

# The AUSTRALIAN CHRISTIAN

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## Safeguard the Church of the Future.

THE numerous apostolic exhortations to regard "sound doctrine"—or "healthful teaching," to give a rendering which will better convey the idea to modern minds—are doubtless familiar to nearly all our readers. Most of the world's ills are due to poisonous teaching, the instilling into the minds of people of wrong ideas which later bring forth their harvest of evil actions.

Particularly in the instruction of youth there is need of the utmost care; for what the young of to-day think will be the belief of the world to-morrow. The eager response of the youth of the totalitarian countries to the doctrines which have been drilled into them, and for which they are willing to give their lives, must have impressed us all. We deplore the nature of the indoctrination even while we acknowledge the willingness to give their all in loyalty to a cause.

Right thinking is necessary to right action. Instruction in the highest truth and the inculcation of the loftiest ideals are needed if our young people are to realise the true end of living. With the best of secular education there must be combined ethical and religious teaching. There is little use in the possession of other knowledge if that which is necessary to the development of the spiritual nature is omitted. Men must be taught of God: for to know him and Jesus Christ his Son whom he hath sent is eternal life. We must have not only teaching about God, but the teaching which comes from God.

We doubt if sufficient care is given to the exercise of a teaching ministry in our preaching or in our addresses to Christians. Exhortation is good, but it must have as its basis a knowledge of God's word and will. But, while we may come short even in this regard, we think that it must be admitted that we give more care to adult instruction than we do to the religious education of youth. We spend comparatively little money on this; we commonly devote little attention to the selection or training of teachers, and oftentimes we are not careful enough in the choice of our

school literature and lesson material. We acknowledge with gratitude the splendid service which many godly and efficient Christian teachers are giving, and rejoice in the fruit of their consecrated labors. It is no reflection on these to say that we ought to make ever increasing efforts to secure the very best.

The foregoing and other reflections of a like kind came into our mind after reading the following short editorial article in the American "Christian Standard" for May 5. We reprint it because it raises a most important issue.

### WATCH YOUR BIBLE SCHOOL SUPPLIES.

Two instances in the treatment of the Uniform Lesson for April 23 in the commentary known as "Tarbell's Teacher's Guide" serve to remind us of the peril involved in accepting freely all the material offered in commentaries on the Sunday school lessons.

The most manifest of these is what is offered as an illustration with reference to baptism. The old story of the little son of a Baptist minister undertaking to "baptise" the three cats at home, and when unable to master the largest cat sufficiently to immerse it in the water, throwing it aside with the remark, "Well, you be a Methodist if you want to," is recounted and used as an illustration of granting

liberty of conscience. In the light of the high regard of millions of Christian people for the ordinance of Christian baptism and especially in the light of the fact that the unmistakable evidence is that this ordinance was commanded by Jesus himself and uniformly observed by the apostles and the early church, this use of the story is not only an affront, but a gross piece of sacrilege.

Of more subtle power and more damaging effect is the line of argument used in that same commentary upon the same lesson with reference to the phrase, "It seemed good to the Holy Spirit and to us." The paragraph discusses the conference at Jerusalem and concludes with the following sentences:

"It sometimes seems as though Paul and Barnabas and the other great leaders in the early church were guided by God in a peculiar way, that to them was given the power to know God's will as it is not given to men in these days. But those great men were guided by God's voice within. There is in everyone a conscience which tells him what he ought to do, and this ought to be God's will for him. If he heeds its promptings, he, too, can say that his decision 'seemed good to the Holy Spirit and to him.'"

Manifestly this is to leave everyone to be guided not by some authoritative words through the apostles, but by whatever inner consciousness he or his group might have. It is a source of division in the church. It makes the Holy Spirit responsible for the most absurd contradictions in church history. It makes everyone right simply because he thinks he is right. Manifestly conscience is of worth only when it is educated conscience. That sort of argument gives just as much authority to the uneducated as to the educated conscience, and it puts God in the place of giving us no final words on any of these important matters. The fundamental fact in that Jerusalem conference was the fact that when the Holy Spirit spoke, whether in Paul or in the apostles at Jerusalem, he spoke one definite, consistent word, and any teacher of a class in the New Testament church must stress that fact. In other words, the apostles were uniquely guided, and therefore, we appeal to them as the basis for Christian unity. Outside of that there is no basis.

We are so greatly indebted to the scholarship and literature of great men in the various communions that we should be amongst the last to withhold appreciation of it or to suggest that we should refrain from drawing upon that stock of knowledge which by the labors of great scholars has been placed at the disposal

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of us all. But with much that is good and beautiful there is a great deal that is not merely unhelpful but positively harmful because it is out of harmony with the revelation of God in his holy Word. Mature Christians who can readily apply the apostolic rule to "put all things to the test" and "retain the good" may make profitable use of literature which might do a great deal of harm to the young or un-instructed. That is one of the great reasons why we should be careful to see, first, that thoroughly reliable lesson helps are put into the hands of scholars of our Bible schools and also of the teachers, and also that young teachers particularly (and the overwhelming majority are young) should have the benefit of wise advice as to their selection of suitable literature for use in lesson preparation.

The "Standard" article enforces the lesson of care by a double emphasis. It reminds us that it is folly to be standing for a distinctive scriptural position regarding the church, its ordinances and doctrines, and at the same time using literature which contradicts that. An inconsistency of this kind must result in great harm. But again, apart from our distinctive position, surely, as the "Standard" indicates, we ought to see that nothing goes to our young people which nullifies the teaching of the New Testament, or belittles the authority of the apostles whom our Lord chose as his ambassadors.

It was for such reasons as have been indicated that our own Austral literature was prepared for our Bible schools. Happily, it is being extensively used throughout the Commonwealth and the Dominion of New Zealand. The surprising thing is that it should not be used in all of our schools. A desire for safety and security should suggest that we "make it unanimous."

## Like a Prayer Meeting.

THE following story, told by Mr. Leslie D. Weatherhead at a Free Church intercession service for peace held a few weeks ago in London, is reported by the London "Christian World." At a dinner party at which he and a number of eminent people, including a member of the present Government, were present, someone made the remark that "the British Government hadn't much use for religion." The Cabinet Minister replied: "As one who has been brought up in a narrow religious atmosphere, I must say that nothing reminds me of the prayer meetings of my youth as does the Wednesday morning Cabinet meeting of the British Government."

That is an unfamiliar view of a cabinet

meeting. If there is justification for the ministerial association of ideas, then there is occasion for thankfulness. It is good when those who lead the nation give due recognition to God, acknowledge their dependence upon him, and seek his guidance in a time of difficulty and indecision. Where there is a determination to do the right and carry out God's will, this waiting upon the Almighty must be productive of good. We trust that the implications of Mr. Weatherhead's story are correct.

## Bible's "Passionless Tone."

DR. A. T. SCHOFIELD, in his book "Behind the Brass Plate," pays in unusual terms a tribute to the Bible. "I notice in myself, all through the years," he writes, "an increasing desire, almost amounting to a passion, to see things as they are, without color or prejudice. To me this is one of the charms of the Bible, which records in the same passionless tone the foolish words and misdeeds of men, and the sublimest sayings and deeds of Christ."

Hosts of readers must have noted this characteristic, though their feeling has been differently expressed. The biblical narrative contains a record of words and actions which for the most part are left to produce their own effect. There is no fulsome praise or scream of denunciation. There is a reticence and a sobriety, which seem themselves to indicate a restraint and guidance from above. How much more effective this manner of treatment is than that given by many modern chroniclers. Over and over again as we have read the Gospel narratives of our Lord's mighty works, or the stories in Acts of great missions and revivals, told simply, without heroics or straining after effect, we have contrasted them with the extravagant rhetoric, repetitions and frenzied headings of modern journals.

## Innovations.

MANY years ago we had the privilege of hearing an address on metaphors delivered by Sir Henry Jones, the great philosopher. We were chiefly impressed by his racy account, with numerous illustrations, of the way in which metaphors are often used in discussion to create prejudice and to serve as a substitute for solid argument. How often, for example, has the phrase "the thin edge of the wedge" been effectively used by ultra-conservatives to prevent the consideration of new ideas or the adoption of better methods! Not merely metaphors, but familiar watchcries or party slogans, have

a similar use. Even to call a desirable change or forward movement an "innovation" may suffice to postpone an overdue measure of reform.

In reading an "Atlantic" article on "Washington the Blest" we were considerably amused by the statement that "in 1851, President Fillmore installed the first running-water bathtub in the White House and was soundly trounced by our vigilant newspapers for 'importing a monarchical innovation unbecoming the President of a democratic country.'" When we reflected on that story, we were impressed by the awful thought that, perhaps in a generation or two, some new methods of work or innovations from which we have shied as does a frightened horse at sight of an unfamiliar object might have proved to be no more dreadful than President Fillmore's improved method of taking a bath.

## Ominous Days.

THE world situation has not improved, and at the time of writing the position seems even more critical than it was in September, 1938. The Tientsin blockade, with the insults and indignities inflicted upon British subjects, makes a new threat to peace; while European conditions, especially those referring to Danzig and Poland, give ground for anxiety as to whether war can be avoided. During the past week the British people have tried to make clear to the world, and to Germany in particular, how they stand, so that there may be no precipitate action due to misunderstanding. The speech of Lord Halifax, the Foreign Secretary, conveys a definite assurance that Britain desires peace and goodwill and has no wish to encircle any nation or stifle its natural outlets. But at the same time the address gave clear warning that a halt must be called to aggression.

British policy, Lord Halifax said, rested on twin foundations of purpose. One was determination to resist force. The other was recognition of the world's desire to get on with the constructive work of building peace. But to-day the threat of military force was holding the world to ransom, and therefore the immediate task for Britain was to resist aggression. "For that reason, and for that reason alone, we have joined with other nations to meet the common danger. These arrangements we all know, and the world knows, have no purpose other than defence. They mean what they say—no more and no less."

The closing words of the speech of the Foreign Secretary will surely have the approval of all peace-lovers:

It was idle to cry peace where there was no peace, or to pretend to reach a settlement unless it could be guaranteed by a reduction of warlike preparations and by the assured recognition of every nation's right to the free enjoyment of its independence. "At this moment," Lord Halifax said, "the doctrine of force bars the way to a settlement, and fills



the world with envy, hatred, malice, and all uncharitableness. But if the doctrine of force were once abandoned, so that the fear of war that stalks the world was lifted, all outstanding questions would become easier to solve. If all the effort now devoted to the senseless multiplication of armaments, with the consequent increase of insecurity and distrust, were applied to a common, peaceful development of resources, the peoples of the world would soon find the incentive to work together for the common good. The nations would then be in a position to discuss, with real promise of success, both political grievances and economic

difficulties, whether in the international or the colonial field."

Let us hope these words will be heeded. May war even yet be averted and goodwill come again to earth. For this Christians make constant prayer. The trouble is that such appeals as those made by President Roosevelt and the British leaders do not reach the ears of the German people, who hear and read only what their leaders permit.

## "Gloria Patri."

W. W. Saunders.

"GLORY to the Father." Such was the ultimate aim and end of the life and ministry of Jesus. As the evening shadows lengthened and deepened across the day of his earthly life, Jesus, viewing his soon-to-be-finished work in its completion, knew that the aim would be realised and the end fulfilled. This confidence it was that enabled him in praying to his Father to say, "I have glorified thee on the earth" (John 17: 4). On every hand is evidence to confirm the truth of our Lord's appeal.

Jesus glorified God on earth by his life. He came to manifest the love of God, to magnify his law, to reveal God as he really is—not a stern, unbending Judge, but a Father, loving and gracious. And as men beheld the magnitude of Christ's love for man, his perfect obedience to God's law, his winsomeness and attractiveness, and heard him say, "He that hath seen me hath seen the Father," they came to understand God more perfectly. Their conception of God changed. They came to know him indeed as "Father." They exulted in the knowledge of their new relationship—sons of a great heavenly Father. Their delight in God and their affection for him increased abundantly. And as this was the result of the life of our Lord none can deny that he glorified God by his life.

He also glorified God by his doctrine. Rightly we find Jesus claiming equality with God, yet never do we find him exalting himself above the Father. Nay! Ever he pointed men past himself to God as the ultimate source of all things, even though he must claim to be the mediator between God and man. We hear him say, "None can come unto me except it be given him of my Father." "I do nothing of myself, but as my Father has taught me I speak these things." "I go unto my Father, for my Father is greater than I." "I am the way, the truth, and the life; no man cometh unto the Father but by me." Thus he sought to declare the Father to the world, exalting and glorifying him before men.

His miracles also glorified the Father. It is true that Jesus had no need to cry

unto God for help to work his wondrous miracles as did others before and after him. Always in his own power he worked with a simple, "I say unto thee." But whilst wrought in his own power his miracles were ascribed to the Father in words such as those of John 14: 10, "The Father that dwelleth in me, he doeth the works." And again and again we find glory ascribed to God because of Jesus' wonder-working. A man sick of the palsy was healed, and the multitude seeing it marvelled and glorified God (Matt. 9: 8). The son of the widow of Nain was raised from the dead, and there came a fear on all who saw it, and they glorified God (Luke 7: 16). Ten lepers were healed of their dread disease, and one of them, when he saw that he was healed, turned back and with a loud voice glorified God (Luke 17: 15). So instances could be multiplied which reveal Jesus' glorification of the Father by his miracles.

By his death Jesus also glorified the Father. On one occasion Jesus said to Peter, "When thou wast young thou girdedst thyself and walked whither thou wouldst; but when thou art old thou shalt stretch forth thine hands and another shall gird thee and carry thee where thou wouldst not." John adds, "This he spake signifying by what death he should glorify God." If Peter in his death glorified God, how much more did Jesus in his death? He glorified God by his obedience unto death—the death whereby he consummated the work of man's redemption. This redemption reveals the justice, wisdom, mercy and holiness of God, and thus adds glory and honor to his name.

"Glory to the Father." Such was the keynote of Jesus' life and work. "I have glorified thee on earth." This is his summary of what he did in the days of his flesh. This is his view of birth, childhood, manhood, miracles, teaching, death and resurrection. All were to God's glory. What an example Jesus has left us! Are we following it? Have we made it the end and aim of our lives to glorify the Father with them? Or is it our end and aim to gain glory and distinction for self in the

realm of scholarship, or business, or sport, or society, or in the lodge, at the expense of the glory of God, of Christ? This distinction in aim and end in life marks the dividing line between real and false Christians. We must follow our great Exemplar. We must heed Paul's exhortation, "Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's." Then it may be that when the time comes for us to leave this earthly tabernacle, we, too, shall be able to say, "I have glorified thee on the earth; now, my Father, glorify thou me."

## Pictures in Words.

(2)

Randall T. Pittman, B.A., Dip. Ed.

THERE is a Greek word, *anastrophe*, which in the Authorised Version is always translated "conversation." The Revised Version renders it variously: "life" (Heb. 13: 7; Jas. 3: 13; 2 Pet. 2: 7); "living" (2 Pet. 3: 11); "manner of life" (Gal. 1: 13; Eph. 4: 22; 1 Tim. 4: 12; 1 Pet. 1: 18; 3: 16); "manner of living" (1 Pet. 1: 15); "behaviour" (1 Pet. 2: 12; 3: 1, 2). Different Greek words are used in Phil. 3: 20; Heb. 13: 5.

It should be noted that the English word "conversation," which to-day is used of "talk," once had a much wider meaning. At the time when the Authorised Version was made, the word was used of "the action of living or having one's being among," and so "behaviour." The usage may be illustrated from Shakespeare. In the Second Part of Henry IV., Act V., Scene 5, Lancaster tells how the prince, on becoming King Henry V., determined to banish his former riotous companions:

"I like this fair proceeding of the king's;  
He hath intent his wonted followers  
Shall all be very well provided for;  
But all are banish'd till their conversations  
Appear more wise and modest to the world."

Doubtless their "conversations" in the modern sense needed correction, but the word was used of their behaviour in general.

The Latin word from which "conversation" is derived involved the idea of turning, and so did the Greek word *anastrophe*. This Greek word in its primary classical use meant "a turning upside down." Then it came to be used of "a turning back," such as the wheeling round of horses and soldiers, or the turning of a ship in its course. A further development gave the sense "a turning about in a place," or "dwelling in a place." In late Greek we find parallels to the New Testament usage, "a mode of life."

Thus the picture brought to the mind by the English word "conversation" and the Greek word *anastrophe* is that of a person turning about among his fellows in the every-day affairs of life.



# Values.

THE idea of value and its implications for philosophy may be said to be a discovery of modern times. But the distinction between fact and value is familiar enough, and there is nothing very modern about it. It is an ancient saying that "Man is the measure of all things," and value is simply our measurement of things and events. These are not merely what they are in themselves, but what they appear to us to be, or what we judge them to be. Value, therefore, has primary reference to the pleasure or satisfaction, or otherwise, which we find in things and according to which we form our estimate of them. Thus, "I heard a sermon yesterday," is a statement of fact, but "I heard a good or a dull sermon yesterday" is a judgment of value. This means that the notion of value is highly subjective. It has to do not with the intrinsic nature or quality of a thing, but with the impression it produces on the observer, and that impression depends more on the idiosyncrasies of the observer than on the thing observed.

In a sense, therefore, it is true that values are what we make them. To have a right standard of values is therefore of the utmost importance. On it will depend our whole outlook upon life; not only our tastes and opinions, but our conduct from day to day. To know what a man counts to be worth most in life is a very good index to his character. We are often told that the aim of all true education is not merely learning but character, and this is only another way of saying that the essence of education is the acquiring of a true scale of values. Religion again, has been defined in terms of the conservation of values, or better still, of the transvaluation of values. Christianity, at any rate, puts at the head of the ascending scale the great moral and spiritual values—truth, beauty, goodness and holiness. It bids men and women seek the things which are above, and count most precious those things which are unseen and eternal.

## The World's Values.

Such a challenge, however, runs counter to some of our most characteristic human preferences. Most people act on the principle that seeing is believing, and attach a higher value to what is practical, tangible and easily available than to what they regard as impracticable, ideal and remote. They will have nothing to do with this business of hitching waggons to stars. They prefer the nearest gate-post. Hence a great deal of that moral confusion which is so evident in these days, and is due as much to blindness as to any superfluity of naughtiness. Men concentrate attention on the making of money or the indulging of the flesh simply because they have no vision of higher things, and no sense of perspective in their lives. They do not ask now "What shall I do to be saved?" but "What shall I do to be rich, or happy, or comfortable?" They find it very difficult to live on the assumption that God has put eternity in their hearts.

## Atrophy of Spiritual Powers.

Yet, if we only knew it, the capacity to recognise and act upon spiritual values is the hall-mark of our humanity or of that divinity which our humanity enshrines. We never stultify ourselves so grievously as when we shut our eyes to those eternal spiritual values on which our welfare and our happiness ultimately depend. A case in point may be found in the widespread neglect of public worship which is so marked a feature in our modern civilisation. Whatever may be said

in disparagement of church services generally, the fact remains that they do seek to cultivate that sense of reverence and aspiration after holiness without which human life is bereft indeed. When a man takes his family for a run in the car, or plays a game of golf on Sunday, instead of going to church, he is not perhaps committing any great sin, but he is certainly getting his values all wrong, and that in a way that will ultimately warp his whole career. Golf and motoring are good enough in their way and have their proper place, but to reduce life to the level on which they stand and to substitute them for the worship of God points in the long run

## A JEW.

BESET by thieves, he gauntly lay half dead,

A reddish trickle from his naked side;  
Because—because he was a wanderer,  
And walked strange roads with trusting,  
eager stride.

How still he looks, how matted those  
dark locks.

Will no one come before the spark is  
gone?

But look! a traveller journeys by this  
way—

Bestows a frightened glance—and  
hurries on.

Dust-muffled steps approach the  
second time.

Then pause, as stopped by overwhelm-  
ing grief.

A moment and their shaken pace moves  
past;

"Our governor must apprehend the  
thief!"

The blood has clotted now, and soon  
comes night.

The dusk will kindly breathe upon this  
man,

The friendly dark will clothe his  
nakedness;

For there has been no good  
Samaritan.

—Kenneth L. Wilson,  
in "World Call."

to the atrophy of a man's spiritual powers. For it is too often forgotten that the higher life needs to be cultivated just as strenuously as the lower. There is a gymnastic of the soul as well as of the body, and if men are ever to attain their full development they will need to spend at least as much time and pains over the one as over the other. To tend the body and leave the soul to starve involves a gross miscalculation of values. The dire results of this are everywhere apparent to-day, and call aloud for the kind of teaching which Socrates gave to his Athenians. "For I do nothing," he said, "but go about persuading you all, old and young alike, not to take thought for your persons or your properties, but first and chiefly to care about the greatest improvement of the soul."

Socrates died because his contemporaries could neither understand nor appreciate the values for which he stood; and a greater than Socrates suffered an even worse fate for the same reason. In proclaiming a kingdom that is not of this world, and in bidding men

seek first the kingdom of God, Jesus Christ was setting up a scale of values which to the carnal mind must always be a mystery and an offence. By the tacit repudiation of his methods and ideals, he is crucified afresh every day. His followers are all for putting first things first, but they are still in a state of woeful uncertainty as to what the first things really are.

## Back to Fundamentals.

Here the churches have still a great opportunity. Their comparative failure is very largely due to a false scale of values. They turn religion into denominationalism. They interpret Christianity as a creed rather than as a life. They stress ritual and ceremony to the neglect of the weightier things. On great moral, social and political issues they are never of one mind, and sometimes seem to have no mind at all. There is a sense, therefore, in which it is quite true that they need to begin their work all over again, and this will involve a complete change both of outlook and method. That they have a dim consciousness of this is shown by the fact that their leaders are everywhere stressing the duty of evangelisation. Certainly there is no more pressing task. But if it is to be carried out with any sort of success, a great deal of preliminary preparation will be necessary. We are living in a world where the Christian values can no longer be taken for granted. Indeed, in many quarters they are quite definitely repudiated in favor of a strictly humanist and materialistic philosophy of life. It is therefore necessary to begin again at the beginning and vindicate the supremacy of those unseen and eternal values which are the foundation of any religious world view. For the Christian the greatest of these is love, and the acid test of a Christian community is the extent to which its outlook and actions are dictated by love of God and love of the brethren. The only means by which the churches are likely in these days to win a hearing for their specific message or gospel is the evidence they can give of being dominated in all their concerns by love. The world outside has a pretty shrewd notion of how things stand with the Christian churches. It is not likely to be attracted by them or to listen to their message as long as it sees them divided into jealous and competing sects, and often more closely concerned with the things of this world than with the coming of the kingdom of God. If they would "make straight in the desert an highway for our God" they must seek first the kingdom of God and his righteousness. That means that they must prove the truth of the Christian values by living them out before the eyes of all men. To constrain men to say, "We will go with you, for we see that God is with you" is the most effective form of evangelism. For Christianity is better caught than taught. —Dr. W. B. Selbie in London "Christian World."

## Temperance Poster.

CONSIDERABLE interest has been aroused by the publication of a temperance poster in the series issued by the United Kingdom Alliance. It depicts a chestnut tree which has a certain familiar appearance owing to its display on the public hearings of the country in advertising a certain beverage which shall be nameless. Underneath the picture appears the rhyme:

Under a spreading Chestnut Tree  
A fine young fellow stood,  
In ignorance he really thought  
Strong drink would do him good.  
Alas! Alack! he found too late  
It never would nor could.



# World Brotherhood Federation

A. G. McCullough.

SOME time ago I received a letter from Mr. Leslie Crump, hon. secretary of the World Brotherhood Federation, London, asking me to make contact here in Australia with this great movement.

Since then I have received letters from Canada and New Zealand, and I feel the urge to take this matter up. I believe there is a tremendous need for a World Brotherhood Federation. The more I review the world situation to-day and the European crisis where the war clouds roll near, I pray "Our Father," and long to see this World Brotherhood Federation in our every-day life.

We have been praying to "our Father" to give us peace, and that means peace to all those other countries of whom he is Father too.

What is the use of us praying for peace until we have made the necessary preparations for peace and until we have the courage to destroy all the causes of war? We must get down to the root causes of war and stamp it out of our very existence. War is not inevitable. War is advertible. So this great movement stresses, "We must by our every action, and every-day conversation, seek peace and pursue it."

May I give the World Brotherhood Federation's origin, purposes and activities, and urge our brotherhoods and churches to link up at once with this Federation?

In June, 1914, a conference of representatives of brotherhoods in England, Scotland, Canada and the United States of America was held in the City of Buffalo, U.S.A. After surveying the whole field of brotherhood activities, and with a view of spreading throughout the world the ideals for which it stood, a resolution was passed unanimously declaring that the time was ripe for the formation of a World Brotherhood Federation. The question was referred to the brotherhood organisations of the various countries for consideration, the matter to be finally settled at a further representative conference to be held in London in the early part of 1915. In August, 1914, the world war broke out. It almost ruined the movement. When it was all over there was only a trace to be found here and there in Europe. But the spark which remained has been fanned and the embers are sending out into the world a warm and kindly glow.

So a start was made to build up again. A conference was called to be held in London in the autumn of 1919. Representatives of the remnants of brotherhood organisations in various countries came together to size up the situation and to seek divine guidance and inspiration for the future. And what a conference it was! The Archbishop of Canterbury gave it his blessing besides rendering it invaluable service; the Bishop of London preached a special brotherhood sermon in St. Paul's; Canon de Candole in Westminster Abbey; Dr. Fort Newton and Miss Maud Roydon in the City Temple.

Baron Marshall, the Lord Mayor of London, gave a special reception at the Mansion House; Mr. Lloyd George, the Prime Minister, addressed a mass meeting in the City Temple at the close of the conference. At this final gathering the Lord Mayor made this statement:—"This, I venture to say, is the universal opinion of the press, and of everyone, that this has been one of the greatest, if not the greatest, of Christian conferences ever held in the city of London."

Here is a federation through which we may have our united effort to make the world war-free, clean, wholesome, and secure.

## Its Activities.

In pursuance of its policy to promote the organisation of brotherhoods and kindred societies in all countries, and the universal observance of a World Brotherhood Sunday, the World Brotherhood has contacts with the following countries:—The Brotherhood Movement (Inc.) of all England and Wales, the Scottish Brotherhood Union, the French Brotherhood Federation, the Brotherhood Federation of Norway, the Union of Constance, consisting of the Protestant churches in Czecho-Slovakia, the Wesley Brotherhood of the Methodist Episcopal Church, the Christian Men's Brotherhood, Calcutta, the Brotherhood of Nigeria, and the League to Abolish War. I understand from letters I have received from New Zealand that contact has been made there. And in response to one of my articles a committee has been formed in Sydney to make contact there. From Canada comes the report that "there never was so much brotherhood work as now. When the torch was handed on, many, many others reached out to take it up." The reports from U.S.A. are equally encouraging.

The brotherhood movement did a vast amount of relief work in Europe during the

## The Lord

G. H.

I HAVE often been told to go to Jericho, but on this occasion I was just coming from Jericho, who is a local farmer. The circuit car was hurrying me home at 5.30 p.m. on a certain day. I passed a house that had a deserted appearance. The folk were supposed to be in Adelaide. About half a mile further

to your unspoken gratitude to God. The look on his face was a message. Later my wife said, "I've never seen a man so happy."

I have wished again and again that I had a receiving set in that car to listen in to the radio.

I've looked everywhere and though I cannot find it I know there was a receiving set in the car that day I came from Jericho, for I picked up a message from GOD that made me go back. By the way, how is your receiving set working?

### HIGHWAYS.

IF two roads  
I Opened before you:  
One easy and smooth  
With all the roughness  
Taken out;  
The other,  
rugged and bare,  
A climb up-hill  
And burdens to share—  
Which should you choose to go?

I think  
I should choose  
the other road  
With all the hardness there,  
Facing it would make me strong,  
And fighting would make me brave.  
Faith I'd find  
in victory and defeat;  
And when at last  
The end I'd found,  
Full satisfaction  
should be mine.

—Willette H. Saunders.



## The Circle.

J. C. F. Pittman.

two or three meet together in God's name, he will be in the midst of them.

13. An avoidable absence from the church is an infallible evidence of spiritual decay. Disciples then follow Christ at a distance, and at length do not know him.

14. Such yielding to surmountable difficulties prepares for yielding to those merely imaginary, until thousands never enter a church, and yet they think they have good reason for such neglect.

15. I know not how many more Sundays God may give me, and it would be a poor preparation for my first Sunday in heaven to have slighted my last Sunday on earth.—Frances Ridley Havergal.

## A CHILD'S ASSURANCE.

THREE little children were spending the evening together when a violent thunderstorm came on, which obliged them to stay where they were all night. Just before prayer time the gentleman of the house told them that they might each choose the Bible verse they liked best, and tell why they loved it.

"I know what my verse will be for this night," spoke up Margery. "I don't know where to find it, but it says, 'The God of glory thundereth.'"

"Why did you choose that verse, Margery?" inquired her friend.

"Because I think it's so nice, when you hear that awful noise, to know it is God. It makes me think of one day long ago. Aunt Annie was out, and I heard a great noise up in the loft when I thought I was all alone in the house, and I was so frightened I screamed, and father's voice called out, 'Don't be afraid, little Margie; it's only father.' And now, when it thunders very loud, it always seems as if I heard God say, 'Don't be afraid, little Margie; it's only Father,' and I don't feel a bit fright-

## CHURCH ATTENDANCE ON WET SUNDAYS.

1. Because God has blessed the Lord's day making no exception for rainy Sundays.

2. I expect the preacher to be there. I should be surprised if he should stay at home for the weather.

3. If his hand fail through weakness, I shall have great reason to blame myself, unless I sustain him by prayers and presence.

4. By staying away I may lose the prayers which may bring God's blessing, and the sermon that would have done me great good.

5. My presence is more needful on Sundays when there are few, than on those days when the church is crowded.

6. Whatever station I hold in the church, my example must influence others. If I stay away, why may not they?

7. On any important business rainy weather does not keep me at home, and church attendance is in God's sight very important.

8. Among the crowds of pleasure-seekers I see that no weather keeps the delicate female from the ball, the party or the concert.

9. Among other blessings, such weather will show me on what foundation my faith is built. It will prove how much I love Christ. True love rarely fails to meet an appointment.

10. Those who stay from church because it is too warm, or too cold, or too rainy, frequently absent themselves on fair Sundays.

11. Though my excuses satisfy myself, they still must undergo God's scrutiny, and they must be well grounded to bear that (Luke 14: 18).

12. There is a special promise that where

## The Family Altar.

J.C.F.P.

## TOPIC.—GETHSEMANE.

Monday, July 10.

YEA, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.—Psalm 41: 9.

Many of David's utterances concern his own personal experiences, yet also pre-figure those of his greater Son, the Lord Jesus Christ, and his church. Some "familiar friend" may have turned against the psalmist; certainly Judas, with whom our Lord communed, and whom he trusted, lifted up his heel against his Master.

Reading—Psalm 41.

Tuesday, July 11.

My soul is exceeding sorrowful, even unto death.—Mark 14: 34.

The words "even unto death" indicate the intensity of Christ's sorrow. No wonder he requested his disciples to be on the watch, for if he physically collapsed their assistance would be needed. The following verses further show that the hour of human extremity had come.

Reading—Mark 14: 22-35.

Wednesday, July 12.

Couldst thou not watch one hour?—Mark 14: 37.

This question was addressed to Peter who, though he had boasted of his loyalty, was asleep when he should have watched. Not that he was indifferent, but overcome by prostration of grief and anxiety.

Reading—Mark 14: 36-42.

Thursday, July 13.

Who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death.—Heb. 5: 7.

Thus our great King-Priest drank of the bitter waters of the brook by the way; thus he agonised in Gethsemane's garden; thus, with strong crying and supplications he offered his petitions, yet surrendered to the will of his Father; therefore he lifted up his head and is now our Saviour and Lord.

Reading—Hebrews 5.

Friday, July 14.

Let us therefore go forth unto him without the camp, bearing his reproach.—Heb. 13: 13.

"Without the gate," in the lonely garden, Jesus suffered for us. So we can, in a sense, go forth unto him without the camp, bearing his reproach, for all are called upon to offer a sacrifice to God continually, bearing their cross and enduring shame and ignominy, so that dying with him, they shall also live with him.

Reading—Hebrews 13: 1-17.

Saturday, July 15.

Abba, Father, all things are possible unto thee; remove this cup from me.—Mark 14: 36.

There has been much controversy regarding "the cup." Christ's dual nature will always present mysteries which no human mind can solve. A view which has much to commend it is that our Saviour was thinking chiefly of his Father's turning his face from him in the hour of dire need, and the request being that he might be saved, not from the suffering of the cross, which he came to bear, but from the awful agony caused by the thought that the Father had forsaken him.

Reading—Mark 14: 27-36.

Sunday, July 16.

Jesus, knowing all the things that were coming upon him, went forth, and saith unto them, Whom seek ye?—John 18: 4.

In spite of his overwhelming sorrow, and in full knowledge of what was to happen, Jesus boldly met his opponents.

Readings—Zechariah 13; Mark 14: 27-42.

## RIGHT PLACE TO FEEL.

A gentleman was one day relating to a Quaker a tale of deep distress, and concluded very pathetically by saying, "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor. But didst thou feel in the right place—didst thou feel in thy pocket?"

"Have you noticed, dad, how often mother says, 'And so on, and so on?' " "Yes, my son; but it never applies to buttons."



## The Church—His Body.

Ephesians 1: 15-23.

Prayer Meeting Topic for July 12.

H. J. Patterson, M.A.

PAUL tells the folk that he continues to pray for them, and he asks that knowledge and power might be granted them. The thought of power leads him on to the contemplation of the great power of God "wrought in Christ when he raised him from the dead and set him at his own right hand in the heavenly places." Christ has been exalted, and all things are made subject to him. He is the head also of the church "which is his body."

To the student of church history there often comes not only a recognition of the church's glorious contribution to the world of men, but a saddening thought of the failure of the body—the church—to respond to the head, Christ Jesus. Even success was not as great as if there had been a strong, united, responsive church.

### Sin of Division.

Our Lord prayed for unity in the body, and Paul pleaded "that there be no divisions among you." If there be division there is strife. Nothing has so hurt the Christ and hindered the progress of the kingdom as the sin of division in the church. Sections of the body have employed money and time and talent in disparaging other sections. The time has more than come for such to cease, for, after all, there is a fundamental unity and we must recognise it. We must learn from the failure of the past, and pledge ourselves wholeheartedly to the doing of the will of God in Christ. We must no longer use our powers against each other, but combine against the common foe. The best of Christian men are more than anxious for a real unity in the body.

### "His Body."

We belong to Christ, for we are members of his body. There must be a very vital and living relationship between the members of the body and the head. A communion in thought, feeling, and the will to victory is a very necessary thing. We may be members of various callings and professions in life but we must never forget we are one body in Christ and severally members one of another. Before there can be victory there must be unity in thought and action. The Canaanite and the Perizzite are still in the land, and in spite of that we are not united.

The church as the body of Christ has a mission to the world. It has a gospel of pardon, peace and power, and how can this be preached by an unforgiving, divided church? The peace of the world could be determined and made secure if the church would speak clearly and with one voice. We have no settled and declared policy concerning war, and how can we preach peace when there is no peace among ourselves? The church—his body—the inspirer and promoter of many great reforms, deserves censure for her failure in this direction. We have hesitated because we were not sure of what other sections were doing. We could not trust our brothers to do as we believed was right. God forgive us! Let us pray for a happier day.

### For Service.

The main reason for the body of Christ is service, even as the members of our physical bodies. A withered and lifeless member is a hindrance. The body should do the work planned by the head. We should do the work planned by Christ. Individually and collectively, are we doing this? We must glorify the Head and give evidence of doing his service for his sake.

TOPIC FOR JULY 19.—"WE WERE DEAD."  
—Ephesians 2: 1-10.

# Our Young People.

## Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

### ANNUAL CONVENTION

#### Victorian Christian Endeavor Union.

DENDIGO, the golden city of the north, was the centre chosen for the annual C.E. Convention over the King's Birthday weekend. Almost 1000 delegates from all parts of Victoria invaded the city. Country societies were very strongly represented. Under the able leadership of Bro. A. A. Hughes, State President, the whole tone of the convention was excellent. We were fortunate in having the presence of the National President, Bro. Donald McNicol, of Adelaide.

"The Lordship of Christ" was the theme of the convention, and this thought was admirably worked out in its bearing upon personal, church, community, national and international life. All the major addresses stressed the theme.

Forest-st. Methodist Church was the headquarters for the convention, and at every gathering the building was crowded to its limit. The singing, led by Bro. C. H. Dyer, was memorable. The deep sincerity and the earnest questing of the Endeavorers were most marked. Sectional conferences and discussion groups were conducted. The after-church meeting in the Princess Theatre was largely attended. Prayer, praise and testimony were features of this meeting.

A crowded church observed the Lord's supper on the last day of the convention. The final rally in the evening was addressed by the National President.

### ANNUAL STATE CONVENTION, S.A.

THE annual convention of the South Australian C.E. Union, conducted over the period Thursday, June 8, to Monday, June 12, in the Flinders-st. Baptist Church, Adelaide, had as its theme, "Christ, the Way, the Truth, the Life." The holding of an inaugural inspirational session on the Thursday evening was an innovation so successful that similar rallies will doubtless be included in future conventions. At this session the National President (Mr. Donald McNicol) said that the test of any youth organisation lay in its ability to meet present needs. "The church has as little time for antiquated methods as business houses. The C.E. movement was formed to meet youth's spiritual needs. It recognises spiritual values as the most important in life, and in the present difficult days is facing an unprecedented opportunity. Christian Endeavor puts first things first. Any other order was out of order. The movement challenges everybody to make Christ's way of life their way of life. The National Vice-president (Mr. H. F. Jullien) spoke on the value of the principles of C.E. when applied to the development and progress of spiritual life. The secretary in his report stated that there were now 418 affiliated societies with a total membership of 8106. During the year 33 new societies had been formed.

### The Alumni.

Friday evening was devoted to the alumni grade of C.E. After their annual tea and business session members gathered in a fellowship meeting in which addresses were given by Mr. Jullien and Mr. T. B. Bowes, editor of the "C.E. News." Mr. Bowes' topic was "How the Alumni can Help C.E." Mr. Jullien stated that C.E. had a twofold purpose—the winning of young people for Christ and training them

for his service. The four essentials for each member are confession of, communion with and service for Christ and fellowship with his people. Whilst not altogether a mutual improvement society, a social club or a Bible class, C.E. has the essential features of each and is thus admirably fitted to fulfil its purpose.

### The Juniors and Intermediates

were given prominence on Saturday. Preceded by bands, the juniors, early in the afternoon, marched through city streets to the Baptist Church where their rally was conducted. Amongst the items presented was one entitled "The Living Word." Mr. Jullien in his address appropriately followed this by seeking to show the juniors why the Word of God is a living Word. It comes from a living Father and tells of a living Saviour. But it is only as it is read and studied and practised diligently that it becomes a living Word in and through us. The thankofferings were given wrapped in colored handkerchiefs, these latter afterwards being sent to the United Aborigines' Mission.

The intermediate tea table decoration competition was won by the Hindmarsh District Union. At the intermediate rally which followed Mr. Jullien made a splendid chairman, and a stirring evangelistic message on "Confession of Christ" was given by Mr. C. H. Gray, of the Baptist ministry. In response to his appeal a score of young people stepped forward to confess Christ as Lord.

### Prayer

was by no means overlooked during the convention. Beside a number of quiet hour sessions on other days, on Sunday at 7.30 a.m., many Endeavorers met for prayer in 29 suburban churches. In most churches throughout the day C.E. services were held, Endeavorers taking prominent part therein, revealing the value of the training received in the societies.

### The Final Day.

Conferences and discussions on topical and practical themes on Monday morning were well attended, enthusiastic and educational. During the afternoon a missionary session and a united communion service were conducted. The former was addressed by Mr. Harold Masters, of India, and the latter, attended by over 300, was led by the retiring State president (Mr. C. S. Wellington), and proved a time of rich communion and inspiration.

The evening consecration service was crowded, and the incoming president (Mr. Chas. Watts, of the Congregational Church) gave a challenging message on "Australia for Christ—the Challenge to Christian Youth." He said that no movement in the world to-day was so perfectly moulded for the service of Christ and the youth of the churches as C.E. The immediate task of Endeavorers was to win Australia for Christ. The challenge of C.E. for Australian youth was for character, consecration and courage, all centred in Christ.

On this high note drew to a close a convention marked throughout by splendid attendances and enthusiasm. Here were hundreds of strong, virile, thoughtful young people, believers in Christ, his kingdom, his saving power, his way of life, in prayer; and all openly and unashamedly pledged to full allegiance to Christ, no matter what the cost. To see them brought encouragement and confidence for the future afresh to the heart.



## Here and There.

WE received the following telegram from Queensland at noon on Monday: "Mac-naughtan mission receiving splendid support Moorooka; eight confessions.—Alcorn."

All our readers will be glad to hear that Dr. G. H. Oldfield's health is improving. We learn with pleasure that his condition is reported to be satisfactory. Widespread regret has been expressed at his illness, and all readers will look forward to his complete recovery.

Mr. and Mrs. A. W. Ladbroke, who have been in Melbourne for a little time, expect to sail for Western Australia on Wednesday next. They will leave Fremantle by the following steamer for Cape Town, South Africa. As previously announced, Bro. Ladbroke has accepted an invitation to labor for a period with the church in Johannesburg.

Bro. E. C. Hinrichsen is having blessing and success in his mission work in England, and splendid meetings are reported. After the first successful effort of this new series at Wandsworth Bridge-rd., London, a mission was held at Bournemouth, where, we hear, there were 60 decisions for Christ, the small church being greatly strengthened.

In the report which we received from the church at Drumcondra, Vic., there was no mention of the number of additions, and the average attendance was stated to be 50. A report which reached us on July 4 states that the average attendance at meetings was 65, and that four persons confessed Christ and were baptised. Two of these will take membership with the church at Latrobe-ter., Geelong.

It is too early to forecast what the offering for overseas missions will be. A number of churches report increases over last year's collections, and it is to be hoped that when the completed returns are to hand they will reveal a substantial advance. Doubtless in most churches the offering will remain open for one or two Lord's days, so that every member will have an opportunity to contribute.

Devotional meetings are held every morning and evening during College sessions, in the College chapel, Glen Iris. On Friday evenings the principal conducts the meeting, and gives a brief address. In these Friday evening services the special thought is the preparation of heart and mind for the work among the churches on the Lord's day. The substance of a number of Bro. Scemblers' talks to the student body will appear in our columns during the next few weeks.

In an article on "Constructing a Sermon," Dr. Charles Brown, himself a famous preacher, has the following pertinent paragraph: "Finally there should be a conclusion, and only one. One has listened to preachers before now who either have not written or have forgotten their conclusion and who seemed to be like the mariners in Paul's shipwreck, looking for some creek with a shore into which they might thrust the ship, and not finding it put out to sea again. It often meant the wreck of the sermon."

At Rockdale, N.S.W., on July 2, Bro. King exhorted church, and Bro. Carter preached at night. The church has sustained a severe blow in the sudden home-call of its preacher, H. D. Priestley, after a few days' illness. The service at the chapel on Thursday afternoon, June 29, showed the high esteem in which he was held by the brotherhood. A memorial service is to be held on Sunday evening next. Our deepest sympathy is extended to the Misses Priestley. We hope to be able to give in our next issue a suitable obituary notice.

The Baden Ministry of Education has ordered the interpolation in the Gospel of John, "Salvation is of the Jews," to be struck out of the Bible readers. Prominent German scholars have established that this is not a word spoken by Jesus, since evidently it is felt as something foreign to the Gospel of John.—"Die Nationalkirche," quoted in "The New Statesman."

Colonel F. J. Miles, D.S.O., O.B.E., V.D., of London, England, who is general secretary to the Russian Missionary Society, is due to arrive in Melbourne on Saturday morning. He will (D.V.) speak in Collins-st. Baptist chapel at 1 p.m. and 8 p.m. each day next week, except that on Saturday there will not be a mid-day meeting. Suburban meetings have also been arranged to follow those in the city. We notice that two of our churches are listed for visits—Swanston-st. on the morning of July 16 and Gardiner on the morning of July 23, and on Wednesday evening, July 26. He has a great story to tell concerning Russia.

In the course of an appreciative letter referring to our recent article on the liquor traffic, Bro. J. Tully, of Doncaster, Vic., writes of the need of educating our young people regarding the evil. He continues: "I don't know anything I am more thankful for than that I never tasted drink. I see enough of its ill effect, and I have reason to believe there is more I do not see. I think it is a real live question for the church. I think every Sunday school should have at least one Sunday in every quarter wholly for temperance education and pledge signing; also a monthly temperance meeting, say at 3.45 p.m., after State school closes."

It is announced that the Victorian Cabinet has decided to introduce, in the present session of Parliament, legislation to control foreign "clubs." A report by the Chief Commissioner of Police (Mr. A. M. Duncan) was quoted by the Chief Secretary (Mr. Bailey). Mr. Duncan states that "these 'clubs' have sprung up in Melbourne in recent years, and serve as a meeting place for criminals and a training-ground for crime, immorality, and every other vice. Ostensibly these premises are used for harmless social activities, such as dancing and billiards playing; in reality they are used for the purpose of unlawful gaming, sly grog, and deleterious drug selling, and it is from these sources that the proprietor obtains his revenue. The stock of cordials is only a blind, as beer and other liquor is sold by the proprietors. Men and women in all stages of drunkenness are to be seen drinking, dancing and mauling each other."

W. Gale writes: "To enable the home missionary committee to grasp the situation in Gippsland and the needs of the Warragul-Moe work, a delegation of four members of the committee visited the fields over the week-end. The secretary picked up Mr. Abercrombie, of Ivanhoe, Mr. G. L. Murray, of Surrey Hills (vice-president) and Mr. G. W. Mitchell, of Malvern (treasurer), and set out for Warragul. At Dandenong Mr. and Mrs. Clive Warmbrunn were added to the party. The treasurer presided, and the vice-president gave the address at the worship service at Warragul. In the afternoon Mr. Pedersen, our gracious host, accompanied us in his car to pick up people at Trafalgar and bring them to Moe for the afternoon service. Here were friends gathered from Yal-lourn, Coalville, Morwell and our party from Warragul and Melbourne. The address was given by the secretary. It is just twelve months since the first of this series of fortnightly meetings began in Moe, and Mr. Keith Jones

will go down on July 16 to conduct the first anniversary service. At the evening service at Warragul the address was given by Mr. Abercrombie. During the day we learned that a meeting at Sale had been planned to gather in the home of Mr. Murnane, recently of Ballarat. Meetings were not large, but it was evident that brethren had made special efforts to be present despite the prevailing sickness and the bitter cold winds which were driving down from the snow that could be seen on the distant hills. The deputation is satisfied that our experiment in holding periodical rallies of isolated members is a good one. Arrangements to extend these are already planned. Members of committee expressed much sympathy with the preachers and the brethren in the smaller country churches where meetings are seldom large and where there are many discouragements. We believe the visit helped to cement the ties of brotherhood."

The annual conference of the Victorian Local Option Alliance falls due on Tuesday, July 18. Every congregation is asked to note that it is entitled to appoint one representative to the conference. Intimations as to the name and address of such representative should be sent to the secretary of the Alliance at once; address to R. Ambrose Roberts, Kurrajong House, Collins-st., Melbourne. The conference will close by a rousing temperance demonstration in Central Hall, on evening of Tuesday, July 18. Mr. Walter Albiston will sound a challenge to impart new vigor into temperance life politically, for the liquor trade is definitely planning a political attack on licensing legislation. Then Mr. A. A. Hughes will initiate the "Nation-wide Pledge-signing Crusade." Drinking amongst young people has become blatant and unashamed. The call for a positive pride in total abstinence has become imperative. All youth organisations are strongly urged to come along in a body to the big demonstration.

### "Cheap and Easy Optimism."

AT the Baptist Assembly held recently in Birmingham, England (says "The Christian") Mr. M. E. Aubrey made reference to the kind of "cheap and easy optimism" which is frequently proffered to those whose real need is for a plain statement of gospel realities. He spoke of the deep irritation aroused by the placards to be seen posted up, under the heading, "Wayside Pulpit," outside a number of churches, bearing such trivial sentences as "Don't worry; it may never happen," or "The tide turns also when it is low." Those who are spiritually hungry can derive no sustenance from such empty phrases. The Christian church exists "to bring home to men the age-old realities of sin, death, judgment, the grace of God, immortality, hope, peace, eternal life." Shallow speaking cannot serve a desperate and soul-sick world, added Mr. Aubrey in welcoming the new note of urgency which he thought could be detected nowadays in a good deal of Christian preaching. As Christian people we cannot acquit ourselves easily of the charge that we have in a large measure failed to respond adequately to the need and opportunity of the times. The remedy for human ills is in the gospel of salvation in the Lord Jesus Christ, yet many Christian leaders dabble with secular nostrums!

#### ADDRESS.

J. E. Searle (preacher Thornbury church, Vic.)—34 Pyffe-st., Thornbury, N.17.

#### CHURCH DIRECTORY.

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



# News of the Churches.

## TASMANIA.

**Hobart (Collins-st.).**—Fifteen mothers attended mothers' club meeting on June 27. Young people's groups are maintaining good attendances and interest. Inspiring addresses were given by Bro. Bowes on July 2, and there were good attendances. Bible school has commenced practising for anniversary. The sympathy of the church is extended to the organist in the recent loss of her sister, Miss V. Eaton.

**Invermay.**—During the absence of Bro. Morgan local brethren gave addresses. A Bible school teachers' tea was held on June 26. On June 28 the scholars' annual tea meeting took place. Mrs. Morgan was welcomed. Presentations from the church and Y.P.C.E. society were made to Mr. and Mrs. Morgan. Mrs. Rod Pitt is home from hospital. Bren. Battin, H. V. Clements and E. A. Stevens have been appointed trustees of church building.

**West Hobart.**—On June 11 Bro. H. Nichols, of Launceston, exhorted the church. After Bro. N. J. Warmbrunn's address on June 18 a young man confessed Christ, and on 28th he and three girls from Bible school were baptised. Recently a concert was given by the young people to help Dhond Hospital funds. Intermediate Endeavorers held a social on June 28, collection going towards new school hall. Helpful exhortations during the month have been given by Bren. J. Woolley, B. Golder and D. Street. Gospel services have been conducted by Bro. N. J. Warmbrunn.

## WESTERN AUSTRALIA.

**Kalgoorlie.**—The total amount received from I.C.E. for new hall fund is £7. On June 26 the Y.L.O. held a gift evening, proceeds being handed to this fund. Many members are ill with influenza. Mrs. Moore is still confined to bed.

**Perth (Lake-st.).**—At a social on June 22 Bro. and Sister Wiltshire were welcomed. Bro. Wiltshire's messages have been greatly appreciated. The young people here have commenced a series of community concerts which are proving very successful.

**Sebico.**—On June 11, after a forceful address by Bro. Hurren, two young ladies and Mr. Dunwoodie (husband and father of active church members) took their stand for Christ. On June 18 Mr. Dunwoodie, previously immersed, was received into fellowship, and after the night address two young ladies were baptised. On June 25 Mr. Darby, baptised believer, and two young ladies were received into fellowship. Mr. Hillford preached at night to a good congregation, and at the close showed pictures of work in foreign fields in preparation for foreign mission offering. Several members have been laid aside with influenza.

## QUEENSLAND.

**Gympie.**—The work is progressing. Bro. T. G. Westwood came to labor three months ago. All departments have increased in activity. His delightful addresses are greatly appreciated. There have been nine additions to church by confession and baptism, and several families have transferred to the district. Average attendance at breaking of bread is between 100 and 110. Morning services are held at Monkland, and fortnightly gospel services are being arranged. There has been a number of additions to church from Monkland Bible school. Fortnightly services at Goomboorian are well attended. C.E. society is enthusiastic; membership, about 25. They observed June as a month of self-denial. A junior C.E. has been formed by Miss D. Smith. Bible schools are healthy. Gympie school has changed back to afternoon, and attendances have increased from

30 to 58. A rally is being conducted. The use of a car has been arranged for the preacher. Finance committee made an appeal for extinction of bank overdraft of £74. The total subscribed and promised was well above this figure.

**Brisbane (Ann-st.).**—On July 2, meetings were full of inspiration; 215 broke bread during the day. Colonel Miles, secretary of Russian Missionary Society, exhorted the church on "Divine Renewals." Young people's fellowship tea was well attended. Miss Dorothy Judge gave an interesting photo-film message dealing with missionary work in India. An item selected from annual foreign missionary rally was also presented. At night Bro. Allen Brooke appealed to the young folk on the question, "What will you do with Jesus?" The choir gave valued assistance, and Miss Halley sang a solo. Foreign mission offering was above average. Several Bible school scholars sat for annual scripture examination. Bro. Gager, sen., who is in hospital, is making satisfactory progress towards recovery.

## SOUTH AUSTRALIA.

**Port Elliott.**—Afternoon services for breaking of bread are well attended in local court house. About twenty usually attend the services, chiefly young people. A united Y.P.S.C.E. has been formed in the town.

**Hindmarsh.**—On July 2 Sister Miss Florence Cameron addressed the church on the work at Sheigonda, India, and was very much enjoyed. Offering for foreign missions was £20. At gospel service Bro. W. W. Saunders preached on "The Garden of Delight." The choir assisted with an anthem.

**Geelwa.**—Church anniversary services were celebrated on July 2 with very full and happy meetings. Bro. B. W. Manning spoke morning and evening, and began his sixth year of ministry on the South Coast. A car-load came from Middleton for morning service; one from Port Elliot at night. At close of evening service one young lady from Hindmarsh Island confessed Christ.

**Unley.**—Bro. K. A. Macneughtan, Queensland, has not been able to accept invitation to labor with the church. Bro. F. A. Messent addressed church on Sunday morning, July 2. Two young women from Bible school, who were baptised by Bro. Taylor on previous Lord's day, were welcomed to membership. Bro. Philip Wood, Mus. Bac., organist and Bible school superintendent, nominated to diatonate. Home-call has come almost suddenly to Mrs. Adelaide West, member of a family of highly esteemed and devoted church members for half a century past. She was much beloved of the sisters, and for many years was an active Dorcas worker. Several members are laid aside by illness.

**Kadina.**—On June 18 Bro. A. Anderson (Fed. F.M. secretary) spoke on "The Supreme Mission" in interests of overseas missions. At night Mr. Freestun-Neville preached. On June 25 Bro. Ken. Dyster exhorted on "Calling and Finding," and at night preached "Halted at Noonday." The work at Willam is being extended. School and services held each fortnight. On June 25 Bro. A. Russack preached on "God the Father," and presented children an illustrated lesson. Mrs. K. Dyster has been appointed minute secretary. W.C.T.U. On July 2 Bro. Dyster exhorted on "God's Covenant with Noah," and at night preached on "Saved in a Pit." The choir rendered an anthem. Five scholars sat for scripture examination. F.M. offering was £4/7/9; it was augmented by Y.P.S.C.E. and J.C.E. and duplex envelopes. Mrs. Thomson passed away on June 25. There is much sickness in district.

**Dulwich.**—Bro. Johnson, of Glenelg, made foreign mission exchange with Bro. Collins on morning of June 18, and spoke on "Who are Our Neighbors?" Bro. Collins spoke at night on "Treasures of the Snow." On June 23 the first weekly meeting of a church table tennis club was held, Bro. Jeffries being elected captain. Bro. Collins gave fine messages on June 25 on "The Christian's Attitude to Death" and "David and Jonathan," and expressed sympathy of church with Bro. Rodda in the serious illness of his wife. On the following Wednesday, at a church social, £6/2/3 was obtained from boxes which had been in members' homes in aid of complete new lighting installation which has been placed in chapel. At a pictorial service on July 2 Bro. Collins spoke on "The Ten Virgins," and there were illustrated hymns and Bible reading.

## NEW SOUTH WALES.

**Barwood.**—At mid-week prayer meetings Mr. Arnold has been giving a series of very helpful talks on "What is a Christian?" The choir is functioning once more. Mr. Arnold gave two excellent addresses on July 2. In the morning he spoke on "The Coming Day," and in the evening on "Go Home and Tell."

**Mosman.**—On June 25 G. E. Burns edited the church from Mark 13: 10; at night Bro. Burns' gospel theme was "An Anxious Question Answered." J. L. Stimson addressed the church on July 2 on "The World's Need—Overseas and at Home." Bro. Burns' evening message on "A Name that is Better than Gold" was supported by a solo by Miss Maud Burns. Attendances are affected by prevailing sickness.

**Kingsford.**—The 32nd anniversary of the church was held on June 25 and 27. In the morning 85 broke bread, and Bro. Flood addressed church. Evening service was broadcast by station 2CH, solos were rendered by Sister Mrs. McWilliams and Bro. J. Budgen. Bro. Flood gave a fine address entitled "The Church We Need." After tea meeting on the Tuesday an inspirational rally was held, speaker being Bro. Nance-Kivell, of Lane Cove. A special spiritual recruiting and mobilisation campaign carried out by Bro. Flood during June has strengthened spiritual life of auxiliaries and members.

**Lismore.**—Attendances were good at both services on June 11, when there were present several delegates to district annual C.E. rally. Mr. G. J. Andrews exhorted church and Mr. F. Smith, State president of the C.E. Union, spoke at night. The following Wednesday the sisters' guild held an enjoyable social afternoon at the home of Sister Oiley; 24/- was contributed for guild funds. The church extends sympathy to Sister J. Smith in the recent loss of her sister in England. A public morals meeting was arranged by ministers' fraternal for June 21, when the drink evil, gambling and Sunday observance were dealt with. Bro. Anderson addressed church on July 2.



# Foreign Missions.

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

## ANNUAL OFFERING.

IT will be some weeks before the result will be known. Church treasurers can assist greatly by forwarding monies promptly. The thought of the moment for all committees who have to think and plan is, Can we advance? Can the wider evangelism be given to India where it is so sorely needed? Can a wider work be done on Aoba?—so much more could be done for the women and children if a nurse were to accompany Mr. and Mrs. Dudley when they return after furlough. These future events will not be decided months hence, but will be decided during the next few weeks.

## THE CALL FROM THE OTHER BOAT.

THE disciples, tugging ineffectively at the net with its multitude of fish, called to their brethren in the other boat. So the harvest of the sea was landed" (Cf. Luke 5: 7.) These are the words of Basil Mathews, speaking of missionary work in India. He uses them to express the need for the churches to unite that the harvest of India may be landed. The same thought can be used about our work.

The call of our missionaries to us for this offering is "the call from the other boat." They cannot land the great harvest that is in their net without our help. They cannot grasp the many glorious opportunities to win souls for the Master unless they have the co-operation and help, to a sacrificial degree never yet achieved, of us in the other boat.

There are many brethren and sisters who have not heeded the call from the other boat in that they do not make an offering to this work, or perhaps many more of us do not make as large an offering as we could.

The net of the missionary is full to breaking point. India, with its spirit of seeking and enquiry; with its 60 million outcastes without a religion; "Our India" with its 250,000 souls, who have none other than ourselves to bring them the message; New Hebrides with its many opportunities.

What a difference to all this work if every member answered the call from the other boat with their best gift! How much more of the harvest could be gathered in! How many more souls could be won!

Let us answer the call from the other boat by each one resolving to make a gift for this work, and let us, on our knees before the Master, decide just how much that gift shall be. So with our help the harvest will be gathered.—R. Hilford, Secretary F.M. Committee, W.A.

saved. Attendance has been slightly lower during the past few weeks because of minor illnesses. Just at present malaria is prevalent throughout the villages. Because of my personal illnesses, I have not been able to assist folk in a medical capacity to the extent that I would like to do. It is at times such as these that we wish for the assistance of a nurse who would be able to do so much good amongst the sick people.

"The school boys have done a considerable amount of valuable manual labor about the mission. They have done most of the work in preparing for and constructing the new dispensary, which is nearly complete, beside cleaning the property, repairing fences and doing the numerous jobs which are to be found about a mission station. In this way they save a very considerable amount of money.

"There has been quite a run on injections. Of recent weeks we have given just over one hundred. We need to see the results of these injections to appreciate their value. Some months ago I happened to call into a village which I was passing. To my horror I saw a woman squatting on her haunches and could scarcely get about because of the 'yaw' sores on her legs and feet. I returned to the village on several occasions to give her some of these injections. A week ago I had occasion to visit the village, and was very glad to learn that the sores had all healed and that she was able to get about quite well. This is one of many cases which could be cited.

"A recent innovation is that of a Bible class which is conducted on Monday evenings. Previous attempts in this sphere of service were not very successful, thus we were not over optimistic as to the results of this venture. We were agreeably surprised at the response, and each week brought forth a few new members, until thirty-four men were attending. A recent happening has caused a temporary slump in all services. Some island affairs totally unconnected with the mission have drawn all and sundry into the discussions. Till some of these secular things are settled, our attendances are likely to suffer. Let us pray that our people may be constrained by the love of God to seek first the kingdom of God and his righteousness."—L. E. Dudley.

## HILL VACATION.

WORD has just come to hand from India telling that some of our workers have returned from the hills to the plain. There is no doubt that the mountain-top experience has

been rich in fellowship as in other years, but work awaits them on the plains. As our India letters were written in early June, our imagination compels us to think that extreme heat must be experienced. Surely our prayers and sympathies are with them as they work on behalf of Christ and the home churches in "Our India."

## CHINA.

MR. W. HUDSPETH, once a missionary near our own centre in China and now secretary of the British and Foreign Bible Society, gives a report concerning China in the crisis, and also gives news concerning our friend Dr. Carleton Lacy, who acts as superintendent of our work in Shanghai.

### China in the Crisis.

"The Chinese are very much like us in critical times. As in the anxious weeks in England last autumn when war came so near, many who never normally give a thought to God, turned to him instinctively. There is a proverb in China which says: 'When there is no trouble incense is not burned; but when misfortune comes men put their arms round Buddha.' The meaning is too true.

### Religious Broadcasts.

"Taking advantage of this new arm of science, the National Christian Council broadcast every Sunday evening news of the churches, schools and hospitals. In this way the whole church in China was kept in touch with developments, and scores of helpful suggestions were disseminated. For the first quarter of an hour the talk was in Mandarin Chinese and the second was in English. These broadcasts always closed with a brief, refreshing prayer, and to hear a prayer over the wireless in Shanghai at such a time was of infinite value. During the week in which I left China my fellow secretary, Dr. Carleton Lacy, who represents the American Bible Society, was giving a series of broadcast addresses on the Bible, one of which he had taken from the Bible Society's annual report.

"A listener wrote to say that the inspiring account of what the Book had accomplished throughout the world had given him a new interest in the scriptures, to which he was turning again to find the Way, the Truth and the Life.

"The suffering of the Chinese is overwhelming, and people are bewildered. Should not this be an incentive to all who love Jesus Christ to redouble their efforts in proclaiming the realm of God and by practical sympathy to assure the people that God does care?"

Did you do your part to swell the annual offering last Sunday? If not, make your gift as soon as possible. It is needed.

## EVERYONE LOOKS FORWARD TO FRIDAY—

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

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## Restoration and Unity.

W. B. Henderson.

TO make an appeal for restoration of New Testament Christianity and for unity requires that the appeal be definite and precise. There must be a basis for statements made and for the authority. Those to whom the appeal is made should be able to make an examination and be able to understand what is required and why. It is essential that the appeal must be backed up by a strict adherence, by ourselves, to the things for which we plead.

If we have the plan and those to whom we appeal have not, there must be differences which can be stated clearly, and in practice should be obvious.

Let us turn to the Acts of the Apostles and examine the course of events as related there. What was it that took place when the church was established? First, there was the necessity to preach, as Peter did on the day of Pentecost, proving and convincing that Jesus was the Christ, the Son of the living God. When the unbelievers were convinced and asked the question, "What must we do?" they were instructed by Peter to "repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Spirit." When they had repented and been baptised, they were acknowledged as members of the New Testament church, the church of Christ, and as Christians.

This distinctive body (3000 souls) made up of believers who had been baptised, we are told, "continued steadfastly in the apostles' doctrine." It will be necessary to examine this statement, for it is not as familiar to us as is the entrance to the body.

The church was ignorant of the things that they were to believe, and were dependent on the apostles for their teaching.

How are we going to restore this first thing that the church did; continue steadfastly in the apostles' doctrine? There is only one way that it can be done, and that is for the church to be taught the same way as the apostles did. How? The material is ready to hand, and if we are to restore it must be used.

The letters of the apostles to the churches to individuals, to the Hebrews, together with the Revelation shown to John, constitute the material that feeds and nourishes the body, the church. It is her doctrine.

God is the designer of the plan. We can view the structure as we may look at a building. This building is on view for our inspection; the whole building from foundation to completion. It is built upon the apostles and prophets, with Jesus Christ as the chief cornerstone. When we plead for restoration we really mean that all our beliefs are based upon apostolic authority. When we say that we are out for unity, we mean that we try for unity of beliefs, and this is just the work which is required of the whole church. That we may strive for the one mind in all things. This can only be done when there is a final court of appeal, and this appeal is to the apostles' doctrine.

No institution is without the foundation of doctrine. If we have undertaken to restore the original we must ourselves be practising it. The teachings by the apostles are the text book of the church; they take you to the prophets and to Jesus. Those who undertake to teach the church must have the authority of the apostles for what they say. This is what the church is built upon. You cannot have unity without doctrine, and what shall that doctrine be?

Here is a case in point. A man is baptised who was a preacher in a denomination. When he stands before the church, will his old doctrine do? Certainly not. He must replace his previous knowledge with the teachings of

the apostles, and use the material supplied in their letters. This may mean some alterations among ourselves, but it is the only plea we have a right to make for unity.

The distinctness of the church of Christ is not confined to confession and baptism. Here is the New Testament order: Admission, doctrine, fellowship, breaking of bread. I have dealt with the first two. Fellowship, the third, is open to our own interpretation, and the breaking of bread is familiar to us all.

## Open Forum For "Christian" Readers.

[Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.]

WE claim to have a "Thus saith the Lord" or example in God's Word, for all we practise and preach. If we depart from the teaching and practice in the Bible, our right to exist ceases. Just now I instance one departure, namely, remaining seated for prayer and particularly in the prayers of thanks in the Lord's supper. Nowhere in the Bible is there one instance of prayer in worship made seated. The postures there are prostrate, kneeling, standing. These evidence humility, reverence, adoration and realisation we are approaching the Almighty. Sitting in prayer savors of ease, smug self-sufficiency, decided irreverence, besides unscripturalness.

Justin Martyr (140 A.D.), speaking of the Lord's day service says, "Then we all rise together and pray." Let advocates of sitting for prayer in worship instance from God's Word, or even from early church historians, an example of prayer made seated.

Advocates of infant sprinkling have just the same authority for it as those congregations who sit for prayer, viz., that the Bible does not say it must not be done.

A lame excuse is that the noise made by rising and sitting disturbs meditation. Such arguers should read "Revelation" and visualise the movement and adoration depicted in the presence of God. If silence of God's Word and inconvenience of action is scriptural argument, how much more convenient to sprinkle babies and save adults inconvenience and publicity, notwithstanding the Bible gives examples of adults and burial in water. It is high time for the brethren to arise and call a halt to unscriptural innovations. Advantage should be taken of the question box to ask for scriptural authority for engaging in prayer seated when assembled for worship. I feel in my heart very many do not realise the irreverence implied in sitting to pray nor the travesty it is on what we, as a church, so confidently affirm to the world—"A thus saith the Lord" for our faith and practice.—W. C. O'Brien.

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**DOES PREPAREDNESS FOR WAR  
BRING SAFETY FROM WAR?**

THERE are two groups of nations in Europe: the members of one so apprehensive that they have consistently devoted huge funds to "taking steps to defend" themselves; members of the other are, comparatively speaking, without the means of fighting or defence.

The one group includes France, Germany, Russia, Italy, England; the other, Norway, Sweden, Holland, Denmark. Members of one of these groups have enjoyed safety for many years. Which—the prepared or the unprepared—are the nations whose continuous wars stain the pages of European history?

—Inserted by a Group of Christian Peace-Lovers.



**Boronia.**—On July 2 splendid messages were received from Bro. K. Jones in the morning and L. G. Read in the evening. F.M. offering reached £14/1/-.

**Fairfield.**—On June 25 Norma Williamson was baptised and received into the church. On June 29 the women of the church formed a mission band. Mrs. J. Northeast was elected president and Mrs. G. Bowman secretary.

**Surrey Hills.**—On June 25 Bro. H. Clipstone exchanged pulpits with Bro. Nankivell in giving special missionary addresses. Senior and junior Endeavor groups have been helping in Wednesday night meetings with much success. Bro. Nankivell has planned special midwinter sermons.

**Brunswick.**—A successful birthday meeting of Y.P.S.C.E. was held on June 29, Bro. Scambler being speaker. Vocal and pianoforte items by Mack Sandlands, of the "Optimist Choristers," were greatly enjoyed. Bro. Funston exhorted on "Every Man to his Task," at morning service on July 2. The church sympathises with Sister Nicholls in the loss of her father.

**West Preston.**—Dr. Killmicr's address to the church on June 25, on "The Value and Cost of Missions," was greatly appreciated. The quarterly young people's tea and rally were well attended, and an address by Bro. Williams enjoyed. Newly re-formed P.B.P. and all auxiliaries are working well. The intensive pastoral work of Bro. Wigney is much appreciated.

**Malvern-Caulfield.**—Foreign mission Sunday was celebrated on July 2 with an inspiring address by Bro. Watson, who told of early days of our missionary work in India. In the evening Bro. Buckingham gave an appreciated gospel address. The church officers are preparing recommendations for revival of the work to be presented at business meeting on July 18.

**Horsham.**—Bro. J. Methven addressed the church on July 2, and preached at night. Morning address was taken from N.T. reading. A carpet bowls tournament was held in school hall on June 27. Church team in local competition of 20 teams is leading at present. Bro. J. Methven after three years' ministry has requested the church for his release at end of October.

**Melbourne (Swanston-st.).**—Good meetings were held on July 2. At morning service Bro. McMaster and Max Mitchell were baptised and received into membership. They represent the fourth generation of the McMaster and Mitchell families. Bro. Hughes gave interesting and helpful messages at both services. Offering for foreign missions so far amounts to about £60.

**Dunolly.**—Four delegates journeyed to Bendigo for C.E. convention, experiencing an uplifting time. On June 12, at Midland District conference, held at Wedderburn, nine members represented Dunolly. Sisters S. Beasy and Edith Salter have been welcomed back after two months' holidays. Morning services showed marked improvement for month of June, Bro. Nixon delivering powerful addresses.

**Reservoir.**—Bro. Shaw's work as preacher will end next Lord's day, when Bro. C. Watson, from the church at West Preston, will commence his ministry. Attendance at Bible school has reached 50. The newly-formed girls' club held a successful social on June 24, when £12/- was raised. The number of young people taking a keen interest in auxiliaries and gospel services is a feature of the work.

**Ballarat (York-st.).**—A foundation member of the church, absent from worship only when overtaken by ill-health, Bro. Edward Carling has celebrated his 80th birthday. The church through Bro. Ritchie and H. G. Peary tendered felicitations to our aged brother on July 2. Sister Alice Lowne and Bro. Mark Thompson have recovered from accident and illness respectively. School attendance, 133; Bible class, 25.

**Carlton (Lygon-st.).**—On July 2, 150 gathered at the Lord's table in morning. Bro. Baker welcomed many visitors, and spoke on "True Neighborliness." "A Night Passenger" was theme for Bible class. At night, elder scholars of Bible school assisted with two anthems and two scripture readings. Bro. Baker preached on "The Beautiful Gate." F.M. offerings: church, £21; New Century Bible Class, 16. Many members were back after illness.

**Ararat.**—A successful carpet bowls tournament was held, resulting in formation of a permanent club. On June 26 the C.E. held a surprise visit prayer meeting at home of Miss Dow. Bible school has started a star efficiency rally with a record attendance and seven new scholars. On July 2 a special youth service was held at night to launch the rally, when Bro. Fisher gave an object talk on "The Carpenter's Toolbag." F.M. offering so far is £4/6/-.

**Hamilton.**—On July 2 Bro. F. R. Jackson was received by transfer from South Richmond. Bro. Stephenson gave missionary addresses. At night a ladies' choir assisted and Mrs. Wood sang a solo. F.M. offering to date, £19/17/6. A literature cabinet has been placed in the chapel. At a service on July 4 special tributes were paid to Bro. and Sister Glendinning, and a presentation was made. Recently Bro. Glendinning retired from the board of officers after years of faithful service.

**Fitzroy (Gore-st.).**—At a meeting held on June 29 Bro. Mildern, Jun., was presented with a lampshade on the occasion of his marriage. Bro. W. Mildern, sen., was also presented by the officers and members of the church with a Bible after his 34 years' service with the church. Bro. Andrew delivered a nice message at morning service on July 2, and at night gave first of a series on "Is Jesus Divine?" Bro. Shephard rendered a beautiful message in song.

**North Williamstown.**—Meetings were largely attended on July 2. "What Money Cannot Buy" was Bro. J. E. Thomas' gospel address, when a young lady made the good confession. The monthly song hour was held at the close. Foreign mission offering is over £15, surpassing all previous efforts. During the week the church suffered a loss in the passing away after a long illness of Sister H. Green, at the age of 62 years. Sympathy of the church is extended to her family.

**Gardiner.**—Bro. C. Candy, of South Yarra, addressed church on "Foreign Missions" on June 25. Bro. Hagger's theme at night was "What is a Christian?" Members of Y.P.S.C.E. visited City Mission and helped to provide supper to 150 men on June 26. Mr. H. A. Horsfall, minister of Ashburton Baptist Church, gave the message at quarterly spiritual rally on June 28. Bro. Hagger spoke on "India's Call" in the morning and on "Setting up a Kingdom" at night on July 2 to good attendances. F.M. offering so far is £28.

**Baywater.**—The annual business meeting showed good interest maintained in all auxiliaries. The Endeavorers appreciated the fellowship of Bro. Pidgeon, Dallinger and Johnson, from the College of the Bible, at their annual social held for the College, 15/- being raised. On July 1 all were happy to have Bro. Will. Clay and full supporting committee from Social Service Department at an evening held for the department's winter appeal. A S.S. scholar has taken his stand for Christ.

The church extends sympathy to Sister Mrs. F. Peck in her recent bereavement.

**Warrnambool.**—The church was visited on June 25 by Bro. J. E. Thomas and his student son, the latter presiding over a good congregation. Brethren from Port Fairy attended practically in a body. After breaking bread Bro. J. E. Thomas, aided by his lantern, spoke of "Wonderful India." Fellowship at close of service around the festive board was enjoyed with the visitors and Port Fairy brethren in the vestry. Bro. J. E. Thomas left immediately after for Hamilton. He left his son, Bro. D. Thomas, to conduct evening service, the theme, ably presented, being "The Rich Fool."

**Mildara.**—On June 13 friends gathered at a kitchen tea to do honor to Sister Mabel Jessup and Bro. Ron. Sewell, who were married on June 17. On June 18 Bro. Henderson spoke on "The Flower Garden." Bro. Waters gave the gospel address. Bro. Robinson, of Melbourne, talked to junior Endeavorers on June 25. 69 broke bread. Bro. Waters gave a foreign mission address on "The Beggar at the Gate." One youth accepted the gospel invitation. On Tuesday the S.C. Endeavorers spent the evening solving Bible crossword puzzles. Bro. Waters exhorted the church on July 2. Gospel address, "Why I am a Member of the Church of Christ."

**Middle Park.**—On June 18 appreciation was expressed to Bro. A. Wilson for the splendid messages he had delivered for three weeks. Endeavor society visited Social Service Guest Home on June 21. Owing to influenza Bro. W. Jackel was prevented from commencing with the church on June 25. The members were grateful to Bro. Shaw, of Thornbury, who acceptably conducted both services. There were good attendances on July 2. Bro. Jackel delivered stirring addresses, and was cordially welcomed by representatives from auxiliaries, and church members. Sister Hand was received into fellowship by transfer from Brunswick.

**Geelong.**—On morning of June 25 Bro. H. Watson gave an interesting foreign mission address. At night two young ladies were baptised. Bro. D. Stewart gave a splendid message. Sister Miss Ivy Phillips sang delightfully. The Bible school launched a new membership campaign. Senior Endeavor society journeyed to Bannockburn on June 27 and took charge of meeting, a spiritual time being spent. On July 2 Bro. D. Stewart was the speaker. Two were received into membership by baptism, and Bro. and Sister Russenberg by transfer from East Kew. Evening theme was "The Days of Noah and Lot." Much sickness prevails amongst members and friends.

**Hamilton.**—Bro. Hepburn was received into fellowship by letter from Ararat on morning of June 25. At night Bro. J. E. Thomas was speaker, afterwards giving a lantern lecture on our Indian mission. On June 26 a sacred drama, "For he had Great Possessions," was staged before a big crowd of people, a collection being taken towards building fund. On July 2 Bro. and Sister Morrison, of Mount Gambier, late of Dawson-st., Ballarat, and Sister Miss Joan Smith, of Baptist Church, Hamilton, were received into fellowship. At evening service, by special request, the sacred drama formed part of the service, and was given to a most appreciative congregation, after which the invitation was given by Bro. Garland.

**Ormond.**—On June 28 the ladies prepared the annual tea at which 53 sat down, after which the annual business meeting was largest yet held. Reports showed the church to be in a good position, and fine work done through the year. Those elected were: secretary, F. W. Bradley; treasurer, J. Ritchie; deacons, Bro. Blackwell, Gason, Lacey, Kennon, Jowett, Yewdall, O'Brien; elders, Bro. C. L. Lang, J. Ritchie, F. W. Bradley; deaconesses, Sisters Bradley, Yewdall, Loring, Lang, Gason, J. Ring; organists, Bro. J. Whittaker, Sister A. Veal;



pianists, Sister J. Lang, Mrs. Ennor; auditor, Bro. Simpson; J.C.E. superintendent, Sister S. Brown. On July 2 Bro. C. L. Lang gave two very good addresses. Some members were away through sickness.

**Dandenong.**—Mrs. Washfold was visiting speaker at women's mission hand meeting on June 21. Each auxiliary of the church was well represented at the farewell evening tendered to Bro. and Sister Pitcher and family on June 24, the guests being recipients of tokens of esteem and messages of goodwill. On

June 25 Bro. Lewis delivered fine addresses on "Overseas Missions" and "Why I Believe in Jesus." On July 2 Bro. Lewis addressed the church on "Last Things." At night the young people met with visitors at a fellowship tea, after which a young people's service was held in the chapel at which Bro. K. Jones presided and Miss C. Jackson and Bro. J. Arquoff and E. Mott gave splendid testimonies on "What Christ Means to Me." Bro. R. Lang was soloist. Miss Hazel Cossons made confession of faith. Bro. and Sister Harris have moved to Ivanhoe.

4,000,000 boys and girls, the men and women of the future, are outside the Sunday schools or Bible classes.

Sunday prize-fights are being staged in a number of places. Sunday games, Sunday cinemas, Sunday cabarets, Sunday bridge parties, Sunday political meetings are becoming more widespread. Other Sunday despoilers are clamouring for Sunday theatres, Sunday cup-ties, Sunday horse-races, Sunday general elections.—"The Christian Advocate."

## "To Minister and To Give."

A COLLEGE CHAPEL TALK.

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

"The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."—Matt. 20: 28.

**WHAT** is a minister of the gospel? What does the church and the world ask of him that it does not ask of other men? The fact that he is set aside to devote his whole time to the work is perhaps an accident of circumstance rather than the essential thing, for there are many ministers of the gospel in the full true sense of the words, whose whole time is not set apart for the ministry of the word, and who do not receive any income from the exercise of their spiritual enterprise.

Were I to submit the question to you, I should doubtless receive various answers. I shall not attempt to answer the question this evening in any complete sense, but I hope in these Friday evening talks to consider with you some of the qualities which should be found in, and developed by, everyone who aspires to minister to the souls of men in the name of God.

Our text indicates the way along which all successful Christian service is to be found. "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

To minister, first of all. "Ye call me Teacher and Lord, and ye say well, for so I am." But he had just washed their feet, performing a menial task of service. You have noticed the remarkable way in which this story is introduced. "Jesus, knowing that the Father had given all things into his hands (all authority was his), and that he came forth from God (a divine origin) and goeth unto God (a divine destiny)"—knowing all this, which, in our judgment would be a fitting prelude to an account of his ascension to a throne—"layeth aside his garments, and took a towel and girded himself" for the lowliest service (John 13: 3, 4).

"I have given you an example, that ye also should do as I have done to you," he said. They, of course, needed it. Do we? Are we always ready to serve, without asking first of all concerning our dignity?

The preacher is a leader. He ought to be. "Great souls ask this of him. Others love God as much, and long as deeply for the conquest of truth. But they are not privileged to say, 'This one thing I do. Pursuits of various kinds, creditable and honorable, take their time and strength. They must depend upon him who is withholding himself from other interests—who is not making money and does not want to—'to tell them how and when and where to strike great blows for God. These who are mighty in life—outstanding men—await eagerly the voice of a lowly spiritual leader to marshal the forces of action and lead them into effective action." The beautiful words I have quoted were from the lips—now silent—of Chas. S.

Medbury, by the laying on of whose hands I was set apart for the ministry of the word. They describe, perhaps, an ideal condition. All the conditions under which we shall be called to labor will not be ideal. There will be men with whom we have to work who will love the pre-eminence, and will resent any thought of leadership in the preacher. But it is not upon them the work of the gospel depends. The men who really count are members with us of a sacred fellowship, and if we are worthy we shall be looked to for leadership in the affairs of the kingdom. A preacher may command, in a real sense, but he may not do it if he comes with the arrogant spirit of one who thinks more highly of himself than he ought to think. Men want the sense of power and the breath of passion that speaks of time spent in the presence of God.

We can only be such leaders if we are servants, for this saves to leadership its power. If we become proud of our leadership we lose it.

"To give," in the second place. For the Master it meant to give his life up to death. It may mean that for some of you. There are situations in the service of Christ which every now and then require a life to be surrendered. Whether that or not, it is always required of us that we give ourselves in surrender and sacrifice. It is the way of love, for love delights to give. It may seem that the exercise of these qualities of ministering and giving do not distinguish the preacher from other Christians, for they are common duties of all. That is true, but some things that are the ultimate Christian ideals of character should be manifest in those who are called to the ministry of the word. It is expected of us that, like our Master, we give men an example that they may follow in our steps. "Be ye imitators of me," said one preacher, "even as I also am of Christ."

"Oh, Master, let me walk with thee  
In lowly paths of service free;  
Tell me thy secret!"

### What Is Happening?

**HUGE** vested interests—making sordid money—gains out of the profanation of the Lord's day—are becoming more daring. A few facts: 250,000 shops are open in England every Lord's day; 40,000 in London alone. 2,000,000 workers, 1 in 8 of our adult working population, through various Sunday employments have lost their Sunday rest, and the number is increasing.

Only 1 in 10 persons in many areas attend God's house on Sundays.

3 public houses to every 1 place of worship are open on Sundays in England.

### BIRTH.

**BREALEY** (nee Valerie Webb).—On June 29, at Government Hospital, Kalgoorlie, to Mr. and Mrs. W. G. Brealey—a son. Both doing well.

### DEATH.

**HAMPTON**.—On June 27, at Emerald, Mary Anne Hampton, loving mother of Annie (Mrs. T. Hewson).—Inserted by her loving daughter and family, Ascot Vale.

### IN MEMORIAM.

**BAGLEY**.—To the revered memory of my beloved husband, Edward, called home July 9, 1932. "For ever with the Lord."—Inserted by Clara Bagley.

**DAVEY**.—In loving memory of my beloved daughter and our beloved sister, Gladys Maud, who passed away July 9, 1937.

Until the shadows from this earth are cast,  
Until he gathers in his sheaves at last;  
Until the twilight gloom is overpast—  
Good night!

—Inserted by father, sisters, brothers.

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### COMING EVENTS.

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**JULY 24.**—Please reserve this date for the sacred concert by the Churches of Christ Ladies' Choir in aid of the Hospital at Dhond, India, Monday, July 24, in Swanston-st. chapel.

### BROADCAST SERVICE.

July 16, evening, Swanston-st. church, 3 A.R. Preacher, Mr. A. A. Hughes.

### CHURCH OF CHRIST, PARKDALE.

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## Social Service Notes and Comments.

Will. H. Clay.

### Christian Fellowship Association.

APPROXIMATELY 4000 members have registered with C.F.A. in Victoria and New South Wales. The movement is endorsed by 85 per cent. of churches in Victoria, and constant proof of its value is seen. As its design is purely benevolent, and membership is secured from as low as one penny weekly, it is expected that the endorsement of all the churches will be given during this conference year. Bro. Coventry has recently visited Ballarat (three churches), Maryborough, Bet Bet, Dunolly, Warragul, Brunswick and Doncaster with good results. He has just completed twelve months' service with the committee.

### Christian Guest Home.

Several of the guests have suffered severe illnesses during the past month, but most are now better. Mr. Cowap is still seriously ill. The need of a sick room is severely felt. In the present circumstances it is next to impossible to treat serious cases at the home. We are praying for the need to be met. Bro. H. Finger has donated and delivered a much appreciated load of firewood. The first anniversary of the opening of the home will be celebrated this month.

### Victorian Women's Auxiliary.

The auxiliary has elected Mrs. J. L. Ward as its secretary, and plans for aggressive service amongst the churches have been prepared. The response to the winter appeal for clothes of every description has never been better, and parcels for relief are being made up with the greatest pleasure and satisfaction. Preachers are invited to apply for assistance in any special cases connected with the church or school. Letters of reference and explanation are always appreciated.

### Outer-Suburban Rally.

A very pleasant evening was spent at the Bayswater church, Victoria, on Saturday evening, June 24, when members and friends from the churches of the district met in the interests of our winter appeal. A splendid collection of gifts resulted. The Social Service Committee and Women's Auxiliary were strongly represented.

### Social Service.

The varied nature of the work of the department is seen in the monthly report of the secretary to the committee. Service is rendered to churches in all parts of the State.

Clothing was given to the naked and food to the hungry. The helpless were helped and the distressed were given hope. In one case parents 200 miles away from a sore trouble in which a son was involved were saved from the knowledge of it. The son was helped and another chance given. Other cases of a tragic nature could be cited. Sad hearts were cheered and despondent souls were made glad. Some unemployed were assisted to employment. Some in financial difficulties were helped, and testified to the value of Christian action. It is impossible to give a complete summary of the work that is being done.

### Christian Pacifist Movement.

The Victorian department is advising conscientious objectors to military service to link up with the Christian Pacifist Movement. By so doing, evidence would be forthcoming, in the event of conscription becoming law, of the person's former attitude on the question.

### Drunkenness in Palestine.

Britain's mandate over Palestine has resulted in much drinking by men and women in Jerusalem and other places. Moslems, who it is known were drinking shyly, are now drinking openly, and even the women are indulging the habit. No fewer than 23 licensed drinking houses are to be found in Christian-st., Jerusalem!

### Victorian Local Option Alliance.

A great anti-liquor demonstration is being conducted in connection with the annual conference of the Alliance on Tuesday evening, July 18. A State-wide pledge-signing crusade is also being considered. Considerable interest is being manifested in the conference, and great issues are involved. Representatives are urged to be present.

### State Lottery for Hospitals.

The Country Women's Association of Victoria has declared against a State lottery to finance our hospitals. Our Social Service Committee has sent congratulations.

## Victorian News-letter.

A. W. Connor.

### A Combined Mission.

A MISSION of an unusual character, and for which great preparations are being made, is to be conducted in the city of Prahran from July 15 to 24. It is claimed that all the churches in the area, which has a population of 50,000, are combined in preparation. The Anglican Bishop of Gippsland, Dr. G. H. Cranwick, who has been known for his missionary fervor and wide sympathy, is to be the missionary. With special meetings for children, for youth and other groups, it is hoped to make an impact on the life of the city for God. "To enrich the church's life and to ingather many to the fellowship of our Redeemer's kingdom" is its expressed purpose. All will wish for it rich blessing and look forward to its sequel with expectancy. The percentage of those who are outside of all church influence is very high. May some impact be made on these. Our own two churches in the area are in active co-operation.

### Social Gathering.

These functions do not figure in a State letter as a rule, but I shared in one that perhaps has an interest for others. In the ten churches of our eastern suburbs—with about 1600 members—a combined officers' meeting once a quarter has functioned effectively for nearly six years. Growing out of it a "district eldership" for advice and guidance to the churches has come into being. The women of each church have entertained in turn the officers. In June a social meeting of all these women was held happily. It was a great success. Its value, as that of the officers' meeting, was in its weaving bonds of friendship and brotherliness between congregations whose interests are one. As the crown of six years of growing group fellowship it is perhaps worth writing of in such a news-letter. One of our greatest needs in our work is the close fellowship here illustrated.

### Jolts to our Complacency.

Men in responsible positions who do not talk at random have been giving us these needed tonics. The number of undernourished children, and the proportion who verge on destitution, are according to Dr. Dale 10 per cent. of the population. The whole effect of our so-called "work for sustenance" has been severely criticised, as discouraging the real trier. The decreasing number of children of school age. These are a reminder of how deep are our problems, and our failure to attain to social justice that will square with Christian ethics.

### District Conferences.

These are now quite a feature of our Victorian church life, as witness reports in the "A.C." of such held over the recent holiday week-end. These are now possible through motor transport, and are helping to develop the spirit of unity and co-operation. Nine of such are operating, and filling a want in our church life, and helping on the circuit idea in our evangelistic work. This is not easy to keep going. Ultra-independencies seem bred in the bone of some of us.

### Varia.

For the second time in two years the Presbyterian Church is using the stones from an old historic church in the city to build a new one out in the suburbs. Old St. Andrew's, of Carlton, built in 1855, is now to be Gardiner. Better that than to have it useless; better still if it could have been used in the old place where the need is so great.

The Jubilee C.E. Convention held over the last holiday was judged a great success, and brought together a crowd of earnest young life.

Efforts among our own church to co-ordinate the varied clubs, etc., of our young women are being successfully prosecuted. This is not to be a competing society, but one to embrace all.

A final note to make readers think. "We have 250 on our roll; we get over 100 at services each Sunday, but not over 30 or 40 are present at two services, and these mostly of young people. The middle aged are absent."

A Victorian church officer and a keen worker said something like that to a group of church officials the other night. That was in Victoria. I wonder how it is in other States where this is read? The cult of the "oncer" is surely growing and doing a disservice to our evangelistic appeal. Let us take a look at ourselves.

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⊙

THESE ASKED IN FAITH.

Hannah asked out of the longing of her maternal heart. "Wherefore it came to pass, when the time was come, that she bare a son, and called his name Samuel, saying, Because I have asked him of the Lord." (1 Sam. 1: 20.)

Daniel asked, along with his comrades, for the solution of a very great problem. They desired mercies of the God of heaven that Daniel and his fellows should not perish. Then was the secret revealed in a night vision. "Then Daniel blessed the God of heaven—Blessed be the name of God for ever and ever: for wisdom and might are his." (Dan. 2: 18.)

Saul, the converted enemy of Christ, asked the penitent question: "Lord, what wilt thou have me to do?" Not only was he given help and guidance into the first steps of Christian discipleship, but on through the years of an eventful life he was given the satisfaction of a divinely appointed task. (Acts 9: 6.)

⊙

"DESIRES OF THINE HEART."

O Lord, we receive thy faithful warning: "Take heed and beware of covetousness." Bid our hearts, we beseech thee, of every rebel longing and foolish wish. Sanctify our every desire and fashion in us such requests as are according to thy holy will. For we would claim and prove thy gracious promise:

"Trust in the Lord, and do good; so shall thou dwell in the land, and verily thou shalt be fed.

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart.

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

We pray and rejoice in hope, through Jesus Christ our Saviour. Amen.

## Victorian Churches of Christ HOME MISSIONS

Your committee is giving assistance to the churches at: Albury, Ararat, Chelsea, Colar, Drumcondra, Echuca-Rochester circuit, Hamilton, Merbein-Red Cliffs circuit, Ormond, Ringwood, St. Arnaud, Stawell, Wangaratta, and the Warracknaheal-Minyip circuit. A subsidy is paid to W. B. Payne to help in his visitation at Cameroongunga.

⊙

Dozens of brethren come to the city and provincial centres annually, leaving our country churches depleted. Through Home Missions is their only hope of again becoming strong and vigorous.

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or kind will be gratefully received.Parcels addressed Churches of Christ Mission,  
Flinders-st., Melbourne, carried free on rail.Secretary, Will. H. Clay, Bible House,  
241 Flinders-lane, Melbourne. Tel., MX 3083.**"FOR THEY KNEW HIS VOICE."****M**R. ERIC F. F. BISHOP, of Newman School  
of Missions, Thabor, Jerusalem, sent to  
the editor of "The Expository Times" the fol-  
lowing story, which he says is "fairly common  
property in Palestine in these days."In one of the villages of the Northern Dis-  
trict, which underwent punitive punishment in  
the early part of this year, a considerable num-  
ber of sheep, goats and other animals was  
"sequestered," but the inhabitants were per-  
mitted to redeem their own possessions at a  
price that was fixed. Among the sufferers was  
an orphan shepherd boy, whose all had been  
confiscated. This "all" consisted of six or  
eight sheep and goats, which he went to re-  
deem at the appointed rendezvous. Those in  
charge were, of course, willing to restore his  
erstwhile little flock, but rather ridiculed the  
idea of this being a possibility, and said that  
he could not possibly recognise his own sheep  
and goats from among the hundreds that were**THOUGHT FOR THE WEEK.**

○  
"ONE must be very bad  
when his father and  
mother forsake him; but not  
too bad for God to take him  
up."

penned in. The little shepherd, however, thought  
otherwise, and paying the required amount, he  
just gave his shepherd's call, and at once his  
little flock trotted out after him, "for they  
knew his voice."**C**HRIST has no hands but our hands to do his  
work to-day.He has no feet but our feet to lead men in his  
way.He has no tongue but our tongues to tell men  
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eous while laborers are few. In his  
compassion he said: Pray ye the Lord  
of the harvest that he send forth labor-  
ers into his harvest.To provide men of culture to preach  
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men and women eager to answer the  
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ance to the churches. It requires a  
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by the brotherhood, and that specialises  
in the task. Such training cannot be  
obtained elsewhere.Diogenes said, "The foundation of every  
State is the education of its youth,"  
which is equally true of the church.

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