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News*

The Misinterpreter.

A CORRESPONDENT who found a Seventh Day Adventist leaflet in his garden writes: "How is the enclosed tract for misrepresentation of our position? It is the daddy of all I have read." For some things we have a warm appreciation of Adventists, but we confess that certain of their characteristics, including methods of propaganda and their frequent inability to state fairly an opponent's position, are to us very obnoxious. The leaflet which ostensibly criticises the teaching of preachers of churches of Christ bears the heading "The Interpreter," and is "issued gratis by the home mission department of the Australian Union Conference of Seventh-day Adventists." We think that the title "The Misinterpreter" would have been a more accurately descriptive name for the issue before us.

The editorial writer, Mr. A. W. Anderson, puts the question, "What Bible Did the Apostles Use?" and in his first sentence has the perfectly correct (if superfluous, and weak) statement that "it is quite generally believed that the apostles used the Old Testament in their preaching." We should like Mr. Anderson, however, to give proof of his declaration in the next sentence that "it is now being asserted by certain theological teachers that the apostles did not use the Old Testament in their preaching." We wonder if he could give a single authentic quotation from one theological teacher to this effect.

Nearly the whole of Mr. Anderson's article is taken up by a reply to the alleged statement of a church of Christ preacher who in a recent debate is declared to have taken up the position that "all the Old Testament passed away at the cross." In disproof of this, the Adventist editor quotes our Lord's use of the Scriptures on the way to Emmaus; the statement of the Apostle Paul that "whatsoever things were written aforetime were written for our learning" (Rom. 15: 4), and that the experiences of the children of Israel were "written for our admonition" (1 Cor. 10:

11); the arguments of the Apostle Peter on Pentecost and Stephen before the Sanhedrin; and other New Testament passages which testify to the value of the Old Testament Scriptures.

We beg to assure our critical but erring friend that throughout an association of forty-five years with preachers of churches of Christ we have heard great numbers of sermons from them extolling the Scriptures of the Old Testament and making much use of their material. Not one in our hearing has belittled that divine library, and not one ventured on the ridiculous statement, which Mr. Anderson spends so much time in needlessly combating, that "the Old Testament was not used by the apostles in their preaching." It would appear that an Adventist Don Quixote has been tilting at windmills instead of fighting giants.

Surely we can quite consistently and truthfully believe that "whatsoever things were written aforetime were written for our learning," or that the experiences of God's ancient people "happened unto them

for ensamples, and they are written for our admonition," and yet decline to accept the view that we are under a requirement to keep the regulations of the Old Testament law. Neither Mr. Anderson nor one of his confederates either professes or attempts to keep what Adventists call "the ceremonial law." We are sure the Adventist division of the law into "ceremonial" and "moral" is unwarranted; but, whether that is so or not, Adventists do refuse to be bound by the "ceremonial law," and yet they do not think that that refusal would entitle any critic to charge them with belittling the Old Testament revelation or with holding the view that they do not use the Bible which the apostles used. Would Adventists think that an opponent could gain an easy victory over them, as they declare they are free from the "ceremonial law," by quoting the texts to which we have already referred or those numerous passages in which the apostles are revealed to have argued from the prophetic Scriptures? Well, if church of Christ preachers emphatically declare, as the divine word states, that we are not under law but under grace, that "the law was given by Moses, grace and truth by Jesus Christ," why should even an Adventist controversialist profess to believe that that position involves a belittling of the Old Testament, or can be answered by an argument which can easily be turned against himself?

Let Mr. Anderson be sure that if a church of Christ preacher said, as he reports, that "the Old Testament was done away at the cross," he referred to the old covenant and not to a collection of books given by inspiration of God. The books remain for our edification; but we obey the injunction of God's apostle and refuse to give up our liberty in Christ Jesus at the bidding of anyone who would attempt to bring us under the bondage of law.

No man ever was saved by law-keeping. But, thank God, what the law could not do has been done by our Lord Jesus Christ.

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God who spoke in times past to the fathers by the prophets hath in these last days spoken unto us in his Son. We know that the ministration of death written and engraven on stones came with glory, but the new covenant, the ministration of the spirit and of life, has greater glory, and God has "made us sufficient as ministers of a new covenant, not of the letter but of the spirit; for the letter killeth, but the spirit giveth life" (see 2 Cor. 3: 4-11). The apostle who wrote these words also tells us that God has "blotted out the bond written in ordinances that was against us, which was contrary to us; and he hath taken it out of the way, nailing it to the cross." (That, of course, is the thing to which church of Christ preachers often refer.) Because of this action of God, the apostle exhorts: "Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day." See Col. 2: 13-17. The Adventists' plea for the Old Testament and its authority—a desire to advance which leads them to misrepresent others—is all leading up to the enforcement of a sabbath law. With all due respect, we shall continue to give heed to the apostolic exhortation and let no man—not even a Seventh-day Adventist—judge us in respect of a sabbath day.

Prime Ministers Urge Prayer.

MR. MENZIES, our Prime Minister, made request that again on Sunday last prayers be offered in the churches for guidance of the Empire in times of perplexity and for peace. It is good that we should have this recognition of God in our national life. The British Prime Minister (Mr. Neville Chamberlain) has also been urging the importance of prayer. Addressing the General Assembly of the Church of Scotland at Edinburgh, he said, "Our troubles to-day cannot be cured by arms and armaments. We have to go deeper. . . . We have to pray. . . . Prayer may be the ultimate power which will eventually lead the nations to try to be good neighbors." It would be well if people everywhere were to follow the advice thus given to them by these two prime ministers. The fact that they give it so earnestly may arouse some careless people to the realisation of the great Source of help.

Prayer for Unity.

THE chairman of the Victorian Committee on Faith and Order (Dr. Head, Anglican archbishop) sent to 2000 ministers of the various churches throughout the State suggested prayers for use on

Sunday last (Pentecost Sunday), when the subject of Christian union was being widely considered. Amongst these were the following:

"O Lord Jesus Christ, who didst pray for thy disciples that they might be one, even as thou art one with the Father, draw us to thyself, that, in common love and obedience, we may be united to one another in the fellowship of the one Spirit, that the world may believe that thou art Lord, to the glory of God the Father. Amen."

"O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of peace, give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take

away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: that as there is but one body and one spirit, and one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify thee; through Jesus Christ our Lord. Amen."

These petitions are beautifully appropriate. They set forth a need, as well as a plea, purpose and plan familiar to all our readers. If only all who call Jesus Lord would give due regard to these, the world would be greatly blessed.

Can We Believe in the Providence of God?

W. S. Lowe.

THE bewildering changes of modern life, the economic and international uncertainties and the apparently senseless follies which men are not prevented from perpetrating have produced a latent, if unexpressed, disbelief in the providence of God. "How can we believe in a loving God of power when all these things surround us?" is a pertinent question.

Superstitions to be Refuted.

It may be that some of the views of God to which we have clung are not entirely Christian and require to be set aside. God is not to be conceived as an all-powerful Fate who pre-determines everything for us so that our own part in history is merely a passive one in which we accept what he does. It is equally false to think of God as ruled by the impulse of the moment, his universe an unplanned thing in which we cannot know anything for certain.

If the first of these views were correct God could not answer our prayers, but we know he does! If the second were true we might expect him to grant everything we ask, but we know he does not!

It is in fact quite inadequate to conceive our heavenly Father as primarily concerned with physical things at all. The supremely valuable products of God's creative work are the spiritual ones, and it is only when we see the implications of this that we glimpse his providential activity.

The Basis of His Providence.

The spiritual things did not emerge from God's creation without his will; they are the crown of his planning and the fulfilment of one of his great purposes—the creation of beings in his image. To this end the whole creation contributes except where it has rebelled against his will. Of the physical world he has said to men "Have dominion over it." The

world is to minister to man's development, and is created as the stage for the drama of human history.

To this same end, men in his image, all the plans of God, so far as they are known to us, move. His choice of Israel and patience with their frailties, the coming of his Son and the establishment of his church all look toward the day when all men shall reflect the divine image. The history of divine dealings with man reveals the working out of this purpose, and it is as we view the whole creation from this standpoint that we see the working of divine Providence. Equally this viewpoint is necessary to see the Providence at work for the individual.

Adjustment to His Purpose.

Paul wrote to the Romans: "All things work together for good to them that love God, to them who are called according to his purpose" (8: 28). The apostle had known much suffering and persecution, yet this is his faith, no mere outburst of the ecstatic novice, but a faith beaten out on the anvil of harsh experience. Because he was adjusted to God's purpose the world was unable to destroy him.

There is no special world for believers wherein they are insured against the evil to which all men are heir. Paul and our Lord are surely a warning against such a comfortable religion. However, the recognition of his high purpose and the adjustment of our lives to that purpose destroy the power of evil to harm us. Before approaching death Paul cries, "In all these things we are more than conquerors," and beneath the shadow of the cross Jesus offers his bequest to the disciples: "I have overcome the world . . . my peace I leave with you."

Here is sublime faith in God, born out of experience and operating to make even the apparent tragedies emerge as triumphs.

Part of the Christian message is this belief in God's providence, working eternally, sometimes rebuffed by human evil, but unutterably patient and persisting. Christians may not find the world easy,

but through its clouds they may perceive glimpses of God's eternal purpose working to his and their ultimate glory.

"God's in his heaven;
All's right with the world."

A Brook in the Way.

W. W. Saunders.

THE words of Psalm 110: 7 are doubtless the echo of some experience in the life of the warrior-king, David. He has gone forth to conquer a foe and for long, weary hours has followed the enemy. The pursuit has been hard and at last begins to tell upon him. His strength is spent, his whole being exhausted. He feels he must give up. But he comes to a running brook and stoops to drink. He feels the water wet his lips and reanimate his whole being. He dashes it on his burning brow, plunges his wrists in it and perhaps bathes his battle-stained and weary feet. And then he lifts up his head. New life has come to him. He is ready for the pursuit once more. After the enemy! the foes of Israel must be defeated! So he wrote in after years, "He shall drink of the brook in the way; therefore shall he lift up the head."

In our Christian experience we oftentimes thirst for a brook in the way whereto we may drink and be revived spiritually—a brook that will strengthen and sustain us in the pursuit of righteousness and holiness. A brook at which we may be spiritually refreshed and reanimated.

May we not regard Jesus our Lord as such a "Brook in the way"? "If any man thirst let him come unto me and drink," he says. Are there weary, heavy-laden souls? Are there broken hearts? Are there sin-defeated lives? Are there souls parched and shrunken in the seemingly vain pursuit of Christ-likeness? All these may know his presence. They may drink fully of his refreshing grace. And drinking, they shall find it true as he said, "My grace is sufficient for thee." Yes! that which he gives wherewith to assuage thirst is all-sufficient—completely satisfying. "Whosoever drinketh of the water that I shall give him shall never thirst."

How comes it, then, that we are so often cast down, disturbed, restless and unsatisfied? Surely it is because we have failed to drink deeply of Christ, our "Brook in the way." We have failed to let him enter our whole life and soul and mind as water enters the exhausted body, revitalising, reviving, quickening and reanimating every part. He is but a name to us—but a figure in history and not a "living, bright reality." Hence his transforming power is hindered; we do not receive the fulness

of his refreshing grace; our lives do not blossom as the rose.

It is recorded that two men were one day passing through the Snake River valley in Idaho. On either side were snow mountains. Between these the river meandered through thrifty farms with clustering herds of fat cattle and among cabins gay with flowers. "Why," said one, "this is a garden of the gods." "Yes," replied the other, "but ten years ago this country was a desert that could not raise even sage-brush." "What has made the difference?" asked the first speaker. "Just water," said the other; "they brought the water down out of the mountains to the thirsty fields." Thus because of the brook in the way, the desert was made to bring forth and blossom as the rose. Christ is our "Brook in the way." Let our prayer be, "Lord, evermore give us this water." Let us bring him into our whole lives and drink deeply of him. So shall our lives blossom as the rose in loving Christian service, and refreshed by his presence and grace, we shall go forward satisfied, transformed and victorious in the Christian conquest. "We shall drink of the brook in the way; therefore shall we lift up the head."

The Seed Man.

TO meet a perfectly happy man—or a man as near to it as human nature in this world can be—is not an experience to keep to oneself. According to Robert Louis Stevenson I am better off than if I had found a five-pound note. Yes! for the five-pound note would not be really mine. The happy man I met has been a nurseryman for half a century. He says it is a perfect occupation. Does perfection grow wearisome? He tells me that though in some seasons he can hardly get away from his work from dawn to dark, yet spiritually he never wearies of it, and he would gladly start life again and would take up the same occupation without anything missing from his first eagerness. Indeed, he is still in many senses a boy and a learner, and his happiness renews itself day by day.

He has an effect upon the plants, and the plants have had an effect upon him. He

is patient and gentle; he is clean of envy and greed. The plants in every stage of development—cradle roll, primary, junior, intermediate and sturdy senior—turn their faces to him and wait upon his care. I found him sorting out, one by one, plants laughably tiny, grown from seed like dust. Yet "he calleth them all by names." One could almost believe they know his step from others and feel his presence like the presence of a deity. He himself is very sure about the presence of Another. Scepticism, in his job, is impossible.

This, O ye merchants of death, is the portrait of a man who works with life and who knows how willing life is to work with him.

I think I ought to hang up another pleasant portrait to go with that one. This is the picture of an old couple who have been growing money. They have been long married and have never had any but a small wage. Yet from that seed they have grown a sum of £400 and have just given it to an Oxford hospital.

By the force of contrast it brings to my mind a picture which I dare not hang up except with its face to the wall. Some time ago a newspaper awarded first prize to a suggested budget for the handling of a family income of something running into hundreds of pounds a year—a large income. This winning budget set down a sum of sixpence a week for "religion and charities." Few things have made my heart stand still with such shame and dismay as that did! "What!" I thought. "Is this modern England?" Apparently neither the lady who won the prize nor even the judges could see anything wrong in this disgracefully small sum. It was supposed to be "all right." . . . No! that couldn't be England! I know a man very well who puts thirty shillings a week into his church, apart from hard service and the contributions of the rest of his family; and he is by no means a millionaire. When you come to think of it, all money is seed and all men are nurserymen, bad or good.

It recalls a poem by Miss Muriel Stuart called "The Seed Shop."

Here in a quiet and dusty room they lie,
Faded as crumbled stone or shifting sand,
Forlorn as ashes, shrivelled, scentless, dry—
Meadows and gardens running through my hand.

Dead that shall quicken at the call of Spring,
Sleepers to stir beneath June's magic kiss,
Though birds pass over, unremembering,
And no bee seek here roses that were his.

In this brown husk a dale of hawthorn dreams,
A cedar in this narrow cell is thrust
That will drink deeply of a century's streams;
These lilies shall make summer on my dust.

Here in their safe and simple house of death,
Sealed in their shells a million roses leap;
Here I can blow a garden with my breath
And in my hand a forest lies asleep.

—"Ludgate" in London "Christian World."

The Church's Message in the Present Crisis.

F. E. Alcorn.

THIS is a day of testing for us all, a day and an hour which call for the evidence and exercise of a strong confidence born of faith in and experience of an ever-living, loving Lord. "In quietness and confidence shall be your strength."

Many suggestions have been advanced for the present chaotic condition in national affairs and the failure of negotiations as a means of appeasement. These can be classified as territorial demands, greed, selfishness, covetousness, national prejudice, hatred and jealousy. The fact that national leaders and statesmen are unable successfully to solve the problem lends color to the suggestion that it is not so much one of national difference as it is a universal problem of the heart. "The heart of man," as it ever was, "is desperately wicked." Long ago the apostle of Christ asked the question, "From whence come wars and fightings among you?" His answer follows immediately, "Come they not from hence, even of your lusts which war in your members?" It therefore follows that the solution is not one for the politician, who deals with the external, the base material and the temporal side of life; but for the church of God, which deals with the internal, the spiritual and the eternal. The message then that I bring to you is pertinent.

Church Not a Failure.

I do not subscribe to the view that the church has failed or that the church is powerless in such a day and hour. Notwithstanding its many weaknesses and its failure to appropriate all the resources that are at its disposal and live up to its God-given privileges, it has done much to preserve peace, stem the tide of iniquity, break down social inequalities, raise the standard of living, minister to the poor and needy, and turn many from the power of sin and Satan, translating them into the kingdom of righteousness and peace. I shudder to think what would be the condition of the world if it had not been for the directing and correcting message of the church through the years. It is with confidence deep and abiding, with a passion unabated, that I urge my brethren to deeper consecration, nobler endeavor, more heroic sacrifice for the blessed Lord who said of his church, "The gates of hell shall not prevail against it."

A Message About God.

The message of the church in the present crisis is the message about God. The need for this message is self-evident. It arises out of the fact that the world, with all its advance in science, culture, art and literature, has lost its sense of God. "The world by wisdom knew not God." In the maze of living God has been lost; in the rush and bustle for material gain God has been pushed aside; in the debris of our national sins—such as gambling in all its forms, drinking with its attendant evils, Lord's day desecration, divorce, lustful desire and unholiness—God has been lost sight of. Each of these is an insidious attempt of the emissaries of Satan to annihilate God. With regard to these things the attitude of the church must be definite. There must be no weakening in its opposition, no tampering, no excusing, no compromise, but a clear and definite separateness.

I am confident that while the world has lost its God consciousness he has not lost sight of the world. He is still the sovereign Ruler of the destinies of all his creatures. He still

works for man's return to his fellowship. It is not his will that any should perish but that all should have life. May it not be true that in this present crisis he is working in the heart of the peoples of the world for their return to himself? I would that the church might hear the clear, clarion call of God to arise and put off the garments of lethargy, indifference and worldliness and be clothed in the robes of his righteousness, his holy indignation against sin and his passion for the lost.

What shall the church say to the world about God? Is there any new message, any up-to-date revelation of him about which we can speak to the world and claim its attention? I am reminded that he has said of himself, "I am the Lord, I change not." He is "the

A PRAYER FOR THIS HOUR.

▽

O THOU God of mercy and of might,
Of truth and justice and of right,
Take up thy Cause, lay bare thine arm,
Amid the nations' wild alarm!
Rule thou with an Almighty Hand
Upon the sea, in every land!
Cast out despoilers and throw down
All who would usurp thy crown,
Who make their brazen boast of power.
Raise up an advocate this hour,
With courage to stand forth, proclaim
The conquest in Messiah's name!

Grant to thy people of this day
The faith and fortitude to pray
"Thy Kingdom Come!" Thy power to stay
The evil hands of them who say
There is no God but greed and gold.
Inspire thy people's hearts, make bold
The heralds of the Truth once more
To labor and lead on before!
To make straight pathways for our feet,
Under the banner of the Cross to meet,
And conquer, not by might and power,
But by thy Spirit in this hour!

—Charles Blanchard in "World Call."

same yesterday, to-day, and forever." The passing of the centuries makes no change in him, for he is the Eternal. The God that the church has to present to the world is the God of creation, providence and redemption. As Dr. F. W. Boreham has recently said: "After all, the preaching of God is an integral, almost a primary, part of our commission. If I had my ministry over again I would talk about God. Not about his works or his ways, his power or his bounty. But about his very self—his omnipresence, his omniscience, his omnipotence, his unutterable goodness, his ineffable holiness, his splendour, his glory and his love. I am convinced if I could get men very sure of God, they would soon cry out for a Mediator who could reconcile them to him."

Let this message of God grip the church—fill the life of minister and people alike, and such a mighty impact will be made on the strongholds of sin that empires and dominions, principalities and powers will be shaken to their foundations; "for if a new sense of God—his goodness, his justice, his holiness—would

break upon the world, it will be eager to bring its life into harmony with his divine character, and as a result it would become good and just and holy too."

A Message About Christ.

In declaring to the people the truth about God, it will follow that we declare the truth about the God-man Christ Jesus. The world needs to know the truth about Jesus—his person, his character, his redeeming work, and not some speculative theory concerning him. The church needs to re-establish and then to reaffirm its faith in Jesus Christ as "the only begotten Son of God"—that he died to save, rose to justify, and ascended to intercede, and that he is coming again to receive his own blood-bought ones. I am not much interested, nor do I think the world is, in the many different views of the atonement, but I am vitally concerned with the great fact that "Christ died for our sins according to the scriptures," and that "his blood cleanseth from all sin."

What we and the world need is a ready acceptance of the principles and ideals of Jesus Christ. He is the perfect man, because he is the God-man. There are those who recognizing God, do not know the divine Son who alone can show us the way to the Father. Jesus is necessary to a perfect understanding of God. "God was in Christ reconciling the world unto himself." "Show us the Father" is the request of the disciples, and the reply comes, "He that hath seen me hath seen the Father." "Show us the way," again they ask, and again the reply comes, "I am the way." "Teach us the truth" is a further request, and again the reply is, "I am the truth." Paul's absorbing passion was to know Christ and to be found in him; for in knowing Christ he would better know and understand the Father.

Our Distinctive Message.

A return to Christ, the incarnate Word, and also to the authority of the written word; the restoration of the New Testament church in its faith, practice and unity, constitute the present need of Christendom. For the encouragement of my own brethren I want to say that I am more than ever convinced that in our unequivocal acceptance of the person and work of Jesus Christ, our faith in the simplicities of the gospel, our recognition of the supremacy of the scriptures as the only and all-sufficient guide in matters of faith and practice, our plea for the restoration of the New Testament church, we have the message for this day and this hour. The message for Christian unity is still needed, and will be needed as long as the church is "by schisms rent asunder." It is only a united church that will meet the spiritual need of a divided, disordered and warring world.

In conclusion I urge that we believe our message. "Let us hold fast the profession of our faith without wavering." Let us "contend earnestly for the faith once for all delivered to the saints." To do this we must strengthen the cords and extend the bounds of our occupation. We must pursue with unabated zeal, with deeper conviction, with Christlike consecration and heroic sacrifice, the task that has been ours for the past century and a quarter, until the blood-stained banner of the cross flies triumphantly over a united church, and then on and ever on until the kingdoms of this world become the kingdoms of our God and his Christ and he shall reign whose right it is.

Our Ministry.

E. Lyall Williams, M.A.

IF the Christian ministry is to be understood by both those who minister and those who are ministered to, it is necessary that the nature of minister's function should be clearly analysed. Of what are we ministers?

1. We are Ministers of the Gospel of Christ.

But what is the gospel of Christ? Surely it is the meaning of the incarnation, the crucifixion and the resurrection.

The incarnation is more than the picture of a perfect man. It represents the clothing of the eternal in the temporal, of divinity in humanity. It is fraught with the hope of power and victorious life for man. If the eternal Spirit could be clothed in Jesus Christ, he may in like manner—not the same manner—clothe himself in us. In the light of the incarnation the gospel is the good news of power. It is the power of God to make us new men.

If Jesus was the incarnation of God, then he was related to God in a sense beyond full human comprehension. He explained that relationship in terms of unique sonship. Man could not have understood any other language. Thus the crucifixion was more than the fate of a martyr, more than the unjust death of a perfect man. The death of a martyr may reveal the love of man to God, but the death of Christ reveals the love of God to man. The unique relationship of Christ to God and his revelation of God's love stand or fall together. Because of this unique relationship, without committing ourselves to any of the limits of a legal theory, we can say that God was in Christ reconciling the world unto himself. The meaning of the crucifixion provided the second element of the gospel—the good news of pardon.

The resurrection is a concrete demonstration of God's power to recreate life even as he created it in the beginning. But it is more than that. God could have demonstrated his power by raising anyone from the dead. The resurrection of Christ involves the acceptance of Christ according to his claims and promises to men. Man having accepted Christ on the grounds of his life, is confirmed in his acceptance by God's acceptance of him in raising him from the dead. The resurrection has a specific sign value. It is at once the demonstration of God's power and the assurance of God's willingness to raise us from the dead. This meaning provides the third element of the gospel—the good news of hope. In Jesus Christ God is revealed as holy love. The gospel is an expression of his essential nature. God subjected himself to the ethic of his own character, to the principle of holy love. The gospel is a revelation of this ethic. Furthermore Jesus Christ revealed that God demands that men shall accept his character of holy love as their standard. The ethic expressed in the gospel must be man's ethic. The gospel is not merely a gift; it carries an implication. The love which it obeys and expresses is the beginning and end of virtue. Virtue is love. The whole truth about goodness is wrapped up in love. The gospel then is a revelation of truth, goodness, love. As ministers of such

2. We are Ministers of the Kingdom of Truth, Goodness and Love.

As such our ministry is of a prophetic nature.

1. We are Preachers of Righteousness.

It is ours to fulfil what we believe to have been the major function of the prophets, namely, to fortify righteousness. To present the inspiration of the Christian ethic and demand its application to individual, social, economic, political and international life is our noble and gigantic task. It is not our particular responsibility to outline the technique of every reform, but to supply the principles upon which the technique must be built, to provoke the conscience and provide the dynamic.

It is necessary to distinguish between the true prophet and the apocalyptic as such. The prophet is primarily concerned with the present; the working out of God in history according to normal and known moral principles; whereas the apocalyptic is primarily concerned with the future, the "supra" and the cataclysmic superintention of God according to unknown and unprecedented principles. The apocalyptic attitude is open to the twin danger of "escapism" and "defeatism." Man prays for and predicts the near advent of the rapture and in a fatalistic attitude leaves the cleansing of the temple to God. The prophet sees the value of the apocalyptic emphasis upon the culmination and ultimate triumph of the kingdom and in its rebuke of humanism through an emphasis upon the insufficiency of man, but he keeps his feet more firmly on the earth and sees God as saving the situation with and not apart from man. The situation demands God, and in the situation God demands man. The prophet demands the immediate application of the Christian ethic.

Accepting Christ as Lord we cannot go back to an imperfect, interim ethic such as we find in the Old Testament. With the revelation of the perfect there is no room for a "different age" or "dispensational" ethic.

Further, God does not save the situation apart from divinely established principles. Christ has completely and finally revealed holy love as the divinely established principle. It will not, for it cannot be superseded by a new or higher principle, for logically we cannot have a "more perfect." The kingdom of truth, goodness and love will be established in that ethic or not at all. It is vain to wait for the kingdom to come in before we begin to apply the ethic, we must bring it in by applying the ethic.

In their predictive function the prophets were encouragers. Following them

2. We are Messengers of Encouragement.

They spoke of a better day, a redemption and a Redeemer. We believe that their general predictions were born of insight rather than foresight. Grippled by a sense of the reality of God they believed that this is God's world and that the universe is moral. Thus they could say: "If this, then that: if sin, then disaster, if righteousness then blessing." Possessed by this conviction and aided by a keen insight into history they were sure of this: "Except the Lord build the house, they labor in vain that build it." They believed in the law of the survival of the fittest. But they had their own criterion of fitness. The writer of Ecclesiastes expressed their conviction: "The race is not to the swift nor the battle to the strong." "To them the fit were not the mighty but the holy; not the violent but the just; not those who had large armies but those who had truth." History proved them right. The ancient powers so much re-

flected in sacred literature have ceased to be. Ancient tyrannies perished in the blood which they had spilt. No nation will ever tread the ancient path without incurring the ancient doom.

We have the major premise of the prophets. It is an essential part of our belief in God. If the universe is not ultimately moral then there is no God or no satisfactory God. But Jesus has assured us of a satisfactory God. Added to the prophets' premise we have the cross and resurrection of Christ and additional history.

With profound wisdom and prophetic insight Gamaliel said: "If this counsel or this work be of men, it will come to nought; but if it be of God ye cannot overthrow it." Christ crucified and raised and subsequent history has confirmed the truth enunciated by him. The world tried to destroy Christ by crucifying him, but only established him. The resurrection is the prophecy and proof of the constant and ultimate triumph of the kingdom of truth, goodness and love. The kingdom is eternal and indestructible. Corruption within and forces without have threatened to destroy it, but it has always survived and conquered. We need only look over the past to be assured for the future.

As ministers of the kingdom of truth, goodness and love we are messengers of faith, light and hope in days of fear, darkness and despair.

In the proper fulfilment of our function

3. We are Idealists and Realists.

The prophetic minister is an idealist in that he advocates an ideal way of dealing with unideal situations, believes in great possibilities and points to a better day.

He is a realist in that he sees dangers, difficulties, suffering and possible crucifixion; but as a realist his mission is long and deep so that he sees that only truth, goodness and love are indestructible and alone can triumph. To select one field for illustration it is surely realism to see that war is organised, massed murder; that it really defends and preserves nothing that it pretends to; that it is the result of worldly injustice and will result in more injustice and another war after an appropriate period. It is surely so realistic as to be axiomatic that we cannot preserve values by sacrificing them; that we cannot save Christianity by sacrificing it and in endeavoring to do so we simply have no witness. If there is no attempt to turn our idealism into realism we are neither truly idealists nor realists.

As idealists and realists

4. We are Pioneers.

If we are to lead the church in fulfilling its mission we must be far ahead of the thought and practice of our own time. We must climb to the apex to see clearly and afar, break with the accepted habits and way of the multitude at the base and call them to climb the steep ascent to the heights. The moral ascent of man never proceeds through the widespread multitudes, but always through a narrow group of pioneers whose antagonism and isolation are inevitable. This is how all prophets have risen to isolation. Christ was the Prince of them all. We do well to remember his words: "The servant is not greater than his lord. If they have persecuted me, they will also persecute you."

THERE is no sort of wrong deed of which a man can bear the punishment alone; you can't isolate yourself and say that the evil that is in you shall not spread. Men's lives are as thoroughly blended with each other as the air they breathe: evil spreads as necessarily as disease.—George Elliot.

The Home Circle.

Conducted by J. C. F. Pittman.

THE BEST.

"CHRIST wants the best. He in the far-off ages
Once claimed the firstling of the flock, the finest of the wheat.
And still he asks his own with gentlest pleading
To lay their highest hopes and brightest talents at his feet.
He'll not forget the feeblest service, humblest love,
He only asks that of our store we give to him
The best we have.
"Christ gives the best. He takes the hearts we offer
And fills them with his glorious beauty, joy and peace.
And in his service, as we're growing stronger
The calls to grand achievements still increase.
The richest gifts for us on earth, or in the heaven above,
Are hid in Christ. In Jesus we receive
The best we have.
"And is our best too much? Oh, friends, let us remember,
How once our Lord poured out his soul for us,
And in the prime of his mysterious manhood
Gave up his precious life upon the cross,
The Lord of lords by whom the worlds were made,
Through bitter grief and tears gave us
The best he had."

LET GOD CONTROL.

I NEED oil, said an ancient monk. So he planted him an olive sapling.
"Lord," he prayed, "it needs rain that its tender roots may drink and swell. Send gentle showers." And the Lord sent a gentle shower.
"Lord," prayed the monk, "my tree needs sun. Send sun, I pray thee." And the sun shone, gilding the dripping clouds.
"Now frost, my Lord, to brace its tissues," cried the monk. And behold, the little tree stood sparkling with frost. But at evensong it died. Then the monk sought the cell of a brother monk and told his strange experience.
"I, too, have planted a little tree," he said, "and see; it thrives well. But I entrusted my little tree to its God. He who made it knows better what it needs than a man like me. I laid no condition; I fixed no ways or means. 'Lord, send it what it needs,' I prayed—'storm or sunshine, wind, rain, or frost. Thou hast made it and thou dost know.'"

THE CHRISTIAN'S PROFESSION.

DR. HEPWORTH says he was long puzzled by what Paul meant by the phrase "All things are yours," until one summer evening, sitting under a tree by a country roadside, a Christian working man solved it for him. This man said in substance, "I am one of the richest men in the world; my wealth is so abundant that I cannot possibly make full use of it. Look at that broad landscape stretching for many a mile to the horizon; there are those who think the land belongs to them because they have deeds in the registrar's office, but they are mistaken, for it is mine as well as theirs. And see the stars coming out in their rich splendor one by one as the daylight fades. They also are mine; they shine on me and for me. Look at my wife and children; he has given them to me that I may have a home on earth which will tell me something about the home above. Christ is mine, and his religion is mine. The New Testament was written for me, and it is a possession of which no man

can rob me. Yes, and best of all, heaven is mine when life has no more for me to do." The best part of it all is that these glorious riches are within the reach of every man and woman in the world.

THE PRAYING PARTNERSHIP.

TWO friends offered and were accepted for missionary service at the same time and for the same place. It turned out, however, that only one of the two was able to proceed to the mission station. The other was stricken with ill-health.

When the farewells were made the sick friend grasped the hand of the other and said, "Though I cannot be your working partner I will be your praying partner." And the story goes on to say that great and abiding blessing followed the steps of the missionary who was supported by such a partner.

How many of us will join our brothers in a praying partnership?

THE IRON EGG.

IT is said that a prince once sent his affianced a box. When she opened it, she saw only a black, rough iron egg, and she was disappointed and grieved. Her first impulse was to throw it away, but for the sake of her lover she held it in her hand and examined it more closely. She discovered a spring, and touched it with her finger, the iron egg opened and displayed an egg of brass. This also had a spring, and she touched it, and there was an egg of silver. Touching the spring on this one, she found an egg of gold. And pressing the spring on the golden egg, she discovered a cluster of diamonds. And so the Lord comes to us demanding repentance, and there is nothing in him to be desired, and the impulse of the sinful heart is to reject him and cast him from us. Heaven help us never to do this, but to receive him, and live by him and for him, so that our experience in him may grow richer and brighter and better until we shall see him and know him as he is in the home he is preparing for us on the other side.

"IN Scotland Again," by H. V. Morton, contains the following:—

My favorite legend is the grimly amusing story of the founder of St. Oran's chapel, Columba. It is said, received a heavenly message that a human victim must be buried alive in the foundations. As soon as this was known a saintly monk, Oran, offered himself, or as other versions of the story have it, was chosen by lot. He was buried alive.

Three days afterwards Columba, who was deeply attached to Oran, dug open his grave in order to take a last look at his friend. He found Oran quite fit and well. Oran said: "There is no wonder in death, and hell is not as it is reported."

This unorthodoxy so horrified Columba that he hastily took a spade and reburied his friend with the words:

"Earth, earth, fill the mouth of Oran that he may gossip no more!"

The following interesting story is also found in Mr. Morton's book, "In Scotland Again." "A certain Highland woman was asked how many husbands she had had. She replied three. On being further questioned if they had been good to her, she said the first two were honest men and were very careful of their family, for they both died for the law, i.e., were hanged for theft. 'But what of the last?' 'Oh, he was a filthy peasant; he died at home like an old dog on a pickle o' strae.'"

The Family Altar.

J.C.F.F.

TOPIC.—CHRIST, THE STONE.
Monday, June 5.

I LAY in Zion . . . a tried stone.—Isa. 28: 16.

The prophet sees the great deliverer approaching, whom he likens to a stone, adequately tested and proved to be a secure foundation upon which men may build, whilst we are reminded that he who is tried by others will also subject them to a severe test, failure on their part resulting in the sweeping away of their refuge of lies.

Reading—Isaiah 28: 1-15.

Tuesday, June 6.

Upon this rock will I build my church.—Matt. 16: 18.

This statement, if interpreted in the light of other scriptures, becomes perfectly clear, showing that, whilst the church "rests organically and constitutionally upon a foundation of apostolic authority, they being mouthpieces of the Holy Spirit," they were, after all, simply stones in the great edifice of which Christ is the one foundation.

Reading—Matthew 16: 13-20.

Wednesday, June 7.

The stone which was set at nought of you the builders, which was made the head of the corner.—Acts 4: 11.

This is probably the most remarkable instance in all history proving that God will ultimately accomplish his own purposes, even though it involves the complete overthrow of men's devices and schemes. Men cast Jesus away as a worthless stone; God lifted him up and placed him at the very foundation of his church; "the head of the corner."

Reading—Acts 4: 5-12.

Thursday, June 8.

Other foundation can no man lay than that which is laid, which is Jesus Christ.—1 Cor. 3: 11.

No true church can be reared which has not Jesus Christ as its foundation. Yet there are edifices which have as their foundation simply the doctrines of men; such organizations are consequently doomed to ultimate failure.

Reading—1 Corinthians 3: 1-15.

Friday, June 9.

Behold, I lay in Zion a chief corner stone, elect, precious.—1 Pet. 12: 6.

"For you therefore which believe," says the apostle, "is the preciousness, but for such as disbelieve . . . a stone of stumbling, and a rock of offence." So that the final issue depends upon human acceptance or rejection of the Christ. If we believe on him we shall find him precious indeed; if we stumble at the word and are disobedient, he is "a stone of stumbling, and a rock of offence."

Reading—1 Peter 1: 1-10.

Saturday, June 10.

He that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust.—Matt. 21: 44.

"The stone, of course, represents Jesus, and the two fallings set forth his passive and active state. In the day when he passively submitted to be judged, those who condemned him were broken; but in the great day when he himself becomes the acting party and calls his enemies to judgment, they shall prefer, and pray, that a mountain shall fall upon them."

Reading—Matthew 21: 33-46.

Sunday, June 11.

The stone which the builders rejected, the same is become the head of the corner.—Mark 12: 10.

The Pharisees were "in their treatment of Jesus, like unskilled builders who reject the very corner-stone of the building which they seek to erect."

Readings—Psalm 98; Mark 12: 1-17.

"The Marks of the Lord Jesus."

Galatians 6: 16-18.

Prayer Meeting Topic for June 7.

H. J. Patterson, M.A.

WE ought to thank God for the continual manifestation of his manifold grace. We are hedged about and kept in the love of God. And what does it matter if men are not pleased with us, provided that God's peace and mercy are ours? We must do his will. Paul had a great fight for the truth and freedom of the gospel and he won.

Tired of Strife.

"From henceforth let no man trouble me." What Paul had endured at the hands of the Judaizers and persecutors of Christians we can only imagine. Sometimes preachers of the word become very tired of the incessant strife that hinders their work in a particular place. Little and big points of difference arise, and men will not be Christian. The preacher has a great objective in view, and would press on to the realisation of it, but he is thwarted and his work spoiled by personal opposition and general apathy, and which is worse, God knows. Paul had a tremendously stiff battle to fight against the Judaizers—those who stood for legalism and law. Besides this there were foes without the church and among the Jews who always were upon his heart as a great burden. Added to this there was the "care of all the churches." He is tired of strife and wishes to be quiet. In the words he uses there is an undertone of entreaty.

Marks of the Lord Jesus.

What are these marks Paul says are branded in his body? The word used really means marks or brands pricked or burnt in upon the body. Thus slaves were branded by their masters to prevent escape. For some it was the expression of devotion to a god. Sacred brands or marks were impressed on the body of the devotee. Some have supposed that they were some visible manifestation like those accredited to St. Francis of Assisi. It is recorded that through long and deep meditation on the sufferings of Christ there appeared in the hands of St. Francis marks like to those of the imprint of the nails in Christ's own hands. It is more likely that these are the weals and scars he had received in the course of his many sufferings under persecution. He had been stoned and left for dead; three times he had been beaten with rods; on five different occasions he had been whipped by the Jews and on each whipping received thirty-nine strokes; he had endured all kinds of privation, and it is surely safe to conjecture that he did not escape without permanent injury.

What of Us?

Is there any evidence that we have been in the service of Christ? Paul was the slave of Christ. There may be no evidence in our bodies of injury inflicted, but there ought to be evidence in our character and life that we belong to Christ—that we are slaves of his. A brand not only implies ownership, but sometimes denotes in whose employ we are. Railway employees and tram-men will have something by which they may be easily identified. Is there anything distinctive about you? Speech and action will help. Some folk try to cover up the evidences and usually succeed. Not so Paul, and it is never true of the genuine Christian. Our very attitude should be the hallmark of our allegiance to Christ. We are his. The scars of Paul shame us, and sometimes I think we must be ashamed of ourselves. May the marks of Jesus be seen in us.

TOPIC FOR JUNE 14.—PAUL'S LETTER TO EPHESIANS.—Ephesians 1: 1, 2.

Our Young People.

Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

State Jubilee Convention,

Western Australia.

"MORE than conquerors" was the theme of the convention held in Perth from Friday, April 28, to Monday, May 1, to celebrate the birth of the Christian Endeavor movement in this State. Mr. L. J. Gomm, Baptist minister of Newcastle, N.S.W., who is the national Y.P. superintendent, was the special visiting speaker. His messages were full of inspiration to Endeavorers here, among whom he is well known and loved, having served for some years in the State.

Most of the meetings were held in Wesley Church, the two exceptions being the Junior rally which was held in the Salvation Army fortress, and the intermediate rally, held in St. Andrew's Presbyterian Church. The attendances were large at all meetings, and the singing of a special convention choir was a feature much enjoyed by all.

Churches of Christ Endeavorers were much encouraged by the fact that the Victoria Park Junior society was successful in winning the shield awarded for general efficiency. The Bunbury intermediate society also was equal with the Forest Park Methodist society for the intermediate shield and so holds the trophy for six months.

The world president's suggestion that Endeavorers aim at a 10 per cent. general increase was discussed and adopted with enthusiasm. Group conferences on Monday were of a particularly helpful nature. Mr. Percy Clark, a Western Australian Endeavorer, who is now a missionary on furlough from New Guinea, thrilled those who attended the missionary rally with his stories of triumphant faith. The crowning meeting on Monday evening was crowded. At the close, in response to an earnest appeal, a good number signified their decision to accept Christ, while many others sought to make definite consecration to him.

Mr. Stewart Davies, who has been secretary of the West Australian union for the past eleven years, has laid down that office to become vice-president. In appreciation of his services, and much to his surprise, a presentation was made to him at the final meeting. His energy and enthusiasm have done much to bring C.E. to the high state of efficiency which is evident in the work in this State at the present time. Mr. R. A. Haley, of the Maylands Baptist Church, is the new president, and his genial and consecrated personality will be a great help to the work. Mr. R. Cleaver, of the Forest Park Methodist society, is the new State secretary. Bro. James Gordon, of North Perth Church of Christ, is also a vice-president.

We thank God for the time of inspiration, and look forward to greater activity in the new year of service for Christ and the church.—A. E. Hurven.

"Just a Bit of Good News."

THAT is what the world president (Dr. Daniel Poling) calls the following paragraph which he wrote in the "Christian Endeavor World":—"The Methodist Episcopal Church of India, Burma and Ceylon, with nearly 500,000 members in India, with 60,000 young people in their schools and colleges, as an earnest of the inheritance of organic church union and a desire to strengthen the work among youth in the

churches of India, voted to discontinue the Epworth League and unite in the Christian Endeavor movement. This was completed by the executive board of the central conference of the Methodist Episcopal church for Southern Asia on December 31, 1938. We rejoice in this growing desire on the part of the church leaders in India that 'we all may be one.'

"Coming at the heart of the Madras Missionary Conference, this action is prophetic of the spirit of unity that is revitalising the message of the Protestant church throughout the earth. For more than half a century Christian Endeavor has been a demonstration of Christian unity in the life and activity of Christian youth. The rise of denominational organisations and programmes for a time threatened the genius and very life of the plan. Francis E. Clark released to the Christian church. But steadily all the groups have been uniting in common tasks, and more and more their activities have been directed through channels of common endeavor."

Mr. Vere Abbey, a Christian minister and secretary of the Indian C.E. Union, has had much to do with bringing about this splendid achievement in union. He represented Dr. Poling at the Madras missionary conference, the world president being unable to attend.

The Ideal Prayer Meeting in C.E.

THE ideal prayer meeting is one in which I all take part. If anyone is silent some message may be lost that God has entrusted to that soul for delivery, and it is not for the messenger to say that his Master's message is unimportant. There are some things that lie within the reach of all. You can fill up the front seats and thus support the leader. You can speak early in the meeting, and one sentence then is worth a dozen later on. If you have a testimony to give you can rise when you speak and thus give to your words the added weight and dignity of your presence.

These are little things, it is true; but they represent sacrifice and sacrifice is what pleases God and brings down the blessing. Indeed, the spiritual power of any meeting is measured by the amount of sacrifice in it. Anyone can repeat a verse of scripture, and if it is selected with prayer and care, as David chose his five smooth stones from the brook, God will use it to strengthen the host of Israel and to carry conviction to sinners. The word of God is the sword of the Spirit. Use it for a purpose and expect results.

But no believer should be satisfied until he is able to express the feelings that the Spirit awakens in his heart. Expression is the law of spiritual growth. The Dead Sea is dead because it has no outlet, and even the water of life will grow stagnant unless it is shared with other hearts. Therefore "let the redeemed of the Lord say so."

Jesus Christ is on trial before the world, and we are his witnesses. If we know anything in his favor let us speak it out, remembering that one word of testimony is worth an hour of talk. Paul's affirmatives are sublimely eloquent: "I know that in me dwelleth no good thing"; "I know whom I have believed"; "I know that all things work together for good to them that love God"; and "I know that I have a building of God, a house not made with hands." If we know these four things our testimony is too valuable to be suppressed.—Dr. Clark.

News of the Churches.

TASMANIA.

Devonport.—On May 7 Bro. T. Orr, from Sandhill, gave thoughtful messages morning and evening. On May 14 Bro. Eric Byard (Caveside) exhorted the church and Bro. Jabez Byard (Mole Creek) gave a gospel message on "Behold, I stand at the door and knock." Sister Nothrop sang a solo. Services on May 21 were conducted by Bro. Hodgson, of Invermay. Bro. and Sister Neil Cheal were received into fellowship, being transferred from Essendon. Bro. Leo Steevens rendered a solo. The church greatly appreciates the gift of a Bible from Bro. Rowe, of Essendon (Vic.). Sister Anne Nothrop (secretary) is on a visit to Queensland.

WESTERN AUSTRALIA.

Kalgoorlie.—On May 21 Bro. Harry Farmer addressed church. In the evening an in memoriam service to late Sister Mrs. J. A. Maloney was held. A ladies' trio, and a solo by Bro. H. Farmer, were rendered. Junior C.E. handed in £1 donation to the hall renovation fund, which is rapidly increasing. On May 19, C.E. meeting was conducted by various visitors to the society.

Fremantle.—North Fremantle Bible school held second anniversary services on May 14 and 15 with very successful meetings. The school, under Bro. Russell Manning, has an enrolment of 105. Following the anniversary, Bro. R. Raymond, H.M. organiser, conducted a week of evangelistic meetings with encouraging response. At Palmyra a working bee on Labor Day repaired exterior of chapel. Fremantle Bible school, with help of Bro. A. E. Siggers, is preparing for anniversary. At business meeting at Fremantle, on May 25, the church adopted a new constitution prepared by the official board.

Bunbury.—Bro. F. M. Fewster has concluded a two-year engagement with the church. During this period ten have been added by faith and obedience and two restored. The members have so much appreciated Bro. and Sister Fewster's ministry that they unanimously decided to offer Bro. Fewster a further two years' engagement and he has accepted. Bunbury I.C.E. tied with Forrest Park I.C.E. in an efficiency campaign conducted throughout W.A. We have the shield for six months then pass on to Forrest Park Methodist I.C.E. Bro. Hicks and Dean journeyed to Cowaramup on May 14; good meeting, attendance 24. A series of revival meetings was planned for last week. Bro. Jim Brown and wife, and Bro. H. Dean and wife, have gone into isolation. On May 17 the senior Sunny Circle entertained twenty mothers at a social. The church is in good heart.

QUEENSLAND.

Brisbane (Ann-st.).—There were splendid meetings on May 28, 192 breaking bread. One young man was received into fellowship. A deeply spiritual tone characterised services, in keeping with the messages dealing with the Holy Spirit. Choir rendered an anthem, and a duet was sung by Misses M. and T. Stocks. Bro. C. Trudgian, formerly of Gympie, has been appointed superintendent of Brisbane City Mission. Bro. C. R. Burdeu presided at the induction service when Bro. Trudgian was set apart for this work.

Rockhampton.—The first week of campaign of evangelism led by Bro. Greenwood had encouraging attendances. There were non-members at every meeting. The messages were designed to strengthen Christians, and there have been many expressions of appreciation. The mission was to continue until May 28. Recently fellowship has been enjoyed with Bro. E. V. Boettcher, who travelled 60 miles by car. There were good services on May 21, and at

close of an address on "The Church of the Future" a woman confessed Christ.

Annerley.—Recent Bible school picnic in Yeronga Park was most successful. Bro. P. C. D. Alcorn, B.A., spoke on May 7. Youth Week fittingly commenced with Mother's Day services on May 14. All services during week were conducted by youth. Ten young men assisted on May 21, when annual offering to youth work was received, and Bro. J. Rogers and Bro. P. Betchford spoke morning and evening respectively. Annerley conduct a thrice weekly service at Rocklea, where four have confessed Christ.

Kingsley.—There were very successful Mother's Day. Morning service on May 15 by 4 S.B. when Bro. Boettcher spoke. The address in the evening was by T. G. Mason, of Nanan, to a large audience. Mothers' fellowship service on 15th, when 55 were present, was a joyable time. Helpful services were conducted on May 21, evening and morning. Sisters Volk and G. were seriously ill in hospital, but recovered satisfactorily. Bro. Boettcher spoke on June 18 and 19, and on July 2.

Roma.—On Mother's Day service Bro. Cooke gave an appropriate message. Bro. L. R. Pitman spoke on "Mothers of the Bible." Many ladies well attended. The church is receiving a visit from Bro. Tease, of Brisbane, on a tour of foreign mission commission. Three meetings on May 21, 22, and 23, were inspiring messages. A ladies' guild was formed before each of the meetings. Missions. Interest is maintained, and the church is looking forward to "The coming of Bro. Boettcher."

Maryborough.—Bible school picnic was held on May 1 at Bro. Price's grounds, upper Walkers. Nearly 100 were present. On April 30 Bro. C. R. Burdeu (conference acting president) spoke at both services to appreciative attendances. Bro. D. R. Stirling, of Albion, commenced his series of meetings on May 14. Increased attendance is gratifying. 50 were present at morning service and 78 at gospel service. At the in memoriam service for late Sister J. E. A. Kent on May 21, over 80 were present. Six Bible school scholars and members of Y.P. society confessed Christ. The visit of eight members of Bundaberg church was appreciated. Sister A. Stella Booth rendered a solo. The church extends sympathy to Bro. and Sister Patten in their recent bereavement.

SOUTH AUSTRALIA.

Adelaide (Grote-st.).—On May 28 Bro. Cliff Manning, of Mile End, gave the church a very fine address on "What Youth will Do." Bro. Schwab at night gave a splendid address on "The Great Encourager."

Hindmarsh.—May has been observed as family month and the 28th as family day. At communion service Bro. W. W. Saunders preached on "The Christian at Home." At gospel service Bro. Saunders gave a good message on "Bible Homes." One young girl, Shirley Smith, acknowledged Christ as her Saviour.

Tamby Bay.—Good congregations attended Mother's Day services on May 14. Bro. W. Treasure spoke in afternoon and Bro. H. Norris preached at night on "Ambassadors for Christ." A splendid item was rendered by a mothers' choir, and two mothers sang a duet. On May 21 good meetings were held. Bro. Norris speaking at both services. A lady confessed Christ.

Berri-Winkle.—Services on May 21 were well attended. Bro. Davie spoke in morning at Berri; Bro. Holland spoke on "God's Afterwards." Sister Mrs. Davie was soloist. One young Bible school scholar gave her life to Christ. On May 22 the Phi Betas entertained the Methodist Comrades at an enjoyable social. All auxiliaries of church are in good heart, and enthusiastically working for the three-year plan. Several visitors have been welcomed of late.

Ungarra-Mt. Hill-Mt. Isobella.—Ungarra C.E. is enthusiastic. Over 30 attended Whatsoever Committee's service. Sunday school report showed good financial balance, two Indian orphans kept, but a decrease in scholars owing to removals. There was a splendid evening

interesting slides dealing with Victoria's animals, birds and scenery.

Dandenong.—Bro. Lewis was speaker at both services on May 28, his subject for gospel service being "Jesus and His Church." At women's mission band social afternoon on May 24 Bro. Lewis gave a fine talk on the life of Florence Nightingale.

Northcote.—At combined C.E. meeting on May 25 Sister P. Robertson, who leaves shortly as missionary to aborigines in N.S.W., was farewelled. Powerful messages relating to Christian union were given by W. T. Atkin on May 28. Youth Department offering, £15.

Frankston.—After evening service on May 14 several members travelled to Chelsea to witness the baptism of a young lady who recently made her confession. Speaker on May 21, at both services, was Bro. Griffiths, of Balwyn, and on May 28 Bro. Pike, from College of the Bible.

Drumcondra.—On May 28, services were well attended. Bro. C. W. Jackel spoke in morning service on "Revive thy Work, O Lord," and at night on "The Gospel, God's Power to Save to the Uttermost." One lady made the good confession. 77 broke bread for the day. Men's society is having fine meetings.

Echuca.—There were good meetings on May 28. Bro. H. Hargreaves spoke in morning and Bro. W. A. Wigney, of West Preston, presided. At night Bro. Hargreaves' theme was "The Second Coming and World Conversion." A mission is planned for June 3 till 12 inclusive, with Bro. L. E. Baker, of Castlemaine, as evangelist.

Carlton (Queensberry-st.).—At the chapel on May 25 a social was held, when presentations were made by Sunday school, church members and mission school to Miss M. Mitchell and Mr. K. Holmes, two faithful workers who are to be married shortly. Miss Holmes, who had recently visited W.A., brought a greeting to the mission from the Chinese brethren in Perth.

(Continued on page 348.)

Foreign Missions.

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

JULY OFFERING.

ALL reports received from the fields ask that some further advances might be made. The opportunities presented on every hand in themselves cry aloud that more should be done. The annual budget that is prepared in September is controlled to a large extent by

OUR OUTSTATIONS— Dhoraja, Bhangaon, Pargaon.

At Dhoraja

We have a small Christian community and a day school. The people are poor, and but for what our school has done for them they are without education. At first the people were

against our opening a school in the village itself. They thought we should keep to the untouchables and to their part of the village, and would not send their caste children to the school at first. When they began to do so they almost demanded that the Christians and untouchables be kept apart from them. But it is all different now. The children are encouraged by their parents to come, and there is no question of defilement.

The site on which the school is built was supposed by all the village people to be the haunt of evil spirits. Now the people ask, "How is it the Christians have built, on this place that we would not go near, a place filled with evil spirits, a place to which our women would not go even in broad daylight lest their children died before they were born? But these Christians were not afraid; they lived there, just a family alone, and no evil has befallen them, and the children born to them are well. It must be that their God is greater than the evil spirits of which we are afraid." Last July the whole village turned out to a lantern lecture given in that "haunted" mission compound. Women of all castes were there. The only light was from the lantern, but these women who once would not have dared go there in broad daylight stayed till late at night to see the Bible pictures and to hear the story. They are being liberated.

At Bhangaon

We have a smaller community in a larger village. The opportunities are great. We have a school there too, and there are lots of un-

touchable children to influence. Influence and train the untouchables and the whole village is influenced. Bhiva and his wife are there at present, but we hope soon to have an older worker there. Bhangaon is near other villages whose people, the outcastes, are wanting to be taught. Unlike Dhoraja, Bhangaon has not yet impressed itself on the village life. It is a bigger village, and our Christians there are fewer and less experienced; but in saying this, one has to keep in mind the forces that are against them. They have come out of heathenism and are mostly unable to read God's word for themselves. Heathen forces oppose them. Remember them. They are part of your church.

At Pargaon

also we have a small community, and the material is different from what it is in the other two places. Whereas in them the first move came from the older people, at Pargaon it has come from the youth of the Mahars. Kisson was the first, and he had passed his final exam, before he made known his wish to become a Christian, though his village people said he was living like a Christian before that, meaning he was not worshipping idols nor observing Hindu festivals. A year after he was baptised, then came Pandoo, another final pass lad; after that five young men and two older men were baptised and still others are under instruction. We now want these men to bring their wives along, and the interest among them is growing. All the young men are educated. This means that they can study for themselves, and a class for the further teaching of first principles and other subjects is to be started amongst them. At first the older men and leaders of the Mahars tried to keep our workers at a distance. They repulsed them so much that it seemed best to leave them for a time. Then Kisson Alurt came forward, then Pandoo, then the others. The opportunities are tremendous for their minds are more trained. There is so much mingling of village life; the one village with the others; so much transmission of thought and experience, that a group of people like this brought into the right relationship to Christ can influence far beyond our defined boundaries. Such groups are responsible for much of the mass movement that is taking place in India to-day.—F. Cameron.

the result of the annual offering. Advances are only made on our knees and by liberality.

All are asked to remember that we have an additional worker in the field (Miss H. Wiltshire), and Bro. and Sister Hammer going to the islands involves further increase. Our response on July 2 will speak approval or otherwise of what we think of the world-wide mission of Christ.

RELIEF FOR AOBA.

SO that the work on Aoba and Pentecost will have adequate supervision during the furlough of Bro. and Sister Dudley, the Federal Board have decided to send Bro. and Sister David G. Hammer, of N.S.W., as short-term workers. It is expected that Mr. and Mrs. Dudley and their two daughters, Glenys May and Lynette Joy, will leave Aoba late October (probably Oct. 23), and will be due in Sydney early in November. Our advice at present is that Bro. and Sister Dudley will proceed to West Australia as soon as possible after arrival. So that Bro. and Sister Hammer will have time to gain a working knowledge of the task they are to undertake, the Board plan to send them forward on the "Morinda" due to sail Aug. 31.

Bro. Hammer is a graduate of the College of the Bible, and his wife also had training in the College. Mrs. Hammer is the daughter of Bro. W. Ewers, home mission organiser, S.A., and the granddaughter of the late D. A. Ewers. The prayers of the brotherhood are sought as these young people plan to enter into new experiences.

"IN view of the alarming state of the world, in view of the so largely unfinished task, in view of the great design of our ever-living and ever-creative Lord, our attitude and spirit should be adventurous, forward looking and forward moving."—John R. Mott.

DEATH OF MRS. H. H. STRUTTON.

MANY friends, particularly of the older generation, will learn with profound regret of the death of Mrs. Strutton, wife of Mr. H. H. Strutton, of India. Bro. and Sister Strutton were among the pioneers of our work at Baramati. During their active work in India the criminal tribes had a special appeal for them, thus Baramati later became a criminal tribes settlement. Our sister has passed on, but evidences of her work still remain in "Our India."

EVERYONE LOOKS FORWARD TO FRIDAY—

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Why a League of Nations Union?

WE have been requested by the Executive of the Victorian Branch of the Australian League of Nations Union to publish the following statement recently issued by it:—

The League of Nations was founded in 1919, after the most catastrophic war in human history. It was founded to prevent a repetition of the tragedy from which mankind had just suffered.

It sought to bring together the conflicting nation-states of the world within a system of international law and order, to ensure that this system should be based on international justice, and to provide within the system the means whereby nations could co-operate for the betterment of humanity instead of competing in its destruction.

In the twenty years of its life the league has had many successes, but in substance it has failed in its real objective—the creation of a new and peaceful world order. The nations of the world have too often sacrificed justice to their own selfish interests, with the result that the league's machinery for the remedying of just grievances was too seldom used. Since international order was not based in complete justice, it was the more difficult to maintain, nor have the nations been willing to accept the responsibilities which the maintenance of international law and order involve—the necessity for the submission of disputes involving one's own interests to independent judgment, and participation in some system for protecting one and all against the aggression of a law-breaker. With the breakdown of the league system, international politics have reverted to a condition where the powerful factor determining all issues is naked and irresponsible force.

In the deterioration of the international situation which has led up to the present impasse, the British Commonwealth of Nations is not blameless. Often we have considered our own narrow and short-term interests in preference to those of the world community, forgetting that our own greatest interest is in the maintenance of the system of order and peace.

Now the world seems to have slipped back so far into international anarchy that we are once again on the brink of disaster. In the words of President Roosevelt to Herr Hitler, "the tide of events seems to have reverted to the threat of arms, and if such threats continue, it seems inevitable that much of the world must become involved in common ruin."

We of the League of Nations Union, with President Roosevelt, "refuse to believe that the world is, of necessity, such a prisoner to destiny." We believe that, if the nations of the world who seek peace co-operate in building a defence against aggression, and are at the same time prepared to remedy injustice where it exists, the temporary reprieve from disaster may be prolonged. In this work the great freedom-loving democracies must lead. If, however, the reprieve is to be permanent, something more is needed than a hastily constructed association of nations, united only for the purpose of meeting an immediate threat. A more comprehensive system for establishing peace, order and justice among nations is necessary. The league or something like it must be rebuilt, and this time the peoples of the world must ensure that their governments make better use of the system than before.

On the other hand, if the efforts to preserve peace fail, we feel that there is still meaning in the ideals which we and others who also hope for a new world order hold. If war comes, we must seek to ensure that we carry on the struggle, not merely to preserve national interests, but to ensure something better when the destruction ceases. We must seek to avoid the mistakes of the last war and the last peace. The task of reconstruction must be on better

lines. For this to be possible we must strive to preserve our own sanity in spite of war. Above all, we must avoid the poison of hatred.

No nation is free from responsibility for the failures which have led up to the present war situation. Let us remember, however, that the individuals who make up the nations which may be opposed to us are largely in the grip of forces beyond their control.

We, too, are already being subjected to forces and arguments, actions and reactions, which render almost impossible clear judgment and right thinking.

It must be our unceasing task to free ourselves, and so far as is possible, those opposed to us, from all such malign influences.

Only if we realise this can we escape a repetition of the blunders of the last peace and a renewal of the tragic sequence leading to further conflict.

Harold A. Woodruff, President.
A. Constance Duncan, Secretary.

Victorian Churches of Christ Girls' Fellowship.

Motto: "By Love Serving."

"JUST what is this Girls' Fellowship?" We say unhesitatingly that it is the very thing that is going to give our girls a worthy place in the brotherhood work. "Are we creating a separate organisation?" No; for the fellowship will be one great focal point to which will be drawn the threads of all existing auxiliaries, uniting them at the centre, but leaving them to function unblinded in their respective spheres. The fellowship aims to unite every girl associated with our churches in one great central loyalty.

Fellowship Groups.

Most of our girls 14 years and over are at present absorbed in either Phi Betas, C.E. societies, senior Bible classes, physical culture classes or open clubs. But quite a large proportion, particularly older girls, who are not linked with these auxiliaries, are not being catered for at all, and their services are therefore lost to the church. The fellowship aims to unite the members of existing organisations by inviting them to join a particular group of the Girls' Fellowship, but they will join as individuals not as groups, therefore those not associated with any existing groups will find their interest in the quarterly branch meeting within the church or the district unit meetings. The executive will provide each group with a programme, either practical or general. Any group may meet weekly if desired, but a member's only obligation is attendance at a quarterly branch meeting held in her own church and a yearly subscription fee of one shilling.

Isolated Members.

The fellowship brings a special ray of hope to girls in country centres and isolated country districts, for an extensive lone girls' link will be delivered to contact all these.

Our Aim.

As our motto indicates, we will be a fellowship of service, and there are countless ways in which the girls of the churches of Christ in Victoria can be of service in the work of the Master's kingdom. The fellowship intends to accept responsibility for some definite branch of home and foreign mission work.

The Vision Splendid.

Why should not our girls, collectively, support native workers in our mission fields? If and when we can raise funds, why not have our own girls in the field trained and supported by the funds of our own fellowship?

Then, perhaps, a babies' home! Too improbable, you say? Other Christian communities are doing it—shall we do less? This vision shall be, must be, a reality if every girl in every church will give the movement her loyal membership in the difficult days of its inception. And we believe each girl will!

President—Maisy E. Thompson.
Secretary—Alma O'Malley, 7 Lawrence-st., Brunswick, N.10.

Temperance Conference in Tasmania.

AT the recent Triennial Convention of the A.W.C.T.U. held in Tasmania, great dissatisfaction with the extension to 10 o'clock closing of liquor bars, was expressed by several members of the Tasmanian parliament. Mrs. Griffiths Lloyd, National President of W.C.T.U., outlined plans for the celebration, this year, of the centenary of the birth of Miss Frances Willard, the founder of the World's Woman's Christian Temperance Union. An effort to raise £2000 will be made to provide means for educating the community on the alcohol question. In response to a call for help from the Pacific Isles, it is proposed to send an organiser there. The convention carried resolutions requesting strict enforcement of the regulation covering the prohibition of liquor in military camps, the inauguration of State campaigns for local option on a democratic basis, the discouragement of gambling, the promotion of international friendship and the widening of the scope of the League of Nations to include expert studies of conditions contributory to war with a view to eliminating the causes of war, and urging the Federal Government to give more care to the protection, health, education, control and better government of the aborigines and half-castes.

Advertising Pays.

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PROPHECY AND WAR.

EARLY Christian authors regarded the refusal of Christians to bear arms as a fulfillment, in their own time, of ancient prophecy.

Irenaeus (about A.D. 180) affirmed that the prophecy of Isaiah, which declared that men would turn their swords into pruning hooks, had been fulfilled in his time. "The Christians," he wrote, "have changed their swords and their lances into instruments of peace, and they know not how to fight."

—Inserted by a Group of Christian Peace-Lovers.

News of the Churches.

(Continued from page 345.)

Footscray.—Last week the C.E. conducted a very helpful cottage meeting at the home of Sister Mrs. Durber. P.B.P. held a well-attended house party at home of Mrs. J. Carter. On May 28 five were received into fellowship, baptised the previous Sunday. Mission band held a special session with Paisley-st. Baptist society. K.S.P. held a "mothers' night" which was well attended.

Ararat.—Empire Day was observed by a special service on May 21, when Bro. Fisher preached on "The Duties of Empire." On May 22 the C.E. held a hymn night, when hymns of Frances Ridley Havergal were sung, with information concerning them presented in short talks. A number of Sunday school scholars went for a holiday bike ride to Mt. Mistake to see the Cave of the Serpent.

Prahran.—Sunday school anniversary services were continued on May 28. Bro. K. Jones spoke in morning. An interesting illustrated address was given in the afternoon by Bro. T. Hagger, of Gardiner. Bro. Les. Brooker at night gave a helpful illustrated address. Sunday school provided tea for visitors. The anniversary was brought to a close on May 29 with a successful concert given by teachers and scholars.

Preston.—Junior Endeavor society anniversary was celebrated on May 21, special speakers being Bro. J. Plummer at morning service and Bro. Candy (South Yarra) at night. Anniversary hymns were rendered by the Endeavorers at night. The society distributed white flowers on Mother's Day. Mr. E. Nicholson, representing Victorian Local Option Alliance, addressed the church on May 28. Gospel service was conducted by Bro. L. Lofths, of Coburg.

Hurstbridge.—Bro. Robertson, of South Yarra church, has relieved Bro. J. G. Brown, who served as preacher for past year and eight months. The brethren feel greatly indebted to Bro. and Sister Brown for their faithfulness and untiring efforts, which included much travelling. On evening of May 28 Sister Bale and Bro. Cutty rendered appreciated solos. Sister Gee's health was restored sufficiently to enable her to be present after two months.

Essendon.—On May 21 Bro. Illingworth's subject was "The Universal Debt." Three Bible school scholars made the good confession, and on 28th, when an address on Pentecost was given, two more scholars confessed Christ. An enjoyable evening to honor Mr. W. Alves and Miss J. Bone was held on May 22, when numerous gifts were presented. A special kindergarten Mother's Day on 28th was enjoyed by a big attendance. Mrs. Illingworth and Mrs. Ferguson are still sick.

Ballarat (Peel-st.).—Good meetings were conducted on May 21. Bro. Randall spoke in morning and Bro. R. Coventry (C.F.A. organiser) gave the gospel address to a good congregation. At young people's service on May 23 Bro. Coventry gave an appreciated address on the work in India. On the 24th he spoke concerning C.F.A. work. His visit and fellowship were most helpful. Bro. Randall spoke at both services on May 28, giving helpful addresses to good congregations.

Wangaratta.—Attendances at all meetings have greatly improved, with the largest number breaking bread for some time. On May 28, Bible school had 105 present. Visitors were welcomed on that day. Annual meeting of the church was held on May 18. All departments showed good reports. The following were elected: Elders, Bren. G. O. Jackel, J. Whittaker; deacons, Bren. S. Cordy, J. Campbell, E. Kershaw, W. Dalton, C. Ashmead; secretary, Bro. J. Whittaker; treasurer, Bro. G. O. Jackel; deaconesses, Sisters Lomax, Kershaw, Pressley and Jackel; organists, Sisters Mrs. A. Campbell and Mrs. J. Whittaker.

Gardiner.—Members of Phi Beta club entertained the fathers at an enjoyable social evening on May 22. A lad, previously baptised, and his parents, late of Hartwell church, were received into fellowship on May 28. Bro. Hagger exhorted at the morning meeting on "What Must I Do to be Kept Saved?" and preached at night on "Christ's Prayer for His Disciples, a Plea for Christian Unity." In spite of much sickness and many members being on holiday meetings are well attended.

Montrose.—On May 19 a social was held to help Social Service Department. Organised by C.E. society, it took the form of a grocery and clothing gift night. About 60 persons attended, and a splendid range of groceries and clothing was donated. Bro. Clay, secretary of the department; Sister Gill, president of the women's section; and Bren. Austin, Coventry and Collier spoke of the work done by the department. All work is going smoothly. Sunday school attendances and interest are increasing.

Ballarat (York-st.).—Another successful working bee further enhanced appearance of church grounds on May 27, as well as laying drains from new hall and removing cypress hedge. Gas lights in chapel are being discarded for electric light at estimated cost of £20. Bro. Lowne, father of Bro. Robt. and Sister Alice Lowne, is seriously ill in a local private hospital. On May 28 Bro. Ritchie gave an excellent presentation of "Our Task" to a good congregation. There was an equally good meeting at night.

Melbourne (Swanston-st.).—During the five weeks before Bro. Hughes began his work with the church, Bro. Stanley L. Patching spoke morning and evening and rendered acceptable service. On May 28 Bro. Andrew A. Hughes began his ministry at Swanston-st. Bro. A. L. Gibson presided and introduced Bro. Hughes, and asked for co-operation of all in service. Bro. Hughes responded and later addressed the church. There were very good attendances at both morning and evening meetings.

Moreland.—The church has lost two faithful and beloved members by the home-call of Bren. L. Stokes and E. Cleaves. Bro. Mathieson paid high tribute to their Christian character at morning services on May 21 and 28 respectively. Renewed enthusiasm and increasing attendances are shown in intermediate C.E. group. The choir gave a good rendition of the anthem "Prince of Peace" on May 28. Bible school teachers held adjourned business meeting on May 29, when important business was transacted.

Ormond.—At a well-attended prayer meeting Bro. C. L. Lang gave a helpful message. Boys' and young men's gymnastic classes are coming on well since commencing three weeks ago. Sister Mrs. Keatly held an enjoyable social in her home on May 27. At worship service on May 28, to a well attended meeting, Bro. C. L. Lang gave a good message. At gospel service 104 were present, when Bro. Lang gave an address illustrated with lantern slides of the life of Christ. Bro. R. Lang sang a solo. Bro. H. Farmer is back from W.A.

Cheitenham.—The 82nd anniversary of the church was celebrated on May 28. Principal T. H. Scambler, B.A., gave an appreciated morning message. A past and present scholars' reunion took place in afternoon; Bro. J. Lewis, a past scholar, gave an interesting talk. At gospel meeting Bro. Allan was the preacher. Anthem by the choir was highly appreciated, also a solo by Mrs. Mansfield. The church was glad to welcome many visitors. On May 16 the girls' club held annual mothers' night, when each mother received a small gift.

Horsham.—On May 28 Bro. F. J. Sherriff addressed the church, and at night Bro. J. Methven preached on "The Coming of the Holy Spirit at Pentecost." Bro. Methven has decided to labor with the church another 12 months at request of the officers. On May 23 a farewell social and presentation were given to Sister

Jean Macdonald, who has gone to Royal Melbourne Hospital to commence a nursing career. Opportunity also was taken of presenting Bro. J. Golly with a hymnbook prior to departing for Mitcham. A working bee for renovating interior of chapel and grounds was well attended. Phi Beta Pi club visited Stawell on May 25.

Middle Park.—At close of Bro. Robinson's gospel address on May 21 two girls made the good confession. Senior and intermediate Endeavor societies held a combined service on May 24, when a farewell presentation was made to Bro. Robinson. On May 25 the church tendered a farewell evening to Bro. and Sister Robinson. Tokens of esteem were presented from Bible school, mission band, Phi Beta Pi club, young men's club, and church members. Bro. Robinson gave farewell addresses on May 28. There was an excellent attendance at night when a young girl was baptised. Members much regret Bro. Robinson's departure, and best wishes were expressed for his work at Preston.

Carlton (Lygon-st.).—On May 25 the services of Mr. Nat. Haddow (choir-master for past 12 years) were recognised at a complimentary social evening. Mr. and Mrs. Haddow were recipients of presentations. C.E. meetings are well attended, prayer session being very bright with 25 of 28 members present taking part in prayer last Wednesday's meeting. On May 28 Bro. Baker spoke on "Worshipping with the First Church" at morning service, and at 7 p.m. on Acts 1: 14. Two were received into membership in morning. One lady reconsecrated herself at evening service. At Bible class Bro. Baker spoke of "A Sleepless Night" (Esther 6: 1). Bro. H. Lee gave two recitals.

Geelong.—A largely attended concert was given on May 17, programme being arranged by Misses Thevlis, proceeds devoted to ladies' aid funds. A banquet was held on May 20, all auxiliaries connected with the youth council being well represented. Splendid services were held on May 21. Both meetings were conducted by Bro. D. Stewart. Christian Union Sunday was observed on May 28, the theme for communion service being "Loyalty to an Ideal." Many visitors were welcomed. At night Bro. D. Stewart spoke on "Attaining a Desirable Objective." There was a church parade of Protestant Alliance, Lady Jane Grey and Loyal Orange Lodges. Choir assisted, and Bro. T. Pope gave a delightful message in song.

Ballarat (Dawson-st.).—The church has enjoyed fellowship for some days with Bro. H. R. Coventry, C.F.A. delegation and representative. His messages on May 14 were much appreciated. At church business meeting on May 25 the church decided to invite the interim ministry of Bro. Charles Young, of Preston. He has consented to assist. The cricket club was honored by a banquet on May 26 for having played undefeatedly throughout the season. Bro. Harold Reed is president of this premier team. Every department of work proceeds happily and with great promise. On May 27 Sister Dorothy Christie was married to Bro. Fred. Lacy. The young couple will locate at Footscray, and carry with them the best wishes of the church.

Boort.—On May 15, Bible school tea and concert were attended by a good number. The children did well in concert items, and a bouquet was presented to Mrs. H. Lacy in appreciation of her work in training the children. Mrs. Sandells was also presented with a bouquet on behalf of J.C.E. On May 18, at annual church business meeting, activities all reported favorable work for year. Bren. Sandells and P. Stocks were elected elders; Bren. G. Hazlett, C. McAlister, W. Evan, D. Layton, F. Burt, H. Dyer, H. Lacy and P. Stocks deacons; Bro. H. Lacy was re-elected secretary; Bro. W. Evan elected treasurer. Bro. Stocks received words of appreciation for his services as treasurer for past 18 years. On May 21 Bro. Sandells gave good addresses. On May 28 he

spoke in morning, and at night on "Christ's Unanswered Prayer." Bro. P. Stocks went to Pyramid at night.

Caulfield (Bambra-rá).—At church anniversary services on May 21 Mr. Henry Watson and Mr. S. Neighbour were speakers; Mr. W. McDiarmid soloist. Church tea on May 22 was followed by public meeting, when Bro. J. Webb spoke on "Christian Union—How?" Singing of Box Hill male quartette was appreciated. At annual business meeting on May 24 the following were elected: Elders, Bren. Nicholls and Thomas; officers, Bren. Murray (secretary), Paday (treasurer), Brown, Dowsey, Grenfell, Nugent, Rutherford and Sampson. Average number breaking bread each Lord's day for year was 153. Fine pastoral work of Bro. and Sister Clipstone was revealed, 960 visits being paid during year. Treasurer reported splendid financial position. On May 21 five young people were received into membership following baptism; also by transfer Mr. R. Westcombe, from East Kew, and Mr. Dawson, from Hartwell. Two young people were immersed on May 28.

Maryborough.—On May 14 (Mother's Day) Bro. Cole spoke in morning on "The Brightest Spot on Earth," and in evening on "New Homes for Old." Mothers of church rendered several selections. Solos were sung by Mrs. S. W. Taylor and Mrs. Osmond. The 77th church anniversary was held on May 21, when visitors were welcomed and choir rendered appreciated items; soloist, Miss D. Taylor. There were good attendances. At 2.45 a reunion of past and present S.S. scholars was held, Bro. Cole giving an illustrated address. In morning Bro. Cole spoke on "Not Yours, but You," and at night on "Why I am a Member of the Church of Christ." On May 23, at a birthday tea, 130 enjoyed a sumptuous repast prepared by the ladies. At 8 p.m. a concert was held with a splendid programme. On May 28 Bro. Coventry, C.F.A. organiser, gave an interesting and instructive address on the association and social service. Mrs. Cole was welcomed into fellowship. At night Bro. Cole's subject was "Christian Union."

NEW SOUTH WALES.

Burwood.—On May 27 Endeavorers spent an enjoyable evening at Boys' Home at Pendle Hill. Mr. A. Anderson gave an inspiring missionary talk on morning of May 28, and in the evening Mr. Arnold spoke on church unity. A Bible school scholar confessed Christ.

Lidcombe.—On morning of May 28 Dr. C. A. Verco delivered a splendid message. At gospel service Bro. W. J. Crossman's subject was "A Call to Judgment." A girl from Bible school was baptised. A number of strangers were present. Bro. S. B. Hibbard conducted gospel service at Carramar.

Merewether.—On May 21 the 50th anniversary of Sunday school was celebrated, programme being provided by present scholars. At jubilee reunion tea on May 27 many scholars and members of past days were present. On May 28 past and present scholars contributed the programme. Bro. P. E. Thomas, B.A., was speaker at all services.

Beasley North.—On May 21 Bro. Roy Greenhalgh, of Paddington, commenced his tent mission. During the week he has earnestly preached to interested congregations. Delegations and soloists from other centres have considerably helped. "What will you do with Jesus?" was the subject for May 28, when the seats were all filled. So far there has been one confession. Prospects are bright.

Paddington.—On May 28 meetings were well attended at both services. Bro. Greenhalgh spoke in the morning on "Pentecost." At night the C.E. choir sang special music, it being C.E. anniversary. Bro. Rosser gave a stirring address on "Sin and its Results." Bren. T. Newberry and Robt. Elliot rendered solos. At Sisters' Memory Guild a representative of Travellers' Aid Society gave an account of the work done by this society.

Broken Hill.—Mother's Day services were conducted on May 14. Bro. A. Thurgood exhorted Wolfram-st. church in morning and Bro. Elliott Arnold gave the message at Railwaytown. He also spoke on "Mother" at gospel service at Wolfram-st. Mrs. T. Reed sang a solo, and several men sang an appropriate piece. On May 21 Bro. E. Arnold spoke 11 a.m. and 7 p.m. at Wolfram-st., and Bro. J. Cremer 11 a.m. at Railwaytown.

Taree.—Bro. H. G. Harward is visiting Manning River district, and conducting special services, messages being studies from the second chapter of Acts. Bro. and Sister Harward were welcomed on morning of May 28, addresses being given at Taree at 10 and Wingham at 11.30, and Taree in the evening. At Taree the morning subject was "Revivals and the Messages of Pentecost," and evening theme "Back to Pentecost," both messages being very helpful. A Bible school scholar confessed Christ.

North Sydney.—The 34th anniversary of the church was continued on May 25 with a public meeting. Historical notes by Bren. F. Horsey (secretary) and L. A. Paternoster were appreciated. A stirring address was given by Bro. Amos, of Glen Iris, after which a social cup of tea was served. On May 28 fellowship was enjoyed with Bro. Thomas, from Melbourne. Gospel service was well attended. Bro. Paternoster's message on Pentecost was followed by one adult confession. Bible school work is on the upgrade, best attendance for nearly 18 months being recorded.

Chatswood.—Silver anniversary services of the church were held on May 7 and 9. Bro. F. A. Youens, who commenced his ministry with the church at the same time, received a very warm welcome. At communion service on May 7 Bro. Youens' subject was "The Challenge of the Untried Path." In the evening he spoke on "The Jesus We Worship." Both addresses were of a very high order. Our brother has created a very good impression by his able and forceful preaching. On May 9 about 270 sat down to a wonderful tea arranged by the ladies. A public meeting was held later, when a welcome was extended to Bro. and Sister Youens. Speakers included Bro. W. R. Avenall (conference president), Bro. H. G. Harward, Bro. Don Wakeley (representing the preachers), Mr. E. L. Sanders, M.L.A., the Mayor of Willoughby (Alderman Bates), and Bro. W. H. Hall (chairman of the Official Board), who presided. Numerous greetings that were received from far and wide were read by the secretary. Bro. and Sister Youens both suitably responded. Opportunity was taken to make a presentation to Bro. Harward in recognition of the services he has rendered to the church since January. Special thanksgiving offering amounted to £153, in addition to many gifts of church furnishings, etc., including a magnificent silver communion set. After Bro. Youens' message on May 14 two young ladies made the good confession.

Victorian News-letter.

A. W. Connor.

General.

BOTH the Presbyterian Assembly and Congregational Union have been in session. In the former 12 new church buildings were reported as opened. Evidently there is a strong group of pacifist views therein. Discussion revealed clearly, as among ourselves, a great diversity as to the attitude toward national military service. In all the conviction was expressed as to the futility of force as a final solution of international problems. The Congregational Union rejected a motion advocating compulsory military training, and in all there was a plea for liberty of conscience.

Most of the churches heeded the invitation of the Prime Minister for prayer for national lead-

ers on May 21. His words have had a sanity that would lead away from hate and prejudice. As I write a meeting is in progress in Melbourne organised by the R.C. men to advocate peace.

Pentecost.

Urged by our department for promoting Christian union, most of our churches used Sunday, May 28, to present the need and the how of this matter. Archbishop Head had circularised all ministers urging the use of the day in the same manner. Perhaps our 1940 almanac might indicate special lessons for that day even as it now does for Christmas and Easter. These three days call us back to "things most surely believed among us."

"The Root Cause."

In a church assembly the root cause of war was found by one speaker in "atheistic, aggressive dictators" and "a type of pacifism that was an enemy of the State." This was countered by one who declared that "capitalism, profit-mongering and greedy trade" were to blame. The latter statement was met by cries of "Shame." Yet these very things have often produced war, and are a vital factor in producing national enmities. So why say "Shame" if it is mentioned? Surely we must all agree that these things with others play their part in the present chaos into which we have drifted.

Changes.

With changes of preachers at Prahran, Blackburn, Carnegie, Melbourne, Middle Park, Preston, Warragul, Swan Hill and Hartwell it looks like a "general post" among preachers. In most of these cases as in that of Ballarat preachers have been in their places for quite a few years. Preachers are "staying put" and churches doing their share more than a few years ago. Bro. Mudge at Oakleigh is among the "longest term" men at present. All are glad to know that he is recovering from his serious illness, and wish for him a complete recovery.

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PANG.—In loving memory of my dear husband, Harry Louey, who went home on June 6, 1937.

"Which I have loved long since, and lost awhile."

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Social Service Notes and Comments.

WILL H. CLAY.

Winter Appeal.

CHURCHES and schools of Victoria have been circularised with regard to the needs of the less fortunate that are common to the winter season. Warm clothes, blankets and fuel are in great demand. Men's suits, and boys' wear, underclothes, O.S. and X.O.S. garments, boots and shoes are urgently needed.

Christian Guest Home.

Friends of Miss Amanda Scott and her mother, Mrs. Keltie, will regret to know of their removal to hospital for treatment. Both have been guests of the home almost from the opening. There are among our guests in residence three sisters, all about the 80 years mark. Visits have been made by the Balwyn choir, St. Kilda C.E. society, and Preston and North Williamstown mission bands, and have been greatly appreciated. Valuable contributions from harvest festivals of fruit and vegetables have been made, and the Oakleigh district C.E. societies recently conducted a grocery rally and presented the groceries to the home. Thanks are tendered to all these, and all others who have helped in any way.

Sunshine Grocery Rally.

The Sunshine Department of the C.E. societies held a grocery rally at Northcote chapel on May 13, and groceries to the value of about £8 were forwarded to this department. We desire to thank all who contributed.

Montrose District C.E. Rally.

A rally organised by our Montrose society brought Endeavourers from miles around. The object was to help our department. A fine collection of groceries and new clothing resulted. Brea, Austin and Collyer used their cars to transport members of the Social Service Committee. A most happy and profitable evening was spent.

The Annual Fellowship Rally.

It has been decided not to hold the annual rally this year, and the booking of the Melbourne Town Hall on October 9 has been cancelled.

Christian Fellowship Association.

H. R. Coventry was instrumental in adding about 200 new members to the C.F.A. in New South Wales during his recent visit, and the committee of that State gave tangible expression to their appreciation. He is spending a month in the Ballarat, Maryborough, Bet Bet, Dunolly and St. Arnaud districts of Victoria. The movement is an essential part of our social service activities. Desperate cases which in pre-C.F.A. days could not be relieved, or even considered, are now being helped, and thus the ties of fellowship are being strengthened. Information concerning the movement will be forwarded on request.

Social Questions.

Although social service occupies much of our time, social questions are not being neglected. Strong views are taken with regard to the question of military service. Resulting from a resolution submitted to conference by the Victorian committee, a special representative committee of ten members has been appointed to advise and assist conscientious objectors in the event of military service being enforced. The questions of gambling associated with horse-racing and dog coursing, and of lotteries, are before the committee, and in view of the promise of certain parties to re-introduce them before parliament at an early

date, we are ready to give the strongest opposition possible. The Victorian Local Option Alliance is being kept busy opposing the many applications which are being made in various parts of the State for new licences. While the liquor trades appear to have unlimited money at their disposal, the Alliance is being hard-pressed for the means to continue the fight. So far, however, much success has attended their efforts.

A Few Facts by Beverley Nichols.

1. The betting turnover in Great Britain is £400,000,000, a sum equivalent to nearly half of the national budget. Figures are based upon 1935 statistics and hence are conservative.

2. In 1934 football betting was £8 million; 1936, £20 million; 1937, £30 million.

3. Ten years ago the football pool did not exist. To-day the volume of correspondence it entails is so immense that it is worth £140,000 a week to the post office.

4. Greyhound racing attendances have grown from 5 million in 1927 to 25 million in 1937.

Betting has become a trade, and Mr. Nichols states that "it is doubtful whether it could be eliminated without a social revolution." Surely these figures are a challenge to action in Australia.

Obituary.

H. Rogers.

BRO. H. ROGERS, of Unley church, S.A., passed away on May 4, 1939, after a long illness, at the age of 74 years. He had been a member of the church for fifty years, and was regular in his attendance at the Lord's supper and deeply interested in the advancement of the kingdom of God. It was always a pleasure to listen to his reading of the scriptures at the morning service. The Word of God was his constant guide. He loved the beautiful things of life. For over sixty years he was employed by Sands and McDougall's, a city business firm. The funeral took place in Mitcham cemetery on May 6, Bro. H. R. Taylor reading the service in the presence of a large number of friends. Bro. Rogers will long be remembered for his steadfastness in the faith and his loyalty to the church.—H.R.T.

Mrs. Alice Traynor.

ON May 10 Mrs. Alice Traynor, one of the oldest members of Ararat church, Vic., passed away at Ballarat after a long illness and much affliction due to blindness and infirmity. Our sister was aged 86 at her decease, having been in fellowship with the church since the Hinrichsen-Brooker mission of 1921. As long as health permitted she was most regular in her attendance at the Lord's table. She came to Australia with her parents at the age of five years, and except for a year in New South Wales, has been in Ararat ever since. She leaves a family of six sons and two daughters, having been predeceased 24 years by her husband. The funeral, held in Ararat Cemetery on May 12, was conducted by the writer. The church extends its loving sympathy to all sorrowing relatives, rejoicing in the hope of the resurrection through Christ our Lord.—A.J.F.

"A mother's love—how sweet the name!
What is a mother's love?
—A noble, pure and tender flame,
Enkindled from above,
To bless a heart of earthly mould;
The warmest love that can grow cold!
This is a mother's love."

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

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"BRETHREN, PRAY FOR US!"

"ASK, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—Matt. 7: 7, 8.

WHAT MAY WE ASK?

Why surely, we will make our requests in line with the asking of the Son of God. Let us ask in accord with this very significant word of Scripture: "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession" (Psa. 2: 8). Ask in light of this prophecy: "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and he is the governor among the nations" (Psa. 22: 27). Ask in the strength of this promise: "I will make him, my firstborn, higher than the kings of the earth" (Psa. 89: 27). Ask thus: "Thy kingdom come, thy will be done in earth, as it is in heaven" (Matt. 6: 10).

While William Carey cobbled shoes he prayed and prepared for missionary service, with a map in front of him. Let us become more familiar in prayer with our Master, our maps and our mission fields.

THIS MAN ASKED!

In the missionary records of James Gilmour, of Mongolia, there is much evidence of his strong, simple and direct use of prayer. Two years before the end he wrote to a friend: "All I know about the process is just going to God and telling what I want, and asking to be allowed to have it. 'Seek, and ye shall find; ask, and ye shall receive.' I know no secret but this." And later, "You say you want reviving. Go direct to Jesus and ask it straight out, and you'll get it straight away. This revived state is not a thing you need to work yourself up into, or need to come to England to have operated upon you. Jesus can effect it anywhere, and does effect it everywhere whenever a man or woman, or men and women, ask for it. . . . My dear brother, I have learned that the source of much blessing is just to go to Jesus and tell him what you need."

Open Forum For "Christian" Readers.

A G. AMMON sends a note objecting to a recent statement in an article referring to "branches of the church of Christ" being represented at Madras. He writes: "I always thought each Christian is a branch. Jesus said, 'I am the vine; ye are the branches.' . . . A man is cast forth as a branch. I cannot understand how the editor allowed it to be printed. It will do a great deal of harm."

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POSTERS.

I RECENTLY read this definition of a good
poster: "It must arrest the attention; it
must give high-speed information; and it
must tie a neat knot in the memory."

Someone—I think it was a French writer—
said that "the test of a definition was that it
should fit its subject as closely as the skin
fits the body."

I wondered which of the many definitions
I had heard of a good church worker most
nearly fitted the case in point; and I decided
that my quoted phrase would be hard to beat—
to arrest the attention of the outsider; to give
him high-speed information as to the reason
of the faith which is in us, and something
about our lives ought to "tie a neat knot in his
memory."

There's a tonic quality in a good definition.
I pass on this particular one as being worth
our consideration.—A.N. in London "Christian
World."

THOUGHT FOR THE WEEK.

WHEN any one has of-
fended me, I try to
raise my soul so high that
the offence can not reach it.
—Descartes.

WHEN YE PRAY . . .

GREAT things to do for God I planned,
And prayed that his almighty hand
Should my endeavors aid;
Yet though with all my powers I wrought
My proudest projects came to naught.
And I was sore dismayed.

Then prayed I, "Lord, teach me thy will,
And by thy grace help me fulfil
What task thou dost command."
Far other than I wished the way
In which 'twas shown my service lay,
But, ah, I felt his hand!

—David Herries in "British Weekly."

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State is the education of its youth,"
which is equally true of the church.

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