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Rising Above "Secondary Irrelevances."

IN the London "Christian World" there recently appeared an article on "The Relevance of Religion" by Mr. D. W. Langridge, M.A. This contained a strong plea for the Christian religion as alone able to satisfy the needs of the world. The writer adopted as true the epigrammatic statement of G. K. Chesterton: "It is not that Christianity has been tried and failed; it is that Christianity has been found difficult and never tried." So it is wrong to talk about the failure of Christianity. "A doctor is called to a sick man, diagnoses and prescribes, and returning after a few days, learns that the patient, having disdained his prescription, is at the point of death. Does the coroner blame the doctor or the stubborn patient for the not insupportable catastrophe of that demise?"

Bankruptcy of Irreligion.

"Irreligion is bankrupt," writes Mr. Langridge. "The present world-crisis is an impressive rehabilitation of religion. It shows at least that irreligion spells doom." "We must be born again." "Build the whole fabric of your civilisation afresh, and build from these principles. Humanity must take precedence of nationality. Service, not domination, is the true kingship. Fellowship is heaven; the lack of it, hell." Religion itself, our author declares, needs to repent; it needs to repudiate much of its past.

"Religion pure and undefiled is the one hope of the world to-day." But religion as we know it, official religion, is fatally clogged and handicapped. It labors under grave suspicion. It is time for judgment to begin at the house of God. Practising the repentance we preach, let us abjure trifling, rise above such secondary irrelevances as the need or otherwise of bishops, the perpetual retention or otherwise of sacraments, the idolatry of the exact words of scripture, the infallibility of 11.0 and 6.30, and the veneration of orthodox belief. Two truths, and ultimately two only, are vital and essential. God the Father is love. All men are brothers.

"Religion thus understood can even yet save the world. It is supremely relevant to the hour."

There is much in these excerpts, as in

the rest of the article, which can be approved, and much to provoke thought.

Our Lord's Classification.

We do well to remember that God is love and also the teaching of our Lord that the greatest of all commands is, "You must love the Lord your God with your whole heart, with your whole soul, and with your whole mind." A second like unto that, he said, is: "You must love your neighbor as yourself. The whole law and the prophets hang upon these two commands."

In so far as Mr. Langridge's words lead men to recognise and obey these basic commands, we shall rejoice in their efficacy. But, with all due respect, we may emphatically declare that it does not follow that all things beside are to be dismissed as "secondary irrelevances." Too often this foolish suggestion is made, and some unstable readers or hearers may thus be led to excuse their disregard of the requirements of the Word of God. Things may be "secondary" in the sense that they

must come after the two great commandments and yet be very important—neither trifles nor irrelevances.

A Curious Medley.

In the quotation given there is attempted a weird classification under the common heading "secondary irrelevances" of things so diverse that their grouping seems incongruous. "Orthodox belief" if it be faith in God and Christ and the things which they have revealed can be fundamentally important. Again, it is scarcely fair to the Anglican church to group "the need or otherwise of bishops" with "the infallibility of 11.0 or 6.30." (We presume that our author thinks he has met folk who believe in this remarkable "infallibility"!) Who are intended to be rebuked by Mr. Langridge's reference to "the idolatry of the exact words of scripture" we do not know. The common ignorance of or disregard for the Bible suggests that the number of devotees worshipping at this shrine may not be very great. It may be that our author has simply in mind those who would stand firmly by the revealed will of God. Such may well console themselves; the divine declaration that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," and the apostolic declaration that "every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work," forbid the thought that they will be condemned for a close adherence to that word.

"The Sacraments."

We should like to comment on the wicked folly of branding "the perpetual retention or otherwise of sacraments" as "secondary irrelevances" above which we should rise or as "trifling" which we ought to abjure. By the "sacraments" are doubtless meant baptism and the Lord's supper. It is the practically unanimous view of Christendom, and (more important) a view supported

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by the New Testament, that these two ordinances were appointed by our Lord and were intended to be perpetuated. This conclusion cannot be avoided if violence is not done to the Word of God.

Sacraments must not be put in place of the Saviour. But we honor the Lord when we honor his institutions. To insist on obedience to our Saviour's requirements is far from "trifling"; it is our serious duty. To suggest that we can exalt the love of God or the love of Christ to a plane which makes obedience to the command to be baptised a "secondary irrelevance" is worse than nonsensical. Our Lord has extolled the keeper of the least commandment, and he himself made the great declaration, "If ye love me, ye will keep my commandments." To obey is not to trifle but to give the proof of love.

We are glad that the great mass of believers take a very different position from that which we are criticising. The World Conference at Edinburgh gave a worthy place to baptism as the initiatory rite of the church.

Victoria's New Governor.

THE new Governor of Victoria, Sir Winston Dugan, received a hearty welcome on his arrival in Melbourne on Monday. His term as Governor of South Australia both made him familiar with the duties of his high office and earned for him a reputation which will create a feeling of confidence and expectancy as he comes to be the representative of the King in Victoria. The new Governor has had a remarkable career. In an article in the "Argus Week-end Magazine" John Harcourt writes: "Sir Winston Dugan's career is one of the most spectacular of modern times, for, difficult as it may be for a mechanic to become a multi-millionaire manufacturer like Henry Ford or Lord Nuffield, or a newsboy to become a newspaper magnate, it is much more difficult for a private of the Grenadier Guards to become the Governor of a Dominion." Victoria is filled with loyal subjects of the King who will give the warmest of welcomes to His Majesty's representative.

"What Life Has Taught Me."

SIR WILFRED GRENFELL, of Labrador, is now over seventy years of age. He recently summarised the lessons of life for him. One of these has more than ordinary interest and importance:

"Life has taught me the menace of any man's claims to infallibility. The claim to infallibility is as stultifying to progress as it is dangerous. The most encouraging aspect of science to-day is its growing modesty. The wisdom of to-day is the folly of to-morrow. If

I were to practise medicine as I was taught in the sacred lecture halls of London and Oxford, I would land in the penitentiary."

May we all recognise the limitations of our human knowledge and manifest a becoming spirit of modesty. There are no infallible scientists or experts to coerce our judgment or our faith.

Revival of Calvinism.

BY way of a reaction, undue laxity is likely to lead to extreme rigidity. One needs only to bear this well-known truth in mind to find an explanation of what "The Messenger" calls "the resurgence of Calvinism." This paper, the official organ of the Presbyterian Church of Victoria and Tasmania, reports that at a meeting in the Assembly Hall, Melbourne, on June 15, it was decided to form a Calvinistic Society, Professor Gillies being elected president. Mr. Arthur Allen, who recently returned from Edinburgh, outlined the extent of the Calvinistic revival in Europe. He said that Calvinistic movements were springing up everywhere on the Continent except in Russia. Simultaneously with the formation of a society in Melbourne, steps were being taken to do the same in Sydney. Already this had been done in New Zealand.

We should not desire, nor need we fear, a return to the Calvinistic tenets of total depravity, unconditional election and limited atonement, nor a revival of the strict regimen which was characteristic of Geneva in the days of John Calvin, but in the realms both of theology and morals there is so much laxity that a certain degree of revival should have good results.

"The Angle of Vision."

RECENTLY Dr. James Black, of Edinburgh, closed his term of office as Moderator of the Presbyterian Assembly. A few days after he did so, he wrote:

"After I had installed my successor and taken my humble place down among my fellow-members, I began to see what a difference 'the angle of vision' meant about this Assembly, and indeed about anything else. In the chair I used to keep praying and hoping that everything would go quietly, without any tangle about procedure or any 'breeze' in discussion. And occasionally, when some tactless member would move an 'addendum to an amendment of an amendment,' I used to wish that this particular obstreperous fellow had either missed his train or had got a fishbone in his throat! But now that I am safely out of the chair, I find myself almost 'egging men on' to do anything that will stir the faint breeze I used to fear. Yesterday, as I came out with some friends after the morning session, I found myself agreeing that the proceedings had been dull and tedious, whereas they had only been quiet and orderly! What a difference this angle of vision makes in everything."

There is hardly any limit to the application of this lesson on the "angle of vision." It could easily be used against the conference trouble maker and the "obstreper-

ous fellow." The critics of a conference president, or of responsible conference committees, with their onerous duties, might be recommended to change "the angle of vision." We have known critics to be silenced by appointment to office, just as in political life we often witness a strange alteration of view and quieting of manner when after election time members of the former opposition became the occupants of the government benches. The text which in recent years has been most popular with those who would emphasise the same lesson as taught by "the angle of vision" is Ezek. 3: 15, "I sat where they sat."

Tea with the Generalissimo.

DR. J. W. DECKER, secretary of the American Baptist Foreign Mission Society, and Chairman of the Committee on the Far East of the Foreign Missions Committee, was granted an interview with Generalissimo and Madame Chiang Kai-shek. In "Kingdom Overseas" he tells of his having afternoon tea with them, and he continues:

"When asked if he had some special word for me to carry back to our people, he handed me the statement which is given below, which he signed in my presence. Then he autographed a picture of himself and Madame Chiang, while we watched in fascination the firm artistry of his Chinese pen. It will be a prized possession for many a long day, along with a similarly autographed volume of Madame Chiang's messages."

THE STATEMENT.

"At this hour of our national crisis, we, the Chinese people, are profoundly moved by the earnest increase in the many concrete expressions of sympathy which have been continuously coming to us from our friends in other parts of the world.

"Christians have left no stone unturned to show their growing interest in the material as well as the spiritual welfare of our suffering people. Missionaries, in particular, have never hesitated to make even the greatest personal sacrifices to heal the wounded and succour the distressed.

"I welcome this opportunity, therefore, to reiterate the previously expressed appreciation of myself and my countrymen for the unqualified endorsement of the righteousness of our resistance that has come to us so spontaneously, and in such unstinted measure, from the Christian world.

"I believe that those of our people who will survive the terrible holocausts, which have involved us all in so much loss of life and human suffering, will emerge victorious in spirit, and more confirmed than ever in the faith that right will always triumph over might, whether in personal, national or international relations."

As for the New Testament, the Gospels are written in language so clear and simple that even a child can derive pleasure from reading them. In the Acts of the Apostles we have straightforward narrative, and the letters of Paul—although difficult in places, as already suggested—have much to give the ordinary reader. Let us get rid of the notion that the Bible can only be understood by the expert: it is meant for you and me. It is John Smith's book.

The Bible has to do with the Common Interests of Life.

There is nothing narrow or exclusive about the Bible's attitude to life: it embraces everything. It is full of human stories, and as we read these stories we are conscious that the men and women described are real. We see them as they are, for nothing is kept back. We learn of their goodness; we are also told of their frailties. They are presented to us as human beings, and consequently we are keenly interested in them.

Just as Shakespeare set as a school task can become permanently distasteful, so the Bible presented as a pious obligation is robbed of its attractiveness. Can we not recover the view that the Bible is a book brimming over with human interest?

It is not only in biography that the Bible is intensely alive. When we turn to the teaching of Jesus there is no falling away in human interest. Much of it is in parabolic form, and the parables are excerpts from life, human documents. The main reason why our Lord spoke in parables was that he was dealing with people rather than with ideas. He was intensely practical, and all his teaching was intended to help men to live. He kept to the broad road of humanity, refusing to wander into the bypaths of speculation. Hence the human interest of the Bible. It is just the book for John Smith.

The Bible is Supremely Concerned with Man's Relationship to God.

The *raison d'être* of the Bible lies here. Its central theme is not man, but God and man; and the interest of the Bible is not diminished but intensified thereby.

The Bible presents man in relation to God. "We know not whether the infinite is greater in the cradle or amongst the stars" is an understatement of the truth that man is always under the divine care. This love of God for man invests him with a lonely pre-eminence in the universe and endows him with endless significance. We cannot enter the world of the Bible and mingle with the men and women of that world without becoming interested in them. They are alive because they live unto God.

All great literature has a moral basis, and the Bible most of all. Consequently it never lacks interest as it unfolds the human drama, the fight between good and evil, light and darkness. And the ordinary man, John Smith, reading the Bible, sees reflected as in a mirror his own soul and its struggle toward the light.

The Bible shows us not only Man but the Man.

The supreme service of scripture is that it portrays with perfect insight Jesus Christ, the Saviour of men. Apart from him our struggles are in vain, but with him all things are possible. Confronted by Christ in the pages of the gospel we forget that we are reading a book. We lose sense of time and place. The centuries roll up before our eyes and disappear. We are neither in England nor in Palestine, but in the presence of the eternal Christ.

John Smith, reading his Bible and meeting with Christ as he reads, gives his verdict: "This is my book."—J.A.P. in "The British Weekly."

Our Book Table.

FINNEY ON REVIVAL.

ONE of the greatest and most famous revival preachers of the nineteenth century was Charles Grandison Finney. It is estimated that over a quarter of a million persons were converted as a result of his preaching. A well-known book by Finney, "Revivals of Religion," has been said to "constitute probably the most exhaustive treatment of the subject that can be found." These lectures, written by a man who himself was an evangelist of rare gifts, helped many readers of a bygone generation. An abbreviation of the addresses on revival, arranged by E. E. Shelhamer, has now been issued, at the small price of 1/6; posted 1/9. In the 120 pages of this book there is much that is helpful and stimulating. Here and there there are passages which come short of New Testament teaching, but there is much of great value. There are chapters on beginning, expecting and promoting a revival, hindrances to revival, on how to approach sinners, etc. Three chapters are devoted to the subject of prayer. A service has been rendered by the making of this famous preacher's methods and instruction available for men of to-day, when there is such a great need for a revival of true religion.

"WITH CHRIST ON AUSTRALIAN TRACKS."

PROBABLY a very large number of Christians I share with us a feeling of delight in the reading of books telling of the devoted lives of those who venture for Christ and find the supreme joy of life in witnessing for him. The author of "With Christ on Australian Tracks," Mr. Fred. Barker, spent his early life in poor and sordid surroundings in London. He had a great struggle for many years. He came to Australia, and in the great war fought with the A.I.F. in Egypt and France, after the war returning to this country. For a time he gained some fame as a pugilist, but in 1922 was converted to Christ and gave himself to Christian warfare and the fighting of the good fight. With his devoted wife he felt a call to definite service, to tell to former companions what God had done for him, and in addition to take the message of the Gospel to the back-blocks of Australia. The book now issued tells a remarkable story of the first eight years of the writer's Christ life, and gives a great host of illustrations of the power of the Gospel. The ability of Christ to meet the needs of men, of the lowest and most sinful, is strikingly demonstrated. We cannot withhold a word of praise from those who so gladly give themselves to a ministry like this. The price of the volume, paper covers, is 3/-; posted 3/3.

THE SPIRIT IS WORKING.

THE name of Oswald J. Smith, pastor of the People's Church, Toronto, is well known in Australia. Many who recall with pleasure his visit to our land will be glad to read another of his books. "The Spirit is Working," as the title indicates, deals largely with the Holy Spirit and his work. In a foreword the author relates a striking personal experience. Various aspects of the Spirit's work are dealt with and many helpful things said. In some cases we should have preferred another treatment. For example, in the chapter on the sevenfold work of the Holy Spirit in the life of the believer, a separation is made between "2. The Gift of the Spirit," and "3. The Indwelling of the Spirit." Again, it is not easy to understand how a writer on "Led by the Spirit" could tell the story of Philip and the eunuch in the expurgated form in which it appears in this book. But yet there are many good things. One chapter is entitled "How to Deal with Souls," and the book closes with a chapter on "Evangelism." The author, it will be remembered, is

himself a most successful evangelist. He says that "evangelism will fill any church." Of the People's Church, of which he is pastor, he writes: "More than once we have been visited by the police and the fire department and advised to reduce our attendance. Long ago we stopped advertising in the newspapers. Time after time we announced to our radio audience that the church was full, and requested them not to come. But it was of no use. Year after year the crowds were there, and we could do nothing about it. Evangelism, I say again, will fill any church." The price of this very readable volume is only 1/6; posted, 1/9.

DIVINE CLUES TO SACRED PROPHECY.

THE study of prophecy does not make an equal appeal to all Christians. Probably some are kept from giving due regard to the prophecies of the Word by the disagreements of interpreters and by the extravagances of some writers. Mr. E. H. Horne, M.A., has written a little book under the title "Divine Clues to Sacred Prophecy." The reader should find this interesting, if not always convincing. The author deals with a variety of subjects, giving clues to the purpose, subjects, arrangement, structure, politics and time-symbolism of prophecy, also a clue to the destinies of the Jews. "The Great Image," "Seals, Trumpets and Vials" and "The Seventy Weeks" are amongst the chapter headings. The author says that "prophecy was not given to enable us to predict the future events of earth, that is, to make us prophets; but was given that we might understand it in the light of its fulfilment, and thus recognise God's fore-knowledge, and God's hand in history." He thinks he can now see, for example, that warfare from the air is prophesied in "a great hail out of heaven," and tries to get the great war of 1914-1918, and the struggle now threatening, both fitted into the prophecy of Revelation. Numerous other suggested fulfilments are of this nature. Mr. Horne confesses that the believer in the imminence of the second advent may be mistaken: "But the mistake, if it is one, is entirely to our advantage. God has velleed from us the intervening time, be it short or long, in order that we may live in a state of preparedness." The warning is "Watch therefore, for ye know not what day your Lord doth come." The price of the volume is 1/6; posted, 1/9.

All of the above books are published by Messrs. Marshall, Morgan and Scott Ltd., and may be obtained from booksellers in the various States. The Austral Co. would be glad to fill orders.

Live Day by Day.

I HEARD a voice at evening softly say:
"Bear not thy yesterday into to-morrow,
Nae load this week with last week's load of sorrow;
Lift all the burdens as they come, not try
To weigh thy present with the by-and-by;
One step, and then another, take thy way—
Live day by day!"

"Live day by day!
Though autumn leaves are withering round thy way,
Walk in the sunshine—it is all for thee.
Push straight ahead as long as thou can'st see;
Dread not the winter whither thou mayest go;
But, when it comes, be thankful for the snow.
Onward and upward! Look and smile and pray—
Live day by day!"

—Selected.

The Home Circle.

Conducted by J. C. F. Pittman.

SACRED SONG.

FROM far-off islands of the sea,
From lands of palm and pine,
From golden prairies vast and free,
From forest, field and mine,
From wave to wave, from shore to shore,
There flows a tide of song,
While airy echoes evermore
The melodies prolong.

The Gloria of Galilee
Is unforgotten still,
And Olivet's low symphony
Has power to touch and thrill.
The Old, Old Story never tires,
In realms below, above,
The living theme that most inspires
Is holy, heavenly love.

—Lillian Leveridge.

SONGFUL SERVICE.

ONE who returned from a tour in the Holy Land told an interesting story in connection with his visit to Jericho.

Rising one morning about four o'clock, he stepped outside the little inn before anyone else was about. Amid the profound stillness he watched the light stealing over the distant hills, heralding the rising of the sun. As it touched with a magic wand, the grey dawn gave place to golden rays, and the sleeping world awoke to service and to song. A myriad sounds filled the air; the humming music of insect wings mingled with the song of birds and the prattle of children's voices.

Presently a group of Arab girls appeared, and at once began to work. Their task was to complete a rude shanty by covering its roof with coarse mortar, largely composed of mud. Leaning against the little hut was a ladder, on which stood three of the girls, one above another, with their backs to the ladder. The mortar was mixed on the road by a fourth girl, and handed to the one at the foot of the ladder, who passed it over her head to the girl above her. The latter, in turn, passed it up to the next, by whom it was handed to another, whose task it was to spread it across the framework of reeds. The sight alone greatly interested the English tourist, but he was more impressed by the fact that, while engaged in their hard and unlovely task, the girls maintained a monotonous song or chant. On inquiry he learnt that the oft-repeated words they chanted were these:—

Allah will make it strong.
Allah will make it fast.

Over and over again, as the heavy burden was passed from hand to hand overhead, these tolling girls of the East sang their simple song, encouraging themselves in their belief that while they did their part Allah would do his and make it strong!

What a lesson for the Christian worker of to-day! It is no fragile and unlovely shanty that is being erected by God's people throughout the world, but a temple, glorious and eternal. The church of Christ, resting upon its "sure" foundation, its "chief Corner-stone, elect, precious," has slowly but surely taken shape and form. Through the passing centuries, amid winter's chilling storms and summer's scorching heat, faithful souls have toiled, and God has made it strong. But much remains to be done, and the Master Builder is still calling for laborers—for laborers who shall sing as they serve!—Selected.

THE BIBLE.

THIS book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of believers; its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable.

Read it to be wise; believe it to be safe; and practise it to be holy.

It contains light to direct you; food to support you; and comfort to cheer you; it is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here paradise is restored, heaven opened, and the gates of hell disclosed.

Christ is its grand spirit; our good its design; and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, and prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life; it will be opened at the judgment, and be remembered for ever. It involves the highest responsibility, rewards the greatest labor, and condemns all who trifle with its holy contents.—T. H. Agnew.

"JUST LIKE ME."

"What kind of a church would this church be,

If all of its members were just like me?"

A VERY personal question! The individual member is apt to lose himself in the crowd. Probably, if he thinks about the matter at all, he feels some pride in the church; that it has a large membership, is prospering, has good crowds in attendance, etc. The church will go on without him! Fatal error! What if, on some fine Sunday morning, every single member should think the same thing? What would become of the church that day? If that thing were repeated a few Sundays in succession, what would become of the church in that community?

The fact is, though, they do it unconsciously let us hope, that numbers of church-members are perfectly willing that the church should prosper, have big crowds, make a fine appearance, be considered the church of the town, provided the other members by faithfulness make it that way! But as for themselves, no responsibility attaches there. Thousands of people are enrolled in the church statistics as "members of — church," utterly indifferent to the fact that one thousand such members as themselves would not make a church. Wanderers on the outskirts of the kingdom, followers afar off, hangers-on to the church, ask yourselves anew:

"What kind of a church would this church be,

If all of its members were just like me?"

—J. N. Jessup.

FOUND OUT.

A preacher in a rural district had waxed eloquent in the interest of foreign missions one Sunday, and was surprised on entering the village shop during the week to be greeted with marked coldness by the old dame who kept it. On asking the cause, the good woman produced half a crown from a drawer, and throwing it down before him, said: "I marked that coin and put it in the plate last Sunday, and here it is back in my shop. I knowed well them poor Africans never got the money!"

The Family Altar.

J.C.F.P.

TOPIC.—FACING THE ENEMY.

Monday, July 24.

THOU hast scattered thine enemies with thy strong arm.—Psa. 89: 10.

David desired God's protection of his kingdom and for the congregation of the saints in future days. Past mercies encouraged him to request future blessings.

Psalm 89: 18.

Tuesday, July 25.

He shall prevail against his enemies.—Isa. 42: 13.

He whom the psalmist declared should not cry, nor lift up his voice to be heard in the street, who should not break a bruised reed, nor quench the smoking flax, shall, when the enemy does its worst, cry, yea, even roar, and prevail against his enemies, for even divine patience can be exhausted, and our Lord must reign, till he hath put all his enemies under his feet.

Reading—Isaiah 42: 10-16.

Wednesday, July 26.

Woe unto you, scribes and Pharisees, hypocrites.—Matt. 23: 13.

Here is Christ face to face with the enemy. Whilst always dealing tenderly with the penitent sinner, Jesus "poured hot shot" into the hypocritical Pharisees and scribes, their chief sin being that they sought the praise of men rather than the approval of God; the reputation for righteousness rather than its possession.

Reading—Matthew 23: 15-36.

Thursday, July 27.

He that is without sin amongst you, let him cast a stone at her.—John 8: 7.

No doubt the scribes and Pharisees knew that the law required witnesses to cast the first stone, yet, whether willfully or otherwise, they overlooked a condition imposed. Those who carried out the law must be guiltless of the sin punished, lest they also be worthy of the same judgment.

Reading—John 8: 1-11.

Friday, July 28.

O full of all guile and villainy, thou son of the devil, thou enemy of righteousness, wilt thou not cease to pervert the right ways of the Lord?—Acts 13: 10.

The sorcerer had withstood Barnabas and Saul, who now withstood him. He knew quite well that he was practising an imposition with a fraudulent object, so well merited the strong language addressed to him, and the curse which would surely rest upon him.

Reading—Acts 13: 1-12.

Saturday, July 29.

Having done all, to stand.—Eph. 6: 13.

With faces turned towards the enemy, Christians should take their stand, ready for every attack of every foe. In our own strength this is impossible. It cannot be done unless we put on the whole armor of God, protect ourselves with the shield of the faith, make use of the sword of the spirit, always being on the watch, and never overlooking the need of prayer for divine help.

Reading—Ephesians 6: 10-20.

Sunday, July 30.

But Jesus no more answered anything; in so much that Pilate marvelled.—Mark 15: 5.

Real strength is suggested by Christ's silence as well as his words. Declining, for the moment, to answer questions, and standing as still as a statue, we have a glimpse of omnipotence, and when Christ speaks his words manifest his claims and prove him to be the hero of heroes.

Readings—Isaiah 53; Mark 15: 1-20.

The Slandered Saint

Psalm 7.

Prayer Meeting Topic for July 26.

H. J. Patterson, M.A.

HOW often the man of God finds himself in trouble! It would be very helpful to all the saints if a study were made of these old Psalms. Our own souls would be strengthened, and we should find a way of relief opened unto us.

The Slandered Saint.

David is in trouble. Someone has slandered him. The things said are untrue. Who this Cush, the dark man, was who is responsible we have no means of knowing. But he had apparently accused David of conduct which would have been mean, rebellious and treacherous. The charge had terrible effect on David's reputation and position. It is no uncommon thing to find good men the victims of false accusations. In fact, it seems that this is one of the devil's methods of combating a good work. Let a Christian man eminent in the affairs of men do an outstanding piece of work for God and the church and the slanderer gets busy. Some have been ruined by this cruel and devilish weapon of attack. Such accusations are sure to be believed by some, even in the absence of proof. Some are waiting for such an opportunity of passing on a damaging word. If sufficient mud is thrown some of it is sure to stick. The slanderer is worthy of punishment and should not escape. He who poisons a man's reputation is as bad as he who plots against a man's life.

Relief in Prayer.

David remembers that God has delivered him before, and therefore he pours out his trouble to God. Most of us tell it to men or brood over it in secret. Relief will be found only in prayer. Pray, always pray! Let us tell God the thing that is exerting such tremendous pressure, the thing that is weighing us down. Is it some word of slander, something said of us, that is unjust and untrue? Have the words we used been twisted and strained to represent the opposite we had in mind? "Arise, O Lord." "Save me from them that persecute me and deliver me." Vindicate me, David says in effect (verse 8). "Oh, let the wickedness of the wicked come to an end; but establish the just."

David rules out the possibility of this sin in himself. If he has done the thing charged against him, or if the very opposite has not been true of him, he is content to suffer the punishment. "Let them lay his glory in the dust." With such a background we can the more easily approach God. It may be with us that there is some blame attachable. We are not wholly guiltless. How, then, can we go to God? Let us live so that we are free of reproach.

Resting on God.

David's confidence is in this that God is a righteous judge. He rests on that eternal fact. He knows that the judgment of God is in two directions. "God is angry with the wicked every day." "There is no feature of human life more striking than the sorrow and misery which follow on sin. The evil which bad men devise against others often comes back on their own head." A Haman hangs on his own gallows. On the other hand he saves the righteous. If we look around we will see proofs of this. Possibly we may be able to attest the fact in our own experience. So will we praise the Lord in spite of the mischievous and false words of evil men.

TOPIC FOR AUGUST 2.—WHEREFORE REMEMBER.—Eph. 2: 11-18.

Our Young People.

Conducted by Keith A. Jones.

Securing the Pupils' Interest.

NOT long ago I was called to a church school meeting where the teachers had been asked to write out and hand in the most puzzling questions concerning their work. One group of questions, which seemed to arise from the same problem, asked such things as:

How can we get pupils interested in the lesson? Should the lesson be read in class or outside? Is there any good way of using Bibles every Sunday? Why do pupils like some lessons and not others?

Without trying to answer the individual questions, I should like to point out some reasons for the problems these teachers are raising and some viewpoints that may help.

1. The Atmosphere of the School.

The whole set up and atmosphere of the school may suggest a social gathering with no serious purpose or important concern. Look objectively some Sunday at what happens before your department begins its session, the way in which it begins, the way the time is planned, the placing of the lesson period, and the general attitude toward time granted it. Could any pupil feel that here great issues of life are adventurously faced and that a contagious spirit of their importance is in the air?

2. No Artificial Plan of Learning.

Perhaps the teacher is still thinking of the study of religion as made up of separate lessons—this Sunday's lesson, next Sunday's lesson. In this day when every child has so many real interests in life, he cannot become interested in any such artificial plan of learning. The teacher will take one step toward a real interest when he begins to see units of experience which can come to life only as he clothes it with life.

There is one right way of doing this, no formula or prescription which we can give to a teacher. He must study himself, his own pupils, and the whole situation in which they live, to find ways of making this a living experience. In a group of teachers working on the same unit—one teacher will turn to dramatizing a life story, another to working with music, or yet a third to visiting institutions or to inviting into the group friends who will enrich the group at this point. There is an endless number of possibilities.

3. A Living Interest.

The use we make of books often kills interest. The old idea of reciting, of giving back just what the book gave us, is certainly not very thrilling. Ordinarily, I should not start a course by putting the textbook into the hands of the pupils; I should try, rather, to get the group involved in a living interest so that they would search for material and find with delight that the textbook contains just what they need. There will be times when it is important that all pupils read a certain section in order to proceed quickly to further discussion or action. When, in the midst of an experience that has reality for the pupils, the teacher shows how the textbook takes this place, and plans the reading in or out of class as the situation demands, there is little difficulty in getting it read. You will have no difficulty in seeing that when we approach the study of religion from the standpoint of the way it functions in life, it becomes real to us as it was to Jesus. This is particularly true if the teacher also makes use of many of the resources and in-

terests of individual pupils. One pupil has an encyclopedia, another is especially interested in geography or science, and still another has a friend who has certain books that would be helpful. There are social as well as teaching values in helping each pupil to find a way of contributing toward the group interest and work.

4. Effects of Rewards.

It is because we have seen lessons as separate bits of work related to the pupils' own lives that we have found it necessary to get interest temporarily by offering rewards. A careful study of the effects of rewards has led our educators of to-day to see that they defeat the purpose of a teacher. A child learns many things at the same time, but he gives attention to only one of these; that which demands his first attention is his real learning.

In such a case, then, the child has learned that religion is so uninteresting that it is quite reasonable to suppose that one would be paid for learning it. We have then made it almost impossible for religion to function in his life. Of course, he is often having religious experiences which will function in his home life and perhaps his friendships, but the actual effect of the lessons for which he is rewarded is fairly negligible.

5. The Bible Throws Light on Their Search.

You will see by this time the obvious answer to the question about using Bibles every Sunday. Any method that depends for its habit formation upon a regular use and is not demanded by the very nature of what is happening becomes isolated from life and therefore artificial. I am not sure that we gain either interest or value by setting up habits that have no immediate meaning. I have a feeling that the Bible will have great meaning for children and young people only when they discover in the midst of their real problems and appreciations that the Bible throws light on their search for a solution or enriches their appreciations.

6. Contagious Companionship.

All these observations lead to another and highly important one. In order to secure a kind of pupil interest that is neither artificial nor temporary, the teacher himself must be a growing person full of his own interests, enthusiasms and avenues of growth. Only the stick that is on fire can set fire to a pile of kindling. The ultimate secret of interest in a school class lies in the contagious companionship of teachers and pupils with each other because they are all growing. I have known busy teachers who use the class experience as their main avenue of growth in spiritual insights and appreciations. Such a teacher will, however, plan much activity for himself outside of his group, use many resources outside of his textbook and fill himself so full that he can, as one writer says, "teach out of the overflow."—International Journal of Religious Education.

The Law of the Harvest is to reap more than you sow:

"Sow a thought, and you reap an Act;
Sow an act, and you reap a Habit;
Sow a habit, and you reap a Character;
Sow a character, and you reap a Destiny."

—C. D. Boardman (1801-1831), a Missionary.

Here and There.

WE regret to hear that Roy Leng (aged 34), son of H. P. Leng, of Te Hana, Auckland, N.Z., recently met his death as the result of a motor accident. Bro. H. P. Leng was formerly one of our Victorian preachers.

We hear that Mrs. A. Day, a most faithful member of Churches of Christ in New South Wales, was called home last week, the funeral service being held on Saturday last. Our sister was the wife of the late Bro. Geo. Day and mother of the late Bro. Arthur Day, one of our evangelists.

We learn that Bro. W. L. Ewers, who for some years has been home mission organiser in South Australia, has accepted an invitation to labor with the church at Hindmarsh, S.A., in succession to Bro. W. W. Saunders, who before long will begin work with the Dawson-st. church, Ballarat, Vic.

The veteran Mark Collis, an Australian long resident in America, preached again this year the baccalaureate sermon for the Kentucky Female Orphan School at the Midway, Ky., church, on May 21. Bro. Collis is chairman of the school board and minister-emeritus of Broadway Church, Lexington.

The Victorian home mission office keeps a diary of brotherhood functions. It is advisable to avoid an unfortunate clashing of dates for events which brethren of the different congregations would like to attend. Before booking dates for important meetings it is recommended that the office be communicated with to see if the date is clear.

Bro. Ira A. Paternoster in a personal letter writes: "My old father is 93 on Wednesday next, July 19. He is fairly well, and says he is just awaiting the home call. As long as I can remember he has been a reader of 'The Australian Christian' and the papers that went before it. I can remember when a little boy of eight learning pieces of poetry to recite, from the 'Standard.'"

A united evangelical mission is now being held in Prahran Town Hall, Vic. Twenty churches in the district are combining for a mission being led by Dr. Cranwick, Anglican Bishop of Gippsland. Many had to be turned away from the hall on Sunday night, when an after-church service was held. On Monday night there was a procession of witness through the streets of the city.

Mr. Gilbert Thomas in an article in "The Christian World" writes: "Many readers may remember the true story of a college organist who ordered that the congregation should not join the choir in the singing, lest they should spoil it. One rebellious member continued to defy the injunction. The organist asked him the reason for this ungentlemanly conduct. The man replied that he did not see why he should not share in the service, especially as it was in the house of God. 'Let me tell you,' came the exasperated reply, 'this isn't the house of God; it's a college chapel.'"

Dr. Edgar DeWitt Jones, minister of Central Woodward church, Detroit, Michigan, one of the best known of our American preachers, has been awarded the John D. Long Prize for the best sermon on Abraham Lincoln at a ceremony at Union Theological Seminary, New York City, May 17. Mr. Jones' sermon was on "The Greatening of Abraham Lincoln." The prize, provided for in the will of Mr. Long, himself author of a biography of Lincoln, consists of 100 dollars in cash, a specially made plaque, and round-trip transportation to New York for the ceremony. It is stated that about sixty preachers entered for this unusual competition.

We join with others in disapproval of the actions of Herr Hitler and Signor Mussolini. Strong condemnation of and opposition to their policy seem to us both reasonable and necessary; but we greatly regret to note some of the foolish and ill-mannered jibes which appear in the papers. Even some of the better newspapers are at fault. In Monday's "Argus" the following paragraph appeared: "He Painted Houses! It is not surprising to learn that Herr Hitler spoke for 25 minutes at the opening of the festival of German art. Uncomplimentary tradition says he was once a painter himself." No doubt this was intended to be smart, but to call it snobbish is to be mild and forbearing. If Hitler was a good housepainter, that is to his credit.

The first anniversary of the church at Moe, Vic., was a great occasion for Central Gippsland. Isolated members of churches of Christ for many miles around attended on July 16 to celebrate the occasion. The most outstanding distances travelled by isolated members were by parties from Sale and Leongatha districts. 31 gathered around the Lord's table, and Bro. Keith Jones exhorted splendidly on "The Steadfast Jesus," his address being greatly enjoyed. At a business meeting held after worship service, steps were taken to endeavor to meet the need of Gippsland and Warragul, which are without a preacher at the present time. There are financial and travelling difficulties. One need is a motor car for the use of the future preacher. Warragul officers are very anxious that an able preacher be secured.

Many of our readers will be interested to learn that at the recent commencement of Butler University, Indianapolis, Ind., U.S.A., four Australian brethren were admitted to degrees, as follows: Bachelor of Divinity, Victor H. Griffin; Bachelor of Arts in Religion, Theodore O. Fisher; Bachelor of Sacred Literature, Ormonde S. Brown and A. N. Hinrichsen. These four are all graduates of the College of the Bible, Glen Iris, who proceeded to U.S.A. for further study and experience. Bro. Griffin, who has been in America for a number of years, paid a visit to his home last year. Bro. Theo. Fisher left Australia at the beginning of 1937, and Bro. O. S. Brown in January of last year. Bro. A. N. Hinrichsen closed his labors with Bendigo church in June, 1938. We congratulate these brethren on their success.

Bro. W. B. Payne writes: "A splendid congregation of dark people gathered for service on July 16 at Moorooopna, Vic. We are glad the Shepparton church is caring for these folk, many of them having recently gone over from Cameroogunga. Bren, Bullen and Paul, both of Shepparton church, visit Moorooopna weekly, their visits being much appreciated. Mrs. Paske, also of Shepparton church, has organised a Bible school of dark children, which has shown increase each Sunday. The prospects are good for a permanent work. We hope to be able to visit monthly at least for a while. Most of the people, who left Cameroogunga early in the year, have gone back. We regret, however, that Bro. Atkinson is still being deprived of his government ration of food, but are hoping that it will not be long before there are improvements in conditions."

Mr. Horace Stevens, the well-known singer, recently judged the annual choral contest of the Girls' Association of Victoria. In the course of his remarks he said that for success in hymn singing, the first essential was to extract the utmost meaning from the words, and above all to make them commonsense. Hymn singing did not end with a good tune, and gave examples of wrong meaning being placed on the

words of a hymn. After a clergyman had announced that the hymn would be "O Lord, How Glorious 'Tis to See," the late Ernest Wood, organist at St. Paul's Cathedral, Melbourne, asked him ironically whether he had been giving thanks for the blessing of sight. The announcement should have been, "O Lord, How Glorious 'Tis to See Thy Servants Join in Praise to Thee." Wrong phrasing was a frequent fault in hymn singing, said Mr. Stevens.

W. Gale writes: "Took the opportunity to visit the North-east during the last week-end. En route we called to see our friends at Wangaratta. We met the Albury officers on Saturday night and conferred concerning the work. Meetings have been very much affected by the wet and cold. An effort was made to rally together for the visit of the secretary of the Victorian Home Missionary Committee. This was partly successful, and the meetings on the Lord's day were larger than for months past, but much below those of last summer. On the return journey to Melbourne, we again called upon Bro. Banks and learned that they had a good Sunday, with over £8 in a special offering, which is one of a series of special offerings taken during the year toward the building and interest fund. We also learned that whilst there were only 86 in school on Sunday, the attendance had reached 100 a fortnight before. So we have our lights and shade in home mission work. We hope to hear that meetings and interest at our border centre will now increase and cheer both preacher and the committees."

ADDRESSES.

I. A. Paternoster (secretary F.M. Committee, N.S.W.)—Church of Christ, Falcon-st., Crows Nest, Sydney.

J. C. F. Pittman (preacher Colac church, Vic.)—14 Queen-st., Colac.

J. G. Shaw (secretary Thornbury church, Vic.)—84 St. David-st., Thornbury, N.17.

B. Sterling (secretary Ascot Vale church, Vic.)—61 Francis-st., Ascot Vale, W.2.

G. R. van Eerde (preacher Maryborough church, Qld.)—11 Rocky-st., Maryborough.

COMING EVENTS.

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

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

JULY 25.—Queensberry-st. Chinese Mission, Carlton (near Swanston-st.). Tuesday, July 25, at 8 p.m., United Fellowship Rally (English speaking and music). This is an invitation to you to come, and to bring others.

AUGUST 31.—Testimonial concert to Bro. and Sister Clydesdale, Enmore, Thursday, August 31. Greetings and contributions to fund to W. T. Coles, 299 Bay-st., Brighton-le-Sands.

SEPTEMBER 10 and 13.—25th anniversary of Gardiner church. Past members invited. Hospitality extended during Lord's day if intention of being present is notified by Sept. 3.—F. C. Whittington, secretary, 5 Carroll-cr., Glen Iris, S.E.6.

WANTED.

Room, preferably unfurnished, with board, and attention for semi-invalid lady, nothing infectious. Particulars to Z.G.A., C/o Austral office.

To buy, good secondhand Sankey hymnbooks (1200 edition).—A. S. Body, 15 Station-st., Burwood, E.13. Phone, WN1174.

News of the Churches.

TASMANIA.

Hobart (Collins-st.).—A very successful Dorcas anniversary taking the form of a drawing-room afternoon was held on July 20, attendance being very gratifying. 61 broke bread on morning of July 16, when Bro. Bowes exhorted on "A Glimpse of the Garden." Mrs. Bowes is recuperating from recent illness in milder east coast climate at Orford. Young people's clubs continue to progress, and with tennis and badminton club are doing a fine work. Work on the extension of rooms at rear of chapel is proceeding favorably.

WESTERN AUSTRALIA.

Kalgoorlie.—£19 odd was raised for F.M. offering. Renovation of church hall is now well on the way, many brethren supplying voluntary labor. During August Bro. Raymond proposes to hold a mission in the church building. Bro. Ross Smith is an inmate of the hospital.

Fremantle.—Sickness and inclement weather have had adverse effects on recent attendances. Special efforts are being made to implement plans for Western Jubilee in 1940 and already several of the suggested aims have been achieved. Alterations to front of High-st. chapel are in progress. They include a minister's room, a ladies' retiring room, a new porch and a new entrance. These improvements have been made possible by a bequest under the will of late Sister Mrs. Emma Davey and the generosity of one of the present membership. North Fremantle Hall in Thompson-rd. also benefits under the bequest of late Sister Davey to extent of £50, which has been applied to repayment of £50 deposit loaned by brethren to make the purchase originally. Bro. Hughes had opened a fund to purchase a slide and film projector, and generous gifts have enabled the purchase to be completed. The present circuit arrangements between Palmyra and Claremont are to be discontinued after September. Local F.M. offering has reached £23 (suggested quota was £20).

QUEENSLAND.

Roma.—There was a good attendance on July 7, when Bro. Boettcher was inducted into the work, and a charge was given to the church. Bro. L. Trezise, from Toowoomba, conducted the service, which was of a very high order. Representatives of the other churches brought greetings. The address by Bro. Trezise was most uplifting. Bro. Boettcher in accepting the charge said that he had come to work with the church and not for it. There were good meetings on July 9 in spite of much sickness amongst members.

Rockhampton.—Much sickness among members recently has caused smaller attendances. Fellowship and messages of Bro. Geo. Tease were much appreciated when he visited the church on July 2. Sunday school held a successful picnic on July 10. Fortnightly services are maintained at Baree, near Mt. Morgan. Many sisters have linked up with the new women's mission band, and meetings are held monthly. Annual foreign mission offering showed a big increase on last year's giving. The church expresses sympathy with Sister Mrs. M. Feltsman in the loss of her mother.

Gympie-Monkland-Goombooriam.—Attendances are well maintained. On July 9 there was a record breaking of bread, 115 for the day from two centres, Monkland and Gympie. In the morning Bro. Wilfred Trudgian gave a splendid address. Night meeting had excellent attendance. Monkland had 45 out of 48 scholars in attendance. Bible school rally was a great success, 13 new scholars to Gympie being en-

rolled since commencement. Since beginning of April attendance at Bible school has doubled. Endeavor societies are on up-grade.

Rosevale.—A happy time of fellowship was enjoyed at third youth rally in West Moreton Circuit held at Rosevale on June 30. The chapel was filled to overflowing. Young people from the various "Circuit churches took part. Bro. L. Lobegeiger presided, and Bro. L. Larsen spoke on "Youth in Service for Christ," and Bro. J. Smith, of Mt. Walker, gave an essay. A social cup of tea was enjoyed. Annual F.M. offering amounted to £20/7/3, a marked increase on last year.

Brisbane (Ann-st.).—On July 16 worship service was a time of inspiration. Three were welcomed into fellowship. Evening service was well attended. Bro. Allen Brooke dealt with the question, "How can I Find God?" Christian Endeavor society is growing in numbers and has helpful meetings. The young people have donated carpet for new communion platform. An enjoyable men's fellowship evening was held at the home of Bro. and Sister Dellow. Sister Mrs. Waterfield passed away on July 15. The church extends sympathy to the loved ones who mourn the loss of a mother.

SOUTH AUSTRALIA.

Naracoorte.—Attendances have been affected by influenza. Bro. Cave conducted both services on July 9 and rendered an appreciated solo at evening meeting. Lord's day school and M.I. society continue to have helpful meetings. At a recent social happy fellowship was enjoyed by church and auxiliaries. The ladies of the church have sent several cases of jam to Protestant Children's Home, Morialta.

Semaphore.—Work steadily goes forward. Recently the sisters' guild, under leadership of Sister H. Bray, arranged a lantern service, "The Life of David Livingstone," given by Mr. E. R. Crouch, of the Seamen's Mission; proceeds for the three-years' plan. This is going on well, all branches of the church interested and helping. Lord's day gatherings on July 16 were fair. Bro. W. G. Oram gave two powerful addresses. 59 communed for the day.

Victor Harbour.—Church anniversary services, which also marked the beginning of the sixth year of Bro. Manning's ministry, passed off very successfully, the feature of the services being the number of outback settlers present. Worshipers came from Waipinga, Inman Valley, Encounter Bay, Green Hills and Middleton. Bro. and Sister Frank Joy, of Waipinga, received the band of welcome at morning service. The church is greatly heartened by the prospects of its own chapel building during the ensuing year.

Henley Beach.—Membership of Bible school is again increasing. At annual business meeting held on June 21 at the home of Mr. Tucker, all officers were re-elected. Fifteen scholars entered for annual scripture examination. On May 31, members of P.B.P. club joined with the church in welcoming home Bro. and Sister Jones and made a presentation of a chair to them. On June 7, 40 members of Prospect Chapter were entertained. Ladies' guild has been working hard; 6 matinee coats have been given to Children's Hospital and a parcel of 32 articles to Marcella Babes' Hospital. Mrs. Jones was welcomed as a member of the guild on May 31. Two P.B.P. girls decided for Christ on July 9. The church extends sympathy to Sister Folward and Sister Wright in their bereavement. P.M. offering, £21, was a big increase on last year's. On alternate Saturday evenings a helpful fellowship meeting is held.

Long Plains.—Good services are held, and attendances have also been very good. Bro. A. O. S. Baker's ministry has been a benefit to all. On July 9 he exhorted Christians not to worry, but trust in God, and on July 16 to strive to get a spiritual image of Christ. Gospel messages have been convincing. For gospel meeting on July 16 Long Plains changed speakers with Owen. Bro. W. W. McDowell preached a fine sermon on "You can Find God." Miss Florence Cameron spoke on June 18 about the work at Shrigonda. C.E. is going along smoothly.

Berri-Winkie.—All auxiliaries are in good heart. Berri Bible school reported 101 present on July 16. About 40 young people entered for scripture examination. Endeavor meetings are making good progress, with 30 present at Winkie and 20 at Berri. Average attendance at Lord's table last month, 75. Gospel meetings are now held in Moorook. At first service, in home of Bro. Liddicoat, one married woman decided for Christ. Before gospel service on July 9, three young people were baptised; and before gospel meeting on July 16 four were immersed.

Hindmarsh.—July is being observed as "Praise Month." On July 16, morning attendance was very good considering much sickness; 95 attended. Bro. W. W. Saunders preached a beautiful sermon on "Songs in the Night." A "favorite hymn" service was held at night, Bro. Saunders introducing each hymn with a description of the author and the writing of the hymn and its influence. Choir helped with an anthem and Miss D. Oatway sang a solo. Bro. W. L. Ewers, at present home mission organiser, has accepted a call to the ministry at Hindmarsh in succession to Bro. W. W. Saunders, who anticipates leaving for Ballarat at the end of August.

Murray Bridge.—The church has had a visit from Miss Florence Cameron, who gave a very interesting talk on the work in India. At Y.P.S.C.E. meeting on July 10 Mr. Davies, from the Methodists, gave a lantern lecture on mission work in Papua. On morning of July 9 four were baptised and received into fellowship. At gospel meeting two more made the good confession. An increase campaign has been started in Bible school. A good delegation attended Methodist C.E. rally at Taillem Bend. Mrs. A. Page and Mr. Collins are making satisfactory progress in Memorial Hospital. 16 scholars sat for scriptural examinations. Foreign mission offering was £9/10/-.

Fullarton.—At a special meeting on July 4 Bro. Rankin set forth the three-year plan recommended by conference. The 12 objectives were unanimously adopted by the 30 members present. Foreign mission offering of £12 was 100 per cent. increase on last year's. Recently fellowship with Bro. Lowry, of Camberwell, Vic., was enjoyed. The sisters held largest guild meeting in their history on July 12. Practically every sister church in the metropolitan area was represented by delegates or greetings. A fine address was delivered by Mrs. Stacy, of Maylands. Sympathy is extended to Sister Mrs. Rosewarne and family in the loss of her father. The kindergarten, under leadership of Miss Molly Johns, held a happy afternoon tea party at the chapel on July 15, a fine representation of kinders and the mothers attending.

VICTORIA.

Middle Park.—Attendances at gospel services are very encouraging. Bro. Jackel giving splendid addresses which are much appreciated. He has commenced a series of addresses at mid-week meetings on "Bible History."

Prahran.—On July 16, attendance at services was fair. About 100 broke bread for the day. In the morning Mr. S. T. Ball, of Church of England, Traralgon, delivered the message. Bro. F. Hunting preached at night.

(Continued on page 460.)

Foreign Missions.

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

ANNUAL OFFERING.

THOUGH we have little information regarding the annual offering, we have been made hopeful by some of the reports received. The Queensland secretary reports that indications point to some increase, whilst the Western Australian secretary also contemplates some increase over last year. A number of the churches who have reported in South Australia tell of increases, though one or two are still behind last year's figures. Unley, South Australia, have responded well, and are now about £16 in advance of last year. Their total for the two Sundays amounts to £201/6/8. Time will reveal the true position throughout Australia. Meanwhile, the Federal Board thank all who responded to the appeal. The appeal is still open. Have you responded?

RETROSPECTIVE.

EXACTLY forty years ago the foreign mission committees in the various States and New Zealand appealed to the brotherhood for £800 for the foreign mission cause. It was estimated that if every fifteen members gave one sovereign the £800 would be raised. The average would thus be 1/4 per member, and the membership for Australia and New Zealand 12,000. The allocations for the States concerned were as follow:—

Victoria	300
South Australia	150
New South Wales	100
Queensland	100
Tasmania	25
Western Australia	25
New Zealand	100
	£800

It is interesting to note that the annual allocations for the various States now amount to £8225, and some States have been able to reach the amount allocated. Including money for special purposes and endowment, the sum of £10,344 was given last year by the Australian brotherhood. We owe a tremendous debt of gratitude to those who so ably pioneered the cause in the early days. We can also thank the gracious leading of the Holy Spirit that the per capita giving of the brotherhood has risen over 400 per cent. since those far-off days.

In the year 1899 the workers listed were:

- Sister Mary Thompson, India.
- Bro. F. E. Stubbin, India.
- Bro. John Thompson, Queensland.
- Two native evangelists.

The aim of the committees that year was to send a worker back with Miss Thompson, who was then on furlough in Australia, and to commence some work in South China. A school had already commenced in Melbourne for the Chinese with an enrolment of sixty-four scholars, and it was hopeful that similar work would be commenced in Sydney.

In a letter of the same year Bro. Ware, of Shanghai, wrote to the editor of the "Australian Christian," expressing the thanks of the American missionaries in China for remittance of £21/10/-. It was anticipated that a building would soon be built in Shanghai, and the Australian churches were thus becoming interested in the project. Bro. Ware mentions the name of the late F. M. Ludbrook as the one who forwarded the donation, and says that Bro. Ludbrook had mentioned that this was the first money sent by the Australian brotherhood outside the Queen's dominions.

It sounds so long ago, brethren, but it repre-

sents the short space of forty years. It was not so long after this that Miss Rosa Tonkin was sent to carry on the work at Shanghai, and John Thompson was sent to the New Hebrides on a tour of inspection, thus cementing the links that had already been forged in Queensland. Only a breathing space, and Bro. and Sister Strutton were representing us at Baranati, India. Since that time a noble army have gone forth, and some have passed over Jordan. Of those who have passed we recall with reverence the names of Mary Thompson, Rosa Filmer, Mrs. Strutton, Mrs. Waters, Will Waterman and John Leach.

Christ's name is being exalted among the heathen; but, brethren, we press on, knowing that the brotherhood stands behind the work of Christ overseas.

MARY THOMPSON'S MESSAGE.

IN the "Australian Christian" for June 15, 1899, under the hand of Miss Mary Thompson, is an article, "Wanted for the King." Let the message still speak to this generation.

"Over and over some of us have listened to these words sweetly sounding from a singer's lips, and one wonders sometimes if any have been led to decide that they will devote more of their time, talents and money to the King's service.

"When one thinks of the time, thought and money spent on our own wants and pleasures and the little given to those other sheep whom Jesus came to save, we wonder how many will receive the 'well done, good and faithful servant.'

"There are men from different denominations laboring in India and China—men of culture and refinement, working for small salaries—because their love for Christ and their unfortunate brethren leads them to joyfully forego what others count necessary to earthly happiness.

"Shall we, who profess to know more of the truth than they do, be content not to give up something in order that others, who are willing to obey Christ's last command, 'Go ye into all the world and preach the gospel to every creature,' may be able to do so?

"If we would do as some members of the sects do, give a tenth of our income to the Lord's work, there would be no lack of money to support other workers.

"There are those who have means working in India, giving themselves and their substance to forward the Lord's work in that dark land.

"Shall we, with our increased knowledge, be accepted of the Lord, if we do not sacrifice something for those brethren of his?

"There are those among us who have thought

of spending their lives in foreign fields, but for some reason are holding back. Can we with safety to our spiritual advancement continue in such a state?

"If we would stop to consider how much we enjoy through Christianity, methinks we would be able to take up our cross and follow wherever our Master leads, for Christ's promises are true, and those who leave brethren and sisters, father or mother, for his name's sake, do receive a blessing here which more than compensates them for their self-denial. Let us all, without exception, ask ourselves, Are we doing what we can for him who gave his life for us?"

SHRIGONDA HAPPENINGS.

ONE of the older girls has become engaged this week, and the wedding is to take place about May 10. The father of the young man came and asked if we had a suitable girl for his son. He presented high credentials. He was shown one of the girls and she suited. Then the young man came to see for himself, and the young couple had an opportunity to meet. Both were very satisfied, and so the arrangements were made. We feel that the young man is quite above the average, so hope all will be well.

I went to Pargaon with Miss Cameron on Wednesday afternoon. She had quite a lot of work to do out there, and I was free to talk to the people while waiting for her. I spent a most enjoyable time. The mother of the Christian school teacher at Dhoraja lives there, and she came and talked about her son and family. She had hoped to be baptised with the group who were baptised at Dhoraja last month. She was visiting her son, but she was called to a sick grandchild at Pargaon, and so was not present on that happy day when six people put on Christ at Dhoraja. She said that at the very first opportunity she would come to Shrigonda and be baptised. How happy will be the son, who was the first of the young men to make this stand in that village so long ago! She also introduced me to others who are contemplating the step, and are always interested to learn from the Bible-women when they visit that village.

The leader of the community, who is still a Hindu, gave this testimony: that the lives of those who had confessed Christ were so consistent that they were gradually breaking down all prejudice, and that as there were seven or eight people baptised in that village last year, so there would be that number this year, and every year, until the Christians would be the majority in that section of the community of the village. We are working more among the outcaste people because they are the ones who are responding to the message. It is fine to hear such testimony from those who a short time ago were opposed to the young people who had determined to follow Christ.—Edna Vawser.

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Red Hill.—The church had its annual meeting on July 2. The year showed steady maintenance of regular work. Six deacons now hold office. Two younger ones elected were H. Norman Brown and Colin White. Efforts are being made to raise money for lining cloak and kindergarten rooms. The church regrets that Bro. R. W. Marshall's father met with a fatal accident, and extends sympathy to his family. R. W. Marshall's preaching and church work have been very faithful of recent times.

Ormond.—At a good meeting for prayer Bro. C. L. Lang gave a very helpful message. On July 16 he gave the church a very good message. Four were welcomed into membership—Bro. and Sister Furler, Neale and Dean, from Prospect, S.A. At night Bro. Lang's subject was, "Sin." Bro. R. Lang sang a solo beautifully. Two were baptised who made the good confession the previous Lord's day. There were good attendances. C.E. societies are having good meetings. The emblems were taken to sick folk.

Box Hill.—On July 16 Bro. H. A. G. Clark, M.A., gave the third of a series of addresses on "The Fundamentals of the Faith." Average attendance at meetings this month has improved in spite of sickness. The church extends sympathy to Mrs. Anton in the death of her mother; to Dr. W. A. Kemp in the death of his brother, and to Mrs. Hall in the death of her grandmother, Mrs. Clissold, a faithful and much respected member in past years. An enjoyable church social was held on July 12. F.M. offering has passed £18.

Colac.—Meetings have been well attended. Ladies' aid donated £3 towards church funds. Happy evenings were spent with Bro. J. E. Thomas and his son Don, also Bro. Keith Jones and the students of the College of the Bible who accompanied him. During Bro. J. C. F. Pittman's visits to Warrnambool speakers from Geelong have delivered enjoyable addresses. Bren. McDermott, Chapman and Tattersall have represented Drumcondra, and Bren. Pope, Hoefler and Hering have come from Latrobe-ter. Colac appreciates this assistance.

Brighton.—Sickness amongst members has adversely affected attendances during past few weeks, but meetings are again improving. On July 13 the women's mission band entertained mothers of Bible school scholars, and a bright afternoon's programme concluded with tea. Last Sunday a visit of the boys of the Burwood Home to Brighton was arranged by the Endeavor societies. The matron and 37 boys were transported in cars and attended morning and evening services and Bible school. They were entertained in the homes of members.

Ascot Vale.—At annual business meeting of the church on July 12 the following officers were elected: Bro. B. Sterling, secretary; W. Brown, assistant secretary; Bro. F. Petrie, treasurer; deacons, Bren. B. Sterling, F. Petrie, D. Moncur, W. Brown, G. Watson; deaconesses, Sisters Mrs. De Campo, Jones, Harvey, Cole, Marshall; organist, Sister Mrs. White; assistant organist, Sister Miss R. White. For several weeks the midweek prayer meetings have been held in the homes of the members, which have proved very helpful. Bro. C. Thomas is still faithfully sowing the seed.

St. Arnaud.—The church is delighted to have Sister Pratt back after two months' absence. Sister W. Adams was present at worship on July 2, after 14 months' sickness. Bro. A. H. Pratt continues faithfully. His messages have been helpful and inspiring. At midweek meetings he has been delivering a series of instructive addresses on "Revelation." Sister Grey, of Horsham, and Bren. W. Baldwin, from Tarrwin East, and R. Cooper, who has been in isolation, had fellowship on July 16. Meetings were improved. Sister McNichol, in hospital, underwent a serious operation on July 13.

Geelong.—Splendid services were conducted by Bro. D. Stewart on July 9. At night a young lady was baptised. In Bible school campaign several new members have been enrolled. A successful tea and conference took place on July 15. Representatives from Latrobe-ter, and Drumcondra and Melbourne youth councils spent a very profitable time together. Bro. and Sister Peckham, of Broken Hill, have had fellowship with the church for past fortnight. Bro. D. Stewart's morning theme on July 16 was "Influence." At night the choir ably assisted. Bro. and Sister Stewart rendered a duet. Several members have left hospital, and others are improving in health.

Hamilton.—On July 8 Bro. Keith Jones, accompanied by Bren. Schurmann and Pike, of College of the Bible, arrived about 5.30 p.m., when a fellowship tea was enjoyed by about 30 representatives of youth of the church. In the evening Bro. Jones gave a lantern lecture, which was enjoyed by a large number. On morning of July 9, Bro. Jones was speaker, and all were pleased to have these brethren present during Sunday school period, after which they left for Warrnambool. At night Bro. Garland spoke on "The Influence of Christ." A young man decided for Christ. On July 10 those interested in the formation of a tennis court held a meeting to draw up a programme to raise funds. C.E. society motored to Glenhompson on July 11 and held meeting at home of Bro. and Sister Fisher. On July 16 Bren. Geoffrey, Harold and Walter Malins, of Australian Christian Colportage Society, were visitors. Bro. G. Malins was morning speaker. These brethren assisted during Sunday school. At night Bro. Garland spoke on "The Pre-eminence of Christ." Sister June Wood, of Horsham church, was welcomed into fellowship. Bro. Mountjoy was missed during the week-end, being ill.

NEW SOUTH WALES.

Rockdale.—On July 16, Bro. Stevens, of Enmore, exhorted, and at night Bro. Carter (who has consented to assist the church) preached the gospel to a good congregation. Bro. Jack Budgen assisted with two solos. There were three confessions at the close.

Marrickville.—On morning of July 16 Bro. A. E. Adams was speaker. He is visiting Marrickville, his home church, from Honolulu, where he has been for 25 years. His subject was "Quit ye like men." At evening service Bro. Harward spoke on "Is Jesus Coming Again?"

Enmore.—The choir gave a very good concert at Kensington Methodist church for their 37th anniversary. It was very much appreciated. Two excellent addresses were given on July 16. In the morning Dr. Verco spoke on "Testing Time," and at gospel service Bro. Stevens' subject was "Why Youth Turns to Crime."

Chatawood.—Prevalent illness has been largely responsible for services being less well attended recently. But the work prospers. Since last report four have confessed Christ. The work of the various auxiliaries is progressing in encouraging fashion. Bible class and choir combined recently in giving a kitchen tea to Miss Peggy Graham and Mr. Eric Morris.

Burwood.—On July 8 fifty-eight church folk did a large amount of work in and about the building. On July 12 Mr. Arnold continued his series of talks on "A Christian." On 15th the young folk went to the home of Mrs. Millar for a farewell evening to Dr. Roy Millar, who has left for Toowoomba; where he has accepted a position on the medical staff of the hospital. On July 16 a temperance meeting was held in the evening, many Rechabites being present.

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ROLAND WILSON,
Commonwealth Statistician.

BIRTH.

THOMSON.—On July 13, at the Soldiers' Memorial Hospital, Murray Bridge, to Mr. and Mrs. Wilkie Thomson,—a daughter (Chloris Elspeth).

IN MEMORIAM.

HATTY.—In loving memory of Mr. J. Hatty, who passed away on July 22, 1937.
—Inserted by members of Newmarket church.

RENTON.—In affectionate memory of my wife, Marion, who passed away at Maryborough on July 15, 1920.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

—R.H.

WATERMAN.—In loving memory of our eldest son William, called home July 17, 1933. Late missionary of Churches of Christ (China). Safe in God's loving care.
—Inserted by his parents, Monbulk.

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Obituary.

Mrs. Marion Crouch.

THE gracious memory of Mrs. Crouch is cherished by many of the older ones in Doncaster, and in a very special way by the members of her large family. These are mostly at work for God here or elsewhere. She was the widow of Mr. Henry Crouch, who passed on some five years ago. At the time of her death she was the oldest member of the church, her membership going back over 62 years. In her younger days she was very active in service for the Lord whom she loved; but for many years ill-health has shut her out from participation in public worship or service. She suffered much. Her death took place on July 6. She rests from labor, and the cloud of natural sorrow is brightened by the radiant hope of life in Christ Jesus. To the many members of her family we give assurance of Christian sympathy. Her hope was in God. May the "God of all comfort" be with the sorrowing ones.—A.W.C.

Mrs. C. E. Greene.

ON Sunday, June 25, Mrs. Clara Elsie Greene was called home. She had been ill for four years, and latterly had been unable to attend the house of God. She had been lovingly cared for by her sister and daughter Clarice and those who ministered to her. Her home going came as a happy release to one who had been a patient sufferer. She spent the early part of her life at the North Fitzroy church, Vic., where as Elsie Gibbins she was a worker in the Sunday school and band of hope. She was immersed early in life by W. J. Way. She was married to Henry Greene by J. W. Baker, and came to live at Williamstown early in her married life. She was a quiet, faithful worker, regular at the services, and loyal in her support of the work. She was always a friend to those in need, and will be lovingly remembered by many for her beautiful Christian life. A faithful wife and loving mother, she put Christ first in the home. She had reached the age of 62. In the absence of the writer, Lionel Johnston conducted the burial service at the Williamstown Cemetery on June 26. All join in sympathy with the husband and family, who are all members of the church. We shall meet her in that land where we shall never suffer and where we shall be with Christ for ever.—Jas. E. Thomas.

South Australian News-letter.

H. R. Taylor, B.A.

Indoctrination Campaign.

THE second phase of the "Three-year Plan" in our State work is about to be inaugurated. During the months of August, September and October, preachers and speakers are being asked to follow a special course of subjects at the Sunday and week-night meetings. The general themes proposed are "Living the New Testament Life" (Sunday morning), "Restoring the New Testament Church" or "New Testament Conversations" (Sunday evening), and "A Study of New Testament Churches" (week-night). It is also suggested that there should be a general dissemination of our distinctive literature. The "Stewardship Campaign" was taken up very well by the churches. Bro. W. L. Ewers is behind the "plan," and will carry it through to its completion. Unfortunately, the strain of evangelistic work has affected his health, and at the last meeting of the home mission committee he expressed the fear that he would be compelled to give up his position as organiser and State evangelist. The work of Bro. Ewers has had a marked effect on many

of the churches, especially by awakening the spirit of evangelism.

Dialogue Method in Presenting Truth.

On a recent Sunday afternoon at the Port Pirie Methodist place of worship this method was tried out with conspicuous success. The minister of the local church took the part of interlocutor and rained a barrage of questions at Mr. Shapley, the Methodist industrial missioner for the State, who was visiting the town. There were questions about the church and its attitude to economics, unemployment, international relationships; about prayer, Christian liberty; and about the problem of suffering. The local newspaper gave a full report of the meeting, and the editor wrote a leader on the experiment. "It was unorthodox," he said, "but it was an excellent method of discussing problems which perplex the layman. The value of the proceedings did not lie in the actual answers, but in the readiness of a clergyman to admit that such questions are reasonable and demand a candid explanation. That such questions may be raised in a church will tend to induce men who earnestly desire enlightenment on such points to go thither to hear whether their ideas are anything more than imaginary reasons for absence. In that way the habit of going to church may be formed again, much to the advantage of the community."

The Menace of Speed Coursing.

In 1927 an attempt was made to introduce speed coursing or dog racing by the use of "tin hares," but the parliament of the day, by an overwhelming majority, passed a bill prohibiting this "sport" within the State. We learn that steps are being taken to obtain the approval of the present parliament for night coursing with "live hares," and the introduction of betting facilities to attract a crowd and make the venture profitable to the shareholders of the company. It is stated that approximately one-third of the shareholders are either bookmakers or people with interests in the liquor trade. Speed coursing as a sport has failed dismally to secure public support, and it is admitted by its supporters that it cannot exist without betting. The residents of the Plympton locality, a growing residential area, where the course is situated, are up in arms against this noisy night sport which became a public nuisance two years ago, and they are seeking to arouse public opinion against the passage of an amendment to the Restrictions Act providing for "live hares" instead of "tin hares."

"Drink More Wine" (7).

The Viticultural Council here, as in other States, is seeking to provide for "a reasonable alteration in licensed trading hours" to enable the wine-makers to dispose of the huge quantity of wine at present held in bond, for which a market cannot be obtained either at home or abroad. Last year an amendment to the Licensing Act, to provide for the consumption of wine at late suppers in hotels, was narrowly defeated. It is authoritatively stated that another attempt is to be made by the trade to get the amendment through this year. So once again the forces of righteousness must don their armour to repel the destroyer.

Influenza.

Church attendances have suffered during the past few weeks owing to the prevalence of influenza. Several of our preachers have had to spend a few days in bed to throw off the germs. Judging by reports already to hand, the offering for overseas missions has not been affected by the reduced congregations. Some substantial increases over last year's gifts are announced.

Life's a reckoning we cannot make twice over.—George Elliot.

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PRAY FOR UNITY.

God of all men, who didst send thy Son to save the world, break down the middle walls which divide us. Destroy anything in my life which separates me from my fellows. Bring us to the true and sweet fellowship of the Holy Spirit. For Christ's sake. Amen.—J. H. Jowett.

Almighty and ever living God, hear us, we beseech thee, for the unity of thy church, that by our actions we may do nothing contrary to thy holy will, and that by our words we may teach no heresy to divide thy redeemed people. Grant, we pray thee, that by our coming to this holy communion which thou hast ordained, we may hasten the time when the church in its primitive purity will once again be restored to unity: through Christ our Lord. Amen.—Wm. Robinson.

I WILL PRAY!

I will always seek to discover the best and strongest points in my brother's position. I will give him credit for sincerity. I will try to avoid classifying him, and assuming that he has all the characteristics of the class to which he is supposed to belong.

I will emphasise our agreements. When others criticise, I will try to bring out favorable points. When there is misunderstanding, either I or he or he of me, I will go to him direct. I will seek opportunities to pray together. I will try to remember that I may be mistaken and that God's truth is too big for any one mind.

I will never ridicule another's faith. If I have been betrayed into criticising another, I will seek the first opportunity of finding out if my criticism is just. I will not listen to gossip and secondhand information. I will pray for those from whom I differ.—Henry T. Hodgkin.

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.]

WARNING THE IMPENITENT.

ARE we as a people slipping? Are we making the progress we should do? Are our preachers as definite on our plea in their preaching as they were fifty years ago? As an old-timer I do not think so. As teachers, they are good. But preaching to the unsaved, do they convict men of sin, of righteousness and

judgment to come? Do they stress enough the awful doom that awaits those that will not accept Christ? It is very seldom you hear a sermon on hell, that awful place of torment. Don't they believe that there is such a place? I believe that if they did they would preach more about it. Men forty and fifty years ago did, and they had plenty of converts. If a preacher should speak like that to-day he would be accused of trying to frighten people into heaven. If he sheds a few tears, he is "emotional." And yet Paul says, "Watch and remember that by the space of three years I ceased not to warn every one night and day with tears." Jesus wept over Jerusalem. And I think he must weep still over some of the sermons you hear preached and that come over the wireless.

I often wonder as I hear some of these so-called preachers, why people go to church at all. . . . Supposing now that in one of our great cities there was a beautiful playground with every kind of amusement and things that attract young people (and ours went with the rest). But in the middle of that playground there was a great bottomless pit, and thousands of children were falling in every day and being lost. Would we not say anything to our children about its danger; or would we just let them take their chance? Would we not warn them and plead with them, and shed tears over them; aye, and frighten and tell them we'd thrash them if they did not keep away from it? Say, preachers, what about it?—death, hell, eternal damnation, millions going to Christless graves. Warn them for Christ's sake.—D. J. Butler.

ATTITUDE IN PRAYER.

IT is easy enough to supply Bro. O'Brien with a scriptural example of remaining seated for prayer. He will find it in David's prayer of thanksgiving, 2 Sam. 7: 18-29. He will also find that when our Lord fed the five thousand and the people were seated while he asked a blessing (Mark 6: 39, 41). So also when he fed the four thousand; indeed, he commanded them to be seated! (Matt. 15: 35, 36). The Lord's supper was instituted as the disciples with Jesus reclined around the table eating the Passover. Surely no one is going to suggest that they stood as Jesus took the cup and gave thanks! The various attitudes for prayer which Bro. O'Brien mentions indicate that reverence of the mind is not necessarily associated with any particular attitude of the body to the exclusion of others. Indeed, one has only to move around the churches to find that there is usually a more reverent and worshipful atmosphere in services where distracting noise and unnecessary movement are as far as possible eliminated. This is not surprising in view of the close association in scripture of stillness, quietness and reverence. Let us keep to the scriptures and beware lest "ritualism" develop into ritualism; and remember, too, the lesson our fathers taught with the motto: "In essentials unity, in opinions liberty, and in all things love." We ought to commend, rather than condemn, those who try to make our services more reverent and therefore more helpful.—D. Wakeley.

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WORSHIP SUGGESTIONS.

1. Come on time. Late arrivals are hurried,
flustered and hardly in a mood for calm wor-
ship. They also miss a part of the service
which is planned as a harmonious whole.

2. Enter the church as soon as you arrive.
Loitering is disturbing to you and to others.

3. Do not whisper in the pews. If you have
a few minutes to spare before the service be-
gins, spend them in quiet meditation or in the
perusal of the hymns and responsive readings.

4. Join heartily in the singing of the hymns
and in the responsive reading. Many of our
good people seem to be afraid of their own
voices or are under the impression that hearti-
ness is undignified.

5. Pay attention to the text of the hymns.
Do not sing only words. Get the sentiment of
the hymns. Learn to appreciate their beauty.
Use them as a means of personal prayer and
praise.

6. During the prayers assume a reverent at-
titude and take part. Discipline your wander-
ing thoughts and form the habit of close at-
tention.

THOUGHT FOR THE WEEK.

SEEK, as a plain duty, to
cultivate a buoyant, joy-
ous sense of the crowded
kindnesses of God in your
daily life.

—Dr. Alexander MacLaren.

ing thoughts and form the habit of close at-
tention.

7. Give the sermon your undivided attention.
Listen to the text and follow the development
and treatment. Try to retain its chief thoughts.

8. Discuss the sermon—not the preacher—in
your family circle. Try to find out how much
the children remember of it. Ascertain what
application may be made of it in your own
family circle.—Selected.

There is no love of God without patience,
and no patience without lowliness and sweet-
ness of spirit.—John Wesley.

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