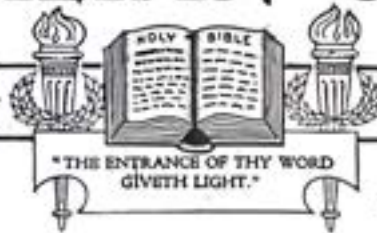


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The Kind of Men Christ Used.

SURELY every disciple is following with deep interest and feeling the reading of the solemn New Testament lessons which record for us the experiences of our Lord Jesus during the terrible days of passion week. The chapters are filled with meaning and crammed with warnings and lessons for us.

There are two groups whose misunderstanding and conduct might well astonish us. Did familiarity not tend to dull our appreciation, we should be amazed at the opposition of the leaders of religion to Jesus. The Sanhedrin which condemned him was the great and honored Jewish tribunal. The priests were the men who offered in the temple those sacrifices which typified the perfect sacrifice which our Lord was to offer. The scribes were the interpreters of the Scriptures which bore witness of him. The Pharisees thought themselves and were reputed to be the holiest and most scrupulously religious people in all the land. Yet these groups agreed in hounding Jesus to his death, in shamefully violating justice and decency and in breaking even their own laws in order that he might die the death of shame. They put aside all feelings of humanity and joined in mocking him who was both the best man who ever walked the earth and the very Son of God himself. If religious leaders could do these things, then we can learn the lesson that religion is not enough.

Those Faulty Disciples.

But it is another group that we now have in mind. Three years or more before this, Christ had chosen from amongst the general company of disciples twelve men whom he called apostles. He had lavished on them his love and special care, had granted them the inestimable privilege of being constantly in his company, witnessing his beautiful life and wonderful and beneficent works, and had given them a three-year course of training in the greatest and best school in all the world. We might have supposed that such men, chosen personally by Christ and taught by him,

would all have loved and understood him, sympathized with his ideals, and appreciated the purpose of his life and the spirit of that kingdom which was so much the burden of his preaching. But it was not so. Instead—what do we find? A state of heart and mind which proves every member of the apostolic party to have been far short of what could reasonably have been expected. Let us enumerate, with but little comment, some of the things which are revealed.

Despite the plain teaching of Christ not one of the apostolic band believed that Jesus would die upon the cross, and none understood what was meant by his words about the rising from the dead.

Even after the memorial Supper had been instituted by Christ, and he had passed round the cup emblematic of his blood which was about to be shed for the remission of sins, there arose a dispute among the apostles which of them should be regarded as greatest, and the Saviour had to give still another rebuke to their selfish ambition.

One apostle left the passover table, after

hypocritical pretence and questioning, to betray Jesus to his foes. And presently in Gethsemane

"Judas kissed his Master,
And cried 'All hail!' whereas he meant all harm."

Another disciple, confident in his own loyalty and strength, vaunted himself above all the others and declared that he would go to prison and to death for his beloved Lord. But before morning Peter with cursing and swearing thrice denied all knowledge of the Lord Jesus.

The eleven apostles, when Jesus was arrested in the garden of Gethsemane, all forsook him and fled.

When the women reported the angelic message that Jesus had risen, their words were treated as idle tales.

We are apt to think of that first celebration of the Supper as the ideal one, forgetting the wealth of misunderstanding and worse which filled the minds of the disciples. Just so do we sometimes find mistaken and exaggerated references to the life of the members of the church of apostolic days, as if all the Christians then had been perfect or at least worthy models for us. It was not so. A reading of the Corinthian epistles will show us that evil living marred the church. The Galatian letter reveals disharmony and erroneous doctrine of a grievous kind. Hebrews lets us see how menacing was the danger of apostasy. Jude has a terrible picture of the lives and influence of wicked intruders into church fellowship.

The Lessons for Us.

As we read of the lapses and failures—whether of apostles as recorded in the Gospel story or of the church as revealed in the epistles—we may, after the first shock, have a feeling of consolation. We may reflect that our present-day failures are not unparalleled. We have difficulties in the church, some due to false teaching and others to evil or at least unelevated living. But, we may consider, of twelve men in a modern church we could hardly get a worse record than this—that one is

PRINCIPAL CONTENTS.

	Page.
The Kind of Men Christ Used	465
Sub-leaders	466
Restoration	467
The Likeness of Our Lord	468
A New Name	469
Christian Union Notes	469
Home Circle and Family Altar	470
Our Young People	471
Here and There	472
News of the Churches	473
Foreign Missions	474
News-letters	475
Obituary	478
Prayer Corner	479

VOLUME XLII, No. 30.
WEDNESDAY, JULY 26, 1939.

willing to sell his Master for filthy lucre, that another in cowardice utterly disowns him, and that the other ten turn tail and run away in a crisis. We might also find satisfaction in comparing the modern congregation with the church at Corinth. But to receive a smug feeling of contentment and complacency is the very last motive which should prompt a consideration of the facts before us. After all, we ought to be better than those whose shortcomings we have considered. We have not come newly out of heathenism as did many of the unworthy livers of New Testament days, but have generations of Christianity behind us, and possess a rich heritage of faith and holy example. We live this side of Calvary and Pentecost, and cannot fairly judge the erring apostles of the days of our Lord's earthly ministry by precisely the same standards which would apply to those living in the dispensation of the Spirit. Rightly to measure Peter, John and their fellows, we have to see them after the Holy Spirit came upon them. He who follows them in their subsequent life and work for the Lord will not be likely to cultivate any feeling of superiority or complacent self-satisfaction.

In this difference which was made in the lives of the apostles lies, perhaps, the chief lesson of the narrative for us. These were, in a sense, common men—some had been fishermen, one a publican, one a member of a revolutionary band. Christ had influenced and redeemed them, and the Holy Spirit had come upon them with his energising power for service, and they went out to conquer the world. We, having the same Christ, and being indwelt by the same Spirit, ought also to live victoriously.

There are numerous lessons of warnings in these readings of ours. Even the case of Judas, extreme as it is, has a lesson for us. To go from that feast in the upper room, to dip his hand with the Master in the dish, and then betray him! God forbid that any of us should sit at the Lord's table and then prove traitor.

"Still, as of old,
Man by himself is priced.
For thirty pieces Judas sold
Himself, not Christ."

Peter too gives lesson and warning to us. That boasting, dreadful lapse, bitter repentance, were recorded for our admonition. The lesson comes in apostolic words: "Let him that thinketh he standeth take heed lest he fall."

Again, when we see how the Lord could take very imperfect men, transform them and use them mightily in his service, we may be reassured, and have confidence that he is able to equip us for service, and make our lives, unworthy though they may be, redound to his honor and glory.

"Come, labor on;
Away with gloomy doubt and faithless fear!
No arm so weak but may do service here;
By hands the feeblest can our God fulfil
His righteous will."

World Moral Rearmament.

IT is reported that thirty nations sent delegations to the World Assembly for Moral Rearmament which opened its ten-day session at Hollywood, California, last week. National leaders throughout the world sent messages. President Roosevelt at a national meeting for moral rearmament held at Washington, D.C., last month made a plea for worldwide moral rearmament, and the messages sent to Hollywood show a remarkable response to his appeal. It is announced that groups from France, Bulgaria, Scandinavia, India, Japan and China were amongst those who signed the world message, which concluded as follows: "At this fateful hour we pledge ourselves to give the last, full measure of our devotion, the service of heart and mind and will to the moral and spiritual rearmament of our nation, to the building of the world of to-morrow—a world of new men and new nations, where every resource of human genius is liberated under God's leadership to enrich the heritage of all mankind."

Bishop and Aborigine.

DR. CRANSWICK (Anglican Bishop of Gippsland), the leader of the successful united mission held at Prahran, Vic., told his audience last Thursday night that he would never have been on the platform as a missionary and a bishop but for the influence of a North Queensland aborigine. "The Argus" reports him as saying that no one was socially, intellectually or morally unfitted to be received by Christ. While a university student, he himself had been a traditional and historical Christian; but it had taken the words of one who would be called an "abo" to shame him into becoming a real Christian. The bishop made a handsome and helpful acknowledgment.

Aborigine Problems.

THROUGH the kindness of Mr. Roy Raymond, we have received a copy of a pamphlet entitled "Our Southern Half-Caste Natives and Their Problems," published by the Native Welfare Council, Perth, W.A. The booklet consists of four articles first printed in "The West Australian" in 1936, the writer of which revisited the area last year and reported that the conditions had not materially changed. The pamphlet reveals the urgency of the problem of the half-caste. In 1901 there were 951 half-castes in Western Australia; in 1935 there were 4245. This increase of half-castes in the State is alarming; they have multiplied four times over in a generation. Over 50 per cent. of the half-caste population consists of children, while

of the total white population of Australia only 27 per cent. are children. A graphic description is given of the wretched conditions under which these people live, and some pictorial illustrations strengthen the writer's appeal. The closing chapter on "Seeking a Solution" states that the chief hope lies with the children, but notes that most of them are growing up under conditions which will keep them on the level of aborigines. "The first question is whether these people are to be assimilated by the white community or segregated from it for ever." Farm schools are suggested as helping towards a solution. At the close it is said: "Whatever is done, it should be done at once. The conditions now existing are a reproach to the State, an outrage to human beings, and a waste of material. If there are any feelings of humanity in the community, the present order will not be allowed to continue."

It is a hopeful sign that throughout Australia greater attention is being focussed on our responsibility to the dispossessed people of our land. The booklet under notice may well arouse us to a sense of the magnitude of our problem.

"Spiritual Persecution"

ONE of the most extraordinary newspaper paragraphs which we have read for a long time contained the following cabled report from London on Friday of last week.

"Nine young I.R.A. prisoners who are serving long sentences in Dartmoor prison for their share in recent bombing outrages have been virtually excommunicated by the church of which most of them were devout members. Canon Ryan, the prison chaplain, who was born in Cork, has, with the knowledge of Bishop Barrett, of Plymouth, refused the prisoners the sacraments, telling them that the church sternly condemned all secret societies that plotted against the church and against the State. It would be mockery, he said, if the sacraments were administered to men who had endangered life for political purposes. The 'Daily Express' says that the rebuke shocked for the first time the men who held up their heads when leaving Old Bailey, and hurled defiance at the judge and jury. Relatives of the prisoners are horrified at the spiritual death sentence, and will probably appeal to Rome, alleging spiritual persecution. They will ask that the men be treated purely as political prisoners."

That men who are regarded as "devout members" of the Roman Catholic Church should be concerned in shocking bombing outrages of the kind recently reported is itself a marvellous thing. That such criminals should desire "the sacraments of the church" is itself sufficiently remarkable. That they should not at all be shocked by the contemplation of their terrible actions, and unmoved by their conviction and sentence, would naturally have been taken to indicate an unusually callous nature. It is astonishing to find them "shocked for the first time" by the rebuke of a priest. What a curious thing conscience is! That of these criminals is

very strange, but perhaps more curious is that of the relatives who are "horrified at the spiritual death sentence" and who may allege, in an appeal to Rome, that the convicted bombers are sufferers of "spiritual persecution." We are led to reflect how easily religion can be severed from right-

eousness and morality, and how conscience can approve the most outrageous acts. We recall that certain leaders of religion in days long past counted it a defilement to enter a heathen judgment hall but no defilement to join in the murder of the Christ of God.

unity are the failure to find an acceptable basis and the question of vested interests. Restorers can at this point still be pioneers showing the way of the Lord "more perfectly."

In the ranks of restoration there is always need for men and women of consecration, conviction and courage. The work to be done is often hard and discouraging. But it is God's work, and the big-hearted thrill to the challenge, for

"It's great to be out where the fight is strong,
To be where the heaviest troops belong,
And to fight there for man and for God.
But it seams the face and tires the brain,
And it strains the arm till one's friend is
pain,
In the fight there for man and for God.
But it's great to be out where the fight is
strong,
To be where the heaviest troops belong,
And fight there for man and for God."

The crown of patience cannot be received when there has been no suffering. If thou refusest to suffer, thou refusest to be crowned.—Thomas a Kempis.

Restoration.

Ethelbert Davis.

THE conditions obtaining in the religious world a century and a half ago made another onward move necessary. That move was made by the advocates of restoration. The religious world was travelling in pain, and Christ-loving men and women were looking for spiritual deliverance. In different parts of the world consecrated souls were weeping over the desolation of the church. God had his servants ready for that move that would take the church further back toward the original standards than the splendid reformers had done.

When God has a work to be done he calls and equips the men for leadership. When God would prepare himself a nation he called Abraham to be the father of the chosen people. When God would bring deliverance to his people in Egypt he called Moses. When God's altars were broken down and he wanted those altars rebuilt and their fires rekindled, he raised up Elijah. When a way was to be prepared for the coming Lord, John the Baptist was brought to that work.

When the Bible was a chained book and the world was groping in midnight darkness, Luther, the lion-hearted, was raised up by God to break the chains. When a cold and deadly formalism hung over the church like a fog, damping her life and chilling her zeal, the Wesleys were called to challenge the church to a fervent spirituality.

When God desired the church to be free from the trammels of traditionalism, and when he wanted to call back the church to her primal unity, and when he wanted his church to recapture the spirit of apostolic evangelism, he raised up that long line of heroic men whose names are written in history of restoration as its pioneers.

The object of the restorers was to unite the church. To discover the causes of division among Christian people and to find what was keeping the churches apart was their first work. It did not take long to discover that God's people were not divided over the fundamentals of the Christian faith, but over the human elements which had infiltrated from the world. That being so, the conclusion was soon reached that the logical way to bring about that unity for which Christ prayed and which was such a noted characteristic of

apostolic days, would be to cast out of the church everything human and anti-scriptural, and keep only that which is divine. Thus it came about that the abolition of the human and the restoration of the divine became the programme of what some have called the "current reformation."

When the restorers began the plea for a united church they stood alone in the cause of unity. To-day almost every religious body desires unity, or rather using the popular word, union. It would seem that the chief obstacles in the way of

Let the Preacher Be the Preacher.

Dr. Graham Frank.

THERE is a new feeling abroad concerning the church. It expresses itself in the phrase: "Let the church be the church." There are many evidences that church leaders throughout the world share in this feeling.

As I understand it, there is no disposition to withdraw the church from an interest and participation in the affairs of the present world. There is, however, a growing feeling that if the church is to influence the life of the world properly and adequately it will best do so by being primarily the church. For it to become a social club, a semi-political organisation, or anything else except the church means the weakening of its strength and the dissipation of its efforts.

A Council of Churches.

One of the most impressive confirmations of this tendency is the proposed World Council of Churches. It is to be a council not of societies or organisations but of the churches themselves. If this tendency is followed through, as I hope and believe it will be, we may expect to see a new day of dignity and power for the church.

As a necessary corollary of the re-establishment of the church as the church is the necessity of the preacher being the preacher. As in the case of the church, so with the preacher. It is not to be assumed that because he is primarily a preacher a minister ought to be less of a

pastor or business administrator of the kingdom. In all these realms the restoration of the primacy of preaching will enrich and enlarge the life and work of the preacher.

The Preacher's Primary Function.

Dr. Carl S. Patton in his recent book, "The Preparation and Delivery of Sermons," well says: "I pay glad tribute to all those activities by which the minister makes himself useful and beloved and then I say that they are all secondary: are now, always have been, always will be, world without end—and I would even add, 'Amen.' For blessed is the minister who knows that however well he may do any or all of these things by themselves or to the impairment of his more primary function, they can never make him a minister. The leaders of the church who have made lasting names for themselves, who have deeply affected the thought of their time and made the church a real power in human life, have never done it by any secondary or accessory means. They have done it by their preaching."

If the church is to be the church, the preacher must first of all and most of all be a preacher. This means that he must have time for study, prayer and brooding reflection. He must have at least a modest income in order to provide for himself and his family. There should be a margin for books and magazines and travel. It

(Continued on page 469.)

The Likeness of Our Lord.

A. J. Fisher.

BEFORE me is a collection of over a hundred pictures of artists' conceptions of the face of Jesus. It has taken some time to gather these together, and they have come from many sources, but the work of collecting has been a delight, and the result is both a revelation and an inspiration.

It is a remarkable thing that we have no authentic likeness of our Lord by any of his contemporaries. One would have thought that amongst his many disciples (1 Cor. 15: 6) someone would have written a description or that some Greek or Roman would have painted a portrait, but if such were done it was evidently not divinely inspired work needing preservation. One vivid word picture is handed down in the form of a letter from Publius Lentulus to the Roman Senate. Although scholars question the authenticity of this letter, it is evidently of very early origin and contains some interesting statements, condensed as follows:—

"There appeared in these days a man of great virtue, named Jesus Christ, who is yet among us . . . a man of stature tall and comely, with a very reverend countenance such as a beholder must both love and fear. His hair, the color of chestnut, plain to the ears, whence downward it is curly and waving about his shoulders. In his forehead is a partition of his hair after the manner of the Nazarites, forehead plain and very delicate; his face without spot or wrinkle, his nose forked, his beard thick, in color like his hair, not overlong; his look innocent and mature; his eyes grey, quick and clear."

Included in our collection are four copies of "The Towel of Veronica," with the legendary imprint of Jesus' face. Although this legend is accepted by papal authorities it is significant that these four pictures differ even while endorsed by the authorities. Evidently they are not all genuine, and so one questions whether the towel of Veronica had any existence in the days of our Lord.

The earliest trace of artistic effort was discovered in 1910 at Antioch, where the disciples were first called "Christians," and it was a silver cup covered with an ornamental vine design of exquisite workmanship. It included sections depicting Christ with his apostles. Some archaeologists believe this cup to date back to A.D. 60 and to contain a "true portrait" of Jesus, wrought by an artist who may actually have seen him.

In the catacombs of Rome a nameless artist drew Jesus as a joyous young shepherd, but this may have been only emblematic. There is, however, a striking fresco on the ceiling of a vault in the catacombs which contains a picture representing Jesus and bearing every trace of having been painted in the second century. And from that time down to the present day the face of Jesus has challenged the imagination of notable artists of the world. Our collection contains the work of men of all periods and of many races, including such as Giovanni, da Vinci, Van Dyck, Rembrandt, Sodoma, Michelangelo, Del Sarto, Rubens, C. R. Leslie, Holman Hunt, Hofmann and Tissot, with numerous other pictures which have no artists' signatures. In addition, by dramatic representations such as the Oberammergau Passion Play, on ivory dyptych, mosaic, statuary, stained windows, embroidery and other devices, artists of all periods have reverently endeavored to depict their idea of the likeness of Christ. As one writer says,

"Art reaches its highest glory in the sublime effort to express the face of Jesus Christ."

Our collection reveals an interesting development. The earliest pictures are crude and so in some ways displeasing. Then comes a period when ornamentations, such as halos, jewels and vestments, create an artificial effect. Next there seems to be an endeavor after a distorted realism, marred by effeminate features seeking to depict the meekness and gentleness of our Lord. Now, in these modern days, many of these defects are overcome and a perfectly natural likeness, in its true eastern setting, is produced, subdued in its conception

Quest.

I SOUGHT the face of Jesus
In every crowded street,
I scanned each hurrying person
A certain face to greet—
I thought, "The search is fruitless,
And yet the quest is sweet!"

I watched the toiling faces
Of factory men at work,
I saw their souls reflected
Through factory smoke and murk;
I saw grim prison faces
Where strange emotions lurk.

I sought the face of Jesus
In every child at play—
I watched for him in people
At market time each day;
I scanned the sad-eyed faces
Along a silent way.

I found the smile of Jesus
Upon a neighbor's face—
And in my mother's living
I found his tender grace,
Within the sick-room portal
I saw his secret place.

I saw the eyes of Jesus
Within a motley throng,
I found the heart of Jesus
In a friendly heart and strong—
And then, in loving service,
Found him I'd sought so long.

—Dorothy Tyrrel (adapted).

but refined, strong and virile. Thus the artists are teaching that our Lord was clothed in human form, a man-among men. Perhaps this is one reason why no contemporary portrait exists. Jesus' face did not reveal any supernatural qualities which would attract attention. His was an ordinary face like those we see every day in the streets. Is that why Judas had to indicate which person was Jesus in the garden by implanting a kiss upon him? Jesus had emptied himself of his divine glory and become a man in very truth, made "in the likeness of sinful flesh" (Rom. 8: 3). Along this line of thought we are led to three of the paintings of modern artists in our collection: Herbert Beercroft, an English artist living in Australia, who has given us a very dignified and beautiful interpretation of Jesus as he looks upon Peter at the denial; Harold Copping, whose studies of Christ are amongst the loveliest pictures and whose portrait of Jesus

was voted by the American Council of Christian Education as the "most satisfactory interpretation"; and W. E. Salliman, whose picture of Jesus is in our opinion the most reverent, noble and natural conception of the face of our Lord.

We recently read a striking book, "The Laughing Christ," by P. Choate, which told of an artist's attempt to portray Christ as "a tall manly figure. A weathered, sunburnt, bearded face. The shoulders squared and the head flung back—laughing. Not boisterous, animal laughter. Laughter of the eyes and so of the mind and spirit." He seeks an inspiration for this likeness and fails, until in a moment of content and joy, he is told to look in a mirror and he sees in himself the joyous countenance he wishes to portray to the world. And as I read that I remembered how Paul said, "Christ liveth in me" (Gal. 2: 20). I cannot be an artist with brush and palette, I cannot carve in marble or ivory, but I can put my best efforts into a living likeness of my Lord so that each word, every act, the sparkle of my eyes, the radiant joy of my countenance, will convey to the world a picture of Jesus. Through his disciples he is manifest in every noble deed, he is heard in every true word, he is revealed in every loyal life. Thus he is the ever-present Christ, abreast of all ages, accessible to all people, because in the humble Christian he is "a living, bright reality."

It is narrated that when Gustave Dore was putting the final delicate touches to one of his famous faces of Jesus, a lady quietly entered his studio, admiring the production of his genius. "Monsieur Dore," she said, "you must love him very much to be able to paint him so." "Love him, madam!" replied the great painter, "I think I do love him! But if I loved him more I would paint him better." God help us all to love Christ so that we shall reveal him in all his beauty to the world. Let us not show to the world the crude Christ of the early centuries nor the artificial Christ of the middle ages. Beware lest we portray him with hideous materialism like Epstein's caricature in stone. Let ours be an interpretation of Christ so real, so beautiful, so noble and true that others will know that we have been with him and that they also will want him.

Christian Peace-Making.

We have been asked to announce that a programme of Christian peace-making will be considered at a public meeting to be held in the Assembly Hall, Collins-st., Melbourne, on Friday, Aug. 4, at 7.45 p.m. The meeting, which is being organised by the League of Nations Union Liaison Committee with the Churches, will take the form of a conference to study a booklet entitled "This Way Lies Peace," published by the Society of Friends Peace Board of North England. The Moderator of the Presbyterian Church of Australia, Dr. John Mackenzie, will open the conference with a devotional session. Addresses analysing the present international situation, and setting forth the prerequisites for peace, will be given by Associate-Professor G. L. Wood and Professor K. H. Bailey. The meeting will then divide into a number of separate groups for discussion of the following subjects:—Tariff Revision and Stabilisation of Currencies; Problems of Production and Distribution; Crown Colonies and Protectorates; League Control of Civil Aviation and Strategic Waterways; Embargo on War Materials and Credits; World Conference; Peacemakers versus Dictators. The conference will close with a short session to hear reports from the groups as to their findings on these questions. No charge will be made for admission, and registration beforehand is not required.

A New Name.

A COLLEGE CHAPEL TALK.

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

It is significant that the one thing which Christ first looked for in the men on whose shoulders he wished to roll the world was something which he designated as rock. As soon as a man whose temperament had in it ingredients capable of being fused into granite came under his eye, he gave him a new name, 'Rock.' Later, when the tides of the world were flowing away from Jesus, this man with a new name stood erect and declared that notwithstanding all learned men were saying one thing, and all the people another, he was still convinced that Jesus was the Messiah, the Son of God. It was then that the Lord declared he would build his church on rock. The quotation is from the late Chas. E. Jefferson, of New York.

"You are Simon the son of John," our Lord said; "your name is to be Cephas" (meaning "Peter" or "Rock"). But Simon was not Peter yet. The new name was a prophecy. It was an expression of faith on the part of our Lord. That is worth some reflection, is it not? We have faith in Christ, but he must have faith in us too, if our relation is to be all it ought to be. Sometimes his faith was misplaced. It was in Judas, evidently. Our Lord must have believed in Judas when he chose him to be his disciple. It is an unthinkable thought that he chose him to be the traitor. There was something in this man—the only one who was not a Galilean, of those he chose to be with him—which appealed to him, when he was looking for men to build his kingdom. But Judas disappointed him. Sometimes it looked as if Peter might belie his new name too. He was an uncertain quantity. There was a great day when the Master's faith in this disciple seemed fully justified. It was the day he made the great confession. Our Lord was happy then. "Peter is your name," he said, "and on this rock I will build my church." There is a play on the word "rock" which our English translation fails to bring out. "Thou art rock, and on this rock I will build my church." Yet it was not exactly that, for the two words are different in gender, and on the strength of this difference many commentators have claimed that "this rock" was not Peter, but the confession which he made. But we are told that if our Lord spoke in Aramaic, as he probably did, this distinction would not occur. Most modern commentators whom I have consulted think that our Lord meant that the rock on which the church was to be built was Peter. It is a good principle of interpretation that in reading scripture we should take the obvious meaning, unless it does not make sense or conflicts with other clear passages. The surface meaning suggests Peter as the rock. It would not follow that Peter is the chief pastor and head of the church. It may just be that Peter was the type of man upon which the church would be established. If the church lives on, if the gates of hades will never prevail against the church, it will be because of ardent, loyal, brave people who maintain it.

But he had no sooner reached that high place of regard, because his granite-like character was developing so splendidly, than he stumbled badly. And the Master applied a terrible name to him that day. "Get behind me, you Satan," he said. "You are a hindrance to me. Your outlook is not God's but man's." But Peter had only slipped. He was not broken, nor was our Lord's faith in him destroyed.

"Abraham believed God, and it was counted unto him for righteousness." That is, God

believed in Abraham too. There was mutual confidence between God and his friend Abraham.

I wonder if, when we first met Christ, he gave us a new name! "He calls his sheep by name." By what name, I wonder, does he know me? Is it my old name, into which I was born, or some other name, which he gave me, expressing his thought of what I might become by-and-by. And if he has a name like that for me, am I fulfilling his thought of me in any way? We might well put ourselves under that scrutiny. I notice he called Peter by his old name, Simon, as he went along. Would that be because Peter was making good, as he had hoped he would? He did it in the end, and the Master's faith was justified.

If Rev. 2: 17 is a universal promise he has such a name for each of us. "To him that overcometh will I give a white stone, and in the stone a new name written, which no man knoweth saving him that receiveth it." No one really knows what the allusion is here, but this at least it means, that he, our Saviour, has a new name to give us, which he will bestow upon us when we have gained our final victory. It will be Christ's new name, inscribed on our life and character. And if he has such a name to give us, then he must know it now. I pray my spiritual aspirations are along the line of his thought for me, and that I shall be fit to wear his new name for me by-and-by.

Let the Preacher Be the Preacher.

(Continued from page 467.)

is my feeling that the ministry ought never to be rich in this world's goods, but that the church ought gladly to provide through adequate salaries, pensions and otherwise so that the ministry will never be either tempted or forced to dabble in the business world.

Our Hope for Better Days.

Surely there never was a day when we needed more preachers or better preachers. The economic and political leadership of the world is bogged down. The effort to make a new world out of old, unregenerate human beings has failed. We must have new men and women, born from above, before we can have a human society that even approximates the kingdom of God. To create such new men and women is the business of the church. It is still "God's good pleasure through the foolishness of preaching to save them that believe." So let the church once more be the church, and let the preacher again be the preacher. Thus may we hope for better days, both for the church itself and for the world which the church seeks to save and to serve.—"World Call."

BUILD THEE MORE STATELY MANSIONS, O MY SOUL.

BUILD thee more stately mansions, O my soul
As the swift seasons roll!
Leave thy low-vaulted past!
Let each new temple, nobler than the last,
Shut thee from heaven with a dome more vast,
Till thou at length art free,
Leaving thine outgrown shell by life's unresting

sea.

—Oliver Wendell Holmes.

Christian Union News and Notes.

A. W. Stephenson, M.A.

CHRISTIAN baptism is a vital factor in the issues bound up with the problem of Christian unity. On first thoughts it may seem that unity would be secured more readily if the question of baptism were ignored altogether; some have ventured to suggest this as a way leading to the solution of many difficulties. Any view we take of any problem ought to be a universal and world-embracing one; what may seem to solve a local difficulty may be found wanting in a catholic or universal setting.

In a world-view we see those who so emphasise the saving power of baptism that infants are sprinkled, and others lay emphasis upon the need of belief before a person is baptised; but this one fact is paramount that there is an almost universal and unanimous acknowledgment that some idea of Christian baptism is an essential element for church life. It is clear and obvious then, that a solution of the problem will not be found by merely ignoring it; it must be faced. There seems to be no doubt that when the universal church does reach a solution of this question, the move toward unity will be rapid. Then it is significant that at the last World Conference on Faith and Order this was one of the issues seriously discussed, and it is most encouraging that views on the problem were presented so frankly.

The important elements of the problem may be resolved into two. (1) Who are the fit subjects of baptism? (2) May sprinkling, or pouring, be an adequate substitute for baptism or immersion?

Now no solution will be satisfactory if it denies the broad principles underlying the Christian message of the kingdom of God. If the teaching on the kingdom stresses one point more than another, it is regarding the pre-eminent place given to an individual person. The person is valued and set on a plane higher than the non-personal. The kingdom is made up of persons dedicated to the person and life of Christ. Therefore any action which does not proceed from a conscious personal relationship of a man with Christ is non-Christian; it lies beneath the level of a Christian act. If baptism is to be a Christian act it must involve a conscious act arising from the subject's relationship with Christ. Baptism ought to be an expression of belief and a conscious act arising from that belief, otherwise it is sub-Christian. Who, then, in view of the principles of the kingdom of God, ought to be fit subjects for baptism? The answer to this question must be that conscious believers, persons dedicating themselves to Christ, are the fit subjects. We believe that a full understanding of this first question will lead to a better grasp of what is involved in the second.

There is a word, however, which must be added. Where there is fellowship in the spirit of unity many of our difficult problems may be faced and solved in an atmosphere of love. There are many encouraging signs revealing that better days are coming. In the city of Prahan a united evangelistic effort is being conducted by all Protestant churches, and helpful meetings are reported. At Cheltenham on July 9 the Moorabbim ministers' fraternal arranged a Christian Union Sunday. Members of the fraternal made a general exchange for the morning service, so that Mr. Seamer, a Methodist preacher, spoke at the Church of Christ service, while Mr. J. E. Allan took charge of the Methodist meeting and gave a special Christian Union address. Again, in the evening Christian Union addresses were delivered at each church service in Cheltenham.

The Home Circle.

Conducted by J. C. F. Pittman.

A SINGING HEART.

I spoke a traveller on the road
Who smiled beneath his leaden load,
"How play you such a blithesome part?"
"Comrade, I bear a singing heart!"
I questioned one whose path with pain
In the grim shadows long had lain,
"How face you thus life's thorny smart?"
"Comrade, I bear a singing heart!"
I cried to one whom adversity
Could not bend the hardy knee,
"How such brave seeming? Tell the art!"
"Comrade, I bear a singing heart!"
Friend, blest be thou if thou canst say
Upon the inevitable way
Whereon we fare, sans guide or chart—
"Comrade, I bear a singing heart!"

THESE lines teach one important truth about happiness: it is not dependent upon external things. Many a man with so much of the world's goods that he is an object of envy is yet miserable enough to be pitied. Another sings through life when outward circumstances are poor enough to evoke the sympathy of all beholders. We have all known some such folk and the knowledge has been a benediction and also, it may be, a reproof of our own aptitude for repining. Lots of people, who are worse off than we, are much happier than we.—Selected.

A MISSIONARY BLACKSMITH.

I LOVE to pass on the thrill that came to my heart from an old village blacksmith in the days of my youth. He was a great big man, with a heart as tender as a child's, and a spirit devoted to his Master, and the song of joy would mingle with the ring of the anvil day after day, and week after week. One morning he made a subscription to foreign missions, so large that one of the church officers said, "It is a practical joke. Some bad boy has done it. I will go round to the smithy and see if he really did subscribe so much." When the officer got to the blacksmith's shop he found the smith with his sleeves rolled up, ringing the changes on the anvil as he struck the hot iron. "What are you doing this morning?" asked the officer, and the blacksmith struck the iron a little harder, and made it ring a little louder, and the sparks fly a little faster, as he said, "I am preaching the gospel, sir, to the regions beyond," and his little blacksmith's shop was the very vestibule of heaven. The ring of the anvil was heaven's harmony, and the flying sparks were scintillations of glory, and in that blacksmith's soul was a foretaste of the paradise beyond.—A. C. Dixon.

"BEGONE, UNBELIEF!"

MR. WILLIAM STEAD said that the hymn which had helped him most was "Begone, unbelief." Speaking of the days when he was in the dumps and all things seemed to go wrong, he says, "One doggerel verse comes back clear as a blackbird's note through the morning mist:—

"His love in times past
Forbids me to think
He'll leave me at last
In trouble to sink
Each sweet Ebenezer
I have in review,
Confirms his good pleasure
To help me quite through."

He declared: "This verse had been as a life-buoy keeping my head above the waves when the sea raged, and was tempestuous, and when all else failed." We may surely believe that the famous editor, who had championed so many humane causes, found that his "spiritual lifebuoy" of faith in God did not fail him at last, when the "Titanic" struck the iceberg and plunged to her watery grave himself and fellow passengers. And who could not wish to be able to meet life's storms in the confident faith that God is over all, and with us? But to have it we must be able to say of God, "whose I am and whom I serve"—Selected.

FLOWERS OF SONG.

I LIKE that passage from Robert Louis Stevenson's book. He is supposed to be speaking to his gardener, who is trimming the garden of his life. Stevenson says:

"John, do you see that bit of Resignation?"
"Ay, sir; it's doing bravely."
"John, I will not have that in my garden; root it out."

"Oh, sir, sir! I have seen them with rows of these plants as high as nettles. Grand plant, that full-grown Resignation."

"What then, John? If they were as tall as the Alps, if they are unsightly and black, what matters it? Out with that, John, and in its place plant Laughter and a bush of Flowering Piety. But, John, John, it is to be of flowering sort, mind you."

Flowering Piety, piety of the flowering sort. Not the yew-tree, not the cypress, but Piety that effloresces into lovely flowerlets of thanksgiving, cheeriness and praise.

How are we to cultivate the habit of thanksgiving? There is only one answer: Do it; be it; say it. Remember this: To speak as we would like to feel always helps us to feel as we speak. It is a law of life; it is a law of psychology; it is the law of the Spirit. If you want to feel grateful, say it. "Let the redeemed of the Lord say so." Let us put more thanks into our speech with God. Let us send our thoughts running amongst the mercies of the day, and then tune our hearts to sing his praise. It is a wonderful thing at the close of the day to let your mind roam in discovery over the day. You will make some great discoveries in the realm of divine mercy and grace.—Selected.

SOMETHING WRONG.

A certain justice of the peace who was not over-alert recalled a witness.

"My man," he said, sternly, "you may yet find yourself committed for perjury. Only a few moments ago you told the court that you had only one brother, but your sister has sworn that she has two. Now, out with the truth."

DIFFERENT!

"A parishioner told the new preacher: 'I like you better than the other man. He was too much of a gentleman. There is nothing of that sort about you.'"

A POEM.

"Dear Mr. Editor.—Will you please read the enclosed poem carefully and return it to me with your candid criticism as soon as possible, as I have other irons in the fire."

"Dear Sir—Remove the irons and insert the poem."

The Family Altar.

J.C.F.P.

TOPIC.—THE CRUCIFIXION.

Monday, July 31.

MY God, my God, why hast thou forsaken me?—Psalm 22: 1.

Doubtless many prophetic utterances have a twofold application, for they concern the individual experience of the writer, yet find their complete fulfilment in One who was yet to come. In this instance David alludes to his own loneliness and affliction, yet (whether consciously or otherwise may be questioned) writes as clearly of the crucifixion as if it were already a matter of history, and he had been a personal witness.

Reading—Psalm 22: 1-8, 11-21.

Tuesday, August 1.

He saved others; himself he cannot save.—Mark 15: 31.

Thus the chief priests, who were the chief religionists of that day, taunted our Lord. "He saved others," said they, "but he cannot save himself," which would have been correct, had they substituted the words "would not" for "could not," for this expresses the great truth of the atonement.

Reading—Mark 15: 21-32.

Wednesday, August 2.

And the veil of the temple was rent in two from the top to the bottom.—Mark 15: 38.

At the very moment when our Lord died the temple curtain which separated the holy from the most holy place was rent in twain, signifying that now the way into the immediate presence of God and into heaven was opened up, and all Christians, priests unto God, having their hearts sprinkled from an evil conscience and their bodies washed in pure water, may draw near with a true heart in fulness of faith.

Reading—Mark 15: 33-38.

Thursday, August 3.

Ye by the hand of lawless men did crucify and slay.—Acts 2: 23.

Peter fearlessly charged his own countrymen with the crime of crucifying the Messiah. Though the actual judgment and crucifixion were the work of Romans, the Jews were prime movers in this tragedy of tragedies, for they plotted for and demanded the death of Jesus, so were not less guilty than the Romans.

Reading—Acts 2: 22-23.

Friday, August 4.

I determined not to know anything among you, save Jesus Christ, and him crucified.—1 Cor. 2: 2.

Christ and him crucified was Paul's chief theme. He gloried not in a display of learning, or rhetorical gifts. His one aim in life was to so proclaim a crucified Messiah, and make known the great doctrine of atonement thus procured, that men might be led to turn for salvation to a crucified but risen Saviour.

Reading—1 Corinthians 2.

Saturday, August 5.

Christ died for our sins according to the scriptures.—1 Cor. 15: 3.

In this verse and the one immediately following we have a complete definition of the gospel. Christ died; he died "according to the scriptures"; not as a martyr, but a Saviour; he was buried; he rose again. This is gospel, and there is no other.

Reading—1 Corinthians 15: 1-11.

Sunday, August 6.

It is finished.—John 19: 30.

Christ was born in Bethlehem that he might die upon Calvary. When he uttered the words of our text, his stupendous task was accomplished.

Readings—Psalm 22: 1-8, 11-31; Mark 15: 21-47.

"Wherefore Remember."

Ephesians 2: 11-18.

Prayer Meeting Topic for August 2.

H. J. Patterson, M.A.

THIS is quite a lengthy paragraph written by a Jew, now a Christian, to Gentiles, and it begins with the words "Wherefore remember." Sometimes it is good to look back, good to be reminded of the "pit whence we were digged." It may serve to keep us humble and also remind us of what the grace of God has done for us. It is also a splendid thing to recognise our indebtedness to others.

What These Were.

There was a time when Gentiles were scorned of all Jews. "Few things are more astonishing than the scorn which one set of human beings can cherish toward another. Sometimes it is the scorn of the white man for the colored man, of the proud European for the Asiatic; sometimes it is the scorn of members of one religion for those of another, as of the Moslem for the Christian, or even, alas, of the Christian for the Jew." The passing of centuries in spite of the influence of Christ has not witnessed the advance we could wish. In the fatherhood of God revelation we have learned of the brotherhood of man, but prejudice and pride dies slowly and with difficulty. To-day many professing Christians hate or dislike the Jews. It is a vexed question with us right now, but then it was reversed. The Jew, proud of his privilege, scorned the Gentile. Paul is incidentally reminding the Christians of that fact. If they are now in a different relationship with God and some Jews let them remember the past and give God thanks.

What they were in themselves is referred to in the earlier part of this chapter and again in 4: 17-19. They were dead in their sins "without Christ and aliens from the commonwealth of Israel, . . . having no hope and without God." What an awful state!

What These Are.

Christ died and the ground work of reconciliation was completed. The enmity between Jew and Gentile was destroyed in his flesh on the cross. "That he might reconcile both unto God." The cross made Jew and Gentile one. "They had passed from winter into spring; from enmity and rebellion towards God and goodness, into friendship and love; from foulness into purity; from falsehood into truth." Paul might have written to these as he did to the Corinthians after a catalogue of sinners, "Such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God" (1 Cor. 6: 11). Foul and degraded though they had been, they had now a perfectly new life.

The Means.

This also they should remember that the change was brought about by Christ Jesus. "He is our peace." He broke down the wall between. He "preached peace." He gave the right of access unto the Father.

We Gentiles to-day are granted a wonderful privilege. Let us remember we shall be held responsible to God for the right use of it. For too many of us forget that we are what we are by the grace of God. We are in danger of the same arrogant and boastful attitude characteristic of the Jew of Christ's day. We ought to treat none of our fellows with scorn, for they are men for whom Christ died. It may be that if we abuse the privilege we have God will take away our place and give it to another. Wherefore remember what we were, and our debt to God.

TOPIC FOR AUGUST 9.—A NEW KIND OF BUILDING.—Ephesians 2: 19-22.

Our Young People.

Conducted by Keith A. Jones.

Could This Happen at Your School?

THE school session starts at 2.45, and at five minutes before that time hush music is played and the scholars commence assembling. Punctually at the appointed time nine teachers walk in with their classes, but one class walks in teacherless.

Hot and flustered, just as the first hymn has been announced or the service opened, the teacher bustles in. She is very agitated, and sinks into her chair. Her face is flushed and she bows her head for a split minute in silent prayer. She deposits her handbag and gloves upon another chair while one of the members of her class hands her a hymn book. She glances furtively at the clock and glares fiercely—because it is correct!

Punctual at Business, but—

She is a strange girl. Her employers know her as a punctilious worker who is always at the premises in very good time—in fact, she is often cited as an example to the many other workers there. But in her private life she is notoriously unpunctual, sometimes arriving just in time, but more often several minutes late simply because, when time is her own, she does not hasten her preparations in getting ready as she does for business.

She has lost friend after friend through this habit. Some of her oldest friends forgive and make allowances for the slackness by making appointments in good time. But Sunday schools must begin to time, and she became so agitated when the superintendent mentioned this at the training class. How unreasonable of the man, she muttered to herself, as if she was late last Sunday on purpose.

She misses the opportunity of a few minutes' brief conversation with the leader and her class before the school session.

She is an advocate for efficiency in the administration of the school, but all her efforts at improving the school are fruitless because, as so many say, those who would criticise should be above criticism themselves!

There would be sympathy for her if she had home ties such as another teacher, who must make certain that her invalid mother is comfortable.

The Effect on Her Lesson.

But it is simply slackness on the part of the teacher and this is spoiling an excellent person. She commences the service flustered, and she is agitated throughout the commencement of the session. She feels her fellow workers are looking reproachfully at her, so that she commences her lesson story in the same hustling manner as she entered the building and forgets that even if she was late in reaching the school the superintendent is not late in commencing the lesson period.

There has been no opportunity to talk to her class, and therefore they now wish to tell her the little incidents which have happened to them during the past week, and which are usually related to teacher in the assembly room. She must compete with this eagerness and hush her class whilst she narrates the lesson story.

As might be expected, her agitation has reflected upon her lesson, and she is inclined to be a little "scatter-brained" at times.

Yet punctuality is so simple—it is far better to be at the hall five minutes too soon than five minutes late.

A quite easy method to ensure punctuality is to ask two members of the class to call—scholars usually arrive ten minutes before the appointed time!

This method cured the worst offender and made her into one of the most popular teachers in the before-school session time.—S.S. "News Chronicle."

LEADERSHIP.

LEADERSHIP is of the greatest importance in any voluntary organisation, the very existence and force of which depends upon the inspiration of its leaders. The basis of leadership is character. The road to leadership is through service, and the higher one's ideals the greater will be the service rendered.

Lord Baden Powell has stated four essential points to look for in a leader. I reproduce them here.

1. He must have a wholehearted faith and belief in the rightness of his cause so that his followers catch the contagion and have his fanaticism.

2. He must have a cheery, energetic personality, with sympathy and friendly understanding of his followers, and so secure their enthusiastic co-operation.

3. He must have confidence in himself through knowing his job. He thus gains the confidence of his men.

4. What he preaches he must himself practise, thereby giving personal example to his team.

To these four points may be added two more: the ability to look ahead and aim high without becoming oppressed with detail; and courage, the moral courage to say "no," to change plans which have proved unworkable or unsuccessful, to realise that the hurt to one man's feelings cannot be allowed to injure the cause.

TELL THE TRUTH ABOUT THE LIQUOR BUSINESS.

UNTIL its wickedness shall be laid bare; Until the poverty it creates shall cease to be;

Until the pauperism it produces shall disappear; Until its wrongs to womanhood, and its injustice to children shall be exposed; Until the hospitals shall no longer be needed to house the defectives it creates;

Until the prisons shall be emptied of its victims;

Until the insanity it begets shall no longer cloud the intellects of men;

Until the crime it impels shall no longer be laid upon the souls of men;

Until fathers shall cease to neglect their offspring;

Until mothers need fear no more for their children;

Until childhood, robbed no longer of its birth-right, shall receive a fair chance from every man and woman;

Until this corrupter of boys and girls, this despoiler of homes, shall stand condemned, with sentence of death pronounced against it;

Until the nation shall hear, and hearing be convinced;

Until public conscience shall cry out;

Until the race shall stand forever free of its curse.

Here and There.

At our Victorian women's executive meeting on Friday, Aug. 4, at 2.30, Mrs. Maurice Blackburn will give an address on "Women and Social Services." All women are cordially invited to attend.

Bro. K. Dyster completes two years' ministry with the church at Kadina, S.A., on Aug. 13. He has intimated that he will not be seeking re-engagement after that date, and is available for any church requiring the services of a preacher.

Mr. John McCartney is one of our veteran British preachers. He is now eighty-five years of age, but still in active service for the Master. On May 21 he gave inspiring addresses both morning and evening at Rodney-st. church, Wigan. He commenced his public ministry at Rodney-st. in May, 1879, and returned to celebrate his diamond jubilee.

The late Bro. F. P. Shaw, of Middle Park church, Vic., in his will made bequests to the Middle Park church (to be used for work among children), and to the College of the Bible, of £50 each. Two former preachers of Middle Park also were remembered, and some members of the church. The kindly thought for the preachers, as well as to the institutions named, is appreciated.

Appreciating the article on "Let the Preacher be the Preacher," written by Dr. Graham Frank, who is preacher of Central Christian Church, Dallas, Texas, U.S.A., and has for the past twenty years been secretary of the International Convention of Disciples of Christ, a brother makes a suggestion that we reprint it. We have pleasure in complying with the request. The article appears on page 467 of this number.

The Victorian Conference Executive Committee, under instruction from last conference, has appointed a committee to advise those members of conference who have conscientious objections to preparation for war or participation in war as combatants. This committee advises those who have such conscientious objections to place their names with the conference secretary at Churches of Christ office, T. and G. Building, 147 Collins-st., Melbourne, C.I.

The united mission at Prahran, Vic., in which no less than twenty churches participated, was brought to an end by a thanksgiving service in Prahran Town Hall on Monday night. It is reported that there were large and enthusiastic attendances. The action of Prahran Council in making the hall available has been appreciated. The Council entertained Dr. Cranwick, with others who assisted him in the mission, at dinner, and presented him with a volume setting forth the history of Prahran.

In "The Christian" for June 15 Mr. J. Edwin Orr, associate pastor of the People's Church, Toronto, of which Dr. Oswald Smith is minister, reports that on April 30, the closing day of the annual missionary convention of the People's Church, it was announced that fifty thousand dollars (over £13,000) had been contributed by the church for overseas missions. 45,000 dollars had been asked for the present work, and 5000 dollars extra for new recruits, and it all came in. This was the record offering of the church.

W. Gale writes: "The fortnightly visits of J. C. F. Pittman from Colac to Warrnambool have been greatly enjoyed, and a request has been made that the three months' experimental period be extended till October. Colac has appreciated the visits of the brethren who have gone down fortnightly from the Geelong and Drumcondra churches to take the meetings at Colac. The South-west District Conference is

to be congratulated upon this fine piece of co-operation in evangelism. During the month of June, despite winter conditions and a widespread epidemic of influenza, the home mission churches on the whole reported very fair meetings. The following baptisms are recorded:—Colac, 2; Drumcondra, 5—in mission with Wallace Jackel and D. D. Stewart; Echuca, 2; Hamilton, 1; Merbein, 1. The brethren are thanked for their gifts through duplex envelopes. The missionary committees urge all users to be mindful of the missionary side. There is great need in the work at home and abroad for our most liberal support."

The annual conference of Churches of Christ in Queensland is to be held in Brisbane from Aug. 9 to 14, the acting president being Bro. C. R. Burden. The women's conference will be under the presidency of Mrs. W. A. C. Wendorf. Principal T. H. Scambler, B.A., Dip. Ed., is planned to give several addresses. His conference sermon on afternoon of Aug. 13 will be broadcast. There will be an interchange of speakers on Conference Sunday. A "Preachers' Fraternal Retreat" will follow conference. This will be held at Redcliffe from Aug. 14 to 18.

For the past nine years Bro. and Sister J. W. Morrison, formerly of Ballarat but now members of the church at Hamilton, Vic., have resided at Mount Gambier, S.A. While there, rather than remain in isolation, they both actively associated themselves in service with the local Baptist Church. Bro. Morrison was treasurer, choir-master and Sunday school superintendent, and Mrs. Morrison helped much in the women's work. Ere they left for Hamilton the church and auxiliaries tendered them a valedictory social evening, when speeches were given by numerous representatives, and presentations made as a token of love and appreciation.

The July issue of "The Reclabite," the official organ of the Independent Order of Reclabites in Victoria, contains the following: "Bro. John Tully, J.P., P.D.C.R., has resigned as a district trustee. The Victoria District has been particularly fortunate for a very long term of years in its district trustees. They have all been men of high principle and the greatest integrity. Bro. Tully served as a district trustee for 17 years, and former trustees—Bros. Thos. Latham, Andrew Stewart and James Ballantyne—will be remembered by most of the present generation of Reclabites as men singularly gifted to discharge the responsible duties of district trustee."

The social service women's auxiliary of Victoria conducted a most successful tea and competitions in the lecture hall, Swanston-st. church, on July 14. There was an excellent attendance. Mrs. C. Gill, president of the auxiliary, presided, and Mrs. C. R. Brough, president of the women's conference, opened the proceedings. In doing so she paid a well deserved compliment to the women of the auxiliary, and appealed to all present to take an increasing practical interest in social service and the Christian Guest Home. As a result of the occasion, many valuable contributions of woollen garments were made, and a sum of about £14 was contributed. A most enjoyable time was spent. Miss Kath. Newbold, elocutionist, and Mrs. Gair, soloist, made appreciated contributions to the programme. Miss Sheehan was accompanist.

Warm appreciation is due to the women's conference choir for the sacred concert presented at Swanston-st. on July 24, in the interests of Dhond hospital, India. The choral work, under the baton of Miss M. E. Pittman, was delightfully rendered, bearing eloquent tribute to the

painstaking work of the conductress. Miss Winifred Lee rendered excellent service at the piano. The numbers presented by assisting artists, too, helped in a programme which it was a delight to hear. The presence of Dr. Oldfield, making good recovery after his recent illness, added to the evening's enjoyment. Miss Pittman made a token presentation to him of a "first instalment" of the proceeds from the evening, and the doctor replied fittingly on behalf of the hospital staff. The members of the choir presented Miss Pittman with a photo. of the group in appreciation of her work as leader. It is noteworthy that the whole of the costs were met by special donations, so that the total proceeds will go to Dhond.

The Churches of Christ Directory 1939, edited by Fred. T. Saunders and issued by our Federal Conference, is now available. For secretaries of churches and auxiliaries particularly, but also for all who may even occasionally require information, this Directory of 92 pages will be very useful. It gives full lists of Federal and all State Conference officers and committees, and a complete list (classified) of all our Australian churches and their location, with names and addresses of preachers, church secretaries, and secretaries of auxiliaries (Bible school, C.E., P.B.P., K.S.P., Women's Mission Bands). Particulars of New Zealand churches, conference committees, and names and addresses of preachers are included. Information is also given regarding World Convention, our British churches, their committees and mission stations, the officers and committees of the International Convention of Disciples of Christ, America. Two important constitutions are printed, that of the Federal Conference and that of the Preachers' Provident Fund. A vast amount of useful matter is compressed into small space. One can learn of annual offering days, where to send money to help Brotherhood work, etc., and a page of world statistics closes the volume. The editor has done his work well. Those who know the great difficulty of collecting information from church and auxiliary secretaries will appreciate the greatness of his task. Those desiring a copy of the Directory are requested to communicate with Fred. T. Saunders, 99 Queen-st., Melbourne, C.I. The price is 1/-; posted 1/1.

THE GOLDNERS KIDNAPPED.

DISABLED messages from Jerusalem a few days ago reported that Mr. Jacob Goldner (described as "an American missionary") and his son Gerould had been seized by armed Arabs in the hills between Bethlehem and the Dead Sea. Mr. Goldner was released to raise £1000 ransom money. The bandits swore on the Koran that in the meantime his son would not be harmed. Christian Arabs offered to help Mr. Goldner to raise the money. Tuesday's newspaper reported that Mr. Jacob Goldner had obtained £1000 from his congregation in Cleveland, Ohio, for the release of his son from the Arab kidnapers, to whom the money was to be remitted on receipt of his son's passport and camera. Mr. Jacob H. Goldner is one of the best known of our American preachers. He is now in his fortieth year of ministry at the Euclid-ave. Church in Cleveland, Ohio. He served as president of the International Convention of Disciples of Christ in 1925. Both father and son are graduates of Hiram College. The son, Gerould R. Goldner, is also a minister. Last year he contributed an article on "But My Dad's a Minister!" to a series in the "Evangelist," in which he paid a high tribute to his father's work and character.

CHURCH DIRECTORY.

Now ready. Order from F. T. Saunders, 99 Queen-st., Melb., C.I. 1/-, posted 1/1.

News of the Churches.

TASMANIA.

Launceston (Margaret-st.).—C.E. society held a successful concert in aid of the "Inasmuch Mission," a large case of groceries being given. Attendances at all services are well maintained. Sunday services were conducted by Bro. Lowe; topic, "The Trampled Cross." 114 members broke bread for day. Our aged Bro. Libbey is laid aside through sickness.

West Hobart.—On July 11 the Y.P.S.C.E. held an anniversary rally, attended by representatives from other societies in southern Tasmania. Miss Gray, of Methodist Church, Adelaide, gave an interesting address on temperance and Endeavor work. Bro. J. Woolley exhorted the church on morning of July 16. Bro. Cameron, Devonport, gave an inspiring address in the evening on "The Potter." Fellowship was enjoyed with Bro. Ken. Mitchell, of Melbourne. Sister Mrs. Gendis is still too ill to attend meetings. Sister J. Spaulding is out of hospital and at her home, Tunnel Bay. On July 21, at 3 p.m., junior Endeavorers held an annual rally, which was enjoyed by old and young. Games and afternoon tea followed devotional period.

QUEENSLAND.

Toowoomba.—Gospel meeting was broadcast on June 25. Plans are in hand for visit of Bro. T. H. Scambler and A. Brooke in August. Women's mission band has adopted the "talent" scheme. A Bible class with Bro. Trezise as leader commenced on July 16. Improvements to property, consisting of furnishing preacher's room, installing new lights, etc., have been made possible by voluntary labor and donations. Encouraging letters and foreign mission offerings have been received from isolated members.

Kedron.—Three Bible school scholars have won Young People's Department medals for seven years' unbroken attendance, and one, Sister Eunice Cane, now the secretary of the department, has won the gold medal for 10 years' attendance. The church secretary, Bro. Taylor, is still in the country. The newly-formed girls' good companions club is a great success. The church regrets the loss of Bro. Howard, a foundation member and a deacon for many years, who has transferred to Anst. church.

Kingaroy.—The church is grateful to Bro. Mason, Enchelmaker and Adermann, who conducted services for several weeks prior to the coming of Bro. A. B. Clark, who commenced his ministry here on July 9. Much influenza prevails, which has affected attendances somewhat. Morning service of July 16 was broadcast from 4SB; Bro. Clark gave a very fine message on "The Tragedy of the Lost Ideal." Several visitors attended gospel service, Bro. Clark preaching on "The Sinners' Friend." A welcome social tendered to Bro. Clark on July 18 was well attended.

Brisbane (Ann-st.).—Morning service on July 23 was well attended, when the church had joy in receiving two into fellowship. Among visitors welcomed were Bro. L. Berry, C. Ewers and W. Miller, from Lake-st., Perth; Bro. Morris, of Sydney; and Bro. Murray, Lygon-st., and Bro. and Sister Leach, of Gardiner, Victoria. Following Bro. Allen Brooke's message at night a young person made the good confession. A helpful women's fellowship rally was held at the home of Bro. and Sister Wendorf on July 20. Bro. and Sister A. Berlin and Sister Ivy Berlin have returned from their trip overseas.

Maryborough.—Meetings continue well attended, with attendance of 50 at Lord's table and over 60 at gospel service. On morning of June 30 a brother and a sister, previously baptised, were received into fellowship. On

June 20 Mrs. A. Price delivered an instructive address on foreign missions. Bro. G. O. Tease visited the church on June 27. Y.P. society conducted a successful social evening on June 30. Ladies' guild held a successful social afternoon on July 11. All auxiliaries are in good heart. Enthusiasm is being shown in the Sunday school house competition. Seven scholars sat for scriptural examination. Bro. van Eerde gives a broadcast message over 4MB at 10 a.m. every Saturday. Recent visitors included Sister Blake, Gardiner, Vic. There was a record attendance at gospel service on July 16, 89 being present. Messages in song by Sisters van Eerde, Dau, Scheibrowski and Bro. Popp and Andersen at evening services are appreciated.

SOUTH AUSTRALIA.

Forestville.—A young woman confessed Christ and was baptised on July 16. On the same day two Bible school scholars were received into fellowship, and also one sister by transfer. On July 19 the Dorcas society held its annual home missions meeting. Mrs. C. M. Verco, of Blackwood church, gave a helpful talk on "Consecration."

Lenswood.—Good meetings are held despite sickness and wintry conditions. On July 16 Bro. J. Meyers gave a wonderful morning address on "Forever with the Lord." Bro. Roberts gave a splendid address at night. Sunday school is improving since recess owing to sickness epidemic. Bro. and Sister Roberts and staff are doing good work in this direction.

Berri.—The Phi Betas initiated one new member at last meeting. Sympathy goes out to relatives of Sister Mrs. Chapple, sen., who passed away on July 20. After Bible school on July 23 two intermediate scholars made the good confession. After gospel service two Bible class boys decided for Christ. The church has enjoyed fellowship with Bro. and Sister A. E. Talbot.

Victor Harbour.—Bro. W. L. Ewers and Miss Florence Cameron were able to visit and address audiences at Victor, Pt. Elliot and Goolwa on July 16 by means of the "gospel chariot." "Gospel chariot No. 2" has registered 23,000 miles in a little over two years. In spite of much sickness, good and appreciative audiences were greatly helped by the happy blending of home and foreign missions. A further gift of £5 for the new building has been received from an interested visitor.

Henley Beach.—At annual church meeting on July 13, Bro. W. Fletcher was chairman. All auxiliaries read reports. Miss Richards, leader of J.C.E., was commended on her work. All officers were re-elected, with three additions. The Misses Laurie were commended for floral decorations in the chapel, etc. After the meeting supper was provided by the ladies. Young people's society has re-formed, and committees are working; control of church prayer meeting has also been undertaken.

Hindmarsh.—Attendance was fairly good at morning worship on July 23. In continuation of "Praise Month" Bro. W. W. Saunders preached a splendid message on "Songs in the Night of Failure." In the evening his gospel message was "A New Song." Miss F. Brooker sang a solo and the choir rendered an anthem. On July 15 two of the young people were united in marriage by Bro. W. W. Saunders—Bro. Edwin Frost and Sister Beryl Panter, who are both members of Y.P.S.C.E.

Nallswork.—At annual business meeting on July 19, all auxiliaries were shown to be in sound condition. Bro. and Sister Shipway, who have entered the fifth year of ministry with the church, were commended on their work and for improvements wrought through their efforts. Officers elected for the year: Secre-

tary, Bro. Dockett; treasurer, Bro. Perriam; deacons, Bro. Dockett, Manger, Perriam, Croch and Bristow; deaconesses, Sisters Laurie, Thomas, Manger, and Farrow. Sympathy is extended to Sister Shipway and family in the loss of her father. Sister Shipway has now returned from Victoria. Sympathy is also with Sister McQueen in the loss of her mother.

Prospect.—Attendances at beginning of month were much smaller owing to influenza. There was, however, a good attendance on July 23. All auxiliaries are working well. Sunday school is practising for anniversary. Phi Betas have added a member this month and have six others waiting admission. K.S.P. have added new members. J.C.E. and Y.P.S.C.E. are progressing. Bro. Bowey and R. Crosby have been visiting speakers at services. Sympathy of the church is extended to Sister Miss Wright in her bereavement.

Unley.—By exchange of preachers arranged by Unley Ministers' Fraternal, Mr. E. M. Ingham, a Methodist, conducted evangelistic service on Sunday evening, July 23, giving a very helpful discourse on "God's Dealings with Men," and Bro. H. R. Taylor preached in Goodwood Methodist Church. Bro. T. E. Yelland presided at half-yearly business meeting on Wednesday evening. Secretary (Bro. E. W. Lawton) reported average attendance at Lord's table 157, and Sunday evening 120. Bible school and Endeavor societies prospering; Y.P.C.E. doing many kindnesses to patients at Home for Incurables. F.M. offering to date, £205/10/8, advance of £15 compared with last year's figure.

VICTORIA.

St. Kilda.—Sickness continues to reduce attendance at services. On July 19 the Y.P.S.C.E. attended combined mission at the Prahran Town Hall. Bro. C. P. Hughes continues to uplift the church with inspiring addresses.

Preston.—Bro. Robinson delivered messages at both services on July 23. At close of his gospel address a young man made the good confession. Four more new members were welcomed to the young worshippers' league.

Newmarket.—On July 16 Bro. Peet, of Grote-st., Adelaide, presided and Bro. Payne gave the address. At evening service a young boy was baptised. Bro. Payne gave splendid addresses on July 23. All are pleased to have Bro. Gardiner back after illness.

South Yarra.—On July 23 a tea was given in the chapel to members of Deep Sea Rover Scouts off R.M.S. "Mooltan." One of these members assisted at evening service, at which Mr. Ball, Church of England, Traralgon, delivered a very helpful address.

Bentleigh.—A special children's service was conducted on evening of July 23. Singing by scholars was greatly appreciated. Bro. Keith Jones presented scholars with prizes and later addressed both scholars and congregation. The meeting was largely attended.

Footscray.—Ladies' aid social on July 15 was a great success, proceeds in aid of new carpet for platform. The church sympathises with Sister Mrs. Graves and family, now of Hampton, in their bereavement. Two young men were baptised after gospel service on July 23.

Swan Hill.—On July 23 services were conducted by Bro. G. A. Mott and H. C. Bischoff, Bro. and Sister Clarke, isolated members of York-st., Ballarat, and Bro. Buxton, another isolated member, were present. At evening service the gift of a carpet runner from ladies' mission band was acknowledged. Attendance at Sunday school was 71.

Melbourne (Swanston-st.).—There were good meetings on July 23. Bro. A. A. Hughes preached morning and evening. Amongst visitors were Bro. and Sister Farral, from West Australia. F.M. offering amounts so far to £65, and £14 has been contributed by duplex envelopes. A further £10 is to be added as interest from endowment fund.

(Continued on page 476.)

Foreign Missions.

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

MR. H. H. STRUTTON.

IN a communication from Bro. H. H. Strutton he states that he thankfully acknowledges the sympathy of the Federal Board and of all old friends in the home-call of Mrs. Strutton.

One or two things Bro. Strutton mentions about the Baramati settlement work are both interesting and encouraging. Drastic changes are being made by the Congress Government regarding criminal tribes' settlements in India. In a discussion held with some of the officials,



Mr. and Mrs. H. H. Strutton.

From photos. taken when they were at Baramati.

he was told that in their opinion Baramati was the only mission doing settlement work that could carry on without their Christian work being interrupted. This forecasts that there is still some future for this class of work. It is pleasing to learn from Bro. Strutton that in checking up the records for number of converts made in criminal tribes settlements, Baramati holds the record—approximately 300 have been brought into a new relationship with Christ. Bro. Strutton anticipates visiting Baramati some time in July to talk about settlement affairs with our missionaries.

MR. G. T. WALDEN.

RECENT visits to Bro. Walden reveal that his condition remains much about the same. Though weak in body, he still has a vital interest in the work of the brotherhood. He desired that we would express to the brotherhood at large his grateful thanks for their many tokens of sympathy and love in his present illness and the passing of Mrs. Walden. Several times in the course of his conversation he remarked, "We have a wonderful brotherhood."

MISS G. LAMBERT'S RESIGNATION.

IT is with regret that we have to announce the resignation of Miss Lambert. Going to India at the beginning of 1935, she soon acquired a working knowledge of the language and was able to help in the nursing work at Dhond. Later she transferred to Baramati and was associated with the settlement women, and also did some camping in the villages to get right into the lives of the people. It was a severe disappointment when ill-health caused her to return to Australia last August. Her sickness has responded to treatment in Australia, but her medical advisors do not recommend her return to India at this stage. Miss Lambert has now sufficiently recovered for her to return to her profession and thus her resignation has been received. Miss Lambert was the living link of the South Australian sisters' conference. In a covering letter she says:

"It is with great regret that I tender my resignation; thereby severing my connection with the Board. It is with deep appreciation of all the Board has done for me, that I write. I should like also to add that I am very appreciative of all the interest and prayers of the whole brotherhood, during my time of illness and convalescence, and wish to thank all for their support. It was with joy that I have served in India, and if it is the Lord's will for me to serve him there later, I know he will lead me, and open up the way for my return."

DR. OLDFIELD CONVALESCENT.

THE Federal Board are grateful for the spirit of enquiry concerning the health of Dr. Oldfield. Dr. and Mrs. Oldfield have been greatly cheered by the many prayers on their behalf. In reply to the Board's cable to India asking for prayers of the Indian church, the following note was received from the Christians at Dhond: "Received your telegram dated 14/6/39; accordingly we arranged prayers for speedy recovery from illness. May God restore Dr. Oldfield to sound health soon. Wishing for him good health and happiness." The note was signed by the hospital staff and preacher.

A few days ago we were glad to have a communication from the doctor himself, and to learn that provision has been made for them to leave for a holiday. Doctor writes: "Many thanks for all your kind messages while I have been ill. I am now up and about and feeling pretty fair, though I still get tired easily. I seem to have made a good recovery free from complications. We feel that prayer has been answered, and I am grateful to God for the health which is now returning. It was a real disappointment to me not to be able to fulfil the various engagements which had been made in Victoria. It was splendid that so many of the missionary-minded brethren—and sisters—came to the rescue and kept the meetings going so well.

"Mr. and Mrs. Robert Lyall have very kindly placed their house at Point Lonsdale at our disposal, so that I may get a good, restful holiday, and we are going there to-morrow with the intention of staying for one month. Dr. Kemp has very kindly offered to drive us there. He has been most kind right through my illness, and we greatly appreciate all that he has done. Our address for the next month will therefore be 'Point Lonsdale, Victoria.'"

NEW HEBRIDES.

Aoba.

PRO. LIONEL DUDLEY reports progress in the work, and is looking forward to the coming of Bro. and Sister Hammer. Mrs. Dudley has recovered from a rather severe attack of malaria. There is a possibility of these workers arriving late October instead of early November. Though nothing is certain, they might decide to travel by the "Pierre Loti" which sails a few weeks prior to the "Morinda." The spiritual growth of the people is evidenced by the fact that every once in a while a new church building is erected. Bro. Dudley tells about the opening of a new building.

"Recently I spent a very interesting and profitable day at a village a mile or so inland from here. The occasion was the opening of a church building, the induction of four deacons and the marriage of two couples. Quite a day. Such a function as this is looked forward to by the natives with a great deal of pleasure. On this occasion preliminary preparations began some months before the appointed day, as the grounds had to be cleared, after which came the cutting, hauling and erecting of the timbers and thatch. As the day approached food supplies began to arrive in the form of vegetables, rice, tinned meat, bullocks, goats, bread and native puddings. On the eve of the important day a bullock, several goats and numerous fowls were slain. Very early next morning these and other foods were cooked. I mounted the good steed and rode to the village. The roads were neat and clean, and the building looked spick and span with its lime-washed walls. A choir of young men assembled at the door and led the singing acceptably. After a brief and appropriate service the door was opened and we entered the building. Early in this service reference was made to the purpose of such a building and to the work of deacons. The deacons were each given a charge as they were set apart to their work.

Pentecost.

PRO. A. DOW writes that he has improved in health and has been able to take a more active interest in the work. Though Ranwadi and the nearby places suffered greatly from the epidemic, we are glad to report that the more thickly populated areas did not suffer to the same extent. He is hopeful that he will be able to visit the northern areas soon. Owing to the sickness at the main centre, the boys are not willing to come from outside areas to the school. This has largely handicapped the work in the main centre. Bro. Dow stated that 23 were ready for baptism, and hoped that he could arrange a baptismal service in June.

IT IMPROVES WITH KEEPING

MONEY is one of those things that improve with keeping — within reason. Reason suggests holding money at compound interest until a more profitable outlet presents itself, or a worth-while purchase can be made. The best place to safeguard your savings is the —

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Western Australian News-letter.

R. Raymond.

A Club for Men.

SAID to be the first of its kind in Australia, a social club for old and unemployed men has been formed in Perth. This is a Church of England institution under the control of an officer of the Church Army. The club is well housed in the school room at St. George's Cathedral. In addition to the social club a service is held every Sunday night, and supper is served to the men at the conclusion. This kind of work should commend itself to others.

Betting Offences.

Mr. Moseley, P.M., in imposing a fine of more than £60 on a man charged with using premises as a common betting house, announced his intention of imposing heavier penalties for these offences. The magistrate said that twelve months ago he increased the existing penalty for a first offence to a sum of £50. That was considered a very harsh penalty. It was attacked in the Full Court, and the Full Court upheld the penalty. The reason the penalty was made £50 was that during the previous year there were 284 cases before the court, regarded by the magistrate as a very large number for a community the size of Perth. We have almost reached the end of the next year, and there have been more than 500 cases. "So from now on," said Mr. Moseley, "the penalties will be increased. The minimum penalty for a first offender will be considerably increased." The magistrate concluded: "My duty is to try to stop this offence, which is demoralising to the younger members of the community, and I am going to try to stop it." This worthy magistrate is a great moral force in Perth, and an advocate for many needed reforms.

Our Jubilee Plan.

Our W.A. churches have accepted a jubilee plan and are working toward our jubilee year in 1940 with definite aims in view. Progress is apparent in many places. At least three new churches will apply for affiliation at the jubilee conference. New buildings form part of the plans for several churches. Some of these are now taking shape. At Wembley, a rapidly growing suburb, a new cause has been formed with our esteemed Bro. D. M. Wilson as secretary. It is encouraging to see the enthusiasm that our brother at his advanced age is putting into this new venture. A chapel building will be erected at Wembley right away. Kalgoorlie will open a new hall in August. Fremantle church is erecting two large rooms in front of the chapel. A preacher's residence is being erected at Narembeen where Bro. C. H. Hunt will reside. We understand that Lake-st. will erect a building for its school at Kensington, and at least two other churches contemplate new buildings.

Native Missions.

I have had the great privilege of visiting Bro. and Sister Hedley Wright, who are working with the U.A.M. at Gnowangerup, 240 miles S.E. of Perth. I could write much of the good work of these two faithful souls. But the more impressive thing is the appalling state of so many hundreds of otherwise uncared for natives and half-castes. Apart from a few missionaries working on "faith lines," no one seems to care for their souls, and nothing is done for their education. Whenever I see the conditions under which these people are living—some of them almost white in appearance—I cannot but feel that no greater challenge comes to us as a people than the call to go to them in their need. Some of us are praying for the day when our Australian churches will care for these people as a Federal responsibility. If

we had the money to buy some land we feel we could hasten forward this very necessary work.

Preachers.

Bro. J. Wiltshire is already making his presence felt in Perth. Lake-st. is responding splendidly to his leadership. A marquee mission is being planned.

Bro. F. H. Griffiths, who has faithfully served the churches at Palmyra and Claremont for three years, has intimated his intention of discontinuing this work in September. Bro. Griffiths is a studious preacher and an industrious pastor. But like many more of our preachers he finds circuit work unsatisfactory. We are sorry this seems to be the verdict of so many.

Queensland News-letter.

H. G. Payne.

Publican Charges Police.

A BUNDBERG publican was charged on two counts with selling liquor out of hours, one relating to a Sunday and one to a Saturday night. The defendant alleged that he had been "framed" by the police because he had ceased to supply them with free beer. He admitted the sales, but claimed that an "arrangement" existed permitting these out of hours. The magistrate ruled that the question as to whether he was "framed" and that regarding after-hour sales in other hotels were foreign to the charge of breach of the liquor law which defendant admitted breaking. He was convicted and fined on both counts. It is significant that no direct denial was given either by police or publican witnesses that after-hour trading existed under an "arrangement," but that they sheltered behind the protection of the court when questioned. Also that the magistrate remarked, "I suppose there is no publican in Queensland who has not done a little after-hour trading." It was at Bundaberg that the superintendent of the Temperance League arrived once on a Saturday night for some field day services on the Sunday, and was informed by a man that he had been in a hotel after hours that night when a telephone message came to the licensee from the police saying that Mr. Toombes was in the town for a survey in the interests of law enforcement and warning publicans to observe the law while he was there.

Protestant Partyism.

Three thousand Protestants marched in procession on Sunday, July 9, in Brisbane to commemorate the 249th anniversary of the Battle of the Boyne. At a meeting in the City Hall, Mr. L. S. Muir (Grand Master of the L.O.L.) referred to the division among Protestants in the Commonwealth, with too many sections and parties, and urged united effort. His words are needed, for division is lamentable here. The United Protestant Association has had serious internal troubles which have been made public. Now the Protestant Labor Party has split with expulsions and resignations of prominent members and a new "Protestant Party" has been formed. Protestants fight while Rome keeps the ring. It is pitiable and futile. The weakness about our Protestant organisations is that they are primarily political not religious, with a large majority of members neither Christians nor church-goers.

Ambulance and Gambling.

The Brisbane centre of the Q.A.T.B. has now given up all forms of gambling, because of the success of their contributory scheme, which at present gives an income of £10,000 per annum, while new members are being added daily. They formerly decided against art unions, but now all kinds of gambling are banned, including the "chocolate wheel" at the show which

brought them £800 last year plus the government subsidy which made it over £1000.

Stage Censorship.

The Council of Churches is approaching similar councils of other States to arrange a combined appeal to the Federal Government to appoint a board to control theatrical performances along the lines of the film censorship.

A Novel Rally.

McKinley is a tiny township in North-west Queensland. On a recent Sunday the Presbyterian church arranged a rally to which people came from 100 miles round. It was arranged at the wish of people in the district by Patrol-Padre F. Macleay, of the A.I.M. 80 attended and had lunch, afternoon tea and a service. It was argued that the church could do what picnic races and shows could do, and it did it.

74th Synod of the Brisbane Anglican Diocese.

Archbishop Wand will leave on January 3 for England to attend the Lambeth Conference, where Christian Union will be an important subject. At the Diocesan Rally he said of union: "The clergy are miles ahead of the laity, and much readier to discuss the question than our congregations." He defined the Anglican position as holding out hands to both the pre-reformation and post-reformation sides, and "doing everything possible to find a synthesis between the ancient and modern." Synod emphasised the need of instructing children and adolescents in the evil of excessive drinking, and decided that when they are confirmed they be urged to sign the pledge till 21. A three-year plan for the stimulation of the spiritual life of the parishes was adopted. The first year to be marked by intensive visitation, the second by conferences and conventions, and in the third a mission to be held in each parish in the diocese.

FOR SALE.

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

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"I MUST BE SUBJECT"

"To the rulers of my country," he said, "and if they order me to fight, it is my duty."

And we asked:

"Can you answer the command to love your neighbor: Certainly, so long as he is not a Russian (or German, or Frenchman, or Japanese, or whoever my rulers tell me I should hate)?"

—Inserted by a Group of Christian Peace-Lovers.

News of the Churches.

(Continued from page 473.)

Dandenong.—On morning of July 23 Bro. Lewis spoke on "Torches in the Moonlight." Anniversary of C.E. society was observed, and a tea was held to mark the occasion. Several Endeavorers took part in gospel service, when Bro. Scambler gave a fine message. A lady was baptised. Mission band held a successful American tea on afternoon of July 19.

Balwyn.—On July 8 a number of ladies went to the Christian Guest Home to give Miss Tweedale a party in honor of her birthday. Flowers and suitable gifts were taken, and all enjoyed a happy afternoon. On July 18 a men's banquet was held in the school hall. About sixty men, fathers and sons, attended. Dr. Carrington spoke, and his message was an inspiration.

Doncaster.—Attendances are keeping up to the average, Bro. Connor speaking. Women's mission band had a good attendance at their meeting, when officers were elected. Bro. A. E. Tully, agent for the "Christian," met with an accident, but is recovering. Renovations have been made to the chapel, and with new fencing and other works will considerably improve the property.

Ararat.—On July 15 a party of Endeavorers attended district rally at Stawell. Bible school rally continues to bring new scholars and to ensure regular and punctual attendance. There is much sickness in the town. Mrs. Bates and Miss Shepherd have removed to Lorne. Presentation hymnbooks have been sent to Bro. and Sister P. Hepburn, who have recently transferred to Hamilton.

Hampton.—The church sympathises with the family of Bro. Greaves, who passed away on July 20. A "back to Bible school" service was held on afternoon of July 23. Many former teachers and scholars came. During the session and at tea reminiscent talks were given. At night Bro. Stephenson conducted a hymn service. Bro. Buckley led the singing, and he and Miss Dinwoodie sang solos.

Malvern-Caulfield.—After 25 years' service to the church as secretary, Bro. J. Holloway has decided to continue in this capacity. The church records sincere appreciation of his untiring efforts. Good services were held on July 23, Bro. Buckingham speaking. Y.P.S.C.E. society is in full swing, and had an attendance of 20 on July 19. They have decided to aim for £20 to refit church with up-to-date lighting before close of year.

Ivanhoe.—Bro. Coventry addressed the church in interests of C.F.A., and also gave a talk on India at midweek meeting of the youth fellowship. Bro. E. L. Williams is giving a special series of addresses at morning and evening services. P.M. offering has reached £12, 50 per cent. increase on last year's. A gas heating system has been installed in the church building. The after meeting for breaking of bread now forms part of usual evening service.

Red Cliffs.—At church annual meeting the following were elected officers: Elders, Bren. W. J. Torney and J. Cook; deacons, Bren. P. G. Hurren, A. E. Cameron, R. J. Heazlewood, L. Brown, A. L. Martin, A. B. West and J. Mayall; Sunday school superintendent, W. J. Torney; organists, Bro. A. L. Martin and Sister J. K. Martin. Attendance for the year was satisfactory. Reports from various bodies connected with the church were also satisfactory.

Ormond.—There were 19 present at prayer meeting, when Bro. C. L. Lang gave a splendid message. He also gave a good talk to B.P.B. club. On July 23, at worship service, Bro. Lang gave a very helpful message. Two were received into membership—Joyce Stewart and Marg. Saxon—who were baptised on July 16. At gospel service Bro. Lacy gave a very helpful message and Bro. H. Farmer sang a solo

beautifully. There were good attendances for the day.

Northcote.—On July 19 the annual meeting of the church was held, all reports indicating progress over year. C.F.A. membership has increased to 65, and there are now 53 subscribers to the "Australian Christian." Attendances have appreciably increased over year. Sixty young people gathered together at cricket club social on July 22. On July 23, at worship service, Jack and Charles Shepherd, Allan Rutherford, Sylvia Hooper and Beryl Walker were welcomed into fellowship.

North Williamstown.—Attendances were well maintained on July 23. Bro. J. E. Thomas spoke in morning on "Peter's Fall." Sisters Curren and N. Lane were received into fellowship by baptism. A beautiful lantern address, "Stories of Jesus," was given at gospel meeting. Bro. Thomas vividly portraying incidents from the life of our Master. Bro. A. Haskell assisted in messages of song. Christian Endeavor has been formed, and results after one month's activity are very encouraging.

Frankston.—On July 23 the church celebrated the seventh anniversary. In the morning Bro. C. Taylor, of Parkdale, gave a splendid address. A thanksgiving service was held at 3 p.m., Bro. J. E. Webb, conference president, being speaker. Visitors were present from surrounding churches, and the congregation, numbering 92, was a record for the church. A tea was held at 5 p.m., many staying and enjoying fellowship together. Gospel service was well attended, Bro. Amos speaking on "Wanted—a Man."

Ballarat (York-st.).—The highly polished furnishings of the chapel were displayed to advantage on evening of July 23, when new electric fittings were used for first time. Satisfactory attendances and pleasing addresses by Bro. Ritchie culminated in one confession at gospel meeting. Young worshippers' league, with Sister Ritchie as superintendent, assembled for initial meeting at night, when the young people keenly interested themselves in Bro. Ritchie's novel illuminated talk. A special choir, under Bro. Harold Feary, has been organised for church anniversary.

Gardiner.—Y.P.S.C.E. was addressed by Mrs. C. R. Brough, president of women's conference, and Bro. R. J. Story gave an entertaining lantern lecture on "Missionary Work in Papua" to men of the church, on July 20. On morning of July 23 Colonel F. J. Miles, of London, spoke on "The Parable of the Eagle's Nest." 253 communicants were present. P.B.P. club anniversary service was held at night. Bro. Hagger's theme was "A Mother's Intercession for her Daughter." A choir composed of young women and other club members assisted in a very helpful meeting.

West Preston.—Bro. H. Campbell (State scribe) at gospel service on July 9 installed newly-elected officers of P.B.P. Mrs. Wigney, the chaplain, is doing a splendid work among the girls. A good companions' club has been formed and a promising beginning made. Mrs. C. Box is leader. On July 23 the church enjoyed fellowship with Bro. Coventry, who gave an interesting address on C.F.A. He also spoke to Bible class and Bible school. At night Bro. Wigney's subject was "The Indifferent and the Essential." Foreign mission offering is over £10, surpassing all previous efforts.

Fitzroy (Gore-st.).—A senior C.E. was formed on July 19 with 14 members. Junior C.E. had a very successful meeting Sunday morning, when the half century was reached. Sunday school had increase of four members. A new Bible class was formed. Bro. Andrew gave a beautiful address at morning service on July 23. At night many young folk from Sunday school were present. Attendance showed another increase. Bro. Andrew gave a forceful message. At conclusion of meeting Bro. Shephard conducted community singing.

Cricket club boys have made a handsome donation toward church funds.

Mitcham.—On July 16 Bro. Burns (Croydon) and Bro. Walmsley exchanged pulpits, Bro. Burns' message being well appreciated. On July 22 a social evening was held to open the new Sunday school hall. The building was well filled. Bro. T. R. Morris, the donor, declared the building open, and named it the Davies Memorial Hall. On morning of July 23 Bro. J. Golly ably exhorted the church. Two sisters and a brother received the right hand of fellowship. Bro. Walmsley spoke at gospel service. A young man from Y.P.S.C.E. made the good confession. Both Bible school and Y.P.S.C.E. report increases in membership.

Cheltenham.—On morning of July 23 Bro. Allan continued his series of "In the Steps of the Master," speaking on "At the Trial." Gospel meeting showed improved attendance, when a stirring address was given. In the afternoon Bro. Allan and members of the Bible class attended Frankston anniversary. C.E. society reports increased attendance at meetings, also a combined meeting with the Methodist Church, when a number of young people gave echoes of Bendigo convention. Bible school has organised an explorers' club for boys under leadership of Bro. Cam. Daff. Overseas mission offering has amounted to £28.

North Richmond.—During the month members have been contributing to the special foreign mission offering, which has already reached over £13, the best for many years. On afternoon of July 4 a large number of ladies of the sunshine circle enjoyed a very interesting talk by Mrs. Oldfield. The girls' fellowship of the church successfully celebrated its first anniversary on July 16. At evening service members of the fellowship took part and formed the choir. On July 17 the girls were addressed by Miss Molly Jones, of Women's Christian Temperance Union. Members of the church who have been seriously ill are all making satisfactory progress.

Mildura.—At annual business meeting of the ladies' guild Mrs. Pike's birthday was celebrated and a gift presented. On July 12 ladies' guilds from district churches paid a visit to Dareton guild, it being their first birthday. On July 16 Bro. Cameron spoke on "The Unpopular Sin"; at night Bro. Waters on "Why We Preach and Practise Immersion." Bro. Ferry was baptised. Mildura and Red Cliffs C.E.'s met at Merbein for a social to raise funds for Indian orphan. Half-yearly business meeting of the church was held on July 19. Bro. Waters exhorted the church on July 23. Service was broadcast. A platform carpet was presented to the church by the ladies' guild.

North Essendon.—On July 16 the morning address of Bro. R. V. Amos, of Frankston (exchanging with Bro. Mellhagger), was enjoyed. A sister was received into fellowship. An interesting feature of annual business meeting on July 20 was that every report included at least one highly gratifying item. The whole work is in good heart. Bro. Mellhagger was granted an immediate increase in salary and offered a further engagement of twelve months from next November. Officers elected were Bren. W. Mason (secretary), G. R. Thompson (treasurer), F. J. Funston, H. Hillbrick, D. Ploog and R. Wilson (all re-elected) and J. Alves. Owing to illness of Bro. Mellhagger services on July 23 were conducted by Bren. E. R. Schurmann and D. Pike. Morning service included a roll-call in token of 13th anniversary of the church, and evening service was followed by monthly song-service conducted by Bro. Burns.

Brighton.—Many will hear with regret of the passing of Sister E. Sharp, widow of the late Bro. Jas. Sharp, of Brighton, and mother of Dr. C. C. Sharp, Mrs. Morris, Ballarat, and Mrs. Rodgers-Wilson, of Brighton. Sister Sharp was for very many years actively associated with Brighton church, and commenced the kinder-

Hamilton

garden in connection with the Bible school some thirty years ago. This, if not the first, was amongst the very earliest kindergartens established in connection with the brotherhood. On July 23 Bro. Forbes paid fitting tribute to her splendid life of faithful service. Bro. Allan Brown, formerly of Dandenong, has been received into fellowship. Foreign mission offering to date is over £36. Bro. Forbes has intimated that he will not be seeking re-engagement as preacher after completion of his present term early in 1940, when he will complete nearly eight years of ministry with Brighton.

NEW SOUTH WALES.

Taree.—On morning of July 16 Bro. L. A. Mildenhall addressed church, and Bro. C. W. Redman conducted gospel service at night. Bro. Geo. E. Burns, of Mosman, addressed Taree and Wingham churches on morning of July 23, and preached at Taree at night. His messages were much enjoyed, and his visit to district hospital and aged members in the afternoon was appreciated.

Lidcombe.—On July 18 a group meeting of men, representing the churches at Bankstown, Carramar and Lidcombe, met to consider a ten-point plan of church development presented by Bro. Crossman, a keen discussion taking place. The recommendations will be put into operation by the respective boards of officers. Services on July 23 were smaller than usual owing to much sickness. Bro. Crossman has officiated at 11 funerals within the past three months.

Paddington.—Attendances at all services have been good. On morning of July 23 Bro. Greenhalgh addressed church on "Peter's Denial." He also thanked the retiring secretary, Bro. F. Garland, on behalf of the church for his excellent work. Bro. E. Harris is the new secretary. Last week the C.E. society visited Waverley Baptist society, giving a programme entitled "Fishing." An enjoyable meeting was experienced.

Lismore.—On July 5, instead of usual guild meeting, the sisters had a short session and then went out two by two on a round of visits to the aged, lonely or sick members. F.M. offering has amounted to £18/2/6 to date. Two afternoons have been set apart by missionary society for special sewing for the overseas box. A devotional house party was held at home of Sister P. G. Oakes on July 12, subject, "The Holy Spirit." On July 16 Bro. Andrews' evening subject was "Are You in the Shadow of Doubt?"

Belmore.—Since last report there have been four more decisions for Christ. Since church anniversary in June, ten have been baptised and received into fellowship. The first year of Bro. and Sister Corlett's ministry has been fraught with much blessing and splendid results. 37 scholars sat for annual scripture examination. K.S.P. club continues to prosper, and recently four new members were initiated. Bro. Geoff. Sloman and Sister Beatrice Harrop were married on July 8. P.B.P. and K.S.P. clubs tendered them a kitchen tea on June 26. Sister Mrs. Wilson, from Auburn, and Bro. and Sister Dore, from Dumbleton, were received into membership.

Tempe.—On July 18 a public welcome was given Bro. and Sister Stewart as they commenced their ministry here. The conference president (Bro. W. Avenell) was chairman, and representatives of brotherhood committees and churches in the district expressed a welcome. Bro. H. Miller spoke for the church, and Sister Rosser, on behalf of ladies' guild, presented Mrs. Stewart with a bouquet. Bro. Maclean (City Temple) delivered the message of induction, Bro. Stewart suitably responding. Refreshments were provided by the sisters. On July 23 Bro. Lidgard spoke in the morning on "God's Jewel Case," and Bro. Stewart preached at night. 67 scholars were present at Bible school.

night Bro. F. Stow spoke on "Turning the World Upside Down." Misses King, of Rockdale, sang a duet. Meetings were well attended. The installation of an electric water heater has been completed.

Broken Hill.—Helpful messages were given by Bro. W. Harris and Elliott Arnold at Wolframs, on July 9. Bro. Harris spoke on "Will you also be My Disciples?" and Bro. Arnold on "Security in Jesus." C.E. formed choir for evening. Christian Endeavorers in this city received a wonderful uplift by the visit of Mr. C. Watts (State president) for recent annual district convention. Bro. E. Arnold and A. Thurgood are vice-presidents of the union for ensuing twelve months, and Sister E. Thurgood is executive pianist. Bro. Arnold gave some excellent messages on July 16 and sang a solo at evening service. Bro. W. Harris exhorted at Railwaytown. Bible school has commenced practice for anniversary. The church sympathises with Sister J. Zachorn, Sister Garner and family in the death of their little son and grandson Alan.

Hamilton.—The first year of the ministry of Bro. P. E. Thomas came to a conclusion on June 30. To mark this event a church social was held on July 8, at which leaders of auxiliaries paid tribute to the preacher's unceasing zeal and interest. In spite of the necessary spiritual and financial drain occasioned by the establishment of the work at Georgetown, in which Hamilton has a considerable share, interest is well maintained, and definite improvement in attendances is noticed. Evening service of July 2 was broadcast through local national station 2NC, and letters telling of its helpfulness have been received from friends in many parts of N.S.W., also from Queensland and New Zealand. Within the last few months a young people's choir has been formed, to assist and brighten evening meetings, and this work is improving weekly. The choir was particularly helpful during service recently broadcast. Bro. Alex. Fraser, jun., has departed for Perth. His interest and presence are greatly missed.

divorce

ADDRESSES.

- A. B. Clark (preacher Kingaroy church, Qld.)—"The Manse," Norman-st., Kingaroy.
- F. Cornelius (preacher Hindmarsh Christian church, S.A.)—37 Bertie-st., West Hindmarsh.
- F. C. Hunting (preacher Prahran church, Vic.)—42 Northcote-rd., Armañale, S.3. Phone, UY 5079.
- W. J. F. Strudwick (secretary Henley Beach church, S.A.)—48 Kirkcaldy-rd., Grange.

IN MEMORIAM.

BROWNRIFF.—A loving tribute to the memory of our dearly beloved only son, Arthur J. Brownrigg, called to higher life July 30, 1937.

Resting where no shadows fall,
In perfect peace he awaits us all.

COLLINS.—In loving remembrance of Benjamin William (Will), who passed away July 31, 1938.

"Not now, but in the coming years, we'll understand."

BEREAVEMENT NOTICE.

Mr. and Mrs. A. G. Nightingale, of Emerald, wish to thank all kind friends and relations for letters, cards and personal words of sympathy, especially thanking Mrs. Rainey and Mrs. Price for their kindness in their sad bereavement.

COMING EVENTS.

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

AUGUST 6.—Malvern-Caulfield "Go-to-Church" campaign. Every-member-present Sunday, 11 a.m., Mr. A. R. Main. Subject, "The Call to Worship." 7 p.m., Mr. F. E. Buckingham. Subject, "Why Some People are Not Saved." Special singing by newly-formed choir. Conductor, Mr. Roy Callow. Soloist, Mr. Will McDiarmid.

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.

"FOR HE HAD GREAT POSSESSIONS."

The young people of the Ascot Vale church will present the above Bible drama, in the Sunday school hall, on Tuesday, August 8, at 8 p.m. All interested are invited to attend.

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August-October, 1939.

- Aug. 6—Mr. H. A. G. Clarke, M.A., B.D.
- " 13—Mr. R. G. Nichols, M.A., B.D. ("Brother Bill").
- " 20—Mr. J. Turner, B.A.
- " 27—Mr. W. F. Betha.
- Sept. 3—Mr. R. K. Whately, M.A.
- " 10—Mr. H. T. Pittman, B.A., Dip. Ed.
- " 17—Dr. E. R. Killmier.
- " 24—Mr. A. A. Hughes.
- Oct. 1—Mr. S. Russell Baker.
- " 8—Bible School Anniversary.
- " 15—Dr. W. H. Hinrichsen.
- " 22—Mr. A. W. R. Milligan.
- " 29—Mr. J. E. Webb (President of Conference).

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**CHRISTIAN FELLOWSHIP ASSOCIATION,
VICTORIAN CONFERENCE**
(Incorporated.)

Notice is hereby given that the fourth annual meeting of members of the Christian Fellowship Association will be held in the Lecture Hall, Swanston-st. Church of Christ, on Monday, August 21, at 8 o'clock.

Business.—To receive annual report and balance sheet and to consider matters relating to progress.—Will. H. Clay, Secretary.

SITUATIONS WANTED.

A Church of Christ member, with speaking ability, qualified accountant and secretary, with wide experience and excellent references, wants position as accountant, secretary or clerk in city or country, any State. Will assist local church. Details and copies of references forwarded.—A.W.W., 191 Glen Iris-rd., Glen Iris, S.E.6. Phone messages care W. H. Clay, Esq., MX 3083.

TO LET.

Refined widow taking house shortly would like to hear of couple or friends needing rooms, furnished or unfurnished, or board.—L. Darby, care Austral Co.

Obituary.

H. E. Carroll.

THE church at Hartwell, Vic., has suffered a great loss through the passing from this life of the late Bro. Bert. Carroll. He was born at Prahran 52 years ago, and as a young man united with the church at Coppin-st., Nth. Richmond. During the great war he was sent to New Guinea on war service. Whilst there he was afflicted with malaria fever, which caused him much suffering and finally resulted in his untimely death. After the war Bro. Carroll was retained on home service till 1920. He then entered the Electricity Commission, and for 16 years, occupying a very responsible position, he greatly endeared himself to his fellow employees. On account of failing health he was obliged to resign in 1936, and since then he has devoted his life to working for others. Transferring from North Richmond to Hartwell in 1923, Bro. Carroll was very active in church work, and almost to the end of his life was a highly esteemed officer of the church. On June 11 he passed to be with his Lord. The exceptionally large attendance both at the funeral in Burwood Cemetery and at the memorial service in the chapel was a wonderful expression of the high esteem in which he was held. Loving sympathy is extended to Sister Carroll and family, who mourn but not without hope.—Jas. E. Webb.

Mrs. J. T. Clissold.

WITH the home call of Mrs. Clissold on July 3 in her 80th year, there has gone another of the faithful pioneers in western Victoria. She was born at Russell's Creek, near Warrnambool, on August 17, 1859, and when twelve years of age made the long journey with the rest of the family in bullock drays to a place selected near Minyip. It was the year 1885 or thereabouts that she became a member of the church. Those were days when they met for breaking of bread and preaching services in the houses of the farmers, and were baptised in dams in the paddocks. Her first husband, W. McDonald, having died, she was married to J. T. Clissold in 1893 in the old Murtoa chapel. She was one of those mainly responsible in establishing causes at Laen, Dunnunkle, Minyip and War-racknabeal. In latter years she had fellowship with churches at Box Hill, East Camberwell and Balwyn. A choice soul, her stories of the pioneering work in the Western District were an inspiration. Two sisters are Mrs. Hugh Gray, of W.A., and Mrs. H. P. Leng, of N.Z. With all the relatives we rejoice in the memory of a life strongly lived and made lovelier still at last by patience in suffering and glorious victory.—H.J.P.

Mrs. Amelia Day.

SISTER Amelia Day, daughter of John Newby, son, Manning River, widow of the late George Day, evangelist, and mother of the late Arthur G. Day, evangelist, and Percival Day in England, also Sister Ethel Day, Sister Adeline Day (Lane Cove, N.S.W.), and Sister Iris Day in New Zealand, passed away to be with her Lord on Friday, July 14. Baptised by Bro. J. J. Haley over 63 years ago, our sister was a life-long member of the church of Christ. She was one of the earliest members at Taree, and was also in active association with the churches at Enmore, Paddington, Belmore, Hornsby, Chatswood, Epping, Malla (S.A.), and Lane Cove (N.S.W.). All her life she was an active member; Dorcas meetings meant much to her; teaching in Sunday school was a sacred task, and visiting sick members a sacred ministry. Until a week ago she was always in attendance at the Lord's table at Lane Cove. Bro. C. B. Nance-Kivell conducted service at the graveside.

this injury, he passed away twelve days later, not having regained consciousness. Our brother was born at Moonta, S.A., 62 years ago. He was baptised at Medivale by G. H. Brown when a lad of 20. He was a foundation member of the churches at Merbein and Woorinen. He has always maintained a good Christian character and cheerful disposition, and will be greatly missed. He served the churches as a Sunday school teacher, president at the Lord's table, president of district conference, and local speaker. Last year, when a mission was conducted in Swan Hill, he rode 10 miles on his bicycle every night for the month to be present, and was always a regular member at both services on Sundays. The funeral left Swan Hill church for Swan Hill cemetery. For the church service the building was packed to overflowing, and the graveside service was still more largely attended. Bro. Harrop was a father of a family of 13, two of whom are deceased. To his wife, children, relatives and friends, we offer sincerest sympathy in this sad bereavement. The services were conducted by the writer. A memorial service was held in the Woorinen chapel on July 16.—H. C. Bischoff.

George Edward Kilpatrick.

BRO. G. E. KILPATRICK passed away on July 13, at the age of 88. Born in Melbourne, he lived chiefly in Bendigo and Swan Hill. In his earlier days he was associated with the Salvation Army. He united with Swan Hill church as the result of a tent mission in 1910. Early in the year following the decease of his wife, he moved to the city, where he passed peacefully away with a strong faith in the great Saviour. The funeral service, conducted by the writer, assisted by the Orange Lodge, was largely attended. For many years past our brother took a keen delight in supplying the Christmas tree for the Sunday school. He leaves a family of ten to mourn his loss—George, Fred, Mildred (Mrs. Hooper), Lizzie (Mrs. Cornell), Jack, Burt, Maude (Mrs. Shipway), Myrtle (Mrs. McDonald), Norman and Leslie. To all who are bereaved we offer our sincere sympathy.—H.C.B.

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

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2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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UNTIL thee, O Lord, do I lift up my soul. . . . Shew me thy ways, O Lord; teach me thy paths. Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day. . . . Good and upright is the Lord: therefore will he teach sinners in the way. The meek will he guide in judgment: and the meek will he teach his way." (Psalm 25.)

⊙

CHRIST'S PUPILS PRAY.

O Lord God, let me be a willing pupil in thy school. Make me very teachable, willing to learn thy lessons. Let me grow in grace and knowledge. Make me more and more expert in the practice of thy holy Truth. For Christ's sake. Amen.

My Father God, teach me the ways of gentleness. Deliver me from the harshness which spoils my counsels. Let me not be a critic when I might be a friend. Make me very tender so that thy word through me may have free course and be glorified. For Christ's sake. Amen.

Heavenly Father, save me from a life of disorder. Teach me thy secret. May I make everything gather round the great white throne. Let everything be compelled to pay homage at thy feet. For Christ's sake. Amen.—J. H. Jowett.

⊙

VITAL LESSONS.

Look for the Lord's lesson of holiness, the eternal good and wholesomeness of life, for so the Ephesians were taught by Christ (Ephes. 4: 17-24).

Desire to know God's estimate of others, learn the worth of one's fellow men. For so Peter was shown that he should not call any man common or unclean. (Acts 10: 9-28.)

Seek to be taught contentment, the secret of superiority to circumstance. Thus Paul learned in whatsoever state he was, therewith to be content. He could do all things through Christ who strengthened him. (Phillip. 4: 10-13.)

Ask for the lesson of prayer. For surely the prayer-life of Jesus incites one to repeat the request of the first disciples: "Lord, teach us to pray!" (Luke 11: 1.)

S.A. Sisters' Auxiliary.

AT monthly meeting on July 6, at Grote-st., the devotional period was presided over by Mrs. DeLaine, who gave a beautiful paper on "Love and Service." Miss Leedham was soloist. 76 sisters were present, 56 being delegates. Collection amounted to £1/7/- Mrs. Richey (president) occupied the chair. A hearty welcome was given to Mrs. Wakeley (Maylands) and Mrs. Jones (Henley Beach).

Treasurer's statement for June reported home missions, £4/15/2; overseas missions, £5/2/6; catering fund, cash in hand, £4/15/4; balance in hand, £5/10/4; general fund, £9/1/11. A gift of £50 was received from an anonymous sister, £25 being for home missions and £25 for overseas missions.

Mrs. Harding, superintendent prayer committee, reported that a cottage prayer meeting was held at Mrs. Symons (York) in June.

Mrs. Edwards (superintendent home missions) reported that £32/4/1 was collected for June.

Overseas superintendent reported that a visit was paid to Semaphore. Maylands held an afternoon meeting, and Miss Cameron spoke

of her work in India, offering being handed over to overseas committee. £33/2/2 was collected for June.

Hospital report stated that 85 visits were paid to various hospitals and homes. Dainties were distributed, and gifts and money placed on hospital table.

Obituary superintendent reported that during the month Mrs. G. T. Walden was called to her higher home. Prayer was offered for the loved ones.

Mrs. Tipper, superintendent temperance committee, stated that the alliance fair was well in hand. The Churches of Christ were responsible for the cake stall. A resolution was carried, "That we, the members of the Churches of Christ Sisters' Auxiliary, representing the sisters of the Churches of Christ in S.A., protest against the increasing sale of alcoholic liquors on trains. We believe such drinks are injurious to our bodies and morality, and the company of people who have imbibed freely are objectionable to other passengers."

Mrs. Ross Graham will be devotional leader for August meeting. Please send all reports and money in by the end of August.—Mrs. H. R. Charlick, assist. secretary and treasurer.

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⊙

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

⊙

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society only last week.The books were being sold in the streets
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bought by Mr. Percival Bevan, then the society's
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the library.The seven books, written on vellum, contain
the whole Bible except the Book of Acts. Five
of them are bound in embossed leather and
two in juniper cedar, which is practically in-
destructible.Another of the society's most treasured pos-
sessions is the Bible which the British and
Foreign Bible Society presented to the Tsar
and Tsarina of Russia on the occasion of their
coronation."The Bible disappeared after the Russian
Revolution," an official of the society said to
a "News-Chronicle" reporter yesterday, "and**THOUGHT FOR THE WEEK.**THE church which says it
cannot do good for lack
of money is working with
the wrong tools.

—Selected.

nothing was heard of it for twenty years. It
was found by a member of the society's com-
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it and presented it to the society."The book, a large family Bible, bound in
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and clasps of gold, is still in very fine con-
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the part nearest the ground finished, but that
which soars toward heaven for ever incomplete.
—H. W. Beecher.**Australian Christian**

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