

# The AUSTRALIAN CHRISTIAN

A Journal Representing



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## Catholic and Protestant.

WE note that next Lord's day is to be observed as Protestant Sunday. We are in cordial agreement with the view that, in order that our religious liberty and privileges may be maintained, it is necessary to direct attention to those important truths held by Protestants which distinguish them from the people who by a conventional contradiction of terms are generally called Roman Catholics.

It is well to note that churches known simply as Churches of Christ are neither fitly nor adequately to be described as either Protestant or Roman Catholic. Principal A. L. Haddon, M.A., in a recent article in "The Christian Quarterly" restates a familiar truth, long since enunciated and insisted on by our brethren, when he writes: "Our position is neither Roman Catholic nor Protestant, but apostolic catholic, and offers an important bridge between the opposing extremes to-day."

In the broadest sense there can be but one church. Two catholic churches are inconceivable, just as, thinking of the great figure under which the apostle represents the relation between Christ and his people, we cannot hold the idea of two bodies attached to the one Head. There are local congregations called churches in the New Testament; but "there is one body." Christ loved "the church." The New Testament never pleads that there ought to be only one body; it says "there is one." This church—catholic, or universal—is composed of all the redeemed followers of the Lord Jesus Christ.

We think there is a danger of misusing the idea of catholicity. It has been misused by the Roman Catholic church itself, as when, for example, it seeks to lay down the famous Vincentian rule as to truth; that what is accepted always, everywhere and by everybody is to be believed. It would be difficult to give adequate warrant for the rule, and it would, in strictness, be impossible to prove anything by it. We do not accept our faith merely because it is catholic; men have ere now had to stand for truth while being in an apparently

hopeless minority. He who has a hold on Christ and a faith in the divine Word will rarely feel the urge or need to stay his soul on the general consent of Christendom. In most matters, and these the vital truths, the Lord's will has been so clearly revealed that the humble believer can go on, nothing doubting. At the same time it is well to know that we do occupy a position which can be described as catholic.

### Some Catholic Features.

In his presidential address at the 1938 International Convention of Disciples of Christ, Dean Frederick D. Kershner spoke on the subject, "One Holy, Catholic, Apostolic Church." We quote from two of its paragraphs:

"It is greatly to be regretted that this very excellent word has been so long associated with a particular communion that it is difficult to separate it from its essentially erroneous application. As the champion of Protestantism in the famous Campbell-Purcell debate declared, the phrase 'Roman catholic' is really a contradiction. The word Roman negates the word catholic. The truly catholic church is not one which exalts the Particularities of the Vatican but which emphasises the Universalities of the

New Testament. There are no doubt many genuinely catholic features in the Roman system, as for example its belief in the lordship of Christ and in the significance and essential unity of the church, but these things are joined with multitudes of dogmas and practices of various kinds like Mariolatry, transubstantiation, indulgences, papal infallibility, and a host of other things which are the most particular of all the Particularities which have led to schism in the history of the church.

"The genuinely catholic conception of the body of Christ admits of no such combinations. It embodies what is universal to all sincere believers in the Christian faith and excludes everything which is particular to special groups no matter how powerful or important these groups may be. If we are asked to catalogue or define the catholic features of the church it may be replied that they include everything that is vital to salvation, and exclude whatever is comprehended under the realm of opinion or individual speculation. Schedules of these catholic features have been rather numerous in the history of the Disciples. The founder and first president of the Association for the Promotion of Christian Unity frequently constructed them, as for example in his address before the meeting of the American Council on Organic Union in Philadelphia in 1918, where he lists them as follows: A catholic name, a catholic confession, a catholic conception of the ordinances, a catholic book, a catholic polity of church government, and a catholic brotherhood." Dr. Kershner suggests that there might be added "a catholic spirit and a catholic day of worship."

### Protestant Witness.

There is to-day a very great need for an emphasis on those great truths which Protestants hold in opposition to some tenets of the Roman Catholic Church. The word "Protestant," unfortunately, to most people suggests something merely negative, an objection. The true Protestant, as the derivative meaning of the word should indicate, gives a *witness for* something; it is positive, not merely negative. Of course there is a protest against all those human traditions and doctrines wherewith Rome covers up the pure teaching of the Word of God, just such an encrustation of human tradition and error as our Lord charged against the scribes and Pharisees of his day who, he said, made void the word of God by teaching for doctrine the precepts of men.

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From the doctrines and commands of an allegedly infallible church (the infallibility of the Pope was not decreed till 1870) the reformers turned men's attention to the Scriptures as the authoritative and all-sufficient rule of faith. There is no less need of this emphasis to-day.

Three elements in the Reformation teaching are distinctive. (1) The reformers all insisted on Christ as the sole Mediator between God and man, and on the sufficiency of his sacrifice, made once and for all, for human sin. Professor Jacobs rightly says that Rome's doctrine of indulgence was rooted in the denial of the completeness of the satisfaction for sins made by Jesus Christ. (2) Protestants agree in teaching that justification is by faith and not by meritorious works. Rome's doctrine of works of merit and supererogation, and of the intrinsic efficacy of the sacraments, is out of harmony with the Scriptures. A man receives salvation, not as pay for works done, but as the free gift of God. (3) Professor Lindsay states that the leading principle of the Reformation was the priesthood of all believers. All Christians are priests unto God, and no Christian man is a priest save in the sense in which all are priests. It would be difficult to overestimate the harm which priestcraft has wrought in the world.

It is unfortunately true that the Protestant return to the Scriptures was not sufficiently thorough. The work of the Restoration Movement, with which we are happy to be identified, has not inaptly been described as "completing the Reformation."

## Ourselves.

**"THE AUSTRALIAN CHRISTIAN"** exists for the furtherance of the Gospel of Christ and the extension of all our Brotherhood work. It is our constant desire to assist the cause in every State. To this end we publish regular reports of church and conference committees' work, home and foreign mission enterprises, State news letters, young people's and other departments, prayer meeting topics, readings for the family circle, as well as helpful articles by representative writers. We feel that our work would be greatly blessed if our one religious weekly were to be read in every church home. In this issue special space is given to Tasmania, whose monthly "Evangel" recently ceased publication. The conference executive is suggesting that all the churches in the State seek to use "The Australian Christian" to the fullest extent possible.

## The Knitters.

**CHARLES DICKENS** has given a grimly powerful description of the women who knitted at the foot of the guillotine in Paris and numbered the falling

heads. Other women than these have found knitting a fascinating and useful hobby. Oriol of the "Argus" in "The Passing Show" of July 17 tells of one persistent knitter at a Marjorie Lawrence matinee in Melbourne Town Hall. He wrote:

"While the rest of the audience was held spell-bound by Miss Lawrence's voice and the music of Gounod's 'Ave Maria' one woman gave undivided attention to her knitting. She was sitting on the platform within a few feet of the artist, but her needles moved without cessation. In full view of the rest of the audience the woman continued her knitting through several brackets. Not until Alfredo Loizel, the baritone, sang 'Drink To Me Only' did she relax her efforts. And then it was apparently because she had used all her wool. She put her knitting away and listened attentively to the rest of the programme."

It is unfortunately not the case that concert programmes are the only ones to be thus augmented. We have ourselves frequently had to speak to the accompaniment of the needles, and to all appearance the lengthening sock or the increasing cardigan led in interest. We have even noted batteries of needles in action at women's conferences. During the war, when there was pressing need, the knitting habit developed and was naturally approved. But could very much be said in favor of it as an established custom? Two questions have often been in our mind: Do speakers generally approve of the practice? Do the women themselves regard it as quite fair?

## That Holy Land!

**T**HERE is a degree of ignorance of the Bible to-day which is not so surprising as it is sad. One of the choicest examples of such ignorance which we have seen for many a day recently appeared in "The Malvern Spectator," Victoria. Some sentences from the diary of a traveller describing a trip "To Europe and Back" were more entertaining than either writer or editor could have imagined. The traveller landed at Suez, and decided to proceed by car, via Cairo, to rejoin the ship at Port Said. Before a description of this overland journey, he (or she) penned the following remarkable passage:

"Well! we are in the Holy Land at last; the land which has always been veiled in mystery and is the birthplace of our Christian religion. I remember the pictures which were created in my mind as a child and the pleasure I used to get from those scripture books illustrated with biblical pictures and ancient Egyptians; the shepherds watching their flocks! the wise men of the East; even the desert was painted like an arable field. Those pictures had remained till last Saturday—I blame civilisation for the disillusionment. The Egyptians of old must have used more water, the flocks must have been better fed, the deserts must have depreciated and probably the wise men are all that is life of the ancient tradition.

"I wasn't disappointed. Oh, no. I was thrilled beyond expectation. It was merely that the mental pictures of childhood had matured with experience.

"The drive from Suez to Cairo is along a good metalled road with the desert on either side," etc.

Suez and Cairo have not been usually considered holy, nor have we previously found them allotted to the Holy Land. Christianity was not born in Egypt. The extraordinary error, however, is not merely amusing; it is both sad and symptomatic. What lies behind such a display of ignorance? Is it lack of Bible instruction in day school, or failure to attend Sunday school, or parental neglect? The common disregard of the Scriptures cannot but bring evil results. A geographical mistake even of the wildest kind may not be very serious; but where such an error as has been quoted can occur we should not expect to find much knowledge of the moral and spiritual teaching of the divine Word.

## "Breaking Down the Barriers."

**A** NEWSPAPER paragraph of Thursday last read as follows:

"Rabbi Dr. H. Saenger and his congregation will pay a return visit to the Unitarian Church, East Melbourne, this evening. Dr. Saenger will speak on 'Breaking Down the Barriers.' This is the first time that a Jewish congregation has ever visited a Christian congregation in a body in Victoria."

Christian people in Australia and other lands have sympathised much with the Jews in their terrible sufferings during recent years. They have shown this sympathy in practical ways by receiving and helping refugees who have come to our land. Rabbi Saenger has appreciated this help, and has been pleading for a better understanding between Christian and Jew.

All Christians must be interested in the ancient people to whom were committed the oracles of God. We remember that our Lord sprang out of Judah, and that he said, "Salvation is from the Jews." These things are sufficient warrant for our warmest interest and kindest feeling. Sometimes, however, there is a tendency to forget the fact that the Jews as a whole still reject the Lord Jesus Christ who came as Messiah and Redeemer. No religious approach on a basis which would dethrone the King Messiah can be acceptable. The same Lord must be Lord of Jew and Gentile. It may be easy for a Liberal Jewish congregation to visit a Unitarian congregation; for differences as to a divine Saviour will not come between to mar the fellowship. Dr. Saenger's subject, "Breaking Down the Barriers," reminds us of a text found in the writings of one of the world's greatest Jews: "He [Christ Jesus] is our peace, who hath made both one, and brake down the middle wall of partition; . . . for through him we both have our access in one Spirit unto the Father" (Ephesians 2: 14-18). There is no other way.



## "Oxford Group Ltd."

THE opposition of the Oxford University and the Oxford Union to the application of the followers of Dr. Buchman for incorporation as a limited company under the title of "Oxford Group Ltd." has failed. When the matter was before the London courts the case was adjourned pending further evidence. But it has since been announced that the President of the Board of Trade has granted the application. Opponents, such as Mr. A. P. Herbert, M.P., resented what they professed to regard as an exploitation of the prestige of Oxford University by a movement which has no genuine connection with it. It has been interesting to note the attitude of various religious journals. "The Christian" was coldly neutral so far as the application was concerned, but commented on the Group Movement in the following terms: "The movement founded by Dr. Buchman claims to have changed thousands of lives. There are multitudes of evangelically minded people, however, who take exception to the Groups for their doctrinal vagueness and lukewarm attitude toward the churches. One of their apologists insisted that the name of Oxford was vital to their continued existence. That is a remarkable confession of weakness in regard to a movement assumed to be directed and energised from on high."

In the "Christian Evangelist" Dr. F. D. Kershner had a note not out of harmony with his general attitude: "Dr. Buchman has gotten into hot water over using the word Oxford as a designation for his 'groupers.' Notwithstanding his emphasis upon 'absolute honesty' many people in England resent his appropriation of the name of their oldest university as a part of his advertising campaign." Other writers have pointed out that "Oxford" is not to be identified with "Oxford University," and that the title "Oxford Group" is already well established. Most seem to think the exploitation charge a weak one, and to approve the granting of the application.

## Translation of the Bible We Read.

C. B. Nance-Kivell, B.S.Litt., B.D.

A NEW edition of Moffatt's translation of the New Testament came to hand recently to review. It is an excellent work and makes very difficult sections and sentences of scripture clear. No one need excuse himself for not reading the Bible on the pretext that it is too difficult to understand or too dry. Men, scholarly men, Rotherhans, Newberry, Weymouth, Moulton and Moffatt have simplified it for us to derive meaning from its language and appreciate its content. But there are other translations.

### Translated into National Life.

The Bible is not a book to be externally admired but inwardly appropriated. What a tremendous debt the human race owes to one book—the Bible! When we give preference to other literature and neglect it, we turn away from the wisdom of God. We accept human speculations and reject divine revelation. How glorious when a nation saturates its thought-life with its content, and worships God whom it makes known! Beyond this chaos, this horrid nightmare through which we are passing, we detect the cry of a myriad hearts in a long, insistent call for God—the God of the Bible, our Father, whom the Bible portrays and whom Christ reveals. How we pray for such a translation, God on the throne, in politics, in statesmanship, in commerce, in education, in employment, and in every phase of life. Little wonder Earl Baldwin and sixteen of his friends wrote: "God's living Spirit calls each nation, like each individual, to its highest destiny and breaks down the barriers of fear and greed, of suspicion and hatred." Is the face of God visible in world affairs at the moment; is the holiness of God to be seen in our national life; and when the inhabitants of Mars (if any) look down at us do they behold the Bible so translated? This translation we want to read; when will it come?

### Translated into a Beautiful Life.

To be sure the change in a nation's life and the life of home springs first from the character of the individual. The Bible deals with each person. It was Carlyle who said, "I like the Bible; it finds me." No book casts its ray of light into the secret chambers of the soul like the word of God. No message in the wide world will purify and cleanse the heart, which is desperately wicked, like the morning star, the sun of righteousness and the Lamb slain from the foundations of the world made known through its sacred pages. It not only reveals the miry pit of clay, but shows you the way out, the way up to live in heavenly places with Christ

Jesus. And when on one's feet, there comes from this life giving well the strength of an ever-present Saviour. Neither is this all; sublimation follows—service to others, greed has gone, selflessness reigns, pride has departed, heavenly humility is on the throne—no longer self pity but sacrificial service. He is the man of God whose very life is wrapped around with the blessed truth, a translation of flesh and blood.

"Read then, but first thyself prepare  
To read with zeal and mark with care;  
And when thou readest what here is writ  
And thy best practice second it;  
So twice each precept read should be—  
First in the book and then in thee."

A saint is a magnificent character to behold, the exact opposite of some of the sickly pictures we see of so-called saints.

### Translated into Home Life.

What strong homes the Bible has produced! I recall two in a street opposite each other. One a drunkard's den, a miserable place where an abject slave of a woman and seven children lived; the other, where an elder of the church, wife a Bible school teacher, and four happy children lived for God and each other, and whose hymns sung around the organ at night brought praise to almighty God. One was as sad as the other was happy. Sadness, misery and dread filled the former; gladness, goodwill and love adorned the latter. Ah, what a glorious translation! That home was the product of the book. Robert Burns, in spite of his waywardness, did not forget the beauty of a Christian home impressed upon his mind, and that pen of his sang as he depicted the lovely picture of the "Cotter's Saturday night," when the father regularly opened the Bible as his family gathered around him (a patriarchal scene, is it not?) and "wale a picture with judicious care." He did not forget, it was so vivid, so haunting, that he exclaimed, "From homes like these, old Scotia's grandeur springs." Then there is that melodious Quaker, Whittier, who in "Snow Bound" gives us a peep into the life of his farmhouse home: "Ah, a mother's evening prayer," etc. And very few of us who read this paper are not indebted to this great book for its lovely, cleansing, building influence in national, individual and home life. The mood of the moment and the cry of the hour is Back to the Bible; back to God.

Goodness expands the heart and makes it humble. The larger, the better, the nobler your heart is, the more you will be inclined to make allowance for others, and the more you will say and feel, "God, be merciful to me, a sinner!"—Robertson.



# Mastery of Life.

Folliott T. Morgan.

LIFE presents to every man an infinite variety of experience. Sorrow and joy, high-flung ideals and sordid realities of sin, comradeship of kindred spirits and the intense loneliness of misunderstanding, the bitterness of swift and sudden loss: all these things and a thousand more face man upon his way through life. To meet the varying needs of this unknown pathway is a task to which often we know not how to match our strength. The secret of success or failure in the venture is the power to which the soul's first and final allegiance is given. According to a man's conception of who or what is his master, so will he succeed or fail. The mastery we achieve depends on the master we acknowledge.

To acknowledge the world in which we live to be master, to be oppressed with the sense that the grip of circumstance cannot be broken or denied, to bow to facts, leaving ideals to die, to exist in bondage to matter rather than to live in the Spirit, is inevitably to go down to despair and discouragement, to cynicism and bitterness.

Doubtless the realisation of this is behind the grim, despairing courage of some who are not prepared thus weakly to submit. With a desire to conquer life they go forward equipped with resolute faith in the power of man to rule. "I am the master of my fate," is their watchword. With supreme self-confidence they would pit their powers against the universe. That way lies swift and sudden ruin when the sand foundation of self is washed out by the flooding storms of life and the superstructure built upon a misplaced faith in humanity lies shattered beyond repair.

For man can never be master till he is mastered by a greater than himself. To him who trusts in self life's divergent experiences come as a destroying flood. To the one

whose life is founded deep on the Rock of Ages the storms are a source of power. He who acknowledges the lordship, the mastery, of Christ fears not the world, for his Father is its Maker and Master. He is saved from the poverty of pride and the ruin of self-centred hopes, for God is his Maker and Master. He realises life's ultimate oneness and accepts, as a part of the material out of which the finest fabric of the soul is to be spun, every experience life brings.

Sorrow and suffering, not shirked or bitterly questioned and complained of, but accepted, deliberately and with conscious resignation to the will of God expressed in the inevitable laws of life, will ever be a powerful instrument to the building up of life's finer qualities of sympathy and helpful understanding. Joy and blessing, not selfishly grasped but accepted gratefully and with a sense of immeasurable obligation to him whose every gift is unmerited, when shared for his sake lead to an enlargement of heart and soul against which narrowness of circumstance is powerless. In the final assessment of things they only are narrowed and confined by circumstance whose souls are not freed by the mastery of Jesus to serve in the wide fields of self-denial. The ministry of Jesus was confined to the narrow limits of Palestine, but his words and attitudes throb with the power of a world mission. His attitude must be ours not merely for duty's sake, but because this is the way of release from the world and its pressure. True freedom is found only in the bonds of Christ.

"My will is not mine own  
Till thou hast made it thine;  
If it would reach a monarch's throne  
It must its crown resign."

that the Lord's prayer as contained in John's Gospel, chapter 17, might be fulfilled. That for which he prayed should surely be worth while propagating and sufficiently interesting to every disciple to ensure its progress reports being read with avidity in every truly Christian home in Tasmania—yea! and beyond.

## Youth Week in Tasmania.

AUGUST 13-20 will be observed in Tasmanian churches as Youth Week. Sunday, Aug. 13, will be marked by special emphasis on youth in service. Youth rallies will be held and young people will participate in morning and evening services. Combined young people's activities will be arranged where possible for week nights. On Sunday, Aug. 20, the annual offering on behalf of the Bible School and Young People's Department will be received. The committee is anxious to have all churches become conscious of the need to present a true picture of Christ and his teaching to the young, for nothing less will command their full allegiance.—Folliott T. Morgan, President B.S. and Y.P. Department, Tasmania.

## Seeing Faults in Others

Thomas Hagger.

IT seems to be one of man's great weaknesses to notice the shortcomings and inconsistencies in others, and often to discuss them in a censorious spirit. We are sure that what we do is right, and that the things seen in others and objected to by us are the things that are hindering the progress of the cause of Christ.

But it never seems to occur to us that possibly those whom we criticise and judge can see in us shortcomings which appear to them to be just as bad as their failures appear to be to us.

Jesus warned against judging others in that passage in his Sermon on the Mount where he said: "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." And he gave the good advice that we should first correct the wrongs in ourselves in order that we may be better able to correct the wrongs in others.

Of course, it is true that men do things they should not; that Christians are often inconsistent; but it is also true that there are good things in most men, and that all Christians have come traits of character worthy of commendation. Would it not be good for

## Why "The Australian Christian" Should Be In Every Home.

Josiah Park.

THE "Christian" should be in every home to be read:

Because it has some things to say that are not said by any other journal quite so well. Being anti-denominational, it is entirely unsectarian, and therefore can oppose doctrinal errors or unscriptural measures wherever they appear, and uphold truth, without submission to censorship of any sect in Christendom. Its appeal being to the Bible, God's Word alone is the standard by which its status is affected—and it has stood this test for many years.

Because the sanity of its leading articles should commend them to the earnest consideration of those who desire reason and revelation to be the factors by which topics of interest in the religious world are discussed.

Because this journal represents Churches of Christ, the recorded doings of any should be of interest to the membership of others. The growth of the New Testament church should cheer New Testament Christians and provide an incentive to push on the local effort, whilst a decline should lead to self-examination, re-consecration and renewed activity. The weekly reports, therefore, provide food for reflection. Divided into sections of varied brotherhood undertakings, the "Christian" caters for every legitimate interest, publishing items for those

who wish the simple gospel message to establish churches after the New Testament pattern either at home or in lands overseas, training youth or helping social service by "doing good" and so "destroying the works of the devil."

Because it provides a medium by which our State executive may express its views—and compare such with those of other States. I have heard that "a good way to keep one's own orchard clean is to look over the other fellow's fence occasionally" (and act accordingly).

Because, through it, we learn of the doings and needs of our missionaries abroad, and can have "fellowship" with them in both—in the New Testament sense of the word—a privilege worth consideration, for are we not our brother's brothers?

Because its columns tell frequently of those with whom we have associated in times past, and thus keep us in touch with "brethren in the faith."

Because it stands foursquare in its advocacy of the Bible "as the one book of God containing the full and final revelation of God to man; the supreme, absolute, and only standard in religion."

Because it pleads for the union of all Christians on the basis of New Testament teaching.



# Loss for Christ.

Ira A. Paternoster.

(Phil. 3: 7-11.)

HOW very much we cling to what we call our possessions. We resent any encroachment on what is ours, so we put up the notice, "Trespassers prosecuted." Men hoard their possessions, storing them in safety deposit vaults or other places for safety that no one else may have access to them. "They are mine," we say, and we are unwilling that others should use them. With some people this spirit is more in evidence than with others, but possibly each of us possesses it in some degree.

The joy of sharing has never been experienced by many. On one occasion the Master said, "It is more blessed to give than to receive." Yet very many of us do not realise how true this is. We have talents we can share, not expecting something in return, but for the sheer delight of giving. Some men expect payment for every service they render. They refuse to "go a message" without receiving a penny. How empty life is for such. There is, of course, only one way to overcome this spirit and that is by the acceptance of the Spirit of Christ. It was not until Paul found Christ that he could say: "But for Christ's sake I have learned to count my former gains a loss; indeed I count anything a loss, compared to the supreme value of knowing Christ Jesus my Lord. For his sake I have lost everything (I count it all the veriest refuse) in order to gain Christ and be found at death in him, possessing no legal righteousness of my own, but the righteousness of faith in Christ, the divine righteousness that rests on faith."

The secret of Jesus' life was his overwhelming love for humanity. Because of this he gave up the riches of glory for the poverty of earth. "He who was rich for our sakes became poor." There have been men who have renounced all this world has to offer for the joy of serving Christ. And they have never regretted it. It is a law of God that he who loses his life shall find it. What is given in service or in money for Jesus' sake returns a hundredfold. The surest investment is an investment in the kingdom of God. There, security is always good and interest never fails. Moth and rust cannot destroy, and thieves cannot break through to steal. Spendthrift governments cannot tax it, and there are always increasing reserves for us to draw upon.

Often one hears the expression: "Why not spare yourself. Let someone else do the work. You will never be thought any more of." That spirit will never bring joy into the life. Opportunities will be lost, never to return. Thirty-six years ago we left home, a rather "raw" young man, en route to America. We found ourself in Melbourne, rather awed by the size of the place. Standing on the kerb in Elizabeth-st., we watched with interest a blind man walk to the kerb and stand waiting to cross to the other side of the busy street. We watched to see how he would manage, wondering if he would succeed or meet with an accident on the way. Presently another young man stepped to his side, took his arm and assisted him across. For thirty-six years we have felt the rebuke of that action. We realise now the joy we missed by not offering the helping hand. We have tried through the years to wipe off the debt we owe to society by that failure, but somehow it seems never to be paid. Oh, the selfishness of some professing Christians! That class in the Bible school you refuse to take. That J.C.E. you refuse to lead. That service of whatever nature you refuse to give! Often the excuse we give is no more genuine than those of Moses when the

Lord called him to a great service. Do not stop to ask, "What shall I get out of it?" We were secretary of a ministers' fraternal in a certain city, and in that capacity were asked by the manager of the National Broadcasting Commission to arrange the roster for the daily devotional talks. We approached the various ministers, most of whom gladly assisted. One man, probably the highest salaried of them all, wanted to know would he receive payment for his services! It is just that spirit that makes so difficult the work of the church today. Men and women miss so much joy in life by not sometimes going out of their way to do the service other people refuse to do, and doing it that the honor and glory may be given to Christ. Always the motive for service must be pure unselfishness. Thank God for the great host within the church who are serving for his sake. If they could speak we know with one voice they would tell of the

great joy they receive to their own souls because of this unselfish giving of time and talents to the Master.

There is so much need in the world to-day  
For a kindly word and a cheery smile;  
It will easier make life's toilsome way,  
And will bring more joy to your soul the while.

There are loads to lighten and burdens bear,  
There are sick to comfort and hungry to feed;

The Master has called you with him to share  
The privilege of helping some one in need.

For I hear his voice in the world's mad din,  
"There are souls to care for that may be lost;  
I am needing your help their lives to win,  
Come, enter the battle, nor count the cost."

No service for him is without reward,  
(Yet not in the measure the world counts gain);

To know we are serving with Christ the Lord  
Is surely our service is not in vain.

Then gird on your armor; there's much to do,  
To the Lord some day you account must give;

The suffering world is the call to you,  
'Tis in losing your life you truly live.

## Our Doubts.

A COLLEGE CHAPEL TALK.

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

JOHN BAPTIST had heralded the coming of Messiah, and had announced Jesus as the Coming One. Like all Jews, he had his ideals of the Messiah—he was to come as a Reformer, yet withal as a Sufferer and Redeemer (Matt. 3; John 1: 29). But Jesus was disappointing him—probably the Baptist's ideals were mingled with those common to the majority of his race. He was in prison now, and in the rigors of his confinement in the fortress of Machaerus, he began to experience doubts. When the clouds thickened around him he sent disciples to our Lord to say: Are you the Coming One, or are we to look for someone else? The Master did not answer his question directly. No reply at all was given for awhile, but the Healer went on with his work. Then, "Go and tell John what you have seen," he said.

Jesus did not treat his doubts as sinful. Probably he was not surprised, for under the circumstances doubt was the most natural thing in the world. He was out among the birds and the flowers, and mingling with people; John was languishing in prison. Adverse circumstances often plant doubts in the hearts of men and women. Our Lord knew that well enough, and he would not reproach.

Doubt at some periods of life is a natural phenomenon—perhaps a psychological necessity. Few young men pass through the stage of later adolescence without experiencing doubts—doubts which may be real and disturbing to himself and his believing friends. All boys who think, doubt at times. There is no need to worry, so long as we don't emphasise their doubts so much as to make them heroic.

Most men who come to college—any college—go through such an experience. Readjustments must take place. College is the place where the multitudinous ideas we received about life must be tested, and either rejected or developed into vital realities. No wonder faith is shaken in the process.

Doubting therefore is a normal experience. It is not in itself a sinful state. There is, of course, a kind of doubt that is due to sin, and well may a man be zealous, and repent, if he is guilty in that way. But that is not my subject just now.

Doubt may raise a question that will lead to

truth. I remember a statement by the inventor of electric-starting motors. He heard the positive assurance of scientific experts that it could not be done, and the doubt started a search that led to achievement.

Even if our doubts persist there is much of blessing to be enjoyed. Just as we may enjoy nature in its varied manifestations, though we find it full of mystery and problem, so we may be baffled by the questions of divine providence and yet find a sure standing ground where we can say, The Lord is my strength and my song, and is become my salvation.

There are keys to open doors of doubt. When Christian and Hopeful had suffered for days in Doubting Castle of Giant Despair, Christian suddenly remembered he had a key that would open any door in the grim castle—Promise. Robertson of Brighton, when in the depths of doubt, found one sure place for his feet. "It must be right to do right," he said, and he held on to that until the light came again, and out of his experience he became the sure leader of multitudes of doubting souls.

Our Lord opened a door for John. He did not try to meet his demand. He did something better. He did things which the Baptist would recognise at once, because he knew the prophecies, as the very works the Messiah was sent to do.

You may not be able to satisfy your mind; I may not be able to allay all your doubts. I sometimes have trouble in allaying my own. But know this—it happened last Lord's day when we were in our various fields of service—people blinded by despair were made to see the light of life, men stumbling along an uncertain pathway began to walk again with confident step, some who were dead in trespasses and sins were brought to life. The mall this afternoon brought me this word: "The Lord used your message from 2 CH, Sydney, recently, making it a blessing to the writer, who through continued pain was liable to become a prisoner of despair. You indicated that as believers in a conquering Saviour we need never despair, but in the worst circumstances, be always prisoners of hope. I thank God for the message." That is what happens. The miracle will be wrought again in your congregations next Sunday. Do we need more?



# The Home Circle.

Conducted by J. C. F. Pittman.

## THE PRESENCE OF CHRIST.

WHEN thou turn'st away from ill,  
Christ is this side of thy will.  
When thou turn'st towards good,  
Christ is walking in thy wood.  
When thy heart says, Father pardon,  
Then the Lord is in thy garden.  
When stern duty wakes to watch,  
Then his hand is on the latch.  
But when hope thy song doth rouse,  
Then the Lord is in thy house.  
When to love is all thy wit,  
Christ doth at thy table sit.  
When God's will is thy heart's pole,  
Then is Christ thy very soul.

—George Macdonald.

## "SINGING INSTEAD OF SIGHING."

And when they had sung an hymn, they went out into the Mount of Olives.—Matt. 26: 30.

THIS hymn was the Hallel—Psalms 113 to 118. Sung after the Last Supper and immediately before Gethsemane and Calvary. Always sung at the Passover.

(1) It was an expression of unity: between Christ and his disciples; and among the disciples themselves. A unity not broken by the coming cross. The "unity of the Spirit" preserved by:—

(a) Partaking of Lord's Supper.

(b) United Praise.

Grumbling separates; praise unites.

(2) It was an expression of heart confidence in God: an affirmation of faith in the darkest hour. The source of his spiritual strength in view of the cross, was his faith in God (Psa. 118: 8, 9). He believed God; therefore he sang.

(3) It was an expression of ultimate triumph in God. Observe note of joy and victory in Paschal discourse (John 15: 11; John 16: 20, 22, 23). Faith in his resurrection and ascension in "the hymn" (Psa. 118: 8, 9; Psa. 118: 19 and 22-24). "For the joy that was set before him (he) endured the cross" (Heb. 12: 2).

(4) Practical Application: Sing in faith in day of darkness. Sing in gratitude for past mercies. Sing in love to him who redeemed us. Sing in hope of ultimate victory.—Selected.

## NOTED SURGEON ON ALCOHOL.

AT a meeting held under the auspices of the Women's Union of the Church of England Temperance Society, in the great hall of the Church-house, Westminster, Sir Frederick Treves, the famous surgeon, delivered a remarkable address. In this he set forth first that alcohol is really a poison, though, like other poisons, it has certain uses, and that it is not an appetiser, but hinders natural digestion. With regard to bodily strength, it weakens rather than strengthens. "The drinker invariably becomes ill-nourished. No man dreams of going into training and taking a minimum of alcohol. If he must reach the acme of perfection in a physical sense, it must be without alcohol." Work can be better done without it. "I am much struck with the fact that many professional men have discontinued stimulants in the middle of the day. Why? For no other reason than, probably, that they find they can work better without it." For its stimulating effect is only momentary, and no one who is young and healthy can want alcohol any more than he can want strychnine. "I wish to add one little testimony. Having spent

the greater part of my life on operating, I can assure you that the person of all others that I dread to see enter the operating theatre is the drinker. I share with Sir James Paget his absolute dread of the secret drinker."

## REMEMBER THE WEAK.

A FATHER tells us how he once started alone to climb a steep and perilous hill, purposely choosing a time when his children were at play, and when he thought they would not notice his absence. He was climbing a precipitous path, when he was startled by hearing a little voice shout, "Father, take the safest path, for I am following you." On looking down he saw that his little boy had followed him, and was already in danger; and he trembled lest the child's feet should slip before he could get to him and grasp his warm little hand. "Years have passed since then," he writes, "but though the danger has passed, the little fellow's cry has never left me. It taught me a lesson, the full force of which I had never known before. It showed me the power of our unconscious influence, and I saw the terrible possibility of our leading those around us to ruin, without intending or knowing it, and the lesson I learnt that morning, I am anxious to impress upon all to whom my words may come." —Farrar.

## THINGS TO TAKE TO CHURCH.

1. Your Bible.
2. A friend, and be in time.
3. A quiet, prayerful, reverential spirit.
4. A longing for a personal blessing.
5. A desire to be a blessing as well as to receive one.
6. The love that "seeketh not her own."
7. The consciousness that you are going to worship God in the name of Christ, and the power of the Holy Spirit, and not to please yourself.

## NEED FOR SPEED.

The laziest man in the laziest village was actually running. His hat was off and his coat was flying in the wind. On and on he sped, till—crash! He collided with the portly vicar and picked himself up out of the roadway. "Why, what on earth has made you run—and so fast, Sam?" asked the vicar. "Can't wait!" gasped Sam. "I 'eard of some work!" The vicar caught him by the arm. "And did you get the job?" he asked. "I don't know!" replied the man, struggling. "I only just 'eard of it. I'm goin' to find out!" "Well, good luck to you, Sam," said the vicar, relaxing his grasp. "What kind of work is it?" "Some washin' for me wife!"

## THE SIMILE.

A worker of the Railway Mission in Scotland related: "There was a preacher inclined to be rather eloquent. In one sermon he said: 'I looked upon the mountains and said: 'You will crumble, but I will never vanish away'; I looked on the ocean and said: 'You will vanish, but I shall never dry up.''"

Tourist.—"How's the business here—about?"  
Native.—"It's so quiet you can hear the notes at the bank a block away drawing interest."

# The Family Altar.

J.C.F.P.

## "HE IS RISEN."

Monday, August 7.

THOU wilt not leave my soul in hades; neither wilt thou suffer thy holy One to see corruption.—Psa. 16: 10.

Though our Lord's body was to be entombed, it would not be allowed to corrupt, for God's Holy One would be restored to life again; no more to be the victim of cruel hands, but raised to the right hand of his heavenly Father, there to reign till he hath put all his enemies under his feet.

Reading—Psalm 16.

Tuesday, August 8.

He is not here; he is risen.—Matt. 28: 6.  
It is said to be "a double wonder, that men should put the Son of God in a grave, and that he should consent to be put there." Yet it is not wonderful, but the most natural thing in the world, that the Holy One should, not content to remain there, break the bars of the grave, and rise triumphantly.

Reading—Matthew 28: 1-10.

Wednesday, August 9.

If Christ hath not been raised, your faith is vain.—1 Cor. 15: 17.

So that everything depends upon the resurrection of Christ, for if this did not occur, there is no hope of salvation. The whole fabric of Christianity falls to the ground if it be proved that Christ did not rise, for it would necessarily follow that he was nothing less than an impostor.

Reading—1 Corinthians 15: 12-17.

Thursday, August 10.

Since by man came death, by man came also the resurrection of the dead.—1 Cor. 15: 21.

As Adam fell, and consequently died, his descendants also die; yet this Man of men, the Lord Jesus Christ, has conquered death; consequently the dead shall be raised again, the evil results of the fall counteracted, and man restored to his original purity and honor.

Reading—1 Corinthians 15: 20-28.

Friday, August 11.

Death is swallowed up in victory. O death, where is thy victory? O death, where is thy sting?—1 Cor. 15: 55.

Christ having conquered death, it loses its sting. It is appointed unto men to die, for all have sinned, yet our iniquities have been forgiven and forgotten, hence we can face our last enemy unafraid.

Saturday, August 12.

If then ye be raised together with Christ, seek the things that are above.—Col. 3: 1.

We should never lose sight of our relationship to Christ. In a sense, we should die with him, in order that we should live with him; and as Christ now dwells in heaven, we should seek the things which are above, always setting our affections upon the things which are above, instead of those things which are upon the earth.

Reading—Colossians 3: 1-11.

Sunday, August 13.

He is risen; he is not here; behold, the place where they laid him.—Mark 16: 6.

A continuation of the angel's words of Tuesday's text. An empty tomb was the most convincing evidence of Christ's resurrection, for in those days none doubted that Jesus died or was buried. Doubts were reserved for these latter times, when, with many, the wish is father to the thought.

Readings—Psalm 16; Mark 16.



## A New Kind of Building.

Ephesians 2: 19-22.

Prayer Meeting Topic for August 9.

H. J. Patterson, M.A.

THE first building I knew was that built by my father's hand. It was a humble structure, but it had a unique value to him and to us his children. Some buildings are grand and ornate, but with all the magnificence seem to lack something. Paul speaks of buildings. He had seen many. He was a Jew, and every Jew was proud of the temple at Jerusalem. Those to whom he wrote were, or had been, pagans. Ephesus was a magnificent city. Contributions to a great temple had been made from all over Asia. This temple was exquisite in beauty and carvings. There were paintings by great artists. Cedar wood and jasper and marble were used to adorn, and a really remarkable effect had been created. But Paul speaks of a new kind of building being erected which was the church of God.

### Its Foundation.

"Built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone." Usually the foundations of a building are the least conspicuous of all, and this is in part true of the temple of God. Jesus lived 1900 years ago, and so did the apostles and prophets. They are dead physically and no longer can we converse with them. They prepared the way, laid the foundation, or were themselves it, and what most men see to-day is an imperfect structure which has been reared upon it.

### The Materials Used.

These are just ordinary mortals like ourselves, men and women with possibilities of adding glory to the structure, but also with tendencies the reverse. In the building we may have a utilitarian value or there may be a rare beauty of soul in which God may be seen. Some folk are like beautiful windows letting in the light to the souls of hundreds of worshippers of God. God may be evident in the delightful conversation of the saint or in his holiness of life. We each must find the niche best suited to our ability and character.

These materials have been secured in many and varied places. Some have been dug with great care and labor out of the quarry of sinful humanity. It may be "such were some of you." Others were never rough and unpollished, but learned of Christ as children, but they were taken and used in the building with great effect.

Unfortunately, since this is a living temple, there is sometimes a bad development. One sees that which is not fitting. It is not so dreadfully bad, but only not fitting, and it seems to spoil the effect of the whole building. Have you ever seen a lady matching a piece of dress material or working in a color scheme? Much care is shown lest the ultimate effect be spoiled. Since we are a part of this building shouldn't we pay greater attention to our living?

Sometimes there is that which is positively harmful, and which endangers many other parts of the building. God keep us from being like that!

### The Temple of God.

We ought all to remember that we are builded into the temple of God, "for an habitation of God through the spirit." Is God in me? Can he dwell in me as I am?

"Enter Lord, and cleanse thy temple,

Give me grace to put away

All that hinders, all that's doubtful,

O'er my life hold blessed sway."

TOPIC FOR AUGUST 16.—THE MYSTERY.  
—Ephesians 3: 1-13.

# Our Young People.

## Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

### C.E. IN OTHER LANDS.

FROM many parts of the world come reports telling of Endeavor progress. The following paragraphs indicate some of the encouraging features we have noticed.

#### India.

Following the successful all-India convention there is every prospect of progress. Encouraging items are the decision of the Methodist Episcopal Church of India, Burma and Ceylon, to discontinue the Epworth League and unite its youth with the C.E. movement; and the proposed appointment of an assistant field secretary to co-operate with the present secretary, Mr. Vere Abbey. The devoted and intense activities of Vere and Jessie Abbey have borne fruit in the re-establishing of Christian Endeavor as a strong force in India, particularly in the field of interdenominational co-operation.

Indian C.E. is nothing if not practical, as the succeeding items will show. Illiteracy is the rule amongst the Indian people, only nine in every hundred being able to read. A movement for adult education is growing considerably, and C.E. is determined to do its share in furthering its progress. One of the slogans adopted is, "Every Endeavorer to teach at least one person to read during the year."

A Telugu C.E. society has built a church for its community. The members of a society in Indore sold cards and flowers to obtain sufficient funds to purchase a harmonium. The Sunday school committee of a society in Madras carries on the regular Sunday schools with 25 Endeavorers as teachers.

#### South Africa.

Reports tell of a rapid increase of C.E. amongst Afrikaans-speaking people. The fact that there are several paid secretaries who give their whole time to the work gives some indication of the dimensions to which the movement amongst these people has grown.

#### Egypt.

This country laments that the conditions prevailing in South Africa in regard to secretaries do not prevail in the north of the continent. There are over 300 societies, embracing 8000 members in Egypt, but lack of a full-time secretary hampers the progress of the work.

#### China.

One would be justified in expecting a decline of C.E. in this war-ridden land. On the contrary, we are informed that, despite war conditions, C.E. is definitely on the up-grade. It has a wise leader in the person of Mr. Chow, and under his direction is proving of great assistance to the people and revealing its serviceableness for "such a time as this."

#### Morocco.

This north-west-African country is the latest to be touched by C.E. The first society was recently formed at Rabat, one of the chief cities. The society is international in character, the membership consisting of French, Spanish and Italian people. The meetings are conducted in French.

#### Britain.

Progress is the keynote of reports from the British C.E. Union. During the past C.E. year 245 new societies affiliated with the union. At the national convention held recently at Coventry, a £2000 thanksgiving fund appeal was launched. The fund is designed to clear deficits of several years past and free the union from debt. A successful conclusion to the appeal is confidently expected.

#### Hungary.

The annual report of the Hungarian C.E. Union indicates progress. A splendid feature has been the wholehearted co-operation of an increasing number of ministers who have formed new societies in their churches. "Our desire," says the report, "is that the map of Hungary that is hung up at headquarters may be full of little blue and red banners representing C.E. societies in the Lutheran and Reformed Churches." Successful conferences are reported in various parts of the country, and plans are afoot for a summer camp. The report concluded, "It is with increased responsibility that we have to proclaim the cause of Christian Endeavor in the enlarged Hungary. With joyous hearts all greet our beloved brethren with whom we have been one in the work and love of our Master all through the twenty years' separation."

#### A Darker Picture.

Whilst the foregoing gives cause for rejoicing and thanksgiving, we must not overlook the fact, as the "C.E. Times" has pointed out, that there is another side to the picture calling out for our prayerful sympathy and understanding. The conditions in Korea, and possibly Japan, are grave in the extreme, and in Germany, Czechoslovakia and Spain C.E. is not having an easy time, to say the least. The need of the hour is sympathetic understanding, informed and earnest praying. By this means we may help to bring about an alteration in the conditions being suffered by our fellow-Endeavorers in those lands, for Christian prayer does change things—and people. The weekly C.E. prayer meetings should provide the material and opportunity for such prayer.

#### Endeavorers and Missions.

There are some things all Endeavorers should know concerning the missionary enterprises of their church—the fields occupied; the present missionaries and their work; the names and work of past missionaries; the characteristics of the people being reached; the home boards; the magazines, etc., published to make known the missionary work; the present condition, spiritually, financially and numerically of the overseas work; the ways and means the home church and societies have of helping. The following are ways in which the missionary committee may impart the necessary information and knowledge.

Arrange for regular missionary meetings on the syllabus—well planned and prepared, and much-prayed-about meetings in which living and vital missionary topics are discussed and facts presented. Have three minutes in every meeting devoted to the presentation of current missionary news and information. Circulate in the society literature giving details and descriptions of the church's mission work. Arrange for the formation of a missionary library and see that it is used. Correspond with missionaries and read the letters to the society. Arrange visits from missionaries, retired or on furlough. Arrange missionary displays descriptive of dress, customs, etc., of people amongst whom the church works. Prepare maps showing exact locations of stations and bordered with photographs of missionaries at the respective stations. Compile a scrap book giving biographies of past and present missionaries. Compile a scrap book of interesting cuttings and pictures and see that these are used by the society. Encourage daily prayer for missions and systematic giving thereto.



# Here and There.

OUR Victorian Girls' Fellowship will hold group meetings at Brunswick on Aug. 9, and at Thornbury on Aug. 22. All girls are urged to attend.

The following telegram from Queensland reached us on Monday:—"Macnaughtan mission having great meeting Moorooka; five decisions Sunday, total twenty-three.—Alcorn."

We learn that Bro. Geo. O. Tease, editor of our Queensland "Echo," has accepted an engagement to labor with the church at West Hobart, Tas., and is expected to arrive there on Aug. 7.

It is announced that Dr. G. H. Cranswick, Anglican Bishop of Gippsland, who conducted the successful united evangelistic campaign in Prahran Town Hall, Vic., has been invited to go to New Zealand for a seventeen-days' united mission.

Bro. D. A. Lewis, a very old and faithful disciple, passed away at his home in South Yarra, Vic., on July 26. Our brother gave himself in unstinting service to South Yarra church since its inception in May, 1894. Before that he was a member of Brethran church.

On Wednesday, July 26, after our last number was in the press, we received the following home wireless message from Derby, England, where Bro. E. C. Hinrichsen is holding a special mission: "Greetings; sixty decisions last week; over hundred to date.—Hinrichsen."

Five young women and four girls from the Bible school confessed Christ at Georgetown, N.S.W., at gospel service on July 30. Each Sunday evening new faces are seen, the message being appreciated. The enrolment of the school has now reached the two hundred mark.

The first issue of "New Life," a Christian weekly incorporating "The Edifier" and "Standfast," was published on July 14. "The Edifier" has been issued for a little more than a year. "Standfast" was a quarterly published by the Bible Union of Victoria. "New Life" is described as "not another magazine, but a Christian newspaper."

At Swan Hill, Vic., on July 27 a social evening held a farewell Bro. and Sister Bischoff was very well attended. A clock and a cheque were presented to the departing preacher and his wife. At morning service on July 30 several carloads of isolated members were present. Woorinen church combined with Swan Hill church in the evening to hear Bro. Bischoff's farewell address.

Bro. H. A. G. Clark, Victorian F.M. secretary, reports that to date 55 churches in that State have contributed £725/12/9 in the annual offering. These churches last year gave £717/5/4. Increased giving was made by 25 churches. It is requested that treasurers remit annual offering money as early as possible, as the Federal books close on August 31. Those who made promises at Easter conference are asked if possible to fulfil them during August.

At annual business meeting at Brighton, Vic., on July 25, splendid reports were submitted by auxiliaries. Financial statements tendered by the joint treasurers were the best yet. Many expressed regret at the news of Bro. Forbes' intended termination of his ministry. Bro. and Sister Arthur Emmett were honored at a social on July 29 prior to Bro. Emmett's departure for Darwin. Meetings are much improved following recovery of members from illnesses.

The church at Lismore, N.S.W., has just celebrated its fifty-fifth anniversary. Bro. G. J. Andrews has been preacher of the church for nearly four years. He is working busily in a large and exacting field. Just recently he

travelled 160 miles to conduct a service for the church at Tyalgum and to visit various isolated families. Our brother has been invited to attend the Queensland conference, which is to be held next week, and is planned to address the women's conference on August 10.

Half-yearly business meeting of church at Dawson-st., Ballarat, Vic., was held on July 26, Bro. H. Reed being chairman. Work in all departments is in a healthy condition. Reports submitted were very encouraging. A proposition for extension of the work in Ballarat North was placed before the meeting. After a brief

## An Open Letter To Tasmanians.

Dear Brethren,—

Your State executive is co-operating with the editor and publishers of the "Australian Christian" to place this issue in every church home in the State. Our motive in this is, frankly, to induce each of these homes to become a subscriber to the "Christian." As we have now no State paper, a subscription to the "Christian" is the most effective means of keeping in regular touch with the work of churches in other parts of the State and of being able intelligently to support, financially and in prayer, the various co-operative enterprises of the State.

Each church may, at all times, receive as much space concerning local activities of interest elsewhere as its reporters care to claim, while general news-letters and committee reports appear regularly. It is hoped that churches will in future make greater use of the "Christian" for this purpose.

The circulation of the paper in Tasmania is scandalously low, no church taking more than 17 copies. Your executive is confident that this is not due to your lack of interest, but rather to the fact that you have not had opportunity to realise the value in news, information and spiritual diet which the paper can be to you, your house, and friends. Read this issue thoroughly, and you will be immediately convinced. Your church agent will be more than glad to receive your order for the "Christian" to be delivered to you every week. You cannot afford to be without it!

Yours in service,  
W. S. Lowe, President  
Tasmanian State Conference Executive.

discussion this was referred to the officers for further consideration and report. Much sickness prevails, especially among our aged folk. Foreign mission offering is £104/5/-. Bro. Young delivered a stirring address on evening of July 30. One man made the good confession.

Last week we reported the kidnapping by Arab bandits in Palestine of Mr. Jacob H. Goldner and his son Gerould, two of our American preachers. It was later reported that Mr. Gerould Goldner had been released. His father, Mr. Jacob H. Goldner, raised £1000 from his congregation in Cleveland, Ohio, U.S.A., for his son's ransom, but it is stated by the International News Service that the ransom was not paid, but a reward has been handed to the mediators, who persuaded the brigands to liberate Mr. Goldner by appealing to them not to tarnish the character of the Arab political movement by the kidnapping of a Christian pilgrim. It is also curiously reported that the Arab bandits gave a farewell dinner to Mr. Gerould Goldner before releasing him.

"Anon." writes: "On Sunday, July 16, a central Queenslander went 'fishing' with his radio for a service that would satisfy. From 3.10 he heard a beautiful melody, piano, organ, choir, and splendid congregational singing. 'Hello,' he thought, 'I have found a good patch. I will fish here.' A masterly address was delivered, possibly the best radio voice heard from a pulpit for a long time. The message along with the voice had 'appeal.' The last hymn sung and benediction pronounced, I waited to hear: 'Swanston-st. Church of Christ. Preacher, Bro. Hughes.' Let me say Thanks for that beautiful service, and please let the people of this great Australia have more like this. May I suggest that the 'Christian' publish well ahead a list of all Church of Christ broadcasts. If possible, they should be arranged for a service each Sunday evening. With modern wireless sets it is no trouble for me to pick up all Australian A class stations." [We again request churches to give us early notice of broadcast services for free publication.—Ed.]

W. Gale writes: "Again we journeyed to Gippsland to assist in the services at Warragul and Moe. Miss Haines joined the party and rendered a solo at each of the three services. Attendances were not large. It was good to meet Mr. Murnane and party, who motored to Moe from Sale. The writer spoke at each service and drove 200 miles. We had a business chat at Moe also to test the feeling concerning the conduct of the work in Gippsland. It was soon evident there was a wide difference of opinion amongst them on what should be done. Those speaking for the Moe-Sale end of the territory felt that all plans tried or proposed so far had as objective the strengthening of the Warragul end. Whilst they thanked the Warragul people for arranging speakers each meeting and going down each fortnight and picking up the people at Trafalgar, yet they thought it was not helping to solve the problem of evangelising Gippsland. They thought Warragul was a big enough centre to look after itself. It was said there was prosperity amongst the 70,000 people of Gippsland, with no unemployment. What was needed was that the brotherhood should conduct a big tent mission in Yallourn or Morwell and place in the field as resident preacher one of its finest evangelists. Whilst this was being said the home mission secretary had in mind the rising H.M. deficit, and a letter just opened on his desk from a church in another part of the country, stating that it required help to keep its preacher, owing to economic conditions. He recalled also that a deputation from another country centre had just visited the home missionary committee seeking a subsidy to enable them to continue their circuit work. The committee had felt itself compelled to decline reluctantly in view of its deficit. Remember your home missionary committee in its many problems."

## Trustees, Please Note.

The Victorian conference secretary states that he has learned from the office of the National Register that it is required for the trustees of all church properties with land valued at £500 and over to send in a card concerning their trust. It has been published in the press that Dr. Wilson, the Commonwealth Statistician, has said it will be sufficient for the purposes of the Wealth Census for church trustees to value their properties on the basis of the present-day unimproved valuation of their land. It was not desired, so this report stated, that buildings or improvements placed thereon should be estimated and included. The Victorian Church Extension Committee is suggesting that trustees should seek the help of the town valuer.



# News of the Churches.

## TASMANIA.

**Kellevie.**—On July 23 Bro. Len. Mundy, of Tunnel Bay, spoke at both services, his addresses being much appreciated. F.M. gifts amount to £17, being incomplete. Much sickness among members and inclement weather have caused smaller attendances recently.

**Invermay.**—On July 20 a women's H.M. executive meeting was held at Invermay. Mrs. Lowe, Mrs. Morgan and Mrs. Younger rendered items. A boys' club and an indoor sports club have been formed. Recently a treasure hunt was held by Y.P.S.C.E. in aid of Dhond Hospital.

**West Hobart.**—On July 23 Bro. Cameron, of Devonport, exhorted the church. At night Bro. A. E. Heard, of Collins-st., preached. Bro. Cameron spoke at both meetings on July 30. The church is looking forward to having fellowship with Bro. and Sister Tease and family.

**West Ulverstone.**—For some time the work has been faithfully carried on by local brethren with good attendances at the Lord's table. Bible school is on the upgrade under the presidency of Bro. A. R. Taylor. The church looks forward to having some help from a visiting preacher in the near future.

**Hobart (Collins-st.).**—There has been a falling-off in attendances lately due to influenza epidemic. Societies are maintaining interest. Bro. W. R. C. Jarvis is at present in Royal Hobart Hospital, but it is hoped he will soon be able to attend services again. Splendid addresses by Bro. Bowes have been a feature at all meetings.

**Mole Creek.**—Gospel services, in the absence of a regular evangelist, are carried on by a faithful band of four brethren, viz., Bro. Jabez Byard, Harold Byard and Steven Byard, of Mayberry, and A. R. Harvey, of Cavaside. Each travels a long distance to keep his appointment. Attendances are very small. On July 23 Bro. Steven Byard gave a splendid gospel address on "Thou hast the words of eternal life."

**Geveeston.**—For nearly six years the church has been without a preacher, and the services have been carried on by local brethren. During that time the church has lost seven members who received the home-call, and some by removal. Meetings for worship are held every Lord's day morning, Bible school in the afternoon, and gospel service at night. Meetings are small, but a few faithful ones are regular in attendance.

**Launceston (Margaret-st.).**—All services are well maintained. Many regular attendants who have been away through sickness have recovered. Sunday attendance, breaking of bread, 124; evening service, 103. Bro. Lowe's topic was "Conviction or Convenience?" Bro. Neil Burn has been transferred from Launceston to Flinders Island; he was a valuable member and is much missed. The youngest daughter of Bro. and Sister Younger is in hospital recovering from a broken leg. Mr. and Mrs. Boss-Walker, also Sister D. Cook, from South Yarra church, Vic., have been amongst recent visitors.

## QUEENSLAND.

**Hendra.**—For some months a group of Albion members have been meeting in the Hendra Progress Hall for the breaking of bread. Attendances average 20. Sunday school precedes morning service. Bro. and Sister Winkler, from Bambra-rd., Vic., have been attending.

**Brisbane (Ann-st.).**—Very encouraging meetings were held on July 30. Prior to gospel service a young man was baptised. At close of Bro. Allen Brooker's message a lady made the good confession. The choir, under leadership of Bro. Kirk, rendered an anthem. Bro. V. B. Morris assisted as soloist. The young

people have formed a tennis club. Sickness is very prevalent.

**Rockhampton.**—During past month more than 30 members have been absent through sickness. There was a pleasing number of non-members at gospel service on July 16. Three have been added to the church by transfer: Bro. Chapman, from Brisbane, Hall, from Toowoomba, and E. J. Boettcher, from Marburg. Recently a "question night" at prayer meeting proved helpful. F.M. offering was over 100 per cent. increase on previous year.

**Albion.**—Cold weather and sickness have slightly affected evening services, though morning meetings are very good. The deacons arranged a sacred concert as an appreciation of church and auxiliary members for liberal gifts of hymn books. The church sympathises with Mrs. H. Wiltshire in the passing of her mother. On July 16 Bro. M. Tinney gave a fine message to the church. Bro. Ray Burden has left for Melbourne. Bro. Noel Cane has recovered from motor accident.

**Annerley.**—Sister D. Judge's cinema lecture on "Life of Paul" for school funds was very good. Sister N. G. Noble's cradle roll is now 36. Much sympathy is expressed to relatives of Lurline Galletty, who passed away on July 12. The wedding of Bro. L. H. Coward and Sister E. R. Holt was celebrated by Bro. N. G. Noble in chapel on July 15. Four additions by letter, and one from Maenaughtan mission at Moorooka on July 16, are reported. Bro. Arthur Young and A. J. Rogers have been added to diaconate. Bro. and Sister C. G. Crabtree and Sister Una Crabtree (Launceston) and Sister I. M. Harris (Petersham) were recent visitors.

**Mackay.**—The annual church social was held on July 4, the second anniversary of the opening of the church. There was a good gathering and an excellent programme. The anniversary services on July 2 were not well attended owing to influenza epidemic. At business meeting on July 6 good progress was reported in Bible school and C.E. Splendid work has been done by Sisters' Fellowship, which assisted church finances greatly. Chapel exterior has been renovated through voluntary contributions of members. Chapel was filled at a combined L.O.L. and P.A.P.S.O.A. Lodge parade on July 9, when Bro. Street gave an inspiring address on the Bible.

## WESTERN AUSTRALIA.

**Collie-Ewington.**—Seven children sat for scripture examination. Members were pleased to see Bro. and Sister A. W. Ladbroke for a day on their way to South Africa. Bro. W. H. Nightingale held services at Bridgetown and Donybrook on July 18, with one addition at Bridgetown.

**Kalgoorlie.**—The renovation of church hall is almost completed. The highest attendance for many months was recorded in Bible school on July 23, 157 scholars being present. Three Y.P. Endeavorers sat for first year C.E. examination, and Mrs. Riches for a higher grade. All C.E. societies are in a healthy condition. The State conference president (Bro. C. J. Garland) was present at gospel service on July 23. At this service a ladies' trio was rendered.

## SOUTH AUSTRALIA.

**Hindmarsh.**—On morning of July 30 Bro. W. W. Saunders gave an appreciated address on "Singing Through." A favorite hymn service was arranged for the evening. Choir rendered an anthem, and Miss D. Outway sang a solo. In recent scripture examinations eleven scholars of Bible school sat and all passed.

**Bordertown.**—Work in all departments has been well maintained. Certificates of merit

were gained by all entrants in Bible school examination. Bible school has increased as result of increase campaign. Bro. L. E. Verco exhorted on morning of July 30, and Bro. T. Hamilton, of Wampoony, gave an impressive address at night on "Salvation." Bro. Merritt and Sister Wylie are still kept away through ill-health.

**Port Pirie.**—Mr. Swan, of B. and F. Bible Society, spoke on morning of July 23. Bro. Hutson had charge of evening service. The "Young People's Fellowship" was inaugurated after gospel service on July 23. Anniversary services were conducted on July 30, with Bro. Hutson in charge of both services. A social evening was held on July 31. Mr. A. E. Vogt, of Methodist church, was speaker. Influenza is keeping many members from services.

**Victor Harbour.**—There were good attendances on July 23. During July Bro. Manning gave a series of Sunday evening addresses on the church. A number of residents have attended meetings for first time during this series. One brother, who had promised £100 when the building was commenced, has sent his cheque for that amount. Two promises previously made for £100 each are conditional on the cost of the building being covered before the contract is signed.

**Owen.**—Owing to sickness meetings were smaller for July. Bro. McDowell's messages are helpful. Sisters' executive of Northern Conference met at Owen on July 26. Over 40 sisters were present. Owen changed speakers with Long Plains for gospel service on July 16. Bro. Baker's message was appreciated. Bro. McDowell closes his ministry with the church at end of this year and will be available for any church requiring a preacher. F.M. offering amounted to over £50.

**Brooklyn Park.**—Much sickness of late has militated against attendances, but happy spiritual gatherings were held in connection with combined J.C.E. and I.C.E. anniversary. On July 29 a "youth rally" was held, when the chapel was nearly filled. Bro. Schwab gave a fine address. On July 30 Bro. C. Manning spoke on "The Appeal of Youth to the Church." At night there was a good gathering, when Endeavorers rendered special singing and Bro. Beiler preached on "Christ's Challenge to Youth."

**Queenstown.**—On July 23 Bro. Brooker gave the exhortation. A young man and a sister were baptised and received into fellowship. At night Bro. Brooker preached. An evening was held recently with the school, when prizes were distributed. The annual teachers' business meeting was well attended. The sisters held a successful sale of gifts on July 29. Bro. Brooker's evening subject on July 30 was "The Word of God." The ten S.S. scholars who sat for scripture examinations all gained certificates (6 merits).

**Ungarra, Mt. Hill, Mt. Isabella.**—Mr. Mitchell, Methodist minister at Port Neil, gave a consecration talk at Mt. Hill on July 10. On July 14 four car loads of Endeavorers from Ungarra and one from Mt. Hill went to Butler Methodist C.E. for pre-rally gathering. Ungarra F.M. offering has broken all records. Bro. Newell on July 23 commenced a series of addresses on "The Sermon on the Mount." At night he preached on "Christ, Consecration and War." At the close the congregation took part in an open discussion on the subject.

**York.**—The 55th anniversary of the church was held on July 23. Bro. W. L. Ewers spoke in morning on "The Church my Saviour Loves to See." Bro. and Sister Wiltshire, transferred from Nailsforth, were received into fellowship. At night Bro. I. Durdin conducted the meeting. The choir assisted with anthems and solos. The special services were continued on Monday, Tuesday and Wednesday night, Bro. C. Schwab, D. Wakeley and W. W. Saunders be-

(Continued on page 492.)



# Foreign Missions.

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

## INDIAN WORKERS.

A FEW months ago we suggested that, as orphans were not then available for allocation, some might care to have a representative actually working for them in India. We are happy to report that to date five workers have been allocated to interested brethren. Two have been allocated to South Australia, two to New South Wales, and one to Queensland. There are still other names on our lists who need support. The work of our Indian preachers and Bible-women promises to be very fruitful in the near future. There is a splendid spirit of enquiry going on in the villages in the Shrigonda area.

An anonymous sister, who has been in close touch with our overseas work, has made a request for an Indian worker. This sister says: "I am 60 years of age, so too old to offer to go myself; it is really a Mother's Day gift, as I decided to do this, Mother's Day, 1939. The money has been earned by a weekly labor of love during the preceding twelve months. I shall watch to see the name of the one allocated to me, and will endeavor by God's help to follow his or her work and keep in touch." We desire to thank our sister for her letter and gift of £12 for the support of an Indian worker. For the information of our sister, we have pleasure in reporting that Ishwar Zadhew has been allocated. Miss Cameron, now on furlough, supplied the following details of this man:—As Shrigonda has no male missionary, it is necessary to have a faithful right-hand man. This man fills the position in every respect. He would be best described as a steward-evangelist. He has been pressed on several occasions to become a full-time evangelist, but prefers to remain as he is because he can wield a wider influence. His faithfulness in contacting the village people in Dhoraja, Bhangaoon and Pargaon has resulted in many of these people turning to the Lord. Chapels have already been erected at Dhoraja and Bhangaoon and one considered for Pargaon. Without this man's influence and help these centres would never have been the strong, promising centres they are to-day. He could be described as Paul says, "blameless as a steward of God." A pastor at heart, yet turning his hand to anything that may be required, supervising buildings, buying materials, and at the same time spurring on the erring and the weak. If anonymous sister would enquire from her State committee, a picture of Ishwar Zadhew can be obtained.

## CURRENT TOPICS.

SOME States are reporting increases in several churches for the annual offering; but this fact alone does not assure us that there will be any increase for the year in the giving of these States. Some States reporting an increase in the July offering have some leeway to make up to the end of June. Whilst there have been some marked increases in a few of the South Australian churches, others again have to report a decrease. In that State it would seem that any gains will be neutralised by the losses. A few weeks must still elapse before any accurate figures can be given. If all amounts in hand were forwarded to committees it would help greatly.

It would help the Board greatly if all amounts due for orphans or subscriptions to "Goodly Pearls" were collected and forwarded before the end of this month, as this ends our financial year. Plans for the new year's work are submitted in September, and all such planning

must be made with the knowledge of the past year's income in mind. Please do not hold monies, but remit promptly.

More Children's Day programmes have been printed this year than for several years, and probably more schools have had supplies. If your school has not used the exercise for 1939, it would be wise to plan immediately. The exercise is both interesting and educational. If we do not educate our children regarding our missionary work, how will they be interested when they are older? A missionary church is a live church, and its missionary enthusiasm helps all departments of the work.

With the September issue of "Goodly Pearls" we commence another year. We still have people wanting information about our overseas work, yet all these facts and details are supplied through this page and through the columns of our quarterly "Goodly Pearls." Some have even made enquiries for material about our own work that has not appeared in any other publication. We beg to state we have no secrets, and all information about our work is published as soon as it comes to hand. Our sources of information are through the channels indicated. As September commences a new year, it is a good time to become a subscriber. All the latest information is given, addresses of missionaries, pictures, etc. The price is 1/- per year through church agents.

Miss Cameron furnished us with a list of girls from the Lyall Memorial Girls' Home who were in need of support. As we had a waiting list, most of these were immediately allocated. We will be glad to allocate one of these girls to an individual or to a school or society. Brief details of the girls are as follow:—

Bella Palmer.—An orphan needing care and protection. Was supported by another mission, but this mission decided to use its influence in giving Bible training to senior girls, so as to fit them for the work as Bible-women. This girl and her sister came to our mission, the understanding being that later they could go and be trained with this mission as Bible-women if they so desired. She is a bright, well-behaved girl, 14 years of age, and should be given the opportunity to develop a Christian character.

Rutnamala Kadam.—Is also 14 years of age. Fatherless—one of a large family of young children. As the mother, through her poverty, might have been forced to consent to an early marriage, Rutna came to the Shrigonda home. She attends school and is making progress. Direct enquiries to Federal secretary.

Dr. Oldfield and Miss Florence Cameron ex-

pect to be visitors to South Australian conference in September.

Miss Elsie Caldicott, whose work included ministering to the settlement women and babies at Baramati, desires to thank all who have sent donations to the milk fund.

The Indian annual meetings were to take place in July. It would be a rich time of fellowship. Our own work in India is now in its thirty-fourth year. We hope soon to be able to present some of the annual reports.

Are you praying for Mr. and Mrs. David Hammer, who are to leave for Aoba on August 31?

Mr. A. L. Read, chairman of the Federal Board, writing from England, states that both he and Mrs. Read were well and that they expected to be home in time for South Australian conference. Mr. Read and Mr. R. J. Finlayson (another of the Board members) met in London and chatted over overseas work. Both brethren send their united regards to the brotherhood.

## TRYING TO BLOT OUT CHRIST.

A THING which came to my notice the other day was a drawing on the front page of one of the books which some government teachers must use in their work in India. It was taken from a copy of Harold Copping's picture, "The Hope of the World," but Christ, the central figure, had been blotted out, and there, in his place, with the children of all nations clustered about him, was a Brahmin, with the caste mark on his forehead. In trying to depict something of the highest, the Saviour of the world had been blotted out, and there in his place was a man of the highest caste, who would shun from his side little children of the lower castes. So great is the blindness all about us, and so thick the darkness of this great land. Pray that through the villages round about us, in the coming year, the "Light of the world" may truly penetrate that souls may be brought to the feet of the King of kings.—Jean Thomas.

## SPIRIT OF CHRIST IN INDIA.

DR. C. H. RICE, of Allahabad Christian College, says: "India just now is one of the centres of the world where the movement for peace and justice is most unhampered by the politics of national fear, hatred and greed. There are radicals who shout, and leaders who would foment class war; but never has India had so many sons and daughters ready to spend themselves for the liberation of their brothers from ignorance and disease, poverty and social oppression. Surely the Spirit of Christ is alive. . . . One day he will be recognised and loved and worshipped as now he is quoted and admired."

## 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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## Victorian News-letter.

A. W. Connor.

## The Liquor Issue.

THE annual conference of the Local Option League has just been held, and the gains and losses in the fight were reviewed. The income had been very large and was more than needed in the poll that was held. Some thought that we had slipped back because of failure to educate the new youthful voters. Others challenged this. The question submitted does not leave room for the half-way reformer to vote, yet we got a 33.81 per cent. vote. That is something to remember. The immediate work is to hold our gain in hours, etc., to fight for a restoration of "local" option and to fight each new appeal for licences. In the latter field we were quite successful last year. Out of 24 appeals for such, only four were granted, chiefly owing to the good fight put up, often with the help of the police. The V.L.O.L. led in the fight. All agreed that intensive, continuous education was called for, and the pledge-signing crusade was launched. Here is a special way the church can play its part. Political agitation is not enough. So the fight goes on. Contrary to widely held opinion, Mr. Millar, who prepares the annual liquor bill for Victoria, showed that beer drinking was not on the increase, but otherwise when several years are held under review.

## Church Attendance.

My little note on attendance in our State on Sunday evenings has brought to me quite a deal of corroboration that it is a general condition both in town and country in Australia. In a note from Scotland a retired Church of Scotland minister was relating to me his impressions on returning to Glasgow after 32 years' absence. He notes the same thing there as he has visited around. There is in this fact a challenge to all, and especially to the preachers and office-bearers. There is no easy solution. Speaking of the war fear overhanging the people and the general uncertainty, the writer quoted above says that his impression is that mostly people dread it as an "interruption of their round of pleasure and sport," rather than from any deeper reason. Australia is not the only place where gambling associated with sport sits like an ogre on the lives of the people. He laments the lack of young people where he has visited. This is not true among us here. Mostly our Sunday services have a majority of young people. May they not too soon follow the "middle-aged." Sometime our young people may well ask, "What's the matter with father?"

## General.

News suitable for this letter is very short this month among our own groups. The papers carry news of new buildings in several churches. One not far from me is a new £5000 church home for the Church of England. The debt was only £300.

This year the annual July 12 Orange service was held in St. Paul's Cathedral, which was crowded out. A message that was constructive but challenging was given by Mr. W. Albiston. August 6 is to be observed as Protestant Sunday by many. The prominence of "Catholic Action" and the continued use of the radio in the "Catholic hour" call for instruction as to the genesis and genius of Protestantism, and the things that still remain to be done.

In the social sphere the effort to solve the "unemployed youth" problem and the "dead-end" job for youths is claiming a lot of attention. That such a problem continues is a reproach to a rich community such as ours.

The united mission in Prahran ran its course and gripped crowds of people. Later we will know of the more permanent results in the life of the churches.

## Our Book Table.

## "THE CHRISTIAN QUARTERLY."

THE April issue of "The Christian Quarterly" edited by Principal Wm. Robinson, M.A., D.D., besides the usual editor's notes and book reviews, contains some original poetry and two articles on practical church problems, one on "The Use of a Hymn Book in Worship" with an order of service, and the other on "The Administration of Baptism." The latter article is by Epsilon; why the writer's name is withheld doth not appear, in spite of the repetition of "the Holy Sacrament" and other phrases and suggestions unusual in our literature.

In addition three writers from overseas are featured. Barnett Blakenmore, M.A., B.D., U.S.A., holder of a travelling research scholarship of Chicago University, writes on the large subject of "Civilisation, Culture, Christianity." Dr. F. D. Kershner, of Butler University, U.S.A., treats of the "Commission to Re-study the Disciples of Christ" brought into being by the Des Moines International Convention in 1934. Principal A. L. Haddon, M.A., of Glen Leth, N.Z., contributes a very interesting article on "The Declaration and Address in Modern Life." Our readers will enjoy its clear and definite closing paragraphs:

"One of the great practical needs of our work to-day is to make our plea for unity coincide with our evangelism. If we need one message for winning souls and another for preaching unity or our distinctive contribution we cannot permanently succeed. Preachers say that if the people did not expect us to preach our peculiar beliefs we could win souls. We must learn again the secret of Walter Scott—an outstanding success as an evangelist who knew no other message than the plea and the New Testament way to Christ. To regain apostolic catholic Christianity is the only way to unity. If our position is not apostolic and catholic we ought to correct it; if it is we ought to preach it as the means of winning men. If the New Testament way to Christ is a living process that awakens men from spiritual death because it proclaims a pre-eminent Lord and relates every step a believer takes to him then it ought to provide us with a joyous evangelism, the very opposite of the deadening reiteration of formalities or external steps in legalistic obedience.

"Some ask if there is any future for our movement. I do not know any other for which there is."

## MADE ACCORDING TO PATTERN.

REGRET it as we will, the study of types has become unfashionable. We think that it has been too much neglected. A sure and reasonable explanation of prophetic types and symbols is still a desirable thing. Our older readers will remember A. B. Maston's lectures and pictures and booklet dealing with "Christ in the Tabernacle," and also the admirable little volume by J. Pittman, "The Shadow of Heavenly Things." A new study of the tabernacle is available in "Made According to Pattern," a volume of 169 pages by Mr. Charles W. Stemmig. This preserves in printed form lectures often delivered by the author. Mr. Stemmig's volume has the great merit of being written by a profound believer in the Word of God, and some helpful matter appears. But a great deal that is written by way of exposition has no proven relationship to the tabernacle, its furniture or its ceremonies. For example, our author passes from the tongs and snuffdishes to things which come into our lives that hinder our testimony, and so the Lord comes with his "tongs of reproof"! Again, he expounds the significance of the size of the table in the tabernacle: "Measurements imply limitations. The table is large enough to receive all who are worthy to come, which is the whole of the priesthood, but small

enough to exclude all who are not worthy. . . . No traitor should be at the table of the Lord, nor yet any unbeliever." This statement is true, but what has it to do with the size of the tabernacle table? Mr. Stemmig has a style of alleged interpretation which permits a man to tack on almost anything he likes to any text he chooses. Alas, there is to-day a great deal of exposition of this quality. But some readers may find this volume both interesting and pleasing. Its price is 3/9; posted 4/-. The publishers are Messrs. Marshall, Morgan & Scott, Ltd.

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## "IF MY COUNTRY'S HONOR

Demands it," he said, "I shall fight."

And we asked: "Has the act of war (regarded apart from any desired aims) ever been considered by Christian thinkers as honorable? Can the use of evil (or dishonorable) methods be regarded as upholding honor? Will you analyse your meaning when you say "honor," taking care to separate the idea of "prestige"? "Righteousness exalteth a nation."

—Inserted by a Group of Christian Peace-Lovers.



## News of the Churches.

(Continued from page 489.)

ing the respective speakers. The church sympathises with Bro. F. Lewis in the death of his father on July 26.

**Kadina.**—On July 9 Bro. Dyster spoke in the morning on "A Sure Cure for the Blues," and at night on "Feeding a Multitude." Bible study meetings continue to be well attended; Y.P.S.C.E. had good meetings. Ladies' guild is preparing for annual church banquet. On July 16 Bro. Dyster exhorted on "Wrestling with God," and Bro. A. P. Russack preached at night on "Is Infinite God Limited?" On July 23 Bro. Dyster's morning subject was "Sound Doctrine." At night a service of song was held, a short message being given by Bro. Dyster. Bro. Banks took service at Willamulka.

**Strathalbyn.**—Attendance at morning meetings is good. Miss F. Cameron on June 25 gave a nice address. On July 9 Bro. Sherriff, from the city, was speaker. Young men of the church are proving helpful. Bro. H. Steward gave a fine talk on morning of July 23. Y.P.S.C.E. is very enthusiastic. After evening meeting on July 20, the C.E. gave Mrs. Wilson a surprise birthday celebration, and presented an electric hot water jug and potty. On July 30 Bro. Wilson gave a beautiful address on "Jesus." Annual scripture examination was held on July 2 with seven entrants. All did well, Clarice Wilson coming first in the State in division three with 99 marks.

**Balaklava.**—A memorial service was held on July 23 to Bro. H. Curtis, who passed away on July 18. The chapel was packed. Folk were present representing many organisations with which Bro. Curtis had been associated. Sister M. Smith sang a solo. Bible school is practising for anniversary under Bro. W. J. Marshall, of Owen. Fourteen scholars and two teachers passed in scripture examination. Bro. Volney Whiting won second prize in division 6, and Sister Mildred Whiting third prize in teachers' division. C.E. society presented Sister Brazil with a bouquet on her 84th birthday. A party of 16 Balaklava sisters went to Owen on July 26 to attend Northern Conference of sisters. Annual meeting of local branch of W.C.T.U. was held in church hall on July 27.

### VICTORIA.

**Melbourne (Swanston-st.).**—On morning of July 30 Bro. T. H. Scambler gave an interesting address. Bro. A. A. Hughes preached at night. There were good meetings.

**South Yarra.**—A beloved foundation member of the church, Bro. D. A. Lewis, passed away on July 26. The funeral left the chapel after a service conducted by Bro. Jas. E. Webb.

**Hampton.**—Young men of the church conducted gospel service on July 30. Bren. I. Chapman and D. Allen were the speakers. Bro. J. Y. Buckley sang a solo and conducted the congregational singing and a choir of young men.

**Malvern-Caulfield.**—All were greatly encouraged by attendances on July 30; they were the largest since commencement of Bro. Buckingham's ministry. Members look forward to the "Go to Church Campaign" to commence next Sunday.

**Chelsea.**—Bro. Hunt continues with uplifting messages. Attendances have been up to average. On July 30 Bro. McCue, representing Local Option Alliance, spoke in the evening. Appreciated alterations have been made to the church building.

**Northcote East.**—A successful social has been held in aid of building fund. Y.P.S.C.E. received an inspiring message from Mr. Gordon Stott, accepted as a missionary under Nepalese Mission. All departments of work are encouraging.

**Ararat.**—On July 24 Dr. Hollow, of Mental Hospital, gave a science lecture to C.E. society. A bowls tournament was held on July 26 in aid of ladies' society. There was an increased attendance at prayer meeting on July 25, Bro. L. Jones giving a Bible study.

**Gardenvale.**—On July 23 Miss Taffs, from the Egypt General Mission, gave a very interesting address in the morning. Bro. McCullough's gospel message was appreciated. On July 23 Bro. McCullough spoke at both meetings. A collection for social service amounted to 10/-.

**Carlton (Lygon-st.).**—On July 30 several visitors were welcomed. In the morning Bro. Baker spoke on "The Membership of the Church." It was problem day at Bible class. Questions were well answered by Bro. Baker, who also spoke on "Baptism" at evening meeting.

**Ballarat (York-st.).**—Bro. J. A. Wilkie delivered an inspirational message on morning of July 29. Misses Leila Stodden, Bettine Quale and Jones were baptised at conclusion of a splendid chart address by Bro. Ritchie at evening service. Foreign mission offering, £5/13/-.

**Preston.**—Bro. W. T. Atkin, Northcote, delivered a helpful exhortation on July 30. A young man was baptised by Bro. Robinson at gospel service. Intermediate Endeavor society has recommenced activities. The recent evening arranged by mothers' club finally resulted in £10 being handed over to the church to assist building fund.

**Fairfield Park.**—On July 30, girls of the "Sunshine Circle" held a youth tea. Bro. Keith Jones spoke. Two members of Northcote mouth organ band rendered two duets; Mrs. Gove sang a solo while 26 young people were having tea. Bro. Jones spoke at gospel service on "Mind your Own Business." Mrs. Gove rendered a message in song.

**North Williamstown.**—At half-yearly business meeting on July 25 Bro. Fitcher was elected as a deacon. Reports from all auxiliaries showed general improvement over last six months. Additions by faith and transfer were 28. After a stirring gospel message by Bro. J. E. Thomas on July 30 Mrs. White and her married son took their stand for Christ.

**Dandenong.**—C.E. society has presented the church with a communion set. They also had a most enjoyable visit from the Endeavor committee, when Bro. Hagger led with the address. A lady was welcomed into the church when Bro. Lewis delivered a message entitled "The Trial of Jesus" on July 30. In the evening he spoke on "How to be Christian."

**Middle Park.**—Attendance at mid-weekly meeting is very encouraging, and much interest is shown in Bro. Jackel's addresses on "Church History." At both services on July 30 splendid addresses were given by Bro. Jackel. There was an excellent attendance at gospel service. Bro. Benson is making good progress after an accident received when repairing roof of church building.

**Prakran.**—On July 23 attendances were fair. Bro. Hunting addressed both services. At gospel meeting a young lady decided for Christ and a young man reconsecrated his life to the Master. Meetings were good on July 30. Members of C.E. took part at night, and Miss Jean Ganaway sang a solo. After the service favorite hymns were sung around the piano in kinder hall.

**Box Hill.**—Mrs. Smith, an old and much respected member and wife of Mr. Stan Smith, first secretary of the church, passed away suddenly on July 28, the result of an accident at her home. The church extends sympathy at her passing. The special youth service on July 26 was well attended. Mrs. Kent and Mr. F. Lee gave addresses. A young lady made her confession.

**West Preston.**—113 assembled on morning of July 30 for breaking of bread. Bro. Wigney gave the message. For a splendid gathering

at evening service Bro. Wigney's subject was "The Gospel." Bro. Coventry had fellowship with the church during past week as organiser of C.F.A. In company with Bro. Wigney he visited the homes of members, enrolling several new members in the association.

**Fitzroy (Gore-st.).**—On July 26 the S.C.E. added three new members. Bro. Shaw, from Thornbury, gave a helpful talk. On morning of July 30 several members gave testimonies on "What Christ Means to Me." At gospel service Bro. Andrew addressed the children, and then gave a forceful sermon. Sister Andrew and Bro. Shephard rendered a duet. Sister Miss Turner is sick. Ladies of church have formed a sewing class.

**Reservoir.**—The fifth church anniversary on July 23 was a day of consecration and blessing. Bro. P. Foster was morning speaker, and Bro. Watson spoke to a well attended meeting at night. Two members have been received by transfer from Drummond. A social gathering tendered as a welcome to Bro. and Sister Watson was a happy event. Intermediate C.E. was visited on July 27 by members of district union flying squad.

**Coburg.**—On July 26 Merlynston Methodist combined C.E. societies took charge of the usual weekly prayer meeting. The sympathy of the church has been extended to several members, including Bro. Swain, who recently have suffered the loss of dear ones. We are pleased to report that Bro. and Sister F. B. Withers, who are still on the injured list, are making progress towards recovery. Special speakers lately have been Bren. H. R. Coventry, L. Lofth, Woolnough and A. White.

**Ormond.**—Bro. C. L. Lang gave a good message at prayer meeting last week. Men of the church started painting inside of kindergarten room on July 29. To a large meeting at worship service on July 30 Bro. Lang gave a helpful message on "The Christian's Walk." Bible school has started practice for anniversary under Mr. Dunn. At gospel service Bro. Lang's address was illustrated with lantern slides on the sufferings of Jesus. Choir sang an anthem beautifully under baton of Bro. N. Waters.

**Bendigo.**—On July 16 Bro. and Sister B. J. Combridge commenced their second year of service with the church. On July 23 Bro. Combridge spoke in morning on "The Church that Lost its First Love"; evening, "The Divided Church and the Modern World." On July 30 several visitors were welcomed in morning. Bro. Combridge spoke on "The Secret of Power," and at night on "The Distinctive Message of Churches of Christ." Sisters Misses F. Vercoe and E. Pettigrove rendered a duet with choral chorus.

**Hartwell.**—On morning of July 16 Bro. Geo. Murray gave a much appreciated message on "Christian Aggression." At night Bro. Jas. E. Webb gave a beautiful message and two were baptised. 148 broke bread for the day. On July 18 a ladies' afternoon was held in the home of Bro. and Sister Webb. As a result £3/4/- was raised for building fund. On July 23 Bro. J. E. Webb spoke at both services which were very well attended, 131 breaking bread. The church and all auxiliaries are making great progress.

**Gardiner.**—Extra seating accommodation was necessary on July 26, when Colonel Miles, of London, delivered a very informative address on "Russia and the Russians." An offering for Russian Missionary Society amounted to £12. K.S.P. club anniversary services were held on July 30. The morning message was given by Bro. D. Pike, of College of the Bible, and Bro. Hagger's subject at night was "A Father's Reply to a Son's Question." Members of the club participated in the services, and formed the choir at night. Bro. J. Gray, of Box Hill, nicely sang a solo.

**Hamilton.**—At gospel service on July 23, Bro. Garland concluded the series of addresses,



speaking on "The Saving Power of Christ." On July 24 a table tennis tournament commenced, to be continued fortnightly, in aid of tennis court. Bro. Garland's subject at gospel service on July 30 was "An Essential Non-essential." A great number are away on account of illness. Many are in hospital. Junior C.E. is growing in numbers. Weekly visits to hospitals, where flowers and reading matter are distributed, is looked forward to by many sufferers.

**Maryborough.**—On July 16 Bro. Cole gave the church a forceful address on "What Christ Offers Every Man." At night his educational talk was on "Christ and the Model Society." He addressed both services on July 23, at 11 a.m. on "What Christ Asks of Every Man," and at night on "Where is thy Brother?" On July 30 Bro. Cole gave the church a splendid address on "What the Changed Life Means." Gospel meeting took the form of Children's Day exercises, comprising vocal and elocutionary items and dialogues by Sunday school. Bro. Cole was the speaker.

**Thornbury.**—During past month attendances have shown a definite improvement. Average at the Lord's table is 150. At annual business meeting the following officers were elected: Elders, Bren. Dr. Killmier and H. Lyster; deacons, Bren. Frith, Linard, Preston, Shaw; deaconesses, Sisters Monte and Searle. Because he has undertaken a larger share in youth work, Bro. Lee has resigned as church secretary. Bro. J. Shaw has been chosen in his place with Bro. Lee treasurer. To help finances of church a penny collection to pay interest account on church building has been instituted. Sunday school is planning an increase campaign with help of members of church. On July 30 the young people's fellowship took part in the service and four young people decided for Christ.

**Geelong.**—Attendances were well maintained on July 23. Bro. T. Pope gave a stirring address to the church and a fine talk to young worshippers. Feeling reference was made by Bro. D. Stewart to the recent passing of Sister Mrs. Chambers. At night the choir ably assisted in the service conducted by Bro. D. Stewart. A successful social evening was given by girls' club on July 24, when church officers and young men's club were guests. On July 26 a combined meeting was held for a lantern lecture by Mr. Gibson, of B. and F. Bible Society, members from Gheringhap-st. Congregational Church being well represented. On July 30 the morning theme of Bro. D. Stewart was "In Relation to a Fallen Church"; night, "Living the Normal Life." Master George Clark rendered a delightful solo.

### NEW SOUTH WALES.

**Rockdale.**—On July 30 Bro. Goode ably exhorted. At night Bro. Carter addressed a good congregation, three young people taking their stand for Christ, making nine decisions for past month.

**Chatswood.**—On last Sunday evening there was one baptism. Services have been fairly well attended. The church has had splendid teaching from Bro. Youens, his subject for last two Sunday mornings being the temptation of Jesus. For next month special evening services are being planned for the man in the street. A song service will precede the meetings.

**Bexley North.**—On July 23 Mrs. Elliott and Mrs. Russell were baptised. They were received into fellowship on 30th. Bro. C. Byrnes, of Penhurst, spoke in the morning, and Bro. Stow preached to a good congregation at night. A young worshippers' league has commenced, 14 being present. At Y.P.S.C.E. a "broadcast" night and a "railway trip" proved successful. Saturday evening "bombshell" meetings in Illawarra District churches are helpful.

**Auburn.**—To celebrate 31st anniversary of church special meetings were held on July 15 and 16. The Dorcas ladies provided an excellent

tea on Saturday night. Bro. Avenell (president of conference) presided. After tea Bro. Crossman, of the Lacombe church, gave an inspiring message which was greatly appreciated. Bro. E. Davis was unable to be present through sickness. On Sunday morning Bro. Burns, of Chatswood, spoke with much acceptance, while in the evening Bro. E. Davis preached to a crowded congregation. The choir sang very tastefully at all the special meetings.

**Mosman.**—On July 11 a social and presentations were tendered to Misses Mitchellhill and Aldred, who recently resigned from kindergarten staff, the former having been superintendent for past seven years. On 23rd Bro. A. E. Adams, a former preacher 11 years ago, exhorted on "Positive Christianity" and also preached at night, Miss Verco being soloist. Mr. and Mrs. Adams, who received a warm welcome, are visiting Sydney from Honolulu on a holiday and will return on Aug. 3. On July 30 G. E. Burns edified the church on "Cross Bearing"; his gospel subject was "The Imprint of Christ."

**Dareton.**—At church annual meeting reports from the various bodies connected with the church were very satisfactory. 13 members were added by obedience during Hinrichsen mission. During past six months help from Mildura church in making available the services of Bro. E. J. Waters has been a big uplift to the church and is deeply appreciated. The first wedding to be celebrated in the chapel took place on July 28, when Bro. Waters united in marriage Bro. G. Williams and Sister I. Martin. The members of the church presented them with a Bible. They also were tendered a kitchen and pantry tea.

### COMING EVENTS.

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**AUGUST 13.**—Malvern-Caulfield Go-to-Church Campaign. Home-coming Sunday, 11 a.m., communion and home-coming sermon; speaker, Mr. A. E. Illingworth. 7 p.m., Mr. F. E. Buckingham; subject, "Checking up the Cost." Special anthems by choir. Conductor, Mr. Roy Callow.

**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-Je-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.

### BROADCAST SERVICE.

On Aug. 6, at approximately 5.10 p.m., Bendigo Bible school will render special singing over 3BO, Bendigo.

### DEATH.

**CURTIS.**—On July 18, at his residence, Balaclava, S.A., Herbert, dearly loved husband of Jane and loving father of Stanley (deceased), Esther, Mildred, Miriam, Bert and Maston; father-in-law of Doris. Aged 72 years. Suddenly.

### IN MEMORIAM.

**BATTERSBY.**—In loving memory of my dear husband and our loved father, David, called home on Aug. 5, 1938. "Until the day dawn and the shadows flee away."  
—Inserted by his wife and family.

**SMITH.**—In loving remembrance of our beloved parents, Annie, who passed away at Brighton, July 25, 1937, and Robert, March 31, 1938. "For ever with the Lord."  
—Inserted by their daughters.

**THOMPSON.**—In fond memory of my loving husband and our dear father, George, who passed quietly into rest at Footscray on July 27, 1935. Ever remembered by his loved ones.

### THE COTTAGE.

Homely, good table, cream, poultry. Tariff, 30/-.—Mrs. Thompson, Sailor's Hill, Daylesford.

### "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.

### 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.

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## Social Service Notes and Comments.

WIL. H. CLAY.

### Christian Fellowship Association (C.F.A.).

C.F.A. in New South Wales is giving promise of a development similar to that which has taken place in Victoria. More than 550 members have registered, and the committee expect to increase that number to 1000 this conference year. Seeing that the sole objective of the movement is to help the unfortunate member, all will wish them success.

### Co-operative Christianity.

The Victorian Social Service Committee is giving consideration to the question of co-operative Christian industry. Examples have been investigated, and the practicability of such a scheme in connection with the Christian Fellowship Association is being explored. Group meetings are discussing the matter, and a widening interest in the possibilities is manifest. The growing unemployment problem, affecting Christians no less than others, demands action of some kind. The study is fascinating.

### "Help Thy Neighbor."

A session under this title is being devoted to the interests of extreme cases of unemployed members of the community by a Victorian B Class broadcasting station, with, it is stated, remarkable success. Be this as it may, because of the many sympathetic references by friends of the Social Service Department, it is necessary that a warning note, as well as a word of advice, might be given here.

1. While the truth may be coming over the air, it may not be all the truth.—We do know that such advice as could be obtained from the Charity Organisation Society has been refused. Character, religion, or no religion, are not referred to.

2. It is not a good thing for the community that only such cases as this station may feel disposed to make public shall be given publicity.

3. Many of the most distressing and most deserving cases of distress through unemployment would not choose such means, and many more could not.

4. This department could tell some pathetic stories which, for obvious reasons, must not be made public by us. Suffice it to say that while our sympathies should not be limited to the church itself, they should first find expression there.

### Christian Guest Home.

A big improvement has taken place in the health of the guests. There are seven applicants for accommodation, but we have room only for four. Financial assistance is sorely needed to extend the accommodation, and to provide nursing rooms. The first anniversary of the opening of the home (July 16) will be celebrated when the weather is more propitious. It is expected that it will take the form of a garden party at the home.

### Our Aborigines.

The Aborigines' Uplift Society, of which Mr. A. P. A. Bardeu is honorary secretary, is making a fine contribution towards the amelioration of the harsh conditions under which our aborigines suffer. A monthly periodical, issued by the society, is packed full of good things. Strong efforts are being made to move the Federal Government to remedy the injustices in Acts which place our civilised aborigines on an inferior basis to our most degraded white people, and which withhold privileges from them which are granted to those born of aliens

in Australia. The Victorian Social Service Department is writing the Prime Minister and every member of the Federal Parliament on the question.

## Obituary.

### William Wright.

WHEN Bro. William Wright was called to a higher service on July 3, the church at Henley Beach, S.A., suffered the loss of a loyal, capable and earnest member. He was born at Airlie, Scotland, in 1861, and at the age of 16 came with his parents in the ship "Robert E. Lee" to South Australia. Coming under the teaching of Bro. H. D. Smith at Balaklava, he became obedient to the faith, and was baptised by Bro. John Verco. Remaining in fellowship with the church there for some time, he later moved to Owen and Alma, where he was married to Miss Mary McGregor by Bro. William Judd. They made their home in Gawler. There being no Church of Christ there at the time, they observed the Lord's supper in their home with other believers for about nine years. From there our brother moved to Glenelg and was associated with the church in that town for several years. Upon entering into business at Pt. Pirie, he cast in his lot with the church and became an elder and a trustee. Sixteen years ago he came into fellowship at Henley Beach, during which time he faithfully served as an elder. He was also church treasurer for a considerable time. Bro. A. R. Jones, assisted by Bro. H. P. Manning, conducted impressive services at the home and the graveside. The church commends the sorrowing wife and family to the God of all comfort and consolation.—G.A.H.

## The Gambling Evil.

An Appeal.

AT the recent Triennial Convention of the A Woman's Christian Temperance Union of Australia (National), held in Launceston, resolutions were passed requesting each State Union to appeal to its churches through their papers to grant us their co-operation in an attack upon the increasing encroachment of the gambling evil into the common honesty of our people. From almost all Christian bodies comes the cry, "The time has come to curtail its liberties, and indeed, to demand its abolition." We realise that to make a statement of the necessity for action, doesn't supply the action necessary for the operation of the principle embodied in the statement; therefore we appeal to you, sir, to request your readers, most of whom, we know, are wholly with us on this question, to lend us their aid, and to co-operate with us in whatever plan of campaign may be evolved for the slaying of this giant of iniquity, for it is none else, which is so much with us. If Rome 100 B.C. through her dictator Sulla could prohibit it from her land, dare we, after 2000 years of Christ's influence, admit that we can not! It is for us to arise and demand that our government shall make this intolerable thing an outcast. At present our police are actively employed in an endeavor to control it. Co-operation and unity now can, and I believe will, accomplish great things. Yours etc., (Mrs.) Victoria Finlayson, Superintendent Anti-Gambling Department, W.C.T.U. of Victoria (State); Superintendent Anti-Gambling Department, W.C.T.U. of Australia (National).

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

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### "BRETHREN, PRAY FOR US!"

"If any one sees his brother committing some sin that is not a deadly sin, he will ask, and so be the means of giving life to him—to any whose sin is not deadly. There is such a thing as a deadly sin; about that I do not say that a man should pray. Every wrong action is sin, and there is sin that is not deadly." (1 John 5: 16, 17, 20th Cent.)

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### PRAY FOR BLACK SHEEP.

"The white sheep are placid  
And feed in quiet places;  
Their fleeces are like silver  
That the moon has known.  
But the black sheep have vigor  
In their ugly faces.  
The Best of all the shepherds  
Wants them for his own.

"The white sheep are humble,  
And they will always follow  
The soft call of leaders  
To the dear home fold,  
But the black sheep are wayward  
In many a wintry hollow.  
The Best of all the shepherds  
Would save them from the cold.

"The white sheep are gentle,  
And bend their necks together;  
They crop in God's pasture  
Grasses sweet and mild.  
But the black sheep are starving,  
Alone in heavy weather.  
Oh, Best of all the shepherds,  
Feed them in the wild!"

—Marguerite Wilkinson.

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### "ANY OUT OF THE WAY."

Our Father, we pray that thou wilt be merciful to any who are out of the way; to any who are tempted; to any who need succor. . . . Are there not children who have wandered from the admonition received from mothers in their youth, who have defiled themselves, and are bound up in the pleasures or wickednesses of this world? We pray that thou wilt bring them to a remembrance of the past which shall take them over the flood that is sweeping them on towards destruction, to the days of their childhood, to their mother's consecration, and to the purity and simplicity of their home. . . . Are there not some in thy presence to-night who shall begin this hour to serve their God? Amen.—H. W. Beecher.

## Open Forum For "Christian" Readers.

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

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### ATTITUDE IN PRAYER.

I HAVE read W. C. O'Brien's letter in the "Christian" of July 5 with interest, and would like to express a few views re this

matter of sitting or otherwise for prayer. I also am a believer in having a "Thus saith the Lord" for all we do, but am also a firm believer in "unity in essentials and liberty in non-essentials." I feel this is a matter in which we should allow liberty, and should refrain from such strong criticism and condemnation of others as regards their physical attitude for prayer. To say that advocates for infant sprinkling have the same authority is hardly correct. Although we have many examples of baptism in the New Testament, the same method was always used, i.e., immersion. If three different ways had been used, as our brother himself tells us is the case in this matter of praying, we should have a very poor argument for standing so firm on immersion. The very fact of three different examples being found in the New Testament, and no definite command in respect of any one, gives good grounds for allowing liberty of thought and freedom on this matter.

Our brother says, "Particularly in the prayers of thanks in the Lord's supper." In all records of the institution of the supper we read, "as they sat"; this possibly was a reclining attitude, but in any case if standing was so important for the thanks, it seems strange that the disciples, not knowing what Christ was about to do, should not have been asked by him to rise. Christ himself prayed, "That they all may be one," Christ himself by example and the failure to rebuke allows at least three physical attitudes for prayer; so let us everywhere possible allow the liberty he would allow, and so hasten the day when we all may be one and his prayer be answered.—L. W. Maycock.

IF the doctrine practised by the Churches of Christ was based on human opinion, then, perhaps the views expressed by your correspondent, Mr. W. O'Brien, regarding the manner of prayer of thanks for the breaking of bread and the cup, could pass; but remembering that "where the Bible speaks, we speak, where the Bible is silent, we are silent," he falls short of what is definitely spoken of for our guidance in the New Testament records. In Matthew's gospel (26: 20) we read: "Now, when even was come he sat down with the twelve" (v. 26), and as they were eating Jesus took bread and blessed it and brake it. In Mark's gospel (14: 17) we read: "And in the evening he cometh with the twelve, and as they sat and did eat" (v. 22), Jesus took bread and blessed and brake it. Luke's gospel tells us (22: 14): "When the hour was come, he sat down and the twelve apostles with him"; (v. 19) and he took bread and gave thanks and brake it and gave it unto them. In John's gospel it is written (13: 2): "And supper being ended . . . he ariseth from supper," showing conclusively they were sitting at the table with him. While agreeing that the congregation should stand for church prayer, in this matter, where it is so definitely shown by all four gospels, we feel that we are really sitting around the table with our Lord in his own divinely appointed way, and in following his example; and in the light of these records the attitude of the apostles who sat at the table with him cannot surely be described as savoring of ease, self-sufficiency and irreverence, or of being unscriptural, as your correspondent infers. What could be more beautiful and inspiring than all sitting quietly and reverently while thanks is given for the bread and the cup, our hearts and minds centred on the emblems before us and realising the presence of our Lord and Saviour with us at the table, rather than the practice of rising twice during the ordinance, which disturbs our meditations and spoils the beauty of the service?—E. Wilson.

Grace will ever speak for itself and be fruitful in well-doing; the sanctified cross is a fruitful tree.—Samuel Rutherford.

## Victorian Churches of Christ HOME MISSIONS

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

⊙

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or kind will be gratefully received.Parcels addressed Churches of Christ Mission,  
Flinders-st., Melbourne, carried free on rail.Secretary, Will. H. Clay, Bible House,  
241 Flinders-lane, Melbourne. Tel., MX 3033.**Late Mrs. A. T. Waters.**"The Norfolk Island Weekly" for June 2 con-  
tains an obituary notice of Mrs. A. T. Waters,  
who died on May 28. From it we take the fol-  
lowing extracts: On Sunday morning there  
passed away in her 70th year Henrietta, wife of  
Mr. A. T. Waters, of "White Wings." Mrs.  
Waters came to Norfolk Island with her hus-  
band in 1922 from the New Hebrides, where  
they had worked together for 12 years for the  
Churches of Christ missions of Australia. Mr.  
Waters returned to the Hebrides alone, coming  
back to Norfolk Island in 1925 to settle here  
permanently. Mrs. Waters was always keenly  
interested in flowers, birds, animals, with a  
wide circle of friends and acquaintances. With  
an alert intelligent mind, though handicapped  
by a frail physique, her energies triumphed  
over her disabilities, and she kept always in

THOUGHT FOR THE WEEK.

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—"Ram's Horn."

touch with the events of the outside world.  
An accident some three months ago placed  
Mrs. Waters in hospital. The frail body, en-  
feebled by the hardships of mission work in the  
Islands, could not recover its vitality. Peace-  
fully she passed away in her sleep. The funeral  
took place at Kingston cemetery on Sunday  
afternoon, after a beautiful service held in St.  
Barnabas chapel. Widespread sympathy is ex-  
pressed by the community for Mr. Waters in  
his bereavement.We have been requested by the Council of the  
Christian Pacifist Movement (of which Mr. H.  
Palmer Phillips is president) to announce  
that a rally of Christians who feel concerned  
about the question of peace and war is to be  
held in the Independent Church Hall, Collins-  
st., Melbourne, on Tuesday evening, August 15.  
The case for Christian pacifism will be stated  
by Mr. W. Bottomley, and questions relating to  
the subject will be invited from the audience.**Australian Christian**Published Weekly by  
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