather pray that we might fulfil causes. There is truth in the suggestion, but no necessary incompatibility exists between the two contrasted things. Of course the person praying will be active.

He will watch as well as pray. He will seek to feed the hungry, encourage the depressed, strengthen the weak, as well as pray for them. But it would be folly either for one's own sake or for the good of others to substitute personal endeavor for prayer for the Father's assistance.

Make Specific Requests.

We include in the general term "prayer" much that is not asking. We rightly emphasize such elements as communion, adoration and thanksgiving. But the asking is the thing which we now wish to emphasize. This asking, the making of specific requests and earnest petition, is urged over and over again in the Word of God. The lack of it is one of the defects alike of private and of public prayer. Some of us have much sympathized with the attitude of General William Booth, who, it is recorded, once started a linguacious Army officer in the midst of his discursive prayer by a loud, imperative interjection, "Ask for something, brother!" Christ taught his disciples to ask for something—for spiritual and material requirements, for highest heavenly things as well as for humblest daily needs. He who studies the model prayer taught by our Lord must see that we cannot be too definite in our asking. If we need pardon, strength, food, wisdom, guidance—let us make specific request for the wanted thing. "Your heavenly Father," said the Lord Jesus, will "give good things to them that ask him." Not merely "good things," but, as we read elsewhere, the superlatively good thing, "the Holy Spirit, to them that ask him." So "ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." How sad to be in want when the illimitable resources of heaven are ours, to perish of hunger or thirst with abundance of supplies within reach, to have not simply because we ask not!

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Pentecost and Unity.

FEW people speak more of Pentecost than do members of Churches of Christ. Next Lord's day is Pentecost Sunday. It commemorates the establishment of the church of the Lord Jesus, the descent of the Holy Spirit upon the disciples, and the first preaching of the Gospel of the crucified and risen Redeemer. Churches throughout the Commonwealth have been requested to consider the question of Christian Unity, its desirability and the means of attaining it. Many sermons will be devoted to this subject next Lord's day. Let us not forget that unity of heart and soul which was the outstanding characteristic of the early church. May we who plead for unity ourselves be manifestly one in Christ.

Lottery Ticket Ban.

WE are glad to note that last week the High Court of Australia held that the law of New South Wales, which prohibits sales in the State of tickets in Tattersall's and Golden Casket lotteries, is valid, and does not contravene the Constitution of the Commonwealth. So the ban of the mother State is upheld. Two of the six judges dissented, one of them on the ground that the preventing of the sale of tickets was "an interference with interstate trade."

In this connection a statement by the Queensland Minister for Health and Home Affairs is noteworthy. Mr. Hanlon is reported to have said that "the High Court decision would not alter the position that had existed in Queensland for years. The sale of lottery tickets in any other State without the permission of the Attorney-General was illegal. Queensland did not conduct interstate branches, and all sales of Golden Casket tickets were made in Brisbane. There was nothing, however, to prevent persons in any part of Australia from ordering Casket tickets through the post. In fact, the post office encouraged the use of its service for lottery mail." That last sentence expresses a sad truth. Many of us wonder why the Queensland Government should use the post office in the manner it is allowed to do. Why should people who hate gambling, Christian business men, church officers, etc., have Golden Casket literature and tickets dumped on their premises against their will?

Bush Fire Report.

THE report of Judge Stretton, who was appointed by the Victorian government as a royal commissioner to inquire

into the disastrous bush fires which at the beginning of the year caused the loss of many lives and much property, has been completed and made public. It makes very sad reading, and contains a scathing denunciation of conditions which should never have existed or been tolerated. The judge complains that it was difficult to get at the truth because some witnesses feared to lose their employment. Timber-workers were afraid to give evidence lest they be not further employed by the millers. Forest officers were mostly "afraid that if they were too outspoken their future advance in the Forest Commission's employ will be endangered." "The contumacious conduct of some of the millers" is condemned, in that they disregarded advice given to construct dug-outs; and the feebleness of the Forests Commission in this regard is also strongly criticised. The inquiry, it is said, disclosed "enmities between public departments; untruthful and colored evidence by interested parties; mutual commendation by individuals who knew that each had neglected obligations." Lands Department, Forests Commission, and Board of Works are all declared to have been at fault. The judge goes so far as to write of "the foolish enmities which mar the management of the forests by public departments who, being our servants, have become so much our masters that in some respects they lose sight of our interests in the promotion of their mutual animosities."

Some responsible and influential people must feel unhappy as they read the indictment. But we hope that the fact that they are influential will not mean that the royal commissioner's report is merely received and then pigeon-holed. A number of preventive and control measures is proposed by Judge Stretton. The government has a solemn duty to do its best to ensure that there shall be no repetition, because of laxity, selfish neglect, or feud between government departments, of such loss of life and destruction of property as took place in January.

An Assembly Deliverance.

RARELY, if ever, have we read such an indictment of a church assembly as that given in the Melbourne press of last week in a report of an address given to the Presbyterian Assembly by Professor Gillies, of Ormond College. Those who know Professor Gillies well will understand the weight of such remarks coming from him. Of his address the Presbyterian "Messenger" says: "Eloquence is the wrong word to use of it, though it was that. It was a speech that

was more painful than pleasing. It was tense and moving, and held the attention of the house, gripping, as the words of a judge do, when he pronounces sentence of death. The care with which the speaker's words were weighed, their incisiveness and precision, the pauses he used, with their solemn implications, his trembling earnestness, his quivering face; a mere repetition of what he said cannot convey these."

From "The Messenger" and "The Argus" we cull the following points: The occasion was the presentation of a report, dealing with the promotion of peace, and a clause in the deliverance which contained a confession that the assembly in the conduct of its own affairs "often falls short of the spirit and practice of fellowship which is a necessary pre-requisite for the promotion of peace among others." Professor Gillies said that in the meetings of the assembly men were spoken to in a most unbecoming way; there were threatenings, covert and open; witness was not always in accord with fact, and advantages were taken in ways never meant by the assembly; promises were made and forgotten; promises were made and were broken, and so on. There were three alternatives, he said, explosion, decay or repentance. Men had been shocked by the conduct and words used at this, the first assembly after the church centenary. Peace could not be promoted among men by a body which did not know peace in itself. Social justice could not be urged when it was lacking in a great degree by the Assembly itself. The future facing the Presbyterian Church was an explosion, decay, even while the church seemed to be expanding, or a change of spirit. Members said the benediction each day; but in their own church gathering there was little of the grace of the Lord Jesus Christ, or the love of God.

We are sometimes led to wonder at some things said and done in our conferences. But we never felt they were so bad as to warrant an attempt at such an indictment. The Presbyterian Assembly defeated a motion to hold the debate in camera, and so the address was published. This may lead to the reflection that we may be too sensitive regarding reports of some of our discussions.

Some Presbyterians much regret the publicity given. Dr. C. H. Button closes a long article, contributed to "The Messenger" under the heading "Are We as Black as We've Been Painted?" with the following words: "The publicity has done far more harm than good; and it has stultified much of the good which the professor sought to do. It is, to my mind, deeply to be regretted. The Assembly is not so black as it has been painted."

I Believe in God.

R. L. Williams, B.A., B.D.

AMIDST the many problems that disturb western civilisation, there is none greater or graver than the problem of unbelief. That is the deep-seated cause and the hidden disease of which there are a great many distressing symptoms. The axe is already laid at the roots of the tree of our proud humanity, and unless we can arrest the destructive forces of atheism and secularism, a dangerous situation will overtake us with grave consequences. Already we find ourselves trying to live in a tepid atmosphere of uncertainty, doubt and dread, with the fears of to-morrow constantly breaking the backs of to-day's hopes. It feels at times that humanity has incarcerated itself behind prison bars or worse, that it has flung itself into a gigantic Black Hole of Calcutta. So we shall address ourselves to the subject, "I Believe in God." The remarks will be in the nature of a simple declaration of faith in God. Mere words, however, do not suffice in these days of tremendous pressure, and the only argument that is acceptable is for the believer to demonstrate the reality of his belief in matters of conduct and outlook.

The late Canon Streeter, of Oxford, said a short time before his death: "The greatest need of mankind to-day—socially and individually—is a true sense of direction." The first thing we must do is to scale the canyon walls of pessimism and despair in order to fill our souls with a deep breath of faith and confidence as they blow from the clean hills of God. If we are lost in the woods the one thing we must seek first is altitude, so that around the confusing close-up of the woods we can see horizons and perspectives. Recovering a sense of direction is always a matter of elevation and vision. If we can ascend high enough, we may see a panorama of long distances and vast horizons, and we may hear a language which this world never speaks:

"Before the mountains were brought forth,
Or ever thou had'st formed the earth and
the world,
Even from everlasting to everlasting thou
art God."

The emphasis in our subject is first of all upon the personal pronoun "I." That is where the matter begins, which throws the moral responsibility of this declaration squarely upon myself. We would also place strong emphasis upon the word "believe." Mark you, that is a strong creative word with dynamite in it, but we subscribe to it in the form of a written or an unwritten creed, in a mood which has been described as "the listless consent, more dead than doubt, which we give to a platitude." But what do we believe about God? If that were sent out to professing Christians in the form of a questionnaire, there would doubtless be some amazing answers. It would most likely reveal that many of us do not really believe in God at all, but in certain misguided precepts of men. We are believers in an idea of God which is not binding in matters of conduct and outlook, and which makes no impact upon the world of reality in which we live.

It would in all probability prove that many of us believe in either the God of the past or the God of the future, but not in the God who presides over the present. In answer to the searching and legitimate question we declare our belief in

The Primacy of God.

That is the fundamental axis upon which the Christian philosophy and outlook rest. The magnificent expression of Paul at Athens

still remains our rock bottom: "God who created the world and all that is in it, since he is Lord of heaven and earth, does not live in temples built by human hands as though he were in need of anything, for he himself gives life and breath and everything. From one forefather he has created every nation of mankind and made them live all over the face of the earth, fixing their appointed times and the limits of their lands, so that they might search for God, and perhaps grope for him and find him, though he is never far from any of us. For it is through union with him that we live and move and exist, as some of your poets have said, For we are also his offspring" (Acts 17: 24-28).

The man who wrote that had gained altitude, and his vision was as clear as the morning sunlight.

ALTARS.

A MAN I know has made an altar
Of his factory-bench.

And one has turned the counter in his store
Into a place of sacrifice and holy ministry.
Another still has changed his office-desk
Into a pulpit-desk, from which to speak and
write.

Transforming commonplace affairs
Into the business of the King.
A Martha in our midst has made
Her kitchen-table a communion-table.
A postman makes his daily round
A walk in the temple of God. . . .

"To all of these each daily happening
Has come to be a whisper from the lips of
God.

Each separate task a listening-post,
And every common circumstance
A wayside shrine."

—Edgar Frank, in "Christian Century."

We further declare our belief in

The Supremacy of God.

Almost without number there are people who subscribe in a half-hearted way to a belief in the existence of God. But he is so far removed from reality that he does not much matter. But the supremacy of God—that is a different thing. During the last decade so many things have asserted themselves; more than one competitor has entered the field; the guarantees of applied science have made people so self-respecting and independent; the moral order of the universe has been so severely challenged that they have lost faith in the supremacy of God and the conviction that he reigns has lost its edge. But why this change of front? In part it is because of our impatience that God's clock does not tick at the same rate as our little chronometers. Because a decent economic order, international peace, a better social system do not grow from acorns to oaks overnight, multitudes of people, disappointed with hope deferred which makes the heart sick, have become fearful and impatient. Over against such impatience, in the words of Dr. Fosdick, we affirm our belief in the supremacy of God, which says in effect: "Probably we shall not live to see the triumph of our cause. Nevertheless we nail that flag to the masthead; for it we stand, in it we believe, on its behalf we work; and as for its triumph, we entrust the vindication of our belief to the future."

We believe in God in spite of the noise.

There are noisy people in this generation of ours who are endeavoring to scare belief in God into submission. But never has the future belonged to the ruffian of any generation that has passed. In his day Jesus was bold enough to say, "Blessed are the meek, for they shall inherit the earth." That was not just a wish or a guess, nor was it an ill-judged outburst by a provincial fanatic. It was rather the conclusion of a man who knew his history, who was thoroughly conversant with human nature, and moreover, who had a profound faith in God.

It may be hard to assess just what is durable and lasting in our present generation. As contemporaries we see the close-ups and are confused. It is almost impossible to define where the finger of God rests. But in the providence of God a few generations from hence will say of this age, "It was not this but that." It was not greed and poverty, but a new conscience on the question of social justice. It was not class and privilege, but the beginnings of a proper conception of community. It was not nationalism and war, but a quickening appreciation of the realism of the kingdom of God and the true road to peace. "Napoleon, flushed with an astonishing series of triumphs, was overrunning Europe, and everybody knew that the invasion of England was the culminating item on his programme of world conquest. The people of Britain, shadowed by a dread that they scarcely dared to utter, were praying as they had not prayed since the great Armada came, and in that hour of crisis and of terror, a few men quietly but sternly resolved that whatever dynasties crashed, whatever crowns fell, whatever new shape civilisation might assume, the world should still have its Bible. Whilst excited crowds paraded the streets singing patriotic songs and hurling defiance at the might of Buonaparte, these men met in London and reverently craving the blessing of almighty God, formed the British and Foreign Bible Society." That generation saw the threat of national disaster as the outstanding event of its day; this generation looking back sees a work of God. In the light of history we possess ourselves in patience and believe that the future rests not with the ruffians of this little day of ours, but it rests with God. Such confidence is the essential meaning of belief in God.

But there is an intensely personal reason for such an expression of confidence in God. We believe in

The Revelation of Jesus Christ.

To us the name of God would be as an empty frame were it not for the living picture of Christ, who makes the Father so real. He is the one who puts personal content into our belief. We read and accept the historic facts of his earthly ministry, but they give place to a more vital thing. He is more than a detached historic figure who lived and died in an obscure province in a far-off age. He is the Christ of the resurrection. When we speak of Christ we do not hark back to times past, but we refer to the Christ of to-day, who is constantly making God articulate and defining him in terms of a living personality. "He is the reflection of God's glory and the representation of his being, and bears up the universe by his mighty word." We are confident of the future of Christianity because of the guarantee of its Founder. The opportunity presented itself one day for the world to crush Christianity by destroying its Founder. The chance was seized—he was killed; but he arose from the grave. The chance will never come again.

We believe Christ when he presents to the world a threefold objective: "I am the Way, the Truth, and the Life." It is quite obvious that our insane economic, political and national difficulties are at bottom moral problems, and have to do with people. Christ comes with

a personal threefold objective: "I am the Way, the Truth, and the Life." He does not offer a way of escape, but a way through; it is not a way of insulation from the realities of our world, but the way of the builder of a new world. We believe in the breadth of the objectives for which Christ stands. He has plainly shown to us the general direction. One of the discouraging things about much of our institutional religion is its littleness. We argue about secondary things; there is a lack of cohesion amongst Christian people; we have raised walls of controversy behind which we have endeavored to entrench ourselves, and the time has been when we have trained long-range artillery upon each other. As we read the evangel we see it as a whole based upon the broadest possible platform of Christ and his sublime Spirit. He, the personal Christ, emerges, offering our wills, our minds, our hearts the straightest way, the highest truth and the noblest life. We believe Christ when he prayed for the realisation of the kingdom of God on earth. Because there is so much in the way, grave feelings of doubt are registered in the minds of people in respect to the reign of God throughout the earth. We Christians are troubled about the problem of minorities, and the coercive bludgeoning tactics of megalomanias have intimidated us. These and other influences have produced in the minds of a fair percentage of people an expectation of a cataclysmic event wherein there will be a show of power and a new technique employed to bring in the kingdom. But why should we look for another may when God has revealed himself once and for all in Christ? We have already been assured that every ounce of the power and resources of God have been released to the body of believers through Christ. Our allegiance to the Kingdom of God Movement gives content to our belief. We stress the word movement, which leaves the impression that the kingdom of God is a going concern and not a static, detached, antiquated or unnatural institution.

In the last place we affirm our belief in *The Ministry of the Holy Spirit.*

At the Church of Scotland Forward Movement Congress in Glasgow a short time ago, Dr. A. J. Gossip delivered an address on the "Marks of the Holy Spirit." One who heard the address reports that it made such a profound impression that the audience sat for several minutes after the address in silence and meditation. Amongst other things he said, "The fact is there are multitudes of Christian people who feel lost in this whole country-side. Here are we, with our frail hearts, in this dangerous world, with rushing waters to cross upon green and slippery shores. We are so insecure. At any moment what may leap out upon us from the dark? And it makes so huge a difference to know that there is 'Someone' to whom it matters what becomes of us and how we fare." Yes, it is he who comes at every moment of the day with his persistent ministry that God in Christ is alive, and it is he who will not allow us to forget that God is here. Jesus promised his followers that the Spirit would come to guide them. But has he come? For the answer we look at the evidence of the past. Did we cross those rushing waters? Yes, we did. Did we traverse that desert waste of despair? Yes, we did. Did we climb those unscalable crags of duty? Yes, we did. And why? Because in the conflict the promised "friend in need" who was to see us through, really came.

There is the fruit of the Spirit of joy. The New Testament is the gladdest book in the world. There is nothing like it. These men came bursting in, with their faces shining and their hearts afire, crying out, "We have got it! We have got it!—the thing tired earth has been waiting for. We have got it, and we want to share it with the world."

All of the transcendent greatness, all of the encouraging nearness, all of the incomparable presence of God in Christ are conveyed to believers through the ministry of the Holy Spirit.

"Speak to him thou, for he hears, and spirit with spirit can meet;
Closer is he than breathing, and nearer than hands and feet."

Belief in God the Father, in Jesus Christ the Son, and in the Holy Spirit comprise the Christian heritage rich in promise and infinite in possibility. It is a heritage which bids us "dare to stand alone" and to attempt the im-

possible. But the times are not healthy for the exercise of the Christian belief. We may learn that the conditions were never better; Christianity was conceived in a critical day; Christianity has been made in its most notable progress has been made in the time of crisis; peril seems to be the native air of Christian aspiration, and oppression the seed-bed of purer faith.

The well-known words from the first letter of John constitute a fitting conclusion to our declaration of faith: "Whoever believes that Jesus is the Christ is born of God. Whatsoever is born of God overcomes the world. This is the victory that overcomes the world, even our faith."

Hebridean Missions.

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

No. 4.

NDUINDUI was nearly our last port of call. How anxious we were to see our own work and renew acquaintance with Mr. and Mrs. Dudley! The landing place was very bad, possibly the worst on the trip. How good it was to have Mr. Dudley meet us! Mr. G. S. Purdy was with him. The Purdy family is well and most favorably known right through



Church of Christ Building, Ndul.

the islands. Our conversation for a while consisted mostly of questions from both sides which no one stopped to answer. Our missionary has a very lonely job, and it was three months since the "Morinda's" last call. Passing Purdy's store, and the missionary horse and cow, up to the house we climbed, again to be most kindly welcomed, this time by Mrs. Dudley and the little family. Our deep regret was that our visit with these courageous people was far too short. After visiting so many other missions before reaching Ndul, one could not refrain from making comparisons. Apart from the full equality in the standard of the personnel, our work is pathetically weak and poorly equipped to face such a big task. It is also our opinion that the church should not ask people to work under the conditions imposed upon these fine people, however willing they might be to carry on. Preaching the gospel to the whole world is best accomplished by intensive rather than extensive work. If the mission board does not receive enough money adequately to support work in a number of fields, would it not be a wise and more effective decision to curtail? There is no lack of faith shown in the injunction to go into "all the world" when we limit its geographical boundary to the size we can reasonably attempt. As the church seeks its tangible missionary ideal, Christian statesmen must steer it clear of emotional idealism, both in home and foreign work.

Our site at Ndul appears to be in a bad location for a mission. There is not enough room for essential institutional work, and we understand adjacent land cannot be secured. There are not many "wide open spaces" in the islands; the mountains run down to the sea. Mr. Dudley says that for some time after his arrival time was occupied in trying to induce the house to continue standing; it is so old as to be insecure. Medical aid is given in an open space under the house. The church building seems suitable and quite as good as others we saw, but we thought the school houses and other buildings unsuitable and inadequate. The launch was in great disrepair; it would be very risky to visit other islands because of its condition. There is no slipway to provide for cleaning and inspection, or to escape bad weather. We know something of open sea boating, and seriously suggest that a committee assumes an alarming responsibility in allowing an employee to use such an ill-conditioned boat.

The hope of extending the kingdom depends, as at home, in caring for the children. We learned from workers of long experience that this means very largely they must live at the mission and be separated from village life and from the influence of the elders; of course, exceptions, but few. It seems that where the authority or teaching of the missionary is challenged by the elders or chiefs, the will of the latter prevails for all who live in the village; as one man said, "Unless we can keep our young converts in a Christian environment the work is nearly impossible." And so this is the reason for land, food gardens, schools, hospitals, etc., all of which means lots of room, staff and money. Again—it's a big job this missionary work, so big that it's more than difficult to attempt it in a small way, and perhaps unwise.

The language question was interesting. Some



Some of Bro. Dudley's Parishioners.

The Christian Hymnary.

missionaries said the native tongue must be learned, otherwise the thought life of the natives could not be understood. Others were insistent in teaching English so that the gospels could be read; but a large number in teaching and conversation use that humorously quaint jargon, "pidgin" English. An outsider never tires of hearing such samples as a launch called "him launch belong bush," while an aeroplane "him motor car belong God." A sick boy told me he wanted to "draw out," and vomit he did.

Great gossips are these male Hebrideans. Groups of men in the village engage in this stolen pastime most vigorously. Everything one does is known and discussed by everybody else. This makes it easier for the missionary to know what is going on.

Many of the missionaries had very comfortable homes that have been specially designed



Bro. Dudley and his Schoolhouse, Ndindai.

for the tropics, plenty of servants, electric light, refrigeration, wireless, wonderful vegetable and flower gardens, not forgetting some cows and chickens, and good seaworthy boats. Again we say it was painful to make some comparisons.

We were told that sin as we know the word is not understood at all by the real natives. The only wrong-doing they know is adultery in its varied forms. This has ever been, and still is, the main cause of fighting.

Nothing was more pathetic than the groups of old people in the villages. There seemed to be no place for them; nothing but the certainty of "him finish." How the promises of the gospel could have comforted!

Our conclusion is that Christianity must provide the individual convert with a social environment in which he can find himself at home and be able to live the Christian life. This is the method used by the churches who are working most successfully. It would seem to be almost impossible for converts to remain Christian while they have to live in the old environment.

Let us count the cost before building the house. Having counted it, let's go ahead with the work. We are well able to do it—and it will take a lot of money, far exceeding the amount we now spend.

WORLD'S SUNDAY SCHOOLS.

THE first World's Sunday School Convention was held in London in July, 1889. It has been decided to celebrate the jubilee of this co-operative organised Sunday school work by the issue of an illustrated handbook, under American and British auspices, showing something of the remarkable growth of the work which now finds a place in over 120 countries or areas, and in which there are 50 national associations fostering religious education among children and youth, with a total estimated world membership of 37,000,000 teachers and scholars.

BRITISH Churches of Christ are rejoicing in the publication of their new hymn book. After six years' diligent work and careful preparation by a conference committee "The Christian Hymnary" has been issued. Both as an example of the printer's and bookbinder's art, and from the higher-viewpoint of being a satisfactory and helpful aid to worship, it is a notable production of which our British brethren have reason to be proud. Paper, type and binding are excellent; we have not seen other than the cloth bound edition, but it is very good. General appreciation has been expressed of the new book, though some criticisms have been made by those who note the omission of favorite hymns or the insertion of some which seem inferior to the excluded ones. But there will never be a hymn book which will not cause minor regrets of this nature.

While we have not read every hymn in the book, we are glad to say that we have not so far come across one we deem unworthy, or one manifestly inserted because of a desire to fill a blank space or for the sake of a popular tune. There are new features—sections containing hymns on "The Kingdom and Social Service," "Ancient Hymns, Canticles, Psalms, and Scripture Passages." The classification is more detailed than in our Australian hymn book, and is on the whole very good. Under "Special Occasions" there are about 20 sub-divisions. We are interested to note the seven hymns for marriage occasions, only one of which appears in our book. There is a sub-section under "The Church" for hymns on the occasion of "Receiving New Members." The committee calls attention to the fact that "the sub-section on Baptism has been restored to its proper place in relationship to The Lord's Supper and The Lord's Day."

There are some other features which are very pleasing to us. One is the giving not only the name of the author, but the dates of

birth and death, at the end of a hymn. To some of us this is a great gain. Another is the device used to assist in removing the great difficulty of classification, viz., the fact that many hymns could be included in more than one section. Clearly, the hymns could be repeated; but at the end of the section or sub-section appear the words "See also," followed by a list of numbers and first identifying words of appropriate hymns. We presume it is the overlapping difficulty which lies behind the committee's statement in the preface that "we have not included a special section of Hymns for Young People, but have preferred to mark with an asterisk all such hymns." A third thing which greatly pleases us is that in addition to the Alphabetical Index of First Lines there is given an Alphabetical Index of Authors of Hymns. A new Tune Book for use with The Christian Hymnary will shortly be available.

We congratulate our British churches. They have a reputation for excellent congregational singing. We trust that the editorial hope expressed in "The Christian Advocate" will be realised, "that if the best use is made of the Hymn Book and Tune Book there will be a considerable advance made in the quality and impressiveness of our sung praise and prayer."

O COME THAT HOUR.

THE night is come like to the day,
Depart not thou, great God, away.
How'er I rest, great God, let me
Awake again at last with thee.
And, thus assured, behold I lie
Securely or to wake or die.

These are my drowsy days; in vain
I do now wake to sleep again:
O come that hour when I shall never
Sleep again, but wake for ever.

—Sir Thomas Browne.

48 Years' Service with Austral Co.

A FAITHFUL WORKER CALLED HOME.

IT is with much regret that we have to report the death, at the age of 73 years, of an old and esteemed member of the staff of the Austral Publishing Co., Mr. L. Stokes, who passed away early on Saturday last after an illness of a few days' duration. Our brother was at work in good health on Tuesday of last week, and had his usual part in the preparation of "The Australian Christian." Early on Wednesday he had a paralytic stroke, from which he made no recovery. In almost his last conscious moments our brother expressed anxiety regarding his Austral work.

Mr. Stokes has been an employee of the Austral Publishing Company ever since its establishment in 1891, and was the only one to give this continuous service. He was also one of the original shareholders of the company. He was greatly esteemed by the Directors, Manager and fellow-employees for his faithful service and kindly, helpful spirit. His son, Mr. Bert Stokes, has been foreman of the Austral Co. for many years. Our brother was highly esteemed by all who knew him as a devoted Christian. Quiet and unobtrusive in manner, he held firmly to the faith of the Gospel and commended it by his life. He will be greatly missed at the

Austral office and in the church at Moreland of which he was a much loved foundation member.



Leonard Stokes.

The Home Circle.

Conducted by J. C. F. Pittman.

TO-MORROW.

"GOD would not have us think about to-morrow
As of some cloud that lies
Before our anxious eyes,
And fills our hearts with dread of coming sorrow.

"How can we tell? The sun may shine more brightly
Than it has shone before—
I know life holds in store
More good than ill for those who view it rightly.

"And he whose hand is always wisely guiding
Can only give his best
To those who wait and rest—
Through all life's need in his great love confiding."

WHAT THE PICTURE SAID.

CHARLES SIMEON, of Cambridge, adorned his study wall with a fine picture of Henry Martyn. It is very difficult to say which of the two owed most to the other. In the days when he was groping after light, Henry Martyn—then a student—fell under the influence of Mr. Simeon, and no other minister helped him so much. But, later on, when Henry Martyn was illumining the Orient with the light of the gospel, his magnetic personality and heroic example exerted a remarkable authority over the ardent mind of the eminent Cambridge scholar. Mr. Simeon began to feel that, in some subtle and inexplicable way, the portrait on the wall was influencing his whole life. The picture was more than a picture. A wave of reverential admiration swept over him whenever he glanced up at it. He caught himself talking to it, and it seemed to speak to him.

His biographer says that "Mr. Simeon used to observe of Martyn's picture, whilst looking up at it with affectionate earnestness, as it hung over his fireplace: 'There! see that blessed man! What an expression of countenance! No one looks at me as he does! He never takes his eyes off me, and seems always to be saying: *'Be serious! Be in earnest! Don't trifle! don't trifle!'* Then, smiling at the picture and gently bowing, he added: *'And I won't trifle; I won't trifle!'*" His friends always felt that the photograph over the fireplace was one of the most profound and effective influences in the life and work of Charles Simeon; and nobody who treasures a few reproving and inspiring pictures of the kind will have the slightest difficulty in believing it!

THE MISSING BOLT.

SOME time ago there was in Scotland a chain-bridge famous for its massive strength. A French engineer came over and took its dimensions, and in due time built a similar structure over the Seine at Marly.

It was, however, much lighter and airier than its prototype. When its gates were opened to the multitude it began to sway to and fro ominously beneath their foot-fall, and presently gave way.

The trouble with this bridge was that its architect had omitted the middle bolt, thinking it but a clumsy feature at best.

There are those who are making a similar mistake in these days in their eagerness to press the application of the gospel upon the temporal wants of the people. The middle bolt of the whole gospel fabric is the cross of

Jesus Christ—God's plan for the deliverance of the race from sin.

MISJUDGED.

A YOUNG man was converted during an Irish revival, and became an earnest Christian. His minister, however, noticed that he always had a strong perfume about his clothes, and so one day he preached on "Consistent Christianity," emphasising that we should not be vain in dress or habits. The man still continued to use the perfume, so the minister took him into his vestry and mentioned the matter to him. "Oh," said the man, "I work in a perfume factory, and the fragrance clings to me wherever I go!" To this explanation the minister replied, expressing his regret at misjudging the man; but he thought it would be a splendid lesson for Christians. If we keep close to Christ, who is the "Rose of Sharon," his fragrance will cling to us.

THE HIDDEN TREASURE.

"IT is not the deed we do
Though the deed be never so fair,
But the love that the dear God looketh for,
Hidden with holy care
In the heart of the deed so fair.

"The love is the priceless thing,
The treasure our treasure must hold;
Or ever the Lord will take the gift,
Or tell the worth of the gold
By the love that cannot be told."

"I ALWAYS FOLLOW MY GREAT-AUNT."

THE story is told of a politician who went down to a constituency with a view to being selected as its candidate for a by-election. He addressed (says "London Opinion") a meeting of the electors, and sought, through his speech, to discover the prevailing religious tendency of the constituency.

"My great-grandfather," he said, "was an Episcopalian" (stony silence), "but my great-grandmother belonged to the Presbyterian Church of Scotland" (continued silence). "My grandfather was a Baptist" (more silence), "but my grandmother was a Congregationalist" (still frigid silence). "But I had a great-aunt who was a Wesleyan Methodist" (loud applause), "and—and I have always followed my great-aunt" (loud and prolonged cheering) He got in.

REPARTEE.

IN a recent Saturday evening "Herald" Mr. Benson, of the Central Methodist Mission, Melbourne, wrote an excellent account of the life and work of the late W. L. Watkinson. The following is a clipping from the article referred to:

Numerous stories are told of the doctor's gift of repartee, but the "classic" instance concerns his encounter with a faith healer who denied the reality of pain. Dr. Watkinson would not agree, and mentioned that at the moment he felt a twinge of indigestion. "Nonsense, doctor, you must say, 'Get thee behind me, Satan!'" advised the other. "H'm!" retorted the preacher, bringing into play that inimitable Watkinsonian "sniff." "A lot of good that would do, my friend. It would simply change indigestion into lumbago!"

The Family Altar.

J.C.F.P.

TOPIC.—CLEANSING THE CHURCH.

Monday, May 29.

GIVE no occasion of stumbling, either to Jews, or to Greeks, nor to the church of God.—1 Cor. 10: 32.

Christians need to be on constant guard lest they allow themselves to be occasions of stumbling to others. We should be inoffensive in every society and circumstance, giving due respect to all.

Reading—1 Corinthians 10: 23-33.

Tuesday, May 30.

I hear that divisions exist among you.—1 Cor. 11: 18.

No doubt Paul had hoped that what he had heard was simply rumor, yet he had reason to believe that the reports, though exaggerating the evil, were partly true. Divisions existed amongst the brethren, and, as is common in our day, they were divided not so much upon principles, but upon men.

Reading—1 Corinthians 11: 17-22.

Wednesday, May 31.

That he might present to himself a glorious church.—Eph. 5: 27.

The glory will not consist of outward splendor, but loveliness of character, honor, purity and Christlikeness. We have only to look around to note how much cleansing is necessary ere the church attains to the divine standard.

Reading—Ephesians 5: 22-33.

Thursday, June 1.

Withdraw yourselves from every brother that walketh disorderly.—2 Thess. 3: 6.

This does not mean that we should have towards such a spirit of revenge, but that we cease to recognise them as Christian brethren. This is not excommunication as usually understood. It gives no warrant for the anathemas of the Papacy. We can withdraw from one without condemning him; cease to have fellowship with him without inflicting punishment upon him. Yet we must withdraw from such if the church is to be cleansed.

Reading—2 Thessalonians 3: 6-15.

Friday, June 2.

If I come, I will bring to remembrance his works which he doeth, prating against us with wicked words.—3 John 10.

Diotrephes, who loved to have the pre-eminence, evidently denounced John and unduly exalted himself, assuming the right to exclude from fellowship those to whom he was opposed. There are, in the church, diversities of gifts, but there must prevail a spirit of humility and affection.

Reading—3 John.

Saturday, June 3.

And all the churches shall know that I am he that searcheth the reins and hearts.—Rev. 2: 23.

God is acquainted not only with men's outward conduct, but with their thoughts and purposes, and secret deeds. How necessary it is that we should not only be upright and honorable, but cultivate the purest and holiest motives.

Reading—Revelation 2: 18-29.

Sunday, June 4.

He began to cast out them that sold and them that bought in the temple.—Mark 11: 15.

Church buildings are God's houses, and should not be used for traffic. We can go further than that, and assert that every unchristianly thought, and every practice which tends to interfere with worship and service should be cast out from our minds and lives, for we are, by divine appointment, "a temple of God."

Readings—Isaiah 56; Mark 11: 15-33.

A Cry for Help.

Psalm 5.

Prayer Meeting Topic for May 31.

H. J. Patterson, M.A.

THIS is a morning song, and it would be good for all Christians to come in praise and prayer to God with each new born day. What could be better than to lay all before him at the beginning who in the beginning planned all for our good? We have our fears and our needs. This was a cry for help for the Psalmist.

Against Prevailing Impiety.

David probably has in mind those wicked ones who had banded themselves against him. They are not on God's side. His adversaries are cunning, treacherous and regardless of truth (cf. 2 Sam. 3: 27; 13: 28; 15: 7-9; 20: 10). He says the whole situation before God. There are not only those who openly persecute, but there are those who scoff at goodness and service to God. Irreligion such as obtains to-day may be harder to resist than open persecution and opposition. For this very reason we should think the more of our own needs and difficulties. As we enter into deeper thought and meditation the fire begins to burn, until ultimately we are able to express our thought, our heart's desire, in words. As with the Psalmist we then break into earnest pleading and deep crying unto God.

Life is so full for us to-day that we neglect the most important. If our souls' welfare is endangered we should make time, rising earlier if need be, to be alone with God. David in the midst of all his trouble began the day with God. It was not a perfunctory service. He was expectant of an answer. In verse three he says he watched or looked out to see what came of it. God promises to answer real prayer.

Ground of Petition.

Why do we pray? Surely if there is anything stable in the universe it is in God and his righteousness. He has no sympathy with the ways of the wicked (cf. verse 4). They may seem to prosper in trade, politics or social life, but it is only for a time. Many prophets of God to-day foresee the overthrow of unjust and inequitable systems. The selfish rich and the oppressor shall not continue. God is keeping watch above his own, and the very texture, the essentials, of the universe are his and stable. God has no fellowship with the irreligious. The foolish shall not find a permanent place in God's sight. The false and the cruel are doomed since they are in direct opposition to God's righteousness. And all the wicked shall be destroyed not by personal interference, but because they are in opposition to his laws, and such wicked men will be broken upon them. David had confidence in his approach and so may we. "For thou, Lord, wilt bless the righteous; with favor wilt thou compass him as with a shield."

Freedom and Awe.

David feels quite free to approach the God above, yet he does so with feelings of awe. "I will come into thy house in the multitude of thy mercy; and in thy fear will I worship toward thy holy temple." When freedom and reverence are blended together we may expect to find worship of the truest and most acceptable kind. Then we may expect to have our prayer answered and guidance, defence and joy granted us. But if we come without a sense of the majesty and holiness of God, how can we rightly make our approach to him? Yet he bids us come, but humbly and with a consciousness of his readiness and willingness to help in the hour of need.

TOPIC FOR JUNE 7.—"THE MARKS OF THE LORD JESUS."—Galatians 6: 16-18.

Our Young People.

Conducted by Keith A. Jones

A Progressive School.

MARRICKVILLE Bible school is regarded as one of the best organised schools in New South Wales; a carefully prepared constitution covers all details of school routine and the relation of various departments to each other. A school motto has helped in the cultivation of a splendid school spirit, and class loyalty is developed by class names (instead of numbers) and an inter-class shield competition which is in progress all the year. This has helped largely in the outstanding success of the school in winning the school banner for larger schools each year it has been awarded. Last year 99 scholars sat for the examination; all passed except one, most obtained honors, and 25 received prizes, including one federal prize. A "New Scholar Campaign" has succeeded in enrolling more than 100 new scholars. Twenty-five scholars have been added to the church during the past year. A splendid feature of the school is the young people's Bible class of forty members. This class actively participates in all school functions, plays a big part in the annual examination, provides teachers when necessary, and generally supports the rest of the school. Their latest contribution was a gift of two dozen specially made and colored chairs for the kindergarten. Mr. K. A. Rae is the general superintendent; Mr. Alan Crane, B.A., Dip. Ed., is president of the Bible class.

On May 2 social gatherings were planned in local centres for scholars and parents. Simultaneous youth rallies were held on May 3 at Unley for schools east of the city and at York for those west. These were very fine. Young people provided the whole programme. Addresses were given by Misses Jessie Richards and Dale Wood on "Christ for Youth," and by Bren. Alby Glastonbury and Bert Russell on "Youth for Christ."

On May 6 a splendid tea for workers was held at Grote-st., generously supplied by the sisters' conference, and showed their practical interest in and support of the B.S. Department's great work. 100 sat down to tea, after which Bro. C. L. Johnston showed pictures (moving and strip-film) on Bible incidents. This was followed by a conference on "Visual Education," in which four schools (Unley, Cowandilla, Maylands and York) each took one of the Austral lessons for the month of June, showing how visual education methods could be applied to those lessons. It proved a most interesting and profitable evening.

Bible school day was observed on May 7, when the annual offering was taken by the churches. In the afternoon schools featured the philanthropic work being done for sick and needy by the B.S. Department, and offerings were given for this work.

In the evening services many young people took part, and appeals were made for youth to give Christ first place in their lives.

Youth Week and Bible School Day have certainly been a wonderful blessing this year, and we thank God and take courage and hope to do better still.—Will Beller.

Notes from S.A.

YOUTH WEEK AND BIBLE SCHOOL DAY.

YOUTH Week was enthusiastically taken up this year in South Australia, and many successful functions and achievements are reported. Best of all, a number of young people registered their decision for Christ. Youth Week began on April 30 with the issue of the first of the "Quarterly Bulletins" to all the churches. An exchange among the suburban preachers, all speaking on youth work, did much good. After the evening services, devotional sessions were held in which special prayers were offered for Youth Week and work.

THE LADDER OF SUCCESS.

- 100%—I did.
- 90%—I will.
- 80%—I can.
- 70%—I think I can.
- 60%—I might.
- 50%—I think I might.
- 40%—What is it?
- 30%—I wish I could.
- 20%—I don't know how.
- 10%—I can't.
- 0%—I won't.



Marrickville (N.S.W.) Bible School Staff.

Here and There.

Dr. James Moffatt has accepted an invitation to be Professor of English Bible at Drew University, Madison, New Jersey (of which Dr. Lynn Harold Hough is Dean), for the academic year 1939-40.

Bro. H. R. Taylor, B.A., will terminate a long and successful term of service with the church at Unley, S.A., on September 24, and we understand that he is open for engagement, preferably with a church in South Australia, his home State.

Queen Wilhelmina, of Holland, is reported as saying: "It is in line with the principles of Moral Rearmament to face signs of rotteness in our own nation and do all we can to cut them out. Reconstruction must be carried out unitedly as a nation if we are to avoid decay and collapse and get on to the upward grade again."

We have been requested to announce that Dr. Saenger, Jewish rabbi, will present the basis of fellowship he proposes between Christians and Jews at a meeting to be held in Swanston-st. chapel, Melbourne, on Monday next, May 29, at 8 o'clock. He will also deal with the Nazi attitude towards religion. Friends are invited to attend.

Mrs. L. Doreen, of Kansas City, Missouri, U.S.A., who has been in New Zealand for some time, is on her way back to America via England. She passed through Melbourne this week on the "Ormonde," leaving on Tuesday. Her late husband, Bro. L. Doreen, was one of our New Zealand brethren who went to study in America, where he became a well-known and successful preacher.

The church at West Hobart, Tasmania, has experienced times of great blessing under leadership of Bro. W. Jackel. A visitation drive was held, when contact was made with some 500 homes. The mission was splendidly attended. On May 7, eight made the good confession, and prospects are exceedingly bright. The church is thankful for the instructive messages of Bro. Jackel, which will be long remembered.

There has been a considerable number of church members from other States visiting Melbourne recently. Amongst these have been Bro. Stuart Stevens, preacher of Enmore church, N.S.W.; Bro. A. R. Jones, preacher of the church at Henley Beach, S.A., who with Mrs. Jones has been on a wedding tour; Bro. Robinson, of Perth, who is returning to Western Australia after a visit to his son, Bro. Keith Robinson, preacher of the church in Nelson, N.Z.; and Mr. and Mrs. Menson and son Harold, of Hamilton church, N.S.W.

At Subiaco, W.A., on May 10, the choir held a most enjoyable social in honor of Sister Mrs. Cosh in appreciation of her loyal work with the choir and the rendering of solos. Bro. S. Constable had charge of the evening, and after supper was served Bro. Hurren presented Mrs. Cosh with a handbag. In responding Sister Cosh said that when young her ambition was to go to foreign fields, but a serious illness prevented this. She then resolved to use her talent—her voice—in service to God in the homeland. Twenty-six members of the choir were present.

A thanksgiving service and welcome home to Bro. and Sister Mudge were arranged by young people of the church at Oakleigh, Vic., on May 15, in recognition of their twelve and a half years' service and their partial recovery to health. Items were rendered, and Mr. Lewis, of Dandenong, gave a helpful message. At the supper, at which 120 sat down, Bro. Mudge was presented with a cheque and Mrs. Mudge a small token. Bro. Fransen, of Dandenong, gave the message on morning of May 21, when three were received into fellowship. Bro.

Mudge spoke in the evening on "He was Despised." There was a good attendance.

Bro. F. E. Buckingham commenced his ministry with the church at Malvern-Caulfield, Vic., amidst great enthusiasm. On May 17 Bro. Holloway presided at a public meeting and welcome social at which about 130 gathered. Bro. G. Mitchell, on behalf of the church, presented books as mementos to Bro. A. L. Gibson, S. L. Patching and W. Quirk, who have helped in gospel services during the time without a regular preacher. Bro. T. R. Morris brought messages from the brotherhood, Bro. Graham sent a letter of greeting from New Zealand, and leaders of auxiliaries welcomed Bro. and Sister Buckingham and daughter. On morning of May 21 the chapel was crowded, Bro. Milne welcoming into fellowship the preacher and family, and in addition Bro. Brown and Barlow. At evening service there was a full attendance. Miss Linton rendered two beautiful solos. All who have helped in last five months are thanked by the church.

On evening of May 16 a farewell social and presentation was tendered by Taree and Wingham churches, N.S.W., to Bro. and Sister L. A. Trezise. They commenced their ministry at Taree in March, 1935, following Bro. and Sister V. C. Stafford, and completed four years' happy association with the church. Greetings were brought from local ministers and from Wingham church, each bearing testimony to the good work of the departing guests. Mrs. P. G. Saxby, on behalf of Sisters' Missionary Aid Class, made a presentation of an afternoon tea service to Mrs. Trezise. Other presentations included a book from Purified Mission Auxiliary to Mr. Trezise, a travelling rug to the preacher from Alethean Tennis Club, and a wallet of notes to Bro. and Sister Trezise. The departing workers left for Toowoomba the following day, carrying away the best wishes of the congregation. On May 21 Bro. W. J. Crossman (vice-president of conference) addressed church at Taree in the morning, spoke at Wingham worship service, and conducted the service in the evening.

At Carnegie, Vic., twenty-sixth church anniversary services and the closing services of Bro. Hughes' ministry coincided on May 21 to give a very inspiring day. Bro. R. L. Williams spoke in the morning, stimulating all with his message on "The Grace of God." At night practically every available seat had to be brought in to accommodate the crowd. It was a thrilling meeting, and culminated in the surrender of four lives to Christ and in the consecration of three more. During the week special services had been held, the greatest of which was the youth meeting on Thursday, with an attendance of 150. The inspiration of speech and song and the fuller surrender of life to Christ. On Saturday evening over 100 sat down to tea together, and later enjoyed a happy social evening, during which the ties of Christian fellowship were greatly strengthened, and newcomers brought into the family circle. The church is looking forward to the coming of Bro. L. E. Snow with keen anticipation, and in great heart to go forward.

The College of the Bible delegation in Sydney has been happily received among the churches. A youth rally was held at Burwood on May 16, at which the students—A. E. White, S. Wilson and R. V. Amos—gave addresses. A lecture-entertainment was given at Enmore on the 18th, when all of the team took part, and were assisted by Hadya McCallum and J. Wright, also from the College. Anthems were rendered by Enmore choir. A launch excursion was arranged for Saturday to give the party an opportunity for social fellowship. More than 300 people were present. All the students—those

named above and also D. A. V. Thomas and E. Roffey, were at work on Sunday among the churches, and about 20 congregations were visited by representatives of the College. Bro. T. H. Scambler addressed a united meeting on Sunday afternoon at Pitt-st. Congregational Church, Archbishop Mowll, of the Anglican Church, being the other speaker. The meeting was called at the suggestion of the Prime Minister as a meeting of thanksgiving, penitence and dedication. Arrangements for this week include a broadcast devotional service by Bro. Scambler on Tuesday and a men's tea to discuss College interests on Wednesday night.

ADDRESSES.

F. E. Buckingham (preacher Malvern-Caulfield church, Vic.)—23 Valentine-grv., Armadale, S.E.3. Phone, U 7211.

J. Holloway (secretary Malvern-Caulfield church, Vic.)—1686 Lower Malvern-rd., Glen Iris, S.E.6.

C. H. Hunt (W.A. field evangelist)—Naremburn, W.A.

C. J. Robinson (preacher Preston church and secretary Victorian C.E. committee)—535 Bell-st., Preston, N.18. Phone, JU 2024.

T. A. Smith (secretary Echuca church, Vic.)—88 Start-st., Echuca East.

FOR SALE.

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

NIGHTINGALE & CO., Nurseries, Emerald.

COMING EVENTS.

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

May 23 and 29.—Prahm Bible school anniversary. Speakers: May 23, 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.

JUNE 4 and 5.—Gardenvale Bible school anniversary. June 4, 11 a.m., Bro. T. Hagger; 3 p.m., Bro. L. Brooker; 7 p.m., Bro. McCullough. Bright singing under leadership N. Haddow, June 5, grand concert; all welcome.

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.

Invermay.—Mother's Day was observed on May 14, when several young people took part at evening service. During the week mothers were entertained at supper by the Y.P.S.C.E. Cottage prayer meetings, which proved most successful last year, are being arranged for winter months.

Hobart (Collins-st.).—On May 11 a successful charade evening was held at the home of Bro. and Sister Head. Over £2 was raised towards providing cutlery for church. Mother's Day service on May 14 was conducted by R. Townley, president of Tasmanian Baptist Union. Bro. Bowes, who was welcomed back on May 21, spoke at both services.

Launceston (Margaret-st.).—On May 16 the C.E. society entertained the mothers of the church. Mrs. V. Ratcliff gave an address. Boys' club were shown over the "Examiner" printing office. Mrs. W. Peters, Mrs. Walker, Mr. D. Duff, who have been fellowshiping with church, have returned to Melbourne. A very successful afternoon was held under auspices of sisters' auxiliary on May 17. Mr. A. Menzies, city missionary, spoke on helping the poor and needy. Afternoon tea was provided. On May 21 Bro. Lowe preached to a large congregation on "No Leave of Absence." Hospital Sunday being celebrated, some 40 nurses paraded at the evening service. Hospital collection amounted to £6/2/-. Bro. Wilmet rendered a solo. Attendance was 190. 124 broke bread for the day.

QUEENSLAND.

Hawthorne.—A week of special meetings and messages from five brethren were much appreciated. Sunday school picnic was held on May 8. Bro. van Eerde continues to give appreciated messages to well maintained meetings, and Mrs. van Eerde gives appreciated service as organist. Two baptised believers were received into fellowship on May 14.

Rockhampton.—Recently the C.E. society was presented with a set of books in recognition of winning most new members for Central Queensland district. Preparatory group prayer meetings for pre-Pentecost campaign of evangelism have been well attended. The campaign commenced with excellent attendances on May 14. There were 115 present at the gospel service, and 109 broke bread for the day. Bro. Greenwood is speaking at all services of the mission which will conclude on Pentecost.

Brisbane (Ann-st.).—Empire Sunday services were well attended. Three sisters were received into fellowship, and at night three lads made the good confession. Bro. Brooke spoke on "What Makes a Nation Great?" Bro. V. B. Morris was soloist. The sisters held a fellowship afternoon on Tuesday. Endeavorers entertained mothers at a service on evening of May 16. Mrs. Berlin's paper expressed the mother's outlook and Miss Dorothy Judge presented an essay on the attitude of Jesus to his mother. Bro. L. Trezise at midweek meeting gave a greeting. Bro. Brooke expressed the church's wishes to Bro. Trezise for a successful ministry at Toowoomba.

WESTERN AUSTRALIA.

Perth (Lake-st.).—Since Easter the church has enjoyed messages of Bro. A. Nutson. Gospel meetings, which have been particularly helpful, included a youth service on May 7 and a Mother's Day service on May 14. Bible school work has greatly improved lately, an intensive canvass of district having been conducted by teachers and helpers. At a successful youth rally a worthy aim was set for the jubilee year of 1940. Bro. and Sister E. H. Berry are at present in Tasmania.

Kalgoorlie.—Special services featured Mother's Day. J.C.E. invited mothers of juniors to a special service. In the afternoon the Sunday school presented an interesting programme, kinders and upper school taking part. At night there was a splendid attendance. Bro. Riches spoke on "Religion in the Home." On May 16 the Young Ladies' Own invited mothers to join them in a social and fellowship evening. Bro. Harry Farmer has returned for a short season. Recently one of the brethren generously erased the debt of the church general fund.

Maylands.—There were large attendances at all mother's day services, including Bible school. Bren. Albany Bell and E. J. Miles have addressed the church. One was received by faith and obedience, and one by letter, Mrs. Hall, from Victoria Park. Mr. C. Hollett, of Northam, gave a message to the scholars. Ladies' guild visited the guild at Bassendean, and have received visits from Bren. R. Raymond and B. W. Manning. A special effort is being made to increase attendance at gospel service. Bro. Jeff. Gordon has given considerable assistance in leading singing.

Sebiaco.—On May 13 Bro. Sagers organised a working bee to paint the manse and re-erect side fence. Bro. Copley had charge of painting and Bro. Somers the fencing. Over 20 men attended, and completed the work in the day. Ladies' aid provided dinner and afternoon tea. On May 14, Mother's Day, Bro. Vawter spoke in morning and addressed a splendid meeting of parents and children in the afternoon, when cradle roll certificates and cards were handed out. On May 16 the girls' club entertained mothers of church at a social and supper at which Bro. Hilford, of Maylands, gave a splendid address. On May 21 Bro. Hurren addressed the church on "Stewardship." Bro. and Sister Hearne and their two sons, from Victoria Park, and Sister Wallace were received into fellowship. At close of evening service Bro. Hurren took the confession of a young man. Bro. Hurren has intimated to the church that he will terminate his ministry with the church in November, after five years' service.

SOUTH AUSTRALIA.

Glensig.—Four confessions have been received since last report, and four were immersed on May 21, when Dr. Johnston gave an inspiring address on "A Wonderful Face." The chapel was filled to capacity, extra seats having to be used. Attendances are increasing at each meeting, particularly at night, and all phases of the work are in a healthy condition.

Mile End.—Morning meeting on May 21 was of high spiritual tone, and message by Bro. Manning much appreciated. Evening meeting was well attended. A young lady was baptised, after which Bro. H. Wilson, of Strathalbyn, gave an excellent message; other visitors were present. Church anniversary services are being prepared for.

Norwood.—Mother's Day services were held on May 14, Bro. Ingham being the speaker. The Endeavor societies held a combined mothers' service on May 15, when the societies provided programme and supper. Annual business meeting of church was held on May 17, when Bren. Greaves, Bristow and Hutchinson were elected deacons. The various auxiliaries presented very encouraging reports.

Queenstown.—On May 14, meetings were well attended. Mother's Day was observed. Bro. Brooker exhorted, and at night spoke on "The Family Altar." On May 21 Dr. Turner gave a splendid address. Bro. Brooker preached at night on "Father." Sunshine club held a Mother's Day service on May 13, having a good time and a good attendance. Sisters' bright

hour meeting was held on afternoon of May 18 with a nice gathering.

Dulwich.—120 attended second special monthly pictorial service. Bro. Collins speaking on "Joseph and his Brethren." Bro. and Sister H. Black and son Jack have returned to Eyre Peninsula. Sisters held a successful missionary afternoon, when Mrs. A. Anderson spoke and Mrs. John Turner, of East Kew, Vic., was present. On Mother's Day Bro. Collins spoke on divorce in morning and "The Mother of Jesus" at night.

Unley.—Mother's Day was well observed, and Bro. Taylor delivered appropriate sermons. Special prayer meeting was held on evening of May 21, on behalf of international peace, goodwill and justice. Remarkably pleasing men's banquet was held on May 15. More than 100 men and youths were regaled with excellent repast prepared by ladies, headed by Mrs. W. T. Magarey. Principal address was given by Mr. Watts Grimmer, and greatly enjoyed. Messrs. Dunks and Illingworth, M.H.R.'s also took prominent part in programme.

Victor Harbour.—On May 7 Bren. Simonds, Don. Ewers and Cliff Manning assisted, while Mr. Gray was at Goolwa all day. The next Sunday messages from Mr. J. H. Robinson, B.A., for 19 years a missionary in China, Mr. Harold and Geoff. Mallins, the latter being an accepted candidate for C.L.M., were enjoyed. In the town hall at 8.30 they gave a fine illustrated lecture, "China To-day," when about 300 people were present. Mr. Gray was speaker at both services on May 21 when, as the previous Sunday, a number of visitors attended. Mr. Gray gave a fine message in the morning and a stirring gospel message at night.

Berri-Winkle.—Endeavor society at Winkle conducted a Bible knowledge test on May 4, 28 members taking part. Services on May 7 at Winkle were conducted by Bro. Holland. Chapel was full for gospel service; topic, "Burnt Out." A young man made his reconsecration. Bro. Davie spoke at gospel service in Berri. The clubs conducted a combined social on May 10. Bro. Holland conducted both services at Berri on May 14. Gospel service was well attended. Chapel was crowded out. Bro. Holland spoke on "Mother." Sister Peg. Morrell recited "Somebody's Mother." Sister Mrs. Hughes sang a delightful solo. Bro. K. Hammond has returned from holidays. Two girls were initiated into P.B.P. club at last meeting.

Ungarra.—Sunday school and C.E. society held anniversary services on April 29. Special singing was rendered by scholars and Bro. Norris, of Tumbay Bay, spoke on "The Game of Life." Evening service was conducted by Bro. Newell, of Ungarra. Bro. E. Jones conducted choir at both services. On May 2 a public tea was held, and a public meeting followed, items being rendered by scholars and Endeavorers. On April 25 a gift evening was tendered to Bro. Cliff Jones and Sister Ella Jericho, who were married on May 3. Church and auxiliaries regret losing these two keen workers, who have gone to another field. Ungarra church has had happy fellowship with Bro. and Sister Newell since they took up work at Ungarra about two months ago.

Moonta.—Combined anniversary and Mother's Day services were held on May 14. Many visitors were present, and there were large congregations. Morning and afternoon addresses were delivered by Bro. A. E. Talbot, and Bro. F. G. Banks preached at night. Items by the school and friends were well received. On May 17 a tea meeting provisioned by ladies of church was well attended. During the meeting at night Bro. A. Doley received a fine Scofield Bible as a token of appreciation from the church. Bro. Banks made the presentation, and his remarks were supported by Bren. Risby, Atwell and Talbot. Bro. Doley has given loyal and constant service to Moonta church for over 11 years, and continues to act

(Continued on page 332.)

Foreign Missions.

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

CHURCH ENLARGED AT DIKSAL.

THE late Bro. F. McClean left £50 for the work at Diksal. Of this sum £20 was spent on tents and equipment for Diksal, and the remainder has been used for extensions to chapel. We are glad to report growth in this centre.

"Let me begin with thanking you and the Board for allowing me the £20 for the extension of the church. When I wrote you re the matter I had already put it before the committee by circular letter, and at our last C.O.M. it was finalised, and the minutes of which you no doubt have received.

"We were able to complete the church before we left for vacation, but it was a gruelling time. It meant I had the work of erecting a tank and laying on the water by pipe to the bungalow, at the same time supervising the church extension work, besides attending the dispensary and other mission activities. Coupled with that, while the preachers' retreat was in session in Bro. Bolduan's camp, I went every morning by car to address the preachers and straight back to my building work.

"The dispensary work was fairly heavy this year owing to a steady increase, and for a time there was no local doctor, as he was transferred, so that meant an increase of work for me, and some serious cases. When the whole work was through I felt fairly washed out—the heat made it more trying.

"The addition on to the building will mean a great deal to our work. The church is now large enough to hold our present congregation with comfort, and allow for a further growth in the future.

"The sanitary system in the bungalow with the flush system into the septic tank is a great convenience and from a sanitary standpoint most valuable, and in the saving of wages will pay for itself.

"The church extension cost Rs. 326.10. In Australian money this is about £32/12/10. The cost over and above the £20 I have made good, so that the cost to the mission is only the £20."

GOOD NEWS FROM AOBA.

BRO. AND SISTER DUDLEY have sent the most encouraging news of Aoba since they went down there nearly three years ago. Invitations have come from the group of churches who were supporting an independent missionary. Since the death of the missionary concerned there has been a marked friendly feeling towards Bro. and Sister Dudley. Some of their young people were present at the Christmas celebrations at the main station, and now they assure Bro. Dudley he will be welcome if he visits them.

Again, some of the churches well over on the back of the island were following a S.D.A. missionary who had come to live in their area. When this missionary began to reveal their real teaching and asked the native Christians to conform to Jewish practices, they almost walked out in a body. They have built their own chapel and have asked for a teacher from one of the other centres.

There is reasonable hope now that these two centres will unite once again with us and the whole work be consolidated.

Bro. Dudley also states that during the Easter services they had never seen such a desire on the part of the natives to come together and worship. Over 250 were at the main centre on Easter Sunday, and the whole weekend was inspirational and uplifting.

It is pleasing to know that when Bro. and

Sister Dudley return to Australia about the end of October Bro. and Sister Hammer will be there to hold the line until the return of Bro. and Sister Dudley.

Part of Mrs. Dudley's letter is herewith given:—

"Our lakes are well and happy, and we thank God for the sunshine they bring. My husband is better again. He has had quite a lot of low fever. We are feeling the strain of our third hot season and are looking forward to our furlough in the near future.

"School opened again early in February, when fifty scholars were enrolled. They are regular in attendance and industrious, so we feel pleased with the progress and are rewarded for the efforts which 'day school' demands. Several periods a week are given to Bible lessons which the children enjoy. Colored Biblical pictures or small picture cards for distribution are invaluable aids in these lessons. If you can assist us in this capacity we will be appreciative. As there are many men who cannot attend school, my husband is starting a special Bible class for them. The first meeting is being held this evening, and we are hoping for good times.

"We are glad that no hurricanes have come this hot season. We will never forget the havoc they wrought in 1937. Fortunately the usual epidemic is also missing, only a few cases of malaria being reported and no deaths, whilst there have been quite a number of births.

"The mission house has become our real home now, and I have been devoting a little more time to gardening since the fences are now secure. I'm afraid there's not much time for hobbies, but a few flowers do brighten up the grounds and rooms. I close in extending our Christian greetings to you all. Continue to pray for us and the native Christians, as we do for you."

DHOND.

SOME splendid pictures have just been received from Dr. Lindsay Michael which reveal the splendid growth of the church and Sunday school as well as the hospital work. Some of these pictures will be used in the F.M. Number of the "Christian"; others will be shown in various churches by means of the film-strip projector.

The presence of Dr. and Mrs. Oldfield in Australia has also stimulated the minds of many to think of our Indian work. Dr. Oldfield has expressed on more than one occasion his thanks to the Board for sending Dr. and Mrs.

Michael to India in time for them to have the needed rest in Australia. The Board are grateful in return to the many loyal ones in the brotherhood who made it possible for them to go. Our last mail gave the following news from Dr. Michael:—

"The work has been going on much as usual. Our Indian preacher, Mr. Waghmare, has been faithfully attending to his regular duties both with the church services and visiting the homes of the people in Dhond and in surrounding villages. Some of the men of the church have been very loyal in assisting him with special open-air services held on alternate Sunday and Wednesday evenings. Of a Sunday evening they are held between the main hospital compound either in Dhond or other neighboring villages. The men make good use of the magic lantern and Indian singing and music, and take turns at telling 'the good news' to the villagers who gather.

"The hospital work goes on much the same. We have not been very busy yet since Dr. Oldfield left.

"At present we are up at Mahabeshwar studying the language. We are hoping to get as much time as possible at it this year.

"We are all very happy to welcome Miss Wiltshire among us. She is also working at the language, and lives with us in the Cliff Bungalow. Dr. Kent, who was with us last year, is here again, and when the Bolduan family come up in a few weeks' time the party will be complete. The air here is delightful, and the hills present all manner of interesting features. We have a lovely view from our verandah. On rare days the sea, which is some 70 or 80 miles away I believe, can be discerned. We saw a mongoose right near the bungalow the other day. We have killed two small snakes since our arrival, so doubtless the mongoose finds some work to do.

"Robert Wiltshire is progressing well. He enjoys, perhaps more than she does at this stage, playing with his little friend Lois Jean Thomas.

"Since our last letter two of our aunts have been called home to be with their Lord. While we rejoice with these who have gone home, our sympathy has been with those most directly concerned, and our own hearts are learning to 'labor while it is yet day' for the Master.

"We thank you for your continued support financially, and above all in prayer, and trust that God will be able to use each one of you to tell to others the message which is so much more important than all others, that 'God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life.'"

"Jesus came to teach the world brotherhood. Christ does not belong to any one nation, but to all—and God is the Father of us all."

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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Our Book Table.

VENTURING.

"VENTURING" is the attractive and appropriate title for a little book issued by the A.S.C.M. It is intended for use as a study book for schools, and is prepared by Mr. W. N. Oats, M.A., ex-chairman, S.A. Boys' Schools Committee of A.S.C.M. There are twelve study outlines in the booklet, and these appear to us to be of an unusually interesting and arresting nature. Some of the chapters consist almost wholly of questions, probing and suggestive. Amongst the subjects are the following: What are We Here For? Keep Off the Grass! What is Worth While? A Venturing of Life; Venturing in Truth, Beauty, Love and Service; Use of Leisure; Friendship in International and Social Relationships. A helpful list of books for reference is appended to several chapters. Others than scholars attending schools would also be helped by the use of some of these outlined studies, the cost of which is ninepence. The last chapter on "Venturing—with Whom?" challenges the young to choose the service of God, and re-echoes the words of the Lord Jesus that "no man can serve two masters."

STUDIES FOR NEW CONVERTS.

OUR American brethren have used the study circle more than we in Australia, and many good books for use in such circles have been issued. Some of these have been effectively used in classes in Australia. The Standard Publishing Co., which has specialised in such literature, has just issued a little volume of "Studies for New Converts" from the pen of Mr. Price Roberts. We often say that it is necessary that new converts receive due care and proper instruction. It would be an excellent and most helpful thing if they all, under the guidance of efficient leaders, could be gathered into classes and make a study of this book. The treatment is suggestive, sufficient yet not exhaustive, simple and direct. The first chapter gives Bible Drill on the Books of the Bible. Other studies deal with How to Read the Bible, A New Life in Christ, Church Attendance, The Lord's Supper, The Indwelling Spirit, Your Prayer Life, Your Place in the Church, You and Your Money, Going on to Perfection, The Danger of Apostasy. One chapter gives a "brief, comprehensive history of the Restoration Movement," and another deals with the principles of the movement. The value of such studies must be apparent to all. The cost of the book is 1/9; posted 1/11.

THROUGH THE LAND OF BABYLONIA.

WE have been much interested by a little book of 72 pages written by Leonard T. Pearson, B.A., bearing the title "Through the Land of Babylonia" and describing a fascinating tour in Bible lands. The story of a trip by means of a gigantic motor conveyance through the land of Mesopotamia could not fail to be interesting. Such chapter headings as The Tower of Babel, Babylon, Ur of the Chaldees, Njavech, The Romance of Assyriology are alluring. The little volume contains the record of personal observations, some of the finds of archaeology confirming the scripture record, and a considerable amount of commentary giving the writer's views regarding a variety of subjects, the tower of Babel, Jonah, the day of our Lord's crucifixion, etc. We must mention the excellent series of photographs, which alone are worth more than the price of the volume, viz. 2/3; posted, 2/9. The publishers are Messrs. Marshall, Morgan and Scott, Ltd.

MARCHING MILLIONS.

SOME of our readers will be familiar with earlier writings of Mr. David Simpson, of Sydney, whose book entitled "Marching Mil-

lions" has recently been published by John Ritchie, Ltd., of Kilmarnock, Scotland. This volume of 100 pages contains "a brief sketch of Man's age-long warfare and God's final intervention." The author reviews in an interesting way many of the wars of the past—Israel's invasion of Canaan, the conflicts, victories and decline of the Medo-Persians, Greeks, Romans; the wars of the Mohammedans, the crusades, Hastings 1066, Spanish Armada, American Independence, Napoleonic wars, the Great War of 1914-1918. In this last, as in the former struggles, Mr. Simpson believes that God directly intervened. A chapter is devoted to biographical details of the four great modern dictators. The time determined and the signs of the approaching end are set forth, and a chapter relating to the final scenes deals with Armageddon, crash of nations, etc. Many will be interested in the author's treatment who will not be altogether convinced by it. Mr. Simpson believes that "the solution of the Jewish question is the solution of the question of the world's peace and prosperity," and that after the long period of Gentile supremacy is over the Jews will be restored to their homeland and beloved city, and under the rule of the Messiah, Jewry's true King, all nations will enter upon a time of real peace and prosperity. The author ventures upon an interpretation of the judgment scene of Matthew 25, the verdict of which is said to be that "those who have treated the Jews sympathetically during their time of persecution will find a place of peace and happiness in the Millennial Kingdom of Christ, while the others are passed on to everlasting punishment." It is cheering then to note that "Great Britain and her dominions with America stand out conspicuously in this connection." An addendum makes it clear that the author does not think that these nations are Christian ("there is no Christian nation"), or that other than true Christians who have accepted and follow the Saviour will be saved. The price of this interesting volume is 1/6; posted 1/8.

Any of the above volumes may be ordered through the Austral Publishing Co., who will fill orders as soon as copies can be obtained.

Queensland News-letter.

H. G. Payne.

New Things.

THE first Baptist Theological College building was opened in West End on April 29. The building was bought by Mr. and Mrs. E. R. Humphries, of Wynnum, and presented by them to the Baptist Union for the training of ministers. Since 1901 the Baptists have trained men under their Education Board, which in 1904 became an established college with no residential quarters, classes being held in rooms at the City Tabernacle. A majority of their ministers in the State have been trained in Queensland.

The Roman Catholic Church is about to build a seminary to accommodate 150 students for the priesthood, though that number is not expected at the beginning. It is hoped to lay the foundation stone in September and to open the seminary next year. Men will be taught in philosophy and the humanities at the seminary, and go south or to Europe for theological training, but it is intended eventually to have the complete training here.

The Temperance League is about to build a £50,000 hotel at Cairns, which will be similar in design to that at Toowoomba. There will then be three Camberras: Brisbane, Toowoomba and Cairns.

Church Assemblies.

The Baptist Union's Half-yearly Assembly was held at Ipswich. Grave concern was expressed regarding the poor state of finances. A suggestion for an Australian Baptist For-

ward Movement was accepted in a modified form. There are 4300 Baptists in Queensland.

The Presbyterian Assembly is in session, the Moderator-General of Australia, Dr. John MacKenzie, being present.

The conference of the Congregational Union of Australia and New Zealand has 125 delegates from other States and New Zealand. These include two lady ministers, Isabel E. Merry, of Victoria, and Winifred Kiek, of South Australia. The Congregational Union of England and Wales is represented by Mr. Wm. Blackshaw.

The synod of the United Evangelical Lutheran Church of Queensland has met. Following the reading of a treatise by the General President (Pastor J. J. Stolz, of Adelaide) the synod agreed to a motion to unite with the Evangelical Lutheran Church of Australia. A committee was appointed to further the union.

Sundry.

Representatives of the National Bible Society of Australia visited the club room of the newly-formed Brisbane City Newsboys' Society and made presentations of Bibles and other books to individual members and to the library.

Hotels are supposed to keep shut on Anzac Day, but in one there were 11 barmaids and 5 barmen serving as hard as they could go and the crowd seeking entrance was so great as to block the footpath and cause two passing constables to walk on the road. Another had 6 barmen and 5 barmaids at the bar and several men and boys serving in the lounge. These are two samples out of many. General indignation is working up in all classes of the community, the drink interests and drink addicts excepted, at this wanton disregard of law enforcement.

Bro. S. J. Southgate was farewelled at the Cafe Majestic on May 4, when he received a cheque. Expressions of appreciation of his work were read from the Governor and others. He leaves for England via Canada on June 8.

Queensland now has 1,044,150 inhabitants. Greater Brisbane has 325,890.

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MEMBERS OF THE EARLY CHURCH

BELIEVED that Christ had forbidden war, and in consequence of this belief many of them refused to engage in it. Early historians speak of Christians and soldiers as distinct characters, and in the second century one opponent of Christianity charged the Christians with refusing to bear arms "even in case of necessity."

—Inserted by a Group of Christian Peace-Lovers.

News of the Churches.

(Continued from page 329.)

as secretary, elder, S.S. superintendent, song-leader, teacher, preacher and deacon.

Nailworth.—S.S. anniversary services on May 7 and 14 were most successful, visiting speakers being Bro. Oram, Dr. Turner, Bro. Shipway. On afternoon of 14th a Mother's Day service was held, when Sister Mrs. Verec gave an inspiring address on "Mothers in Other Lands." A social and prize-giving night was held on May 17. On 13th a kitchen evening was tendered Sister Arlene Bristow on the eve of her marriage to Mr. D. Semmens, which was held in the chapel on May 20. Mr. and Mrs. Semmens' future home will be in Melbourne. On May 15 a lantern lecture was given by Bro. W. Saunders in aid of foreign mission work. Loyalty campaign began with a most inspiring meeting on May 21, the building being filled. Bro. Shipway's address, "Youth at the Cross Roads," was much appreciated. An after prayer service was held for international peace. The hall was again filled.

VICTORIA.

South Yarra.—On morning of May 21 Bro. Cunningham, of South Melbourne, delivered the address. At gospel service Bro. A. G. Searle delivered a very fine message on "Courage, or Safety First."

Balwyn.—On May 13 the choir and others visited Christian Guest Home to entertain the folk there. All enjoyed a happy evening. On May 14 a young man was baptised, and on 21st eight people were baptised.

Ringwood.—Services on May 21 were well attended; 60 broke bread. Gospel service held in town hall was inspiring. Bro. Brooke's addresses were helpful. Sister Brooke and family have returned from Mildura.

Gardenvale.—On May 15 the Y.P. club held a mystery hike. On 18th Bro. Lewis, Saunders and Rust conveyed a party of 19 to Y.P. rally at Carnegie. Bro. McCullough preached at both services on 21st.

Fitzroy (Gore-st.).—Bro. J. Shaw, from Thornbury church, gave a nice message on morning of May 21. Bro. W. Andrew, from Brighton, gave a forceful message at gospel service. Bro. Shephard rendered a solo.

Reservoir.—Bro. Watson, of West Preston, conducted gospel service on May 21. Both services were well attended; 50 present. An explorers' club for boys and a physical culture class for girls have been successfully launched during past weeks.

Dandenong.—Bro. Lewis gave two helpful addresses on May 21. Subjects, "The Ambition of the Disciples," and "Christ—His Message." On May 17 anniversary services were continued. Scholars again led in singing, some in special items, and prizes were distributed.

North Williamstown.—On May 21 Sister Legg, of Bendigo, and a brother from Surrey Hills were received into fellowship. At night Bro. Thomas gave an inspiring address to a very large congregation on "Why will Christ come Again?" A young lady decided for Christ, and five candidates were baptised.

Hampton.—Mr. Clark, of Prisoners' Aid Society, gave an address on May 16 to the young men's society. A combined prayer meeting for women was held in the chapel on May 23. In the absence of Bro. Stephenson on holidays, speakers on May 21 were Bro. Lang and P. T. Saunders.

Coburg.—For past two Sundays the Bible school has held anniversary services. On May 14, visiting speakers were Bro. W. Wigney and C. Watson, and on the 21st Bro. J. Turner. Splendid audiences rewarded the efforts of the scholars, who sang exceptionally well under leadership of Bro. A. E. Barber, assisted by an orchestra. At close of evening service on 21st, one of the senior girls of the school made the good confession.

Surrey Hills.—Wednesday night meetings are being taken by the C.E. members providing devotional talks. The officers announce the purchase of a 70 ft. lot, south-east corner Canterbury-rd. and the Avenue, for the new chapel, building of which it is hoped to start in 1940 (Jubilee year).

Northcote East.—On May 10, at annual business meeting, reports disclosed a healthy condition in all departments. There is no change in board of officers. Bro. W. McLaughlin was appointed honorary evangelist. Members generally are showing keen interest in the work. Meetings on May 14 and 21 were well attended.

Cobac.—Bro. E. Hering gave appreciated addresses on May 14; morning subject was "Mother" and evening one "Builders." There was a good attendance on evening of May 21. After Bro. Pittman's address on "Unity" two young men took their stand for Christ. A married couple was received into membership.

Araat.—On May 13 a cradle roll reception was held, in preparation for Mother's Day. This special observance was arranged by the C.E. society, which conducted gospel service on May 14. On May 15 the C.E. entertained mothers of church at a devotional and social gathering. A "wayside pulpit" is being installed in front of chapel.

Croydon.—On May 14 at gospel service a senior S.S. scholar was baptised. Speakers on May 21 were Bro. Bell in morning and Bro. Burns at night; topic "Christ, the Conqueror of Satan." Bro. Larkin (formerly of Dandenong and a constant member with us) was called home to higher service. Sympathy is extended to his loved ones.

Footscray.—At close of Bro. Wakefield's gospel address on May 21 a young woman confessed Christ. Five young people were immersed. Bro. Robt. Storey was a welcome visitor. On Tuesday afternoon the Paisley-st. Baptist women's missionary union conducted the meeting of mission band. At last meeting of Kappas there were six initiations.

Wedderburn.—Meetings have been very good for last month. Two members have been received by letter. The church is grateful to Bro. Jas. Treble for the gift of material for a new fence in front of building. Preparations are in hand for Midland District Conference which is to be held here on June 12. Sunday school attendance is very good; top attendance, 55.

Doncaster.—At both services on May 21 Bro. Connor spoke on the subject of the Ascension. Prayers were offered for national guidance and peace. A complimentary social was tendered to Sister Daisy Tully by church and young people's club prior to her marriage. Bro. Connor, on behalf of the church, made a presentation. Sister Mrs. Connor is staying with her daughter at Ballarat for a few days.

Yarrowonga.—On May 7 about 40 young people had fellowship at tea with representatives from different local churches. The Methodist minister gave a message. The well-attended service at night was inspiring. Bro. Chappell, Jackson and Curtis giving messages to youth. Young ladies entertained mothers at tea on May 14. There were 70 present at evening service. Y.P. club held meeting at home of Bro. Chappell on May 18.

St. Kilda.—Bro. C. P. Hughes has been giving a series of morning addresses on "The Names of God." Miss S. Dau, who recently confessed Christ, has been added to the church. Visits by C.E. society have been to home of Sister Mrs. Dall and to Christian Guest Home. On May 18 Sister Mrs. Oldfield was speaker at women's mission band. Bro. W. Andrew brought an appreciated message on morning of May 21. Visitors were welcomed. Bro. Hughes preached at night. There has been much sickness among members of the church and scholars of the Sunday school in recent weeks.

Mildura.—On May 14 ninety-eight broke bread; Bro. Waters exhorted. Mothers of J.C. Endeavorers were present at C.E. meeting, each Endeavorer taking part in Mother's Day service and special singing. Bro. Brown gave gospel address. Bro. Harrop spoke on "So," during Bro. Waters' absence at Coomealla on May 21. Visitors were welcomed. The chapel is looking fine since "working bee" last week.

South Richmond.—Bro. R. Fullarton, from M.B.L., has taken over the work part time. On April 29 the C.E. held anniversary. Mr. R. Burns, from Groydon church, gave an inspiring address. Endeavorers went to Burnley church on May 10 and took the meeting there. On May 14, church anniversary, both meetings were well attended. F. T. Saunders spoke in morning. Anniversary social, held on May 17, served also to welcome Mr. Fullarton into the church.

Prahran.—Sunday school anniversary services commenced on May 21. Bro. Gale in morning gave an interesting and helpful address. Singing of children at afternoon and evening services was much appreciated. Bro. Lang gave an interesting illustrated address in the afternoon and Bro. Webb was speaker at night. Prahran Christian Endeavorers visited Burwood Boys' Home on afternoon of May 20, and entertained the boys with games, tea and a concert.

Ballarat (York-st.).—Those who participated in services on May 21 included Bro. W. G. Combridge, A. Jones (S.A.), Coventry, W. Marshall and D. Ritchie, all of whom are or have been engaged in the ministry. At night Bro. W. Marshall preached whilst Bro. Ritchie helped at Victoria-st. Baptist church. Bro. F. Mayne, sen., leaves to seek employment in another centre. Door steward for many years, he will be greatly missed. Sister Mrs. Thompson is indisposed; influenza is prevalent.

Newmarket.—An enjoyable evening was spent on May 16, when Phi Beta Pi and men's club entertained mothers at a social. On May 21 Sunday school anniversary was celebrated. In the morning Bro. Leane, an old Sunday scholar, presided, and Bro. Payne gave the address. Bro. Earle, of North Richmond, spoke to the children on "Speaking Without Talking." At night Bro. K. Jones gave an interesting talk on "Crowns." Bro. Hall led the children in the singing. Both meetings were very well attended.

Carlton (Lygon-st.).—On May 20 the members of church cricket club were guests at a banquet given in honor of their winning premiership for second year in succession. Two ladies were received into membership on May 21. In morning Bro. R. K. Whately gave an address on "The Right Purpose in Life." 129 attended Bible class, when Bro. Baker gave a helpful address on "A Night Among the Lions." At night his address on "The Day in which He was Taken Up" was appropriate to Ascension Day. Many visitors were present at all services.

North Essendon.—All departments are doing good work. Attendance records have been made in both church and school. Payments on church organ have been completed. Kappas held a successful sixth birthday function. On Mother's Day, sisters conducted evening service, and Sister Mrs. Holmes addressed the meeting. On May 15, Footscray Bible school presented a cantata in aid of local Bible school funds. Bro. A. Jones (a former preacher, now of S.A.) attended several services with his wife and on May 18 addressed prayer meeting.

Gardiner.—One was received into membership, one confession and one baptism on May 14. Ninth annual men's banquet, sponsored by K.S.P. club, and catered for by women's mission band, on May 16, was a great success. Mr. J. E. Owen, local Presbyterian minister, gave an interesting address on his visit to Madras missionary conference, to an audience of 98 men present. Bro. K. A. Jones helpfully

exhorted on morning of May 21. Bro. Hagger's inspiring address on "When Jesus is Missed" was well received by a large congregation at night.

Stawell.—Y.P.S.C.E. held a Mother's Day meeting on May 7, with a good attendance of mothers and young people. L.A. society held annual business meeting and election of officers. Four girls were initiated into P.B.P. chapter on May 9. Sister A. Bullen was received into fellowship on morning of May 12. Bro. Thurrowgood delivered special addresses on Mother's Day. Bro. A. Arnel is at home for teachers' holiday and had fellowship with the church. Attendance was very fair on May 19. Sister Miss Tewkesbury, from Hornsby, N.S.W., rendered a solo at gospel service. Many church members have taken copies of "Daily Bible Readings and Studies," issued by the home missionary committee, for use in their homes.

Hamilton.—On May 14, Mother's Day, special addresses were given, at gospel service Bro. Garland speaking on "A Mother's Work"; good attendances. On May 16 mothers were entertained by C.E. society. A nice evening ended with supper. On May 17 mid-weekly meeting was followed by baptismal service, when three senior Sunday school boys were immersed. These were welcomed into the church on May 21. On Empire Sunday special prayers were offered at both services; Bro. Garland took for his gospel message "Christ and Empire." Bro. Thomas Penny, late of Brighton church, and of recent years residing in the district, passed away at Hamilton Hospital after a very brief illness. Sympathy goes out to Sister Penny in her great sorrow.

Parkdale.—Splendid services were held on May 14 for Sunday school anniversary. At worship and gospel services Bro. C. G. Taylor and in the afternoon Bro. A. E. White gave appropriate messages. Singing of scholars under leadership of Bro. A. W. Bradley afternoon and evening and again on evening of May 21 was very good. Messages of Bro. Taylor on May 21—church anniversary—were splendid. In addition to singing of school an anthem by choir and two solos by Sister Miss Scarce, of South Yarra, were rendered. A fitting conclusion to the special services were the confessions of Mr. J. Ireland and Miss Joan Hills. Attendance of some former members was appreciated. Sisters Miss Maisie Hogan, Miss I. Hollingworth, Mrs. R. Sandercock and Mrs. Gouldthorpe, sen., are laid aside with sickness.

Thornbury.—On May 7 (Youth Day) the young people formed a choir and sang several pieces under leadership of Bro. Hince. On May 14, 181 broke bread—best attendance for two years at Lord's table. One by faith and baptism and two by letter were received into fellowship. Bro. J. Searle gave an inspiring call to prayer, introducing a church prayer circle. About 50 have signed to "pray and work for the church each day and to endeavor to attend Wednesday evening meeting." At Mother's Day service in the evening there were nearly 200 present, when mothers formed the choir. May 21 was first day of Bible school anniversary. Bro. J. Searle spoke in morning, 148 breaking bread. Bro. Williams, of Ivanhoe, gave an appreciated talk on "Road Signs" to the children in the afternoon, and at night Bro. Brooker gave an illustrated address on "Slips." Singing of children was excellent under conductorship of Bro. J. Searle.

Druaxcondra.—On May 2 a party of young people, from Melbourne conducted a combined youth rally with Latrobe-ter. Messages on "Being at my Best for Christ" were enjoyed. On May 7 Bro. D. D. Stewart spoke to an interested congregation. Bro. C. Jackel, assisted by seven senior laity, conducted a youth service, when he spoke on "Run, Speak to this Young Man." On May 14, Bible school anniversary, Bro. T. Fitzgerald delivered three excellent addresses. There were some decisions for Christ. On May 21, anniversary services

were continued. Bro. B. Morris was visiting speaker. The messages on "Christian Stewardship," "Scraps from the Wheelwright's Shop" and "Influence" were much appreciated. There were splendid attendances at all services, and the children under leadership of Bro. B. R. Tippitt sang very well. The church has enjoyed fellowship with many visitors, and is preparing for a "Victorious Life Campaign" under leadership of Iren. W. E. Jackel and D. D. Stewart.

NEW SOUTH WALES.

Hornsby.—Encouraging attendances are reported for the month. Two more young people confessed Christ on May 7, and three were baptised on May 14. Bro. P. J. Pond, B.A., is on holidays. He will close a two-years' interim ministry on May 28.

Bankstown.—Mr. Amos, a student of the College of the Bible, spoke on morning of May 21, his message being much appreciated. Many members who have been sick were present. In the evening Mr. Thomas gave a Pentecostal address. All auxiliaries are doing good work.

Marrickville.—At mid-week meeting Bro. H. McCallum, of the College of the Bible, spoke on "Lessons from Stained Glass Cathedral Windows." On May 21 Bro. Anderson was the morning speaker; Bro. Scambler preached at night on "Life's Centres." These meetings were enjoyed by all.

Sydney (City Temple).—There were splendid gatherings on May 14. Bro. D. R. Hall addressed church, and Bro. A. C. MacLean spoke at night on "Motherhood." Special singing was a feature. Visitors included Bro. and Sister Wiltshire, Dr. Oldfield and Sister Clara Bagley, of Melbourne. Y.P.C.E. society is again functioning as a helpful adjunct.

Paddington.—There was a good attendance on morning of May 21. Bro. Stow, of Bexley North, spoke on Mark 10. At Bible school over 100 scholars were present. In the absence of Bro. Greenhalgh, who is conducting a fortnight's mission at Bexley North, Bro. J. Rosser preached in the evening, assisted by Bro. T. Newberry, who conducted song service and gave two fine solos.

Granville-Parramatta-Seven Hills Circuit.—At Granville Bible school public meeting and prize-giving there was a crowded house. Mother's Day services were largely attended. Y.P.E. society entertained a number of mothers on May 15. Seven Hills and Doonside combined C.E. meeting commenced with 28 members present. North Parramatta had a very good Mother's Day service. There were good meetings throughout the circuit on May 21.

Rockdale.—On May 14 Bro. J. Wright, home from Glen Iris on vacation, shyly exhorted, and in the afternoon Bro. D. Thomas, also of College of the Bible, gave an interesting talk to Bible school. J.C.E. society and kindergarten entertained the mothers at special Mother's Day services. Bro. Priestley gave a good message of night. On 21st Bro. Goode gave an appreciated address to the church, and at night Bro. Priestley again preached to a good congregation.

North Sydney.—The 34th anniversary of the church was happily celebrated on May 21, Bro. C. G. Flood giving a much appreciated morning address. Bro. Paternoster's gospel message was followed by an adult confession of faith. Miss Lambert, of Chatswood, and a male quartette assisted with splendid vocal items. Through the initiative of Dorcas sisters, new carpets were laid in the vestibule and aisles and with other gifts added much to the building's appearance. On May 16 the C.E. society gave an enjoyable social in honor of Mother's Day.

Kingsford.—Mrs. McWilliams was welcomed back from Melbourne. Mother's Day services, afternoon and evening, were most successful and well-attended. In the afternoon Mrs. Wylie and Mrs. McWilliams rendered solos.

Bro. E. Smith, who has been church secretary for 22 years, was presented by the school with a token of esteem in appreciation of his work as superintendent. Bro. E. Hart is now the school superintendent. At gospel meeting on May 21, Bro. A. Anderson was preacher. On May 15 Phi Beta Pi club held their annual mothers' night, a most enjoyable evening being spent.

Mosman.—G. E. Burns edified the church on May 14; subject, "The Homeliness of Christ." Bible school conducted Mother's Day service assisted by J.C.E.; at night G. E. Burns preached on "The Mothers of Salem," supported by his own solo. Principal T. H. Scambler, B.A., addressed mid-week meeting on 17th. On 21st the preacher spoke on Habakkuk's prayer. The men's brotherhood was addressed by R. Burns, B.A., LL.B., lately returned from abroad, on "Impressions of Germany." At night an interested audience heard G. E. Burns on "Russia's Future."

Broken Hill.—On May 7, young people's services were conducted in Railwaytown and Wolfram-st. churches respectively. Mr. Swan, general secretary of S.A. branch of B. and F. Bible Society, was morning speaker at Wolfram-st. and Mr. Arnold spoke at Railwaytown in morning and afternoon, and also in the city church at gospel service, when young worshippers' league assisted with ducts and a special message was given on "The Value of Christianity to Young People." At Railwaytown in the afternoon the Bible school department, under leadership of Mesdames Martin, Hanley, Forrest and R. Fishburn, contributed items. A pleasant afternoon was enjoyed by all.

BIRTH.

LEE.—On May 20, to Mr. and Mrs. F. N. Lee, Thornbury—a daughter.

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Obituary.

Paul C. B. Anders.

ON May 1 the church at Ann-st., Brisbane, was saddened when Mr. P. C. B. Anders, a brother greatly beloved, after a period in the Brisbane General Hospital, received the home-call at the age of 76 years. Many years ago Bro. Anders, with his wife, associated with the church at Toowoomba, but in recent years their fellowship has been enjoyed by the brethren in Brisbane. Although sometimes hindered from worship by a physical disability, he constantly maintained a cheery witness to vital Christianity. "He was a faithful man, and feared God above many." Services held in Ann-st. chapel and at Mt. Thompson Crematorium on May 2 were a tribute to his memory and a comfort to his sorrowing widow and loved ones, who are daily experiencing the Father's sustaining grace.—A.B.

William Stevens Holden.

ON May 2 Bro. William Holden, after an exceedingly painful illness, entered into rest. Born in Adelaide, S.A., in 1870, our brother was in his 69th year. Having strictly religious parents, he was in touch with spiritual influences from early childhood. From boyhood our brother had been associated with the work and worship of the church at Hindmarsh, but it was not until the Kellem-Richards mission in 1923 that he saw the need for obedience to Christ in Christian baptism, and was immersed at the Hindmarsh chapel by Bro. E. J. Paternoster. Bro. Holden linked up with that church, and has remained in membership ever since, although change of residence necessitated attendance first at Mile End and then, after a return to Robert-st., at Brooklyn Park for some years past. As a faithful and regular attendant for many years he set a splendid example. Indication of his excellent qualities is given in the fact that since leaving school and up to the illness that caused his death he had been in the employ of only one firm. Our late brother's mortal remains were interred at West Terrace Cemetery, Adelaide, on May 4, Bro. W. Beller, of Brooklyn Park, officiating, assisted by the writer. Mr. Holden leaves a wife and son to mourn his passing, and to these and all other relatives deepest sympathy is extended by the members of the three churches mentioned above.—W.W.S.

Mrs. J. A. Maloney.

THE church at Kalgoorlie, W.A., has suffered a great loss in the passing from this life on May 6 of Mrs. Grace M. Maloney at the age of 50 years. In her girlhood days, at 14 years of age, she accepted Christ as Saviour, was baptised by the late Bro. D. A. Ewers, and received into the fellowship of the church in April, 1902. Since her marriage 27 years ago to Bro. James A. Maloney she has been a valued worker of the church at Kalgoorlie. For some years she was president of the ladies' mission band, and ably carried out the duties of that office. Many who read this will recall the generous hospitality so graciously extended in the home, which was always open to receive brethren and sisters who visited Kalgoorlie. Our sympathy is extended to Bro. Maloney and the children, Barbara, Janet, Allen and William; to her father, Bro. D. M. Wilson; to her sisters, Mrs. A. Hutson and Miss Elsie Wilson, and to her brother, Dr. T. Wilson, of New York. She was loved by all who knew her, and leaves a large circle of those who mourn her loss, but yet look forward to that glorious re-union when we shall be for ever with the Lord.—S.E.H.

Mrs. Emma Pridaux.

IN her 90th year Mrs. Emma Pridaux passed into the presence of her Lord on April 27. In her decrease the church at Hindmarsh, S.A., suffered the loss of one who has been in membership

for 72 years. Born in Wales in 1850, our sister (then Miss Emma Goodrich) at six years of age came to South Australia. Almost immediately she became associated with the Sunday school at Hindmarsh, and in 1867 accepted Christ as her Saviour, and was buried with him in baptism by the late Dr. Thomas Porter. In 1872 our sister was married to Mr. Thomas H. S. Pridaux, by whom she is survived, their married life having extended thus over 67 years. For many years Mrs. Pridaux rendered service as a Sunday school teacher. In this sphere and in faithful and regular attendance at and participation in the services of the Lord's house she set a splendid example of loyal consecration. Many testify to the unobtrusive goodness, kindness and helpfulness of her life. In recent years bodily infirmity prevented attendance at the Lord's house, but our sister's love for and faith in her Saviour remained undimmed. Over the past year her health gradually failed, and during that period she was devotedly and untiringly attended by her daughter, Mrs. E. Freeman. On April 28 the mortal remains of our late sister were laid to rest in the Hindmarsh cemetery. To her husband, her daughter, and all other loved ones and relatives loving sympathy is extended.—W.W.S.

F. P. Shaw.

ON APRIL 10, at his home in Albert Park, Vic., Bro. F. Patterson Shaw passed to be with his Lord. He was a devoted member of Middle Park church for the past 35 years, and many preachers will remember him for his loving interest in their labors and for his faithful service. Bro. Shaw came from Norwood, S.A., where he first became acquainted with the Restoration Movement under the preaching of the late Bro. T. J. Gore. He was baptised at Prahran, but spent some time in the country before finally settling in Albert Park district. Bro. Shaw loved the church, and his simple faith will be remembered by all who knew him. His tired body was laid to rest in Melbourne General Cemetery on April 12. Loving sympathy is extended to his sorrowing sisters, Mrs. Woollams, of Sydney, and Mrs. Ellison, of South Yarra, Vic., and to his sister-in-law, Miss Chadwick, who has cared for him since the death of Mrs. Shaw in 1927.—C.J.H.

Western Australian News-letter.

Roy Raymond.

Conference President.

DR. C. J. GARLAND has the distinguished honor of being both Federal Conference president and W.A. State Conference president. The brotherhood will be glad to learn that he has quite recovered from his recent illness.

Our Half-Caste Problem.

In 1901 there were 951 half-castes in W.A.; in 1925 there were 4245, according to a little booklet published recently by the Native Welfare Council. In 1901 only one out of every 200 persons was a half-caste; to-day one out of every 100 is half-caste. It should be explained that the term half-caste has come to mean anyone with a strain of aboriginal blood, who does not pass in the community for a white person. Space will not permit to write of the deplorable conditions under which so many of these unfortunate people live. "They are without education or training, and in many cases under influences debasing their characters and making it impossible for them to be anything but pariahs." Thousands of them in the south are living in a poverty of body, mind and spirit that is a disgrace to the community that ignores it. In most cases their habitations are

worse than the poorer class of suburban fowl-house.

Attempting an Improvement.

Evidence is lacking of any serious attempt by the government to better the conditions of these people. Certainly rations have been provided, but these have had a bad influence. Our Bro. Albany Bell has manifested great interest in these people, and has helped in many ways. He has set apart a valuable property at Roelands to help the half-caste to help himself, and is showing practical interest in missionary work among the natives.

Federal Conference and Native Missions.

The last Federal Conference resolved that "This conference is of opinion that the time is opportune for the Churches of Christ definitely to engage in missionary work among the Australian aborigines, both civilised and uncivilised, and asks the incoming executive to give consideration to the matter with power to act." The Federal executive has taken the matter up, and a conference of our brethren interested in the matter will shortly be held in Perth. (The above comment is not intended to imply that anything will be commenced before next Federal Conference.)

Gambling and Drinking.

I made reference in a previous letter to the prevalence of starting-price betting shops. It may serve further to show what an awful thing this has become in our city when it is mentioned that this year's fines for offences in this connection total £7172. It promises to be a big sum by the end of the year.

The huge protected monopoly of the liquor traffic continues to thrive. Greatly to Western Australia's discredit its liquor bill topped by a long way that of other States, being £8/3/1 per head of the population per annum. Needless to say, this State is weaker than any other in anti-liquor organisation.

Going East.

Bro. Andrew Hutson will shortly leave W.A. to take up the work at Pt. Pirie, S.A. Bro. Hutson will be missed over here. He has served the brotherhood well as conference president, youth organiser and preacher.

Rain.

Bountiful rains have fallen where most needed throughout the State, and the season opens full of promise.

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Suzanna Wesley would have scoffed at the idea that she was a theologian, but in all the creeds in Christendom, no better definition of sin is to be found than hers. She knew little of philosophy but she knew much of life.—Earl L. Douglass, D.D.

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The C.F.A. is the benevolent arm of the church, extended by the church, within the church, for the church. Its motto, "Help us to Help Others," expresses its spirit. It makes social service a vital force. Your interest and co-operation are invited. Application forms sent on request.

Donations will be gratefully received.

Men's and boys' clothing and footwear urgently needed.

Parcels addressed Churches of Christ Mission, Flinders-st., Melbourne, carried free on rail.

Secretary, Will H. Clay, Bible House, 241 Flinders-lane., Melbourne, C.I. Tel. MX 3983.

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SISTERS' AUXILIARY, S.A.

MONTHLY meeting was held on May 4 at Grote-st. Mrs. McQueen presided over devotional meeting and gave a message on "Witnessing for God." 81 sisters were present, 47 being delegates. Collection amounted to £15/8/8. Mrs. Riches (president) extended a welcome to Mrs. Richards, of Owen.

Treasurer reported receipts for April: Home missions, £6/6/1; overseas missions, £5/11/-; general fund: donation to hospital committee, £2; balance in hand, £7/16/3. Catering fund: Donation to hospital committee, £1; balance in hand, £4/15/4.

Prayer committee held a cottage meeting with Miss Webb (Glenelg).

Home missions received for April, £6/6/1. Overseas committee received for April, £5/4/7. Meetings had been held at Prospect and Saint Morris.

Visits to Hindmarsh Seaman's Mission and Victor Harbor Dorcas were paid by Mrs. Burns, superintendent of Dorcas committee.

THOUGHT FOR THE WEEK.

ANY life that is worth living for must be a struggle, a swimming not with, but against the stream.

—A. P. Stanley.

Mrs. Stokes reported that £25/12/6 was realised at Church of Christ stall at the Morialta Children's Home fête (this not final).

Mrs. Downs, superintendent of overseas committee, will lead devotions at June meeting and the afternoon will be devoted to overseas work.

—Mrs. H. R. Charlick, assist. secretary.

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