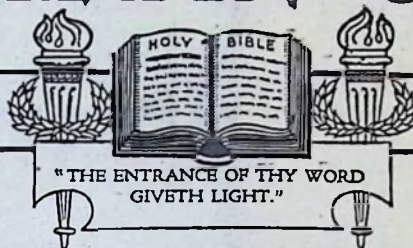


The AUSTRALIAN CHRISTIAN

A Journal Representing



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Youth Departments and Their Work.

YOUTH work in general, and Bible schools in particular, are now engaging the attention of churches of Christ in most of the States. What member does not wish our Young People's Departments well in their noble task? Surely no interested disciple will withhold support from so worthy a cause.

The greatness of the task scarcely needs argument. A great Australian newspaper, "The Sydney Morning Herald," recently said that "any society which hopes for early immortality must pay attention to its children." The hope of the church, the State and the world, lies with the young. - Proper care and training of these ensure a glorious future; but let them in their early years be neglected or receive a bias against good and right and truth, and the future will be dark and gloomy. Dr. John A. Hutton put at the heading of a recent article in "The British Weekly" the following lines:

"There was a child went forth every day,
And the first object he looked upon, that
object he became,
And that object became part of him, for the
day or a certain part of the day,
Or for many years or stretching cycles of
years."

His article dealt with "The Christian System and the Rising Generation." In what the editor called a "sprawling description" of our work, he put the inquiry

"How the Christian System—of belief, of thought, of principles, of behaviour, can be so commended and conveyed to the younger generation, that the young people of this generation shall, almost unknown to themselves, absorb and with the entire assent of their young minds begin to embody, ideas, knowledge of decisive Christian personalities, purposes for life, self-imposed restraints upon their own appetites and passions, a sensitiveness about what is dangerous, a respect for the experience and spiritual wisdom of the human race, and of their own great tradition in history and in literature, in political courage, in social obligation—in a word, the Christian System; and how that system, as wide and deep and subtle as the soul itself, may pass on into the life of our people and augment and perpetuate our particular tradition; and this without pride, yet without self-contempt or contempt for others. There, indeed, is work for all of us for as long as we live."

The difficulty of the task has been re-

peatedly emphasised during the past decade. An article by Mr. Rex Matthias in the "A.C. World" for April 5 commenced with these words: "Has the Sunday school had its day? This is a question asked not only by critics, but also by those who are working in the Sunday schools. Quite recently a leading Sunday school official in London said: 'Much as I regret to say it, the Sunday school has had its day, and in 25 years' time it will be no more, and the last Sunday school scholar will be a specimen in the museum.' This opinion was expressed, not by a critic, but by one who wished the Sunday school well. Last September, at a conference held in Melbourne to discuss the work of the Sunday schools, it was reported that there are 80,000 fewer scholars now than there were four years ago."

Mr. Matthias rightly declares that the Sunday school has had its day, a glorious day of achievement, but that it has yet a most worthy contribution to make to the world. "The point to make clear is that its life-making message has still its ancient power." The problem is, "How can we get this message to the girls and boys of today?" The writer points out the difficul-

ties: the Bible school "must carry on in a community which is not religiously inclined" and generally without assistance from the homes, in most of which there is an appalling ignorance of the fundamental facts of the Christian religion. The educational standards of the young are higher than a generation ago, and the remarkable advance in the technique of teaching in day schools makes the scholars quick to notice the disparity between the quality of teaching given there and that of Sunday schools. So Mr. Matthias appeals for teacher training and improved methods and special instruction in theological colleges on religious education, and adds that "there must be a new technique in our approach to the adolescent. We must tap the desire to serve, and find, according to local conditions, avenues of service for our young people." He thinks also that we must give more thought to the spending of the Sunday school money. So often money is spent on treats and picnics, which gives the impression that children must be bribed to go to Sunday school. Would it not be better to spend this money on improved equipment, which would in itself attract the children to the school?"

In addition, Mr. Matthias gives an interesting paragraph to the subject of a recognition of the value of the club idea. "One of the difficulties in the present situation," he writes, "is that the churches are handicapped because of insufficient manpower, and because of lack of financial help. It is suggested that the different churches in one suburb might co-operate in organising boys' and girls' clubs. In this way the approach to the child is made more on the week-night than in the limited hour on the Sunday. In a suburb of London, after the last war, a Youth Church was built on the site of a derelict church. Within a radius of half a mile of this church 100,000 people live. When in London recently I attended a night service at this Youth Church, and saw a congregation of 700, not one of whom was over the age of 21. In the year 1923 the nucleus of this great congregation was made up of a

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WEDNESDAY, APRIL 24, 1940.

few larrikins. Now a mighty work is going on, and the church is open on Sundays and all week nights."

It will be allowed by all that to meet changing conditions new methods must be employed. The great need is for capable and consecrated leaders willing to give themselves to the work. We rejoice in the excellent service given by the committees in charge of our youth work, and of our Bible school teachers and other workers. The churches are asked to manifest their practical sympathy by the giving of a liberal offering on May 5.

Anzac Day.

THE day of national memorial is upon us. This year, when our country is again at war and numbers of our men have left our shores for service in another mighty conflict, Anzac Day will arouse more feeling, and its ceremonies will probably seem less formal, than for some years past. To very many it will be a day of mingled sadness and pride. No one can forecast the number of war years ahead; let us pray that they may be few. In Melbourne the service will again be shorn of its religious aspect in deference to the demands of Roman Catholics. Dr. F. W. Head (Anglican Archbishop of Melbourne) has written: "I regret that there will be no Christian service in the Anzac Day commemoration this year when we are at war for the maintenance of Christian civilisation against the principles of paganism. The removal of the name of Jesus Christ from this service has been made to please one section of the Christian church. But all Christians must surely feel that the essential element in a religious service is left out if all mention of our Lord is omitted. We can only once again attend the march through the streets and then reluctantly absent ourselves from a secular commemoration."

Loyalty.

RESOLUTIONS of loyalty have again been passed at recent State conferences of churches of Christ. While our loyalty to the throne ought reasonably to be inferred from our Christian profession and our willingness to enjoy the privileges of this free land, there is value in a public declaration. It was doubtless felt this year that two reasons made the loyal resolutions of special value—the struggle in which our Empire has been compelled to engage, and the existence of disloyal groups and utterances. We seek to fulfil the admonition of scripture: Love the brotherhood, fear God, honor the king, and be subject to lawful authority.

The Coal Strike.

AS we write these notes the morning newspapers report that after the Prime Minister had addressed some 3000

persons at Kurri sports ground, the miners on strike carried a resolution to "carry on the fight to a successful conclusion." We much regret the decision to continue the strike rather than seek a settlement by the courts, which exist for the purpose of ensuring fair terms and protecting industry. Already thousands of people, who desire to work and have no quarrel with anybody, are suffering acutely; as the strike progresses an incalculable amount of misery must result. It is sad to think of the certain plight of women and children. Unless an end comes soon, the effect on industry will be dreadful. Why should the community be the victim of an internal war at this time of stress? We trust that wise counsel will prevail, and that an equitable settlement will soon be made.

Honoring a Worthy Brother.

IN our issue for April 3 appeared an appeal issued by our New South Wales Home Missions Committee to the Australian brotherhood on behalf of the H. G. Harward Testimonial Fund. We have pleasure in giving cordial support to the proposal to honor so worthy a brother and to commend it to all members of churches of Christ in the Commonwealth. Bro. Harward, after giving a life of service to Christ, has been compelled by sickness and advancing years to relinquish his work. Few, if any, have laid the brotherhood under a greater debt of gratitude than he. Our brother was the first man to stimulate the churches to hold evangelistic missions, and throughout Australia and New Zealand he has won very large numbers to Christ in special missions. He was the first principal of the College of the Bible and a teacher for some years. Loyal to Christ and the scriptures, by voice and pen he has been the means of building Christians up on their holy faith as well as of winning sinners for Christ. Our brother's great ability in a teaching mission is known to many. Best of all, he has exemplified the truth he taught, and commended the Gospel by a blameless life. For such reasons did Geo. E. Burns write of "a project which I am sure will be near to the heart of a great number of our Australian brethren." Those who wish to contribute to the fund are requested to forward their gifts to the secretary, H. G. Harward Testimonial Fund, City Temple, Campbell-st., Sydney, N.S.W., or to their State home missionary secretary.

A Methodist on Methodism.

DR. C. I. BENSON contributed to last Saturday's "Herald" an interesting article entitled "Can Any Good Thing Come Out of Methodism?" In it he reviewed Mr. Edward Thompson's "John

Arnison" with its "unflattering picture of the people called Methodists." Dr. Benson's closing paragraph seems to us to be of special interest and importance, and full of suggestion for others besides Methodists:—

"It is curious that Mr. Thompson with his intimate knowledge of some phases of Methodism does not penetrate to the real root of the decline of Methodism—its desire to become a church, its growing lust for legislation and the loss of its central *raison d'être*. In the 'Large Minutes' of 1791, the year of Wesley's death, the question is asked: 'What may we reasonably believe to be God's design in raising up the preachers called Methodists?' The answer is: 'Not to form any new sect, but to reform the nation, particularly the church; and to spread scriptural holiness over the land.' This, translated into twentieth century language, is the only reason for the existence and continuance of Methodism. Dr. Watkinson, whom Mr. Thompson mentions, said that up to his time, Methodism had managed to survive in spite of its statesmen!"

One Hundred Years Ago.

SINCE I returned home . . . I found several letters from my friends and brethren in Virginia, making the most urgent appeals for a visit, to aid them in the good work of the reformation. It was suggested that I could answer through the "Harbinger." I desire to say to my brethren in that quarter that it would afford me unspeakable pleasure to be able to comply with their requests, but the necessities are so great and pressing in this state that I cannot, at this time, give any assurance that is the least favorable. I indulge the pleasing hope that I may have it in my power to visit them. In the meantime I would say to the brethren in all quarters, stand up to the work, and resolve to engage and raise up able laborers for this glorious work. . . .

Bro. Campbell, my judgment tells me that we should say something definite in reference to the support of evangelists. I am convinced that the people would do their duty if it were distinctly marked out, and the appeal were made to them. I am of the opinion that the evangelists have been making the sacrifice instead of the congregations. There are many persons who suppose that four or five hundred dollars a year is a great matter for an evangelist. If the evangelist has a small family, let the calculation be made, and see how far that sum would go towards sustaining them. I have no idea that an evangelist should be enriched. There is no danger of that. But after supporting his family as decently and as comfortably as those who are in comfortable circumstances, he should have a few hundred dollars more to lay up for his wife and children in case of his sickness or death; for you know the matter generally ends at sickness or death. What a vast harvest field is before us, and how few the reapers!—J. T. Johnson, "Millennial Harbinger," April, 1840.

Principles of Interpretation of Old Testament Prophecy.

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

3. The Use of Figurative Language.

THERE is a strong figurative element in prophetic language. Some writers have claimed that prophecy is nothing but the history of events before they come to pass. This view seems to be shared by those who insist that prophecy must be taken as literally as history. But, surely, consideration of the facts will dispel any such idea, so far as the manner of writing is concerned. The historian, under divine guidance, wrote of things partly within his experience or within that of his forbears. His aim was to give a record of events which had taken place, and there was little reason for poetic imagery, though even the historians made use of figurative language on occasion. But the prophet, when uttering predictions, was swept along by the divine afflatus like a ship before the wind. He was frequently in an ecstatic condition. Probably he did not fully comprehend the message he was impelled to communicate. Sometimes he recorded what he had seen in vision, and clothed his message in highly figurative language.

It is essential, therefore, in seeking a prophet's message, to study his character and training, his environment and experience, his literary style, especially his frequent employment of poetic expression. Amos was a shepherd and a dresser of sycamore trees, and "the language of his prophecy bears numerous traces of the character of his occupation." "For the understanding of Joel," says Prof. J. F. McCurdy, "an appreciation of Oriental symbolism is necessary, as well as a knowledge of the relation of Judah to its closest neighbors. We must continually translate metaphor into fact, and reduce poetic hyperbole to the measure of historic reality." Dr. Patrick Fairbairn wrote, "No competent interpreter will doubt, that on the ground of a certain analogy between the symbols and the things symbolised—the metals in Nebuchadnezzar's vision, and the wild beasts in Daniel's (chap. 2, 7, 8) denoted certain ruling powers and kingdoms. As little will he doubt that, both in the prophecies of Old Testament Scripture, and in the Book of Revelation, mountains are a common designation for worldly kingdoms, stars for ruling powers, roaring and troubled seas for tumultuous nations, trees for the higher, as grass for the lower, grades of society, running streams for the means of life and refreshment, the bow in the cloud for the return of mercy and loving-kindness after floods of judgment—and many more of a like kind. The spiritual import of such symbols is generally rendered plain enough by the connection

in which they stand, and a comparison of one passage with another."

When Isaiah wrote, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain," we know that he was predicting the forerunner of Christ, whose work is made clear in the New Testament. It is obvious that the language is figurative. But to say that the language is figurative does not deprive it of its force as a genuine prophecy.

Figurative language may be used by a prophet even referring to the past. Jer. 7: 22, 23 reads,

"For I spake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning"

burnt offerings or sacrifices: but this thing commanded I them, saying, Obey my voice, and I will be your God, and ye shall be my people; and walk ye in all the ways that I have commanded you, that it may be well unto you."

Failure to observe the use of metonymy, whereby the absolute is put for the relative, led a distinctive movement in criticism which sought to prove that the prophets did not approve of sacrifice, and an elaborate theory was built upon that idea. This passage is no more to be taken absolutely than Luke 14: 26, where Jesus demands that a man hate his mother! It was the abuse of sacrifices that the prophets condemned, and also the mistake which exalted them above the moral and spiritual precepts of the Law. The recognition of the strong figurative element in the language of prophecy does not imply a denial that there is such a thing as literal prophecy literally fulfilled. But it does give the interpreter reason to consider very carefully whether a passage is literal or figurative. Speaking generally, it is a safe rule that a passage is to be taken literally unless there is evidence to the contrary. All the relevant facts must be taken into consideration.

"Our Father."

W. W. Saunders.

ALL who know God through his Son, Jesus Christ, must surely conceive of him as Father. The Fatherhood of God is one of the greatest truths revealed to us by Jesus. Psalmists and prophets before him had declared that God *was like* a father. It remained for Jesus to declare that God *is* a Father. "He that hath seen me hath seen the Father" (John 14: 9). "When ye pray, say, Our Father . . ." (Luke 11: 2). This conception of and relationship with God afford us certain encouragements.

We are encouraged to be confident of God's love for us. There is one on earth we call father and his love we have known and experienced in many ways and circumstances. On a clear night we may see in the still waters the reflection of the moon, and that is evidence that the moon itself is shining in the heaven above. Likewise, as God made man in his own image, may we not believe that the affection in the heart of an earthly father is evidence of the boundless love of the heavenly Father? The love of the Father Jesus and the writers of scripture affirm again and again.

To trust God for the satisfaction of our needs is a further encouragement derived from the knowledge that he is "our Father." Nothing affords an earthly father greater pleasure than to give good gifts to his children. Says Jesus, "How much more shall your Father which is in heaven give good things to them that ask

him." "Take no thought saying what shall we eat? or what shall we drink? or wherewithal shall we be clothed? for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness and all these things shall be added unto you."

We are also encouraged to pray. Some conceptions of God make prayer an impossibility or a mockery, but the conception of God as our Father makes prayer possible, real and effectual. His love draws us to him. His goodness makes our requests natural. His care for us is the justification of our prayers. An earthly father hears the faintest cry of his child and the heavenly Father is just as attentive to our supplication. Sometimes a father shows his love by withholding the very thing for which his child is pleading. It must always be so where those who know much are dealing with those who know little. God is omniscient—we know little. But since he is our loving Father we can trust him when he does not answer our requests just as we desire. Jesus himself said, "Not as I will, but as thou wilt, Father." In this, as in all things, he is our Example. In these days of turmoil, fear and distress, to give obedience to his teaching "that men ought always to pray and faint not," will bring rest, confidence and peace. And to encourage us in that obedience he says, "When ye pray, say, Our Father, which art in heaven."

The Face of Jesus Christ.

4. — A Dead Face.

A. M. Ludbrook.

At least for one thing a word-picture, especially an inspired one, is of greater value than any representation on canvas. The latter is only temporary; it may be destroyed willfully or accidentally as by fire. Or it may, and will, gradually perish by reason of age and decay as in the case of Leonardo's "The Last Supper." But a word-picture endures; it never tarnishes, it is always the same. The word-portraits we are considering in this series are nearly 2000 years old, yet are as fresh and true as ever.

There is no specific mention in Scripture of the dead face of Jesus Christ, nor is such needed, for it stands as an indubitable fact. Probably the nearest allusion to it is that of John 20: 7, "And the napkin that was about his head, not lying with the linen clothes but wrapped together in a place by itself." The outraged face of Jesus had been wrapped about and hidden in death. There are many paintings of the dead Christ; a notable one, "The Descent from the Cross," is in the Adelaide Art Gallery. In Naples there is a dead Christ in marble, which is said—in terms of the market, to be worth its weight in gold.

Last Words.

When we are looking upon the face of death we very likely think of, and perhaps quote, the last words of the departed one. In the case of the Saviour they were "It is finished," and then "Father, into thy hands I commend my spirit." Many a work of art is unfinished because the artist had died. On the study table of Charles Dickens to this day lies an unfinished manuscript, the writer had passed on. But Jesus completed his work. On the evening before his death he could say with glad anticipation, "I have finished the work which thou gavest me to do."

"It is finished!" What a gospel!
Bringing news of victory won;
Telling us of peace and pardon
Through the blood of God's dear Son."

There was something unusual, and indeed unique, about the dead face of Jesus—it experienced no corruption. As declared by Peter in Jerusalem and by Paul at Antioch, David died and was buried and "saw corruption, but he whom God raised again saw no corruption." This was not simply because on the third day he was raised again, but because there was no sin in him—"thou wilt not suffer thine Holy One to see corruption." Jesus, the Messiah, was buried because the Scriptures had so foretold, and because it was part of God's great plan.

The picture of Christ's face suggested by John 20: 7 is, I say, his dead face. What a subject for contemplation! In a certain German art gallery there is a curious and interesting painting, entitled "Cloudland." At a distance it appears to be only a repulsive daub of confusing colors. But when you get closer to it the painting presents a multitude of little angel faces. And so with the dead face of Jesus Christ. To the spectator at a distance (not in a literal, physical sense), it looks ghastly, covered with "the wounds of battle." But to one who draws near, as we shall presently see, heavenly beauties are displayed there.

Learn What Sin can Do.

As we look on the dead face of Jesus Christ let us learn what sin can do. It killed him. Not merely the wickedness of Jew and Gentile

in condemning and crucifying him. Jesus died because sin, the sin of the world, yours and mine, was laid on him, though there was no sin in him. "All we like sheep had gone astray, we had turned every one to his own way, and the Lord hath laid on him the iniquity of us all." Should we not hate with an ever-increasing hatred that which nailed our Saviour to the tree?

What Love can Do.

Further, as we look on the death-stamped face of Jesus let us learn what love can do. It was love stronger than death. Yes, the glory of God shines forth from even the dead face of the Christ. God's greatest glory is his goodness. The Cross is the most marvellous manifestation of love the world has ever seen. The angels sang at Creation's birth—"the morning stars sang together, and the sons of God shouted for joy." They sang at Jesus' birth—"Glory to God in the highest." Surely, though they must have wept at the Saviour's suffering in Gethsemane, "there appeared an angel unto him from heaven strengthening him," they must have also exulted in his wondrous, redeeming love—"Worthy is the Lamb that was slain" (see Rev. 5). And surely, so will we.

Striking.

It is a strikingly significant fact that it is not possible to have a successful mission without much worry.

Here in Georgetown prospects were wonderfully bright. On Sunday night the Waratah Theatre was filled, and there were 24 decisions.

Now, however, the strike is assuming such proportions that the best results cannot be obtained. The tram service has been cut down until it is very unsatisfactory. People must leave to catch trams just when nearing the invitation. Thousands are out of work, and people's minds are disturbed.

It should be kept in mind that many of the workers are anxious to get back to work, but are not allowed.

In spite of difficulties it looks as though a church with about 100 members will be established in Georgetown. There will be more decisions than that—Mayfield will get about 20. Bren, Thomas, Wilson and Wylie are co-operating splendidly.

The writer hesitates to make any appeal. He knows that the only ones who read "The Australian Christian," like the ones who attend conference, are the best members who are constantly giving. This, however, is an unusually worthy case.

(1) The Newcastle district members are amongst the best givers in our brotherhood. At Mayfield they paid for the mission, and out of the thankoffering gave £101 for the new building.

(2) The strike has rendered that impossible this time.

(3) It is a new church, a fortnight old. The director would like to stay an extra week to appoint officers and set the church in order. He hesitates to drain the committee's funds. Would anybody care to help? Some are making less because of war. Others are making

"Upon the Cross of Jesus

Mine eye at times can see
The very dying form of One
Who suffered there for me;
And from my smitten heart, with tears,
Two wonders I confess—
The wonder of his glorious love,
And my own worthlessness."

Our Complete Acquittal.

Again, as we look upon the shrouded face of Jesus Christ let us learn our complete acquittal from all condemnation. Yes, the face of Jesus even in death tells of the means of our reconciliation with God. It proclaims that our debt has been paid. "Now are we free, there's no condemnation, Jesus provides a perfect salvation."

At the Lord's Table, though we remember that he who was dead is alive again, and lives for evermore, may we not be said to be looking at the dead face of Jesus Christ. We think of what our redemption cost—the tears and sufferings, and blood of the Son of God, and of what it won for us—pardon, peace and hope of heaven. But especially we think of the wondrous dying love of Jesus, and we sing—

"Oh, if this glimpse of love
Be so divinely sweet,
What will it be, O Lord, above
Thy gladdening smile to meet!"

"To see thee face to face,
Thy perfect likeness wear,
And all thy ways of wondrous grace
Through endless years declare."

May we constantly seek to live increasingly unto him who for our sakes died and rose again.

more—perhaps some of this should go to the King's treasury. That which is put into stocks and bonds may not be secure. That which is put into souls will make heaven a richer place for the giver. In this day when millions are prepared to die for their king and country there should be many willing to make a sacrifice for the King of kings and his church. What does your war effort amount to?

(4) The school is growing too. A school hall is badly needed. The present building is crowded. Teachers have to take their classes out in the yard. The kindergarten is flourishing, but there is no room for the little people. They are jammed into a shop across the road. If that shop is let in the near future there is simply no place for dozens of children. If someone could loan £150 or £200, what was done the last week in Mayfield could be repeated here. The slogan was "Watch a hundred men erect a building in a day." If someone would send a telegram saying the money is available the above slogan would again be used. Your money would be safer there at five per cent. than anywhere else. Mayfield, a new church, has repaid £200 in two years.

Someone will say, Why don't the parents do something for their children? A few do, but others don't, and there is the last and strongest reason why you should help.

(5) Many in this district are tinged with atheistic communism. Not much can be done for some of them. But the children provide an opportunity for correct teaching which will help save our country from Stalinism.

Is there someone sufficiently interested in souls and in children to help? This is your biggest opportunity for service this year in N.S.W. A telegram or letter to the Waratah Post Office would start things moving.—E. C. Hinrichsen.

Our Book Table.

A NEW QUARTERLY.

THE first volume of "The Shane Quarterly," owned and published by the Butler University School of Religion, Indianapolis, Ind., U.S.A., has come to hand. The managing editor is Dean F. D. Kershner. Helping him as an editorial staff within the United States are seven members of the Faculty of Butler University. Editorial staff outside of the United States, it is announced, consists of Dr. Adolf Keller, Geneva, Switzerland; Principal William Robinson, Birmingham, England; A. R. Main, Melbourne, Australia; and Professor Emil Brunner, Zurich, Switzerland. The first and last of these have an established international reputation. Other staff members, it is stated, will be added. An introductory statement by the managing editor says that the quarterly "represents the effort of a group of teachers to portray and interpret world conditions in the light of their own religious and spiritual convictions at a very crucial period in the history of human progress. . . 'Shane' claims no right to speak authoritatively for any group except those whose names are appended to its articles. It stands for freedom in a world where democracy is struggling for its life and where prehistoric barbarism has broken through the presumably solid crust of civilisation."

This first number (January, 1940) has a most interesting article on twenty of the most important events during the latter half of 1939. An article by Professor Dean Walker on "This Name 'Shane,'" in addition to an explanation of the title of the quarterly, deals in an admirable fashion with the position held by churches of Christ. A study of democracy as a way of life is contributed by President Robinson of Butler University, and an anonymous writer has an article under the heading "From the Jewish Viewpoint." Dr. Arthur Holmes deals with recent Gifford lectures by Bishop Henson, and Professor Bruce Kershner reviews a number of books. This first number of the quarterly with its diversified contents is extremely interesting. The subscription rate is two dollars per year; single copies, 60 cents.

"SAVED AND SENT."

MESSRS. HODDER AND STOUGHTON have published a book by Joe Brice entitled "Saved and Sent." The author tells of his own experiences as a young man training for evangelistic service and of others who, as he, were trained at Cliff College. The sub-title well describes the general purpose; it is a "book of Cliff College and its fellowship." Appreciative references are made to the work of Thomas Champness, Thomas Cook and Samuel Chadwick, and to the evangelistic fervor which characterised the college. It was the engendering of a passion for souls which gave this college its fame. The price is 2/3, posted 2/5.

"TOUCHED BY A LOVING HAND."

MANY a reader of "The Australian Christian" has been helped, directly by his own reading or indirectly by the medium of preachers' illustrations, by the writings of George F. Dempster. Messrs. Hodder and Stoughton have issued another volume from his pen, "Touched by a Loving Hand," the seven chapters of which furnish proof of the power of Christ to meet the needs of men and women and save them from their sins. As a stimulus to personal work all Mr. Dempster's books are most helpful. In the foreword to this volume the author, in response to many questions, tells how his books came to be written. For over 40 years he has kept brief records of the results of his personal work, and "in the manner of a doctor of bodies had kept a case book of those who were treated for the diseases of their souls." Symptoms, diagnosis, treatment

and results were all recorded. This storehouse of material has been drawn upon to provide the helpful books with which some of our readers are familiar. All over the world the stories of reclamation and conversion have encouraged Christian workers. The price of this volume (paper covers) is 2/3, posted 2/5. It may be obtained from all booksellers. The Austral Co. will be glad to fill orders.

"CHRIST INTERPRETED."

THE principal of the Melbourne Bible Institute (Mr. C. H. Nash, M.A.) has written an interesting and helpful volume entitled "Christ Interpreted," published by Messrs. Marshall, Morgan and Scott Ltd. It is described on the title page as "a new translation and commentary" of "Paul's letter to the Romans, the greatest interpretation of Jesus Christ in all literature." The author has the advantage of being a profound believer in the Scriptures and in the Lord Jesus Christ, which in our judgment is essential to any proper appreciation of the Epistle to the Romans, one of the most influential books of all time. Mr. Nash writes much that is very helpful. Those who desire a brief treatment of the subject matter

of the epistle will find it here. Seeing that less than 100 pages of the 175 in the volume are devoted to the commentary, detailed exposition cannot be expected. In the hundred pages there is some matter more nearly sermonic than exegetical or expository. Occasionally the author fails. On Rom. 6: 3, 4 he has this very mixed comment, part of it evasion and not exposition: "In the New Testament baptism is pre-supposed of every believer in the Lord Jesus Christ. It was inconceivable in that first age that a man should believe in the Lord Jesus Christ and enter into that life which was held out to him in the Good News without receiving baptism. As to the mode of baptism, nowhere in the New Testament is a precise form of order prescribed. And so in the interpretation of this passage let us have entire liberty of thought and decision, first as to the exact manner in which baptism should be performed, and secondly, as to the time when baptism should rightly take place in relation to believing." What would the Apostle Paul have thought of such a comment? Mr. Nash's Anglican co-religionists, Drs. Sanday and Headlam, in their great commentary on Romans, have been more candid and satisfactory on this passage. Mr. Nash's translations are interesting, but not all are improvements on the common versions. The price of the book is 3/6, posted 3/9.

Nineteenth Federal Conference, Perth

VERY many of our Australian brethren and sisters will not forget the Federal Conference at Perth in 1926. Years have failed to efface the pleasant memories of that delightful experience. Perth has grown very much since then. Her natural beauties have been enhanced by well-planned adaptation; her environs have been made accessible by smooth ways, and every conceivable device has been employed to give effect to a warranted civic pride. But any description is inadequate; you must come and see.

Then the brotherhood of the West! Well, the forty-sixth psalm tells of a stream that makes glad the city of God. That city has a suburb here. The river that flows from the throne of God and the Lamb makes glad a great many faithful disciples. Their faces are bright and their hearts are warm. Come and get to know them.

Your Federal Executive, presided over by Bro. C. J. Garland and supported by Bro. Roy Raymond as secretary, have been planning ever since the last Federal Conference in Sydney

to make arrangements for a conference of surpassing helpfulness. September 16 to 24 will encompass the period from arrival to conference picnic. It is expected that the sisters will precede the general conference on the 17th and 18th. On the 18th the brethren will hold an out-of-door conference on evangelism at one of the beautiful hills resorts. The conference sermon will be delivered in the town hall on Lord's day, the 20th, and the main business sessions will be held on the 21st, 22nd, 23rd. Intense business sessions will be relieved by motor outings to picturesque parts, and every provision will be made to combine a healthful holiday with necessary duties.

FARES.

Brisbane to Perth. Return, 1st, £36/2/4; 2nd, £20/10/4.
Sydney to Perth. Return, 1st, £29/1/-; 2nd, £17/1/2.
Melbourne to Perth. Return, 1st, £26/6/6; 2nd, £14/8/8.
Adelaide to Perth. Return, 1st, £18/6/-; 2nd, £12/6/2.
—J. Wiltshire.



Perth From King's Park.

(Photo. by courtesy W.A. Government Tourist Bureau)

The Home Circle.

Conducted by J. C. F. Pittman.

A WIDE FELLOWSHIP.

"WHEREVER in the world I am,
In whatso'er estate,
I have a fellowship with hearts
To keep and cultivate;
A work of lowly love to do
For him on whom I wait.

"I ask thee for a thoughtful love,
Though constant watching wise,
To meet the glad with joyful smiles,
To wipe the weeping eyes;
A heart at leisure from itself;
To soothe and sympathise."

SERMON ON THE WORD "IF."

JOHN BERRIDGE, Vicar of Everton, who died in 1793, and who was one of the most eccentric men of his time, is reported to have preached from the little word "If."

He said: "My brethren, we will dub 'If' an officer, and call him 'Sergeant If,' and regard him as the watchman or guard attending on the doctrine of perseverance. Sergeant If, you will notice, is low in stature, but he is lofty in significance—a very valiant guard, though a monosyllable. Honorable mention has been made of this sergeant by Jesus Christ and his apostles, and much respect is due to him from all the Lord's recruiting officers and every soldier in his army. Pray listen to a speech of the sergeant: 'If ye continue in my word, then are ye my disciples indeed'; 'If ye do these things ye shall never fall'; 'If what ye have heard shall abide in you, ye shall continue in the Son and in the Father'; 'We are made partakers of Christ if we hold fast unto the end.' Then as to the origin of Sergeant If. He is not Jewish, but of Christian parentage; not sprung from Levi, though a son of Abraham; not a sentinel of Moses, but a watchman or guard for the camp of Jesus."

A CHRISTIAN INDEED. OR IN NAME ONLY?

MAY I venture earnestly and affectionately to say to every young man who hears me, that true and vital religion is not merely a bond to bind together an association, or even a church, but that it involves and it requires in each individual a separate, real, personal transaction between the individual and his Saviour; and until that transaction is adjusted and settled satisfactorily, there can come to that individual no real peace, no real happiness, no real energy for that which is good, no real power to resist that which is evil. And believe me, all else is nothing in comparison with this. Your advancement in life, your health, your recreation, your trade, your business, your reputation, your position in society, the esteem of your fellow men; all these are important in their way, but they are nothing, absolutely, literally nothing, in comparison with the answer to this all important question: "Am I not merely a Christian in name, or the member of a Christian association; but have I a real, individual, personal knowledge of Christ as my Saviour and my God?"—Lord Chancellor Cairns.

THE SONG IN THE HEART.

HE sets a song in our hearts. Gulliver in his travels came to a wandering island in the sky called Laputa. It was filled with thinkers, but their thinking somehow seemed to end in a *cul-de-sac*. They were, however, full

of ingenious devices. For instance, there was a man of rather meagre, ragged appearance, who had been experimenting for some time, and who bore as a mark of his experimenting several nasty burns which were really open sores. Laputa was a very cold place, and for eight years his work had been a very difficult one. To warm up the inhabitants he had been trying to extract sunbeams from cucumbers. He put the light he thus caught into large test tubes and you bought one and took it home and put it on the mantelpiece to warm and light the room. But it was not a success. If we want to get real light and the tingling life that is born of light, we have to get to the divine. Here in the sixty-first chapter of Isaiah there is a message sent to some who are described as being prisoners in the house of mourning. Now we mourn for different causes. The defeated man mourns. The man who has planned and hoped and then finds himself still at the bottom of a huge hill mourns. The man who stands where a deep grave stands in the midst of his garden mourns. But in every case there is one common element in mourning. Mourning is a cry of defeat. And now listen to the message to those who are in the songless house of gloom: "I have been sent, the Lord has anointed me," the message runs, "to give unto them a garland for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness." Instead of death—life. Instead of the silence of despair—a song of joy. "And the ransomed of the Lord shall return and come with singing into Zion."—McEwan Lawson.

AMUSING, YET SAD.

SOME amusing colloquial sarcasm appeared in an English magazine about non-church going. The vicar's friend "Ken" expounds it to him. "If the weather's cold they're afraid of catching influenza; if it's hot they fear sunstroke; if it's wet they don't run the risk of rheumatism; and if it's dry—" "Yes," I said encouragingly, for Ken had paused as if in doubt. "If it's dry," said Ken slowly, "well, there are germs of consumption in dust. There must be, when you think of it, a special Providence over people who go to parties and concerts and theatres, for they never seem to get influenza, or sunstroke, or rheumatism, or consumption; whereas the moment these same people go to church—well, there they are! Funny, isn't it?"

A BETTER MOTTO.

SEEING a policeman move on a man who was begging, I heard a woman say to her friend who was near: "The poor man was doing no harm. I believe in 'live and let live.'" "That's a good motto," the other woman replied, "but I know a better one. It's 'live and let's give.'" She suited the action to the word by taking the poor man into her home for a good meal and a little assistance.

WHY WORRY?

Diner.—"Walter, is this lamb or pork?"
Walter.—"Can't you tell from the taste?"
Diner.—"No, I can't."
Walter.—"Well, then, what difference does it make?"

Doctor.—"Did you follow my advice and drink hot water one hour before breakfast?"

Patient.—"I did my best, but I could not keep it up for more than ten minutes, doctor."

The Family Altar.

J.C.F.P.

TOPIC.—DECLARING THE MESSAGE.

Monday, April 29.

DECLARE his marvellous works among all nations.—1 Chron. 16: 24.

The ark of God being now set up in Jerusalem, a festival of sacrifice was held. David, having appointed officers to attend to their various duties, offered a psalm of thanksgiving and, planning the building of a suitable house of God, also probably looking down the ages and beholding the greater tabernacle of the church, spoke the words of our text, a fitting exhortation for both occasions.

Reading—1 Chronicles 14: 7-36.

Tuesday, April 30.

Declare among the people his doings.—Psa. 9: 11.

Of the service of no false god can this exhortation be given, for idols do nothing. Psalm 136 gives a striking record of God's works, whilst Psalm 115 reminds us that, unlike the idols of the heathen, who can neither hear, see, speak nor work, "our God hath done whatsoever he hath pleased."

Reading—Psalm 9: 1-11.

Wednesday, May 1.

They shall declare my glory among the Gentiles.—Isa. 66: 19.

The redeemed of the Lord, we are reminded, must "say so" to all mankind. Thus, under law, given only to the Jews, we have a glimpse of grace, the blessings of which are to be as widely bestowed as the rays of the sun in the heavens are diffused.

Reading—Isaiah 66: 19-24.

Thursday, May 2.

We bring you good tidings of the promise.—Acts 13: 32.

Thus Paul declares the good tidings foretold by prophets. Good news for all, because no better tidings could be given to a Jew than that the Messiah had come, and no more welcome announcement could be made to a penitent sinner than that a Saviour had appeared.

Reading—Acts 13: 26-39.

Friday, May 3.

What therefore ye worship in ignorance, this I set forth unto you.—Acts 17: 23.

To the Athenians, who worshipped an unknown God, Paul declared the name and attributes of the true God. Had the wise men of Athens not acknowledged their ignorance by rearing such an altar, it would have seemed presumption for this unknown Jew to attempt to teach them. Paul tactfully availed himself of the opportunity their ignorance gave for imparting instruction even to Athenian philosophers.

Reading—Acts 17: 23-31.

Saturday, May 4.

I make known unto you, brethren, the gospel.—1 Cor. 15: 1

Paul wished to remind his Corinthian brethren of the gospel he had proclaimed to them. We also need this reminder, for as with them, there are so many other subjects to divert our attention. The apostle's word should be specially heeded by preachers.

Reading—1 Corinthians 15: 1-11.

Sunday, May 5.

Declare how great things God hath done for thee.—Luke 8: 39.

Whilst, in the days of Jesus, as now, many who were cured spake when silence was enjoined, or were silent when told to speak, this man does as he was told. We are all asked to speak. Failure, on the part of the rank and file of Christians, to do so is surely the greatest hindrance to the progress of the gospel.

Readings—Psalm 77; Luke 8: 22-39.

Freedom from Anxiety

Philippians 4: 5-9.

Prayer Meeting Topic for May 1.

H. J. Patterson, M.A.

ANXIETY is a factor in the life of almost every one of us, and usually it is a very damaging factor. Jesus taught men that they should not be over-anxious, that they should not fret and worry, for said he, your heavenly Father, who cares for the birds, will care for you. He knoweth what things ye have need of. And Paul teaches similarly, "In nothing be anxious," and adds, "and the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Many wish that they could be free from this wearing anxiety.

It's Folly.

We might justify anxiety if there were any good in it, but nothing is accomplished by it. The boy late home from school does not arrive any sooner because we worry about it. Or to worry about possible accidents and disaster does not prevent such. On the contrary, worry or undue anxiety may sometimes promote them. "If there is an encouraging word to be spoken or helpful deed to be done, let us speak or do; but to sit still and paint pictures of disaster, and forecast ruin to friends and enterprises does not help forward anything.

It may wear one out, and lead to trouble. That is possibly why some folk become nervous wrecks when actually there is no reason for it. "Under a habit of anxiety the body loses its vigor, the mind loses its tone, the will loses its force, and the heart loses its resiliency and sweetness." Such fear and anxiety should have no place in the life of any of God's people. If we cannot trust God, whom can we trust? What was the use of Jesus saying, "My peace I give unto you" if we will not receive it. There is a confidence that is born of God.

Reason for Anxiety.

In essence it amounts to a distrust of God though perhaps we may not admit it. He has promised never to leave or to forsake us, and yet we worry. Perhaps we have not thought aright of God. What is God to you? Some folk think of him afar off, someone who has set this universe of ours in operation as a man will a machine or a clock. But God is not like that. We can hardly reconcile that with the fact that God was in Christ reconciling the world unto himself. Calvary was more than a flash in the darkness. It is the token of God's interest in us. His desire to save and keep is demonstrated in Christ. He would never have given a pledge like that unless he were able to keep it. And he does. If "all things work together for good to them that love God" why should I proceed to doubt God's wisdom in relation to me? God strengthen my faith in thee.

The Antidote.

Worry is a poison which saps the strength, but there is an antidote. "In everything by prayer and supplication with thanksgiving let your requests be made known unto God." "With thanksgiving." "Count your many blessings." That involves a backward look. Many of the things we worried about did not happen. Many unexpected good things came. Thank God.

And we must pray. This reference here is to the attitude of the individual—an alignment of the soul with God. A waiting upon God is a necessary thing for all. But we need to add to that "supplications," to ask for that of which we feel we have need. And he knows and cares.

TOPIC FOR MAY 8.—A MOTHER'S THEME.
—1 Kings 2: 19; Proverbs 31: 10-31.

Our Young People.

Conducted by Keith A. Jones.

A Happy "Annual."

DURING the four days at Easter, in perfect weather, 22 young ladies and 23 young men gathered on the occasion of our third annual camp at "Victoria Cottage," Frankston, a bayside resort 25 miles from Melbourne.

Campers began to arrive at all hours on Thursday evening, all happy and excited as they went about talking, joking, whilst they selected their straw palliases and prepared their beds. A printed card bearing the camper's name was placed at the head of each bed.

After partaking of supper our camp "uncle" led us in our evening prayers—and then to bed. Dawn on Friday found some of the campers making their way down to the seashore, where our "quiet times" took place. This morning trysting place was a blessing and many found strength, guidance and inspiration there.

The breakfast gong calls us back to the "Cottage" at 8 o'clock. Breakfast over, we prepare for the study session, which begins with a "sing-song" with Vera Louey presiding over the little camp organ. The house and grounds ring with hearty singing of 45 voices. Our prayer hymn, "Lead me to Calvary," leads us to the opening prayer. Several campers take part when called upon, and the study leader gives us his talk.

This year we chose for our studies "Our Lord's Return" for three reasons:—

(1) The rapid moves made in recent times by leading nations and their bearing upon the international situation;

(2) The part that is being played by nations in accordance with Bible prophecy and the outstanding signs pointing to our Lord's return.

(3) The necessity for us as Christian young people to know more of these signs, and in seeing them accept the challenge to bring this knowledge to others and to win them to Christ.

Our studies were divided for the four morning sessions as follow: Friday, "The Eight Signs of the Times"; leader, John Mann; Saturday, "Dictatorships and Bolshevism in Prophecy," Norman Jame; Sunday, "The League of Nations and the Jews' Return to Palestine," Cecil Houston; Monday, Final summary of sessions—"How, Why and When will Jesus Return"; leader, Rupert Hing.

We have been greatly blessed in this camp. The interest shown, the questions asked both in session and out, revealed a definite enrichment for all who shared in the revelation of the holy scriptures. The fact that our young people remained of their own accord from 8 a.m. till 11 a.m. on the last morning in session surely testifies to the thirst for knowledge of God's plans.

We repeated last year's endeavor of going into the various homes on Long Island on Saturday afternoon and inviting the folk to come to our Sunday night's gospel service. Two of our young ladies rendered solos, and a number of young men took part in the meeting.

On Sunday afternoon, precisely at the time of the delivering of the conference sermon in Melbourne by our preacher, Bro. Russell Baker, the campers held a prayer session, many taking part in sentence prayers asking God's richest blessing upon his servant.

The social and physical side of this camp was amply catered for. Outdoor games were very popular with deck golf, table tennis, tennis and swimming the favorites. We were fortunate this year in having the use of three tennis courts. On Friday evening we had a four-mile walk to the top of Oliver's Hill. Saturday evening found the camp in a spirit of revelry, beginning first of all with the initia-

tion ceremony for "freshers," followed by an impromptu concert when much hidden talent was brought to light. We especially enjoyed the visit by Bro. Les. E. Brooker, who entertained us with his "magic" tricks and humorous reminiscences. At supper time our birthday cake was produced. This was made and suitably adorned by one of our campers, Eva Longhurst. The two candles were lit, and blown out by the youngest girl, May McColl, and the youngest boy, Dean Furler.

On Sunday morning all the campers attended service with our brethren meeting at Frankston, and we are grateful to them for their kindness in preparing for our extra numbers at the Lord's table.

Monday afternoon was given over to entertaining the visitors, chief amongst whom were our preacher, Bro. Baker, Mrs. Baker and Judith. To Mr. Baker we gave our usually "cordial and warmest" of welcomes.

The camp activities have been recorded with movie camera, and this film, together with many snapshots taken, will be shown at our re-union night.

Before the camp closed, one young man came forward and confessed Christ. We thank God for this witness and for the many blessings which he has bestowed upon us at this Easter camp time of fellowship. We as a young people's group feel that we have come back to life challenged to live closer than ever to Christ and finding the deep realities of life when we choose thus to serve and live for him.—N.J.

Tennis Fellowship.

GOOD progress has been made in Melbourne suburbs in organising our youth groups into a Churches of Christ Tennis Association. A commencement was made first in the north suburban churches. The experiment was entirely successful, and it was proposed to organise a section of the southern suburban churches. The clubs in this area enjoyed a splendid season of sport and Christian fellowship. Through these associations hundreds of young people in the churches have come to know one another. Hitherto there had been little or no fellowship among the various groups.

With a view to extending the association a meeting has been held in the eastern suburban churches. There was a strong desire evident for the formation of inter-club fellowship in this district and plans are now being developed for matches to begin on May 11. Until the present time the competition has been conducted through the winter months until the end of September. The three associations are eagerly anticipating the best of good tennis and fellowship during the coming months.

On Saturday evening, April 20, the Southern Suburban Tennis Association began its season's activities with a social function. This took the form of a moonlight river trip on the Yarra. Excellent fellowship was enjoyed, and community singing and varied items kept all in splendid spirit. A hot supper was served when the boat reached its destination.

God is in the world, I know;

For to-day, as I passed by.

Lo, a daisy, fresh as dawn,

Burst the clouds to greet the sky.

Surely God abides with men;

For I saw a morning drear

Changed to gold, by one kind word—

Now I know that God is here!

—Thomas Curtis Clark.

Here and There.

Mr. and Mrs. Lionel Dudley left Melbourne for Shepparton on Friday last. Letters for them may be sent to 192 Maude-st., Shepparton, Vic.

The following telegram reached us on Tuesday from Balaklava, S.A.:—"P. R. Baker mission concluded Monday, 200 present; seven decisions, total 25; thankoffering, £64.—Bartlett."

Bro. W. J. Crossman, N.S.W. conference president, has been invited to a seat on the N.S.W. War Loans and War Savings Certificates Committee arranged by the Commonwealth Federal Treasurer.

In earlier editions of the Church of Christ Hymnbook an omission was made in the first line of the second verse of hymn 300. It should read: "O speak a word of blessing, gracious Lord."

The following telegram reached us on Monday afternoon from N.S.W.:—"Hinrichsen-Morris mission Georgetown continues with unabated interest; 13 confessions last night, nine men; mission closes May 6.—Wylie."

We again request reporters to note that we cannot put advertisements of forthcoming events in our news columns. We also call attention to a growing habit of reporting exchanges of speakers in such a way that duplicate reports appear from the two churches concerned. Please let each church report its own services.

We are glad to note the making of moves for the ending of the lamentable coal strike. It is announced that the combined mining unions' executive has authorised the Australian Council of Trades Unions' officials to seek a compulsory conference from the Arbitration Court. The Prime Minister has again urged the coal-miners to resume work.

At the Macnaughtan-Barber mission at Preston, Vic., there have been pleasing attendances and several confessions. The support given by sister churches is appreciated. With the improved weather last Sunday, the tent was crowded, over 200 being present. On Monday night the tent was comfortably filled; three women made the good confession. Arrangements have been made for heating the tent.

On March 30 the foundation stone of the new church building at Beulah-rd., North Kensington, S.A., was unveiled. In addition to the conference president (Mr. C. M. Verco), greetings were given by Messrs. Gerald Simpson, De La Rue and A. C. Rankine. The sisters of Saint Morris church kindly prepared afternoon tea. It is announced that the new chapel will be formally opened, and the first services held in it, on May 5.

Will. H. Clay writes: "In order to implement the resolution with regard to the 'Social Order' which was passed unanimously at the recent Victorian Conference, all Churches of Christ in Victoria are being requested by the Social Service Committee to observe Sunday, May 19, as Social Questions Sunday. Preachers are being asked to deliver appropriate addresses at both morning and evening services. An address will be delivered by Mr. E. Lyall Williams following a dinner which will take place in Griffiths Bros. dining room, Royal Arcade, 316 Little Collins-st., on Monday, May 6, at 6.15 p.m. Tickets for dinner are 1/6, and must be secured through church secretaries or at the Social Service office. The subject of the address will be 'The Responsibility for the War,' and a discussion will follow. Men and women are invited."

Some weeks ago a business man of Melbourne saw the need of a central rest room for men in uniform. He not only saw but sought to meet the need, and the outcome is a magnificent, spacious lounge in the basement of the A.N.A. building, 28 Elizabeth-st., Melbourne, which is open from 10 a.m. to 10 p.m. on week days, and

2 to 10 p.m. on Sundays. The lounge is under the supervision of the Y.M.C.A., which gives extensive and intensive service to all men of the forces. Mr. C. Young is in charge, and gives personal attention to all men. Light refreshments are provided free, and since the opening four weeks ago, over 11,000 men have been supplied. "Need, not creed" determines the service given. From the lounge interstate men are billeted for week-ends, also outings and sports are planned and carried out.

A very successful mission of a few weeks' duration began at Moorook, S.A., on March 31. Bro. E. P. Hollard, preacher at Berri church, was the preacher, and his clear and definite messages drew large audiences. Mrs. Hollard rendered excellent help at the piano. Last year the Church Extension Committee enabled the small church to purchase a building capable of seating 150 people, and from July meetings have been held in it. A Bible school with 17 scholars and three teachers was commenced. At first meeting of the mission less than 30 people were present, but attendances rapidly grew and the whole district was talking about the mission. A question box was very effectively used. 20 persons decided for Christ during the campaign. Mission converts will shortly be baptised at Berri. A C.E. society has been formed. Moorook brethren are very grateful to Berri church, and especially to Bro. and Sister Hollard for their excellent services, also to members of Berri, Winkie and Moorook for messages in song.

Thirty-nine young people representing churches of Christ at Boronia, Bayswater, Montrose, Ringwood, Mitcham and Blackburn, Vic., spent Labor Day week-end in annual camp at Mt. Evelyn. Leaders were Mr. F. C. Hunting (Prahran) and Mr. Keith Jones (secretary Young People's Department). Mrs. H. C. Bischoff graciously carried out the duties of camp mother. Splendid lectures were given upon "Bible School Teaching" (preparation and presentation of lesson), "The Child at Worship" and "Personal Evangelism." A series of group discussions, introduced by Mr. Hunting, upon "The Christian Life," under headings "What Jesus Offers to Every Man," "What Jesus Expects of Every Man" and "What the Christian Life Really Means," proved an inspiration to all. Lord's day morning service was conducted in vestry of local Church of England, Vic. McDowell (Blackburn) presided, and a solo was rendered by John Supple (Blackburn). Mr. Jones spoke to campers upon "Following Christ." At evening service three campers, Annie Kennedy and Alan Wieland (Ringwood) and Mildred Legge (Montrose), spoke upon "What Jesus Means to Me." Mrs. Bischoff sang sweetly. The spirit of fellowship throughout the camp was wonderful.

Three correspondents, A. Hutson, J. I. Mudford and A. M. Ludbrook, call attention to the fact that both Charles Wesley and John Fawcett were indebted to Joseph Addison for the beautiful line "Lost in wonder, love and praise." In an essay on "Gratitude" in the "Spectator," August, 1712, appeared the noble lines, "When all thy mercies, O my God, my rising soul surveys, transported with the view I'm lost in wonder, love and praise." There are thus three hymns in Churches of Christ Hymnbook which contain the words which headed our recent leading article. Bro. Ludbrook writes in addition: "In studying the three hymns it dawned upon me that their writers seemed to specialise—in chronological order, too—on one each of the three substantives of the phrase. Addison's 'wonder' (see hymn 450) is excited chiefly by successive material blessings, but ends on

higher notes. Wesley (422)—and we recall his most famous hymn—dwells on 'love,' divine and boundless, and prays for its inbreathing into troubled breasts. While John Fawcett (54) throughout his lyric shows himself literally 'lost in praise'—his given name, surely, ought to have been David. May we all get 'lost' in the same happy way as these three singers. Let us learn, and often sing, their three sweet songs."

BIRTH.

HARTVIGSEN (Dolly Emmett).—On Friday, April 19, at "Glenburn," North-rd., Brighton, to Fred and Dolly Hartvigsen—a daughter (Wendy Margaret). Baby and mother progressing splendidly, thanks to Sister Aikman.

IN MEMORIAM.

STREADER.—In loving memory of our dearly loved husband and father, Alfred, who passed away April 25, 1939.

He has just gone home a little sooner.

And we will toil on a little longer,

Then will come the happy re-union.

—Inserted by his loving wife and son Jack.

STREADER.—In fond memory of our dear father and grandfather, who was called to be with Christ on April 25, 1939. "Present with the Lord."

—Inserted by his loving daughter Lois, son-in-law Keith, and grand-daughter Ruth.

STREADER.—In loving memory of our dear father, who passed away April 25, 1939.

We have lost, the next life gained,

One of the best the earth contained.

—Inserted by his loving daughter Eunice, son-in-law Clifford, and grand-daughter Valmai.

STREADER.—In loving memory of Alfred Ernest, who was called to higher service on April 25, 1939.

"We bless thee, Lord, for his every step

In faithful following thee,

And for the good fight fought so well,

And crowned with victory."

—Inserted by his loving sister Nellie.

STREADER.—In fond remembrance of Alfred E. Streader, who was called to higher service April 25, 1939. "Severed only till he come."

—Inserted by A. J. and I. Ingham, Norwood, S.A.

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News of the Churches.

TASMANIA.

Mole Creek.—A nice gathering of members from Mayberry, Mole Creek and Caveside greeted Bro. Allan when he visited with his lecture on "The Work in Other Lands." Bro. H. Byard, of Mayberry, presided. A generous offering was made to defray expenses.

West Hobart.—At evening meeting of April 14 an offering was taken for bush fire relief fund. A donation was also given by the guide company. The manse is being painted by some of the brethren. Sisters' sewing class is doing good work. Fellowship has been enjoyed with Bro. Les. Mitchell, of Swanston-st., Vic. Bro. Tease's subject for evening service on April 21 was "The King who Defied God."

Invermay.—On April 10 Bro. J. E. Allan, of Cheltenham, Vic., gave an interesting lantern address on overseas mission work. Bible school has successfully launched an increase rally with six new scholars in two weeks. Church anniversary services were commenced on April 21 with special services, emphasis at all being on "Youth." Soloists at night were Sister Iris Atkins and Bren. E. Stevens and A. Arnot. Sympathy is extended to Sister Mrs. W. Dowde and family in their bereavement.

WESTERN AUSTRALIA.

Perth.—On morning of April 14 Bro. J. Wiltshire gave a helpful exhortation on "Stewardship." Auxiliaries show steady progress in efforts to render greater service, in the jubilee year. Bro. G. E. C. Hughes delivered a powerful message at the gospel meeting on "Christ's Work as Teacher and Preacher."

Kalgoorlie.—On April 14 Bro. Albany Bell gave a challenging message on the work amongst Australian aborigines. To a large evening audience Bro. Riches delivered a powerful address entitled "Where Art Thou?" Sister Marge Everett, who is about to be married to Bro. Dave Ewers, was presented with a silver cake dish from Bible school staff. All youth departments are in a flourishing condition.

QUEENSLAND.

Bundaberg.—On afternoon of April 10 the mission band meeting was held. This is always well attended. Mrs. Verco is president. Sister Coral Chappel gave a report of conference in Brisbane, as also did Bro. Verco on morning of April 14. To a good attendance at night Bro. Verco preached on "The Penalty."

Brisbane (Ann-st.).—Attendances on April 21 were very encouraging. Bro. Brooke spoke in morning on "The Ministry of Suffering." At commencement of evening service a young lad was immersed. "A Self-invited Guest" was subject of the gospel message. Choir rendered an anthem. There were 184 at communion for the day. The church expresses sympathy in the death of the brother of Bro. W. Berlin, sen., on April 21.

Chinchilla Circuit.—Gospel meetings were held on April 7, in Wallan Creek hall, and on 10th in Drillham hall, with fair attendance, Bro. V. S. Dallinger's subjects being "The Ark of Safety" and "The Indecisive Mind" respectively. Work of the circuit is making steady progress, and keen interest is manifest. On April 8 a Sunday school anniversary concert was held in Drillham Hall, about 120 being present. Scholars were trained by Miss Ruth Roberts. On Apr. 11 an Endeavor rally conducted by Sixteen Mile Creek Endeavorers, held in Sixteen Mile chapel, was a time of spiritual refreshing. The chapel was crowded, between 125 and 130 people being present, including many visitors. Bro. L. A. Trezise, of Toowoomba, gave a stirring message on "Marching to the Music of Jesus." The meeting concluded with a fellowship tea.

Mackay.—Bro. W. W. McDowell is settling down to his new work. He has started taking his turn at morning devotional broadcasts, through station 4MK. On April 14 he commenced a series of addresses on "What I Believe," and attendances were good.

Annerley.—There were good attendances on April 14. "Forgiveness" was Bro. N. G. Noble's morning subject; evening, "I will come again." Two confessed Christ, and with two others were immersed and received into membership. The church rejoices at seven additions for last three weeks. Bro. and Sister Will Finger, of Annerley church, conduct successfully a country Bible school at Rocklea.

SOUTH AUSTRALIA.

Bordertown.—Bro. W. G. Oram (a pioneer preacher of this district) delivered a splendid address on morning of April 14. Bro. M. Harwood was preacher at gospel service. Bro. Will Beiler exhorted on April 21, and Bro. L. E. Verco preached at night.

Wampoony.—Bro. W. G. Oram addressed church on April 14. His mission was to conduct a memorial service at Mundalla in the evening to the late Mrs. Carter. He spoke at Bordertown in the morning, Wampoony in the afternoon, and Mundalla at night.

Semaphore.—Good meetings were held on April 21. Bro. Oram has been suffering with a relaxed throat. The choir sang with effect, and Miss Pell rendered a solo. 72 communed for the day. Many members have been absent through sickness. Bro. Stanley is doing week-end work for the Alliance.

Mile End.—Splendid services were held on April 21, a good number being at breaking of bread, when Bro. S. L. Patching, of Brunswick, Vic., gave a great message. At Thebarton Anzac service in Town Hall, Bro. A. E. Forbes gave a stirring address. Evening meeting was well attended with several new faces besides visitors.

Winkle.—Bro. Train, from Adelaide, conducted fortnightly prayer meeting on April 10. On morning of April 14 Bro. Train spoke on "The Foundation of the Church." Bro. Mayfield spoke on "Australian Aborigines" at morning service on April 21. Many have journeyed to Moorook to attend services during Bro. Holland's three weeks' mission.

Maylands.—On afternoon of April 20 the Bible school teachers had a happy outing at Blackwood. On April 21 Bro. J. Meyer, representing S.A. Alliance, was morning speaker. A baptismal service was also conducted at night. Bro. Wakeley was speaker. Hymns and address were appropriate to Anzac commemoration. Bro. T. H. Scambler and three others from the College of the Bible have consented to conduct a mission at Maylands from May 12 to 26.

Naracoorte.—Lord's day school held anniversary services on April 21. Two lads from the school, George Martlew and Bob Wardle, were welcomed into fellowship. Bro. Russell, of Bordertown, exhorted teachers at morning service. In the afternoon he addressed the children, and at the gospel meeting spoke to the parents, all his messages being much enjoyed. Special singing was rendered at each service under Bro. Cave's leadership. Attendances were good.

Hindmarsh.—On April 21 Bro. W. L. Ewers gave a fine message to a good meeting in morning on "The Leading of the Holy Spirit." The united evangelistic campaign of this church with the Christian church was concluded in evening with after-church service in Hindmarsh Town Hall, which was well attended. Bro. W. L. Ewers preached an inspiring and powerful address on "Who will Win—God or Satan?" Bible school reports 12 new scholars as a result of house-to-house canvass.

Dulwich.—Under powerful leadership of Bro. Collins the church continues in prayerful preparation for a special series of meetings on May 5-16. Preparatory mid-week prayer meetings have shown remarkable attendance increase, with fine messages from representatives of auxiliaries. Bro. Collins continues to deliver excellent messages, and there is general increased enthusiasm.

Forestville.—At gospel meeting on April 21 reference was made to Anzac celebrations. Some visitors were present. Bro. Theo. Edwards addressed Anzac service at Clarence Park Institute in afternoon. Arrangements for erection of a chapel at Edwardstown West have been completed. On April 20 a social was held by Forestville Bible school. A kitchen evening was tendered on April 13 to Sister Miss P. Schenk on eve of her marriage to Bro. B. Carman.

Berri.—Bro. Holland has tendered his resignation. He has accepted an invitation to Maryborough, Vic. The ladies went to the manse recently to welcome Mrs. Train, and at the same time presented Mrs. Mauger with a gift in appreciation of services rendered as president. On April 8 the church gave a farewell social to Bro. and Sister Mauger, and a presentation was made. Bro. Williams exhorted on morning of April 14, and Bro. Train preached at gospel meeting.

Ungarra, Mt. Hill, Mt. Isabella.—School work at Mt. Isabella moves along nicely under the supervision of Bro. Bert Shires and with the co-operation of the whole circuit. Bible class is a special feature. One lad was baptised and another made his stand for Christ. Mt. Hill is in good spirit; Bible school work keen. Bro. and Sister Veitch, of Balaklava, have settled into fellowship. At Ungarra the folk are loyal and striving to influence the community. A gospel crusade commenced on April 7, Bro. H. Norris, of Tumby Bay, preaching. The whole circuit reports a spirit of hopefulness and enthusiasm.

Unley.—Bible school anniversary services on April 21 were highly successful. The school efficiently rendered a service of praise under direction of superintendent (Bro. P. B. Wood, Mus. Bac.), and Bro. Nankivell delivered stirring and appropriate addresses. Attendances at three gatherings were respectively 230 (of whom 193 partook of Lord's supper), 400, and 350. Four lads (three of whom are brothers) from Bible school were welcomed into fellowship after confession and immersion. Bro. and Sister G. W. Jarvis and son have been received by transfer from Forestville, and Bro. Harry Pearce from Fullarton. Bro. F. A. Messent gave impressive address on "Prayer" to church on April 14. Weekly prayer meetings and C.E. activities growing in interest.

VICTORIA.

Melbourne (Swanston-st.).—Good meetings were held on April 21. Bro. A. Hughes spoke at each meeting. Several visitors were present.

Gardiner.—On April 20 the cricket club celebrated premiership victory with a banquet. Attendances on April 21 were very good, 214 breaking bread.

Dandenong.—On April 21 Bro. Coventry's messages were on "Thy Sins are Forgiven" and "An Everlasting Gospel." Children of Sunday school are preparing for anniversary.

East Kew.—Bible school demonstration was a fitting climax to anniversary services. Parables and N.T. incidents were well presented in dramatised form. Kinders' items were splendid. Bro. Turner on 21st showed "What Makes a Church Really Great."

Red Hill.—On April 17 Mr. Keith Jones and a party, making eight persons, travelled ninety miles to bring a message to youth here. It was a much appreciated visit. Mr. Marshall is giving good messages at church and gospel meetings. Ladies' guild is working to pay off small debt on new hall.

(Continued on page 268.)

Foreign Missions.

Conducted by

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

GRAIN SHORTAGE, INDIA.

THE preachers are out camping and having good times with the people. At present they are at Takli, and although the farmers are harvesting, they are giving the preachers a good hearing. I missed out the fact that the mission farm is also at the harvest stage. We were more fortunate than many of our neighbors. We sowed after the first rains a crop to fertilise the field and to prepare the soil for the main jawari crop next year. We have a fair crop of these grains, which are used for the girls' curries. The jawari crop this year failed everywhere in this district. It is estimated as a 5 pie crop. One pie is one-twelfth of an anna, and there are 16 annas to the rupee. A rupee crop is an excellent crop; now you will see that five-one hundred and ninety-seconds of a good crop means nothing. Government do not expect, neither are they asking, taxes from the farmers. Just think of a 2½ per cent. crop! How these people live I do not know. Prices are, of course, very high, and we are hoping as usual to get in sufficient grain to carry us over until next harvest. I do not know whether we will be able to do this, for money does not come from Australia twelve months in advance.

We are hoping that we will be able to have an instructor here at Shrigonda to teach our village Christians a new home industry. With jute going to England for sandbags, there is more demand for sisal fibre woven bagging. This may be one way we can help our people to carry on. We are going to make arrangements to teach them to weave this bagging.—E. Vawser.

SONIBAI'S WITNESS.

LAST week we reported how Sonibai and her husband had found Christ. A later report tells how this woman is giving an effective witness to her new-found Saviour.

"You have only got to look at her to know how she feels." This is what was said of Sonibai Marooti, who stood near, her face full of the happiness she has felt ever since she and her husband accepted Christ Jesus as their Saviour. We were trying to persuade another little Hindu woman of the blessing that would be hers if she gave herself to Jesus, whom she knew was the only true God and Saviour.

A week or so ago her uncle visited her. How happy she was to tell him of her new-found joy. He stayed one night in their home. They sat up late that night talking of the Christian religion and Jesus Christ. Marootrao and Sonibai urged that uncle to think on these things. Proudly they showed him around the Christian compound the next day, and introduced him to me with the request that I must go to their village and tell all their people about Jesus and "the Way" we taught.

We arranged for our Bible-women to go one day, take their meals and bedding, stay that night and come back the next afternoon. The women, with Sonibai to introduce them, visited as arranged. What an excellent opportunity they had to tell the blessed gospel to those who had never heard it before! Such questions as Sonibai was asked about these people! What sort of lives did these women live? Were they like other Hindus whose standard on most things in life is questionable? Sonibai told them truly what she now knew was the Christian standard in life. How pleased she was to be able to give her witness along with the Bible-women to those people!

While they were in that village that night

some of the men came to ask them to give a "budgen" (this is a kind of service of song, where the message is sung and also given by word of mouth in short speeches between the hymns). Women do not usually do that kind of thing, so they promised to ask Thomas Sahib to take his band of volunteer workers, who go out at night to give "budgens." It was arranged for this party to go out to Belgaoon on Saturday night last. Marootrao went along with them. The reception and the attention paid to the message was splendid, so we hear. "Come again." "Come every week." This is what the women were told as they left the village the day they went there. But it is about eighteen miles, and a long journey for the oxen to travel. We will certainly keep in touch with these people, but definite concentrated work is impossible.—E. Caldicott.

INDIAN CONVERSIONS.

TAKLI and Bhangaon are both about ten or eleven miles from Shrigonda, in slightly different directions.

Takli. Kondiram Dhandiba Sudaker is a young man of between thirty and thirty-five years of age, and has a wife and two children, a boy and a girl, a father, mother and younger brother and two sisters. They seem a very happy family. They have good land and three wells. Kondiram has considered becoming a Christian for some considerable time, and it was his wish that three or four other families also should confess the name of Jesus Christ and be baptised, but because of worldly difficulties that has not yet been possible; still, Kondiram has taken the forward step and has entered the kingdom.

Bhangaon. Bhagaji Shaku Powar has considered becoming a follower of Christ for three or four years, and from time to time has spoken and asked questions concerning this step. At such times, beginning with his knowledge of the Hindu religion, he would be led to consider incidents from the Holy Scriptures, how that salvation is so important that God gave his only begotten Son that sinners might receive salvation through belief on him, that he died for sinners, that he rose again on the third day, and that there has been no other, there is no other, and there cannot be any other through whom sins may be forgiven. In Hinduism there is no hope for sinners. Krishna said, "I have come to destroy sinners, and to save the religious," but Christ came to seek and to save the lost.

On New Year's Day, by the hand of Mr. Thomas, he and his wife were baptised. This was a wonderfully happy occasion. His age is about fifty to fifty-five. Some years ago he was blind. He says that the reason for his blindness was because Satan had possession of him. He had no illness to account for this affliction. To receive back his eyesight, he went to many workers of magic and spent much money without any success. He used to speak in tongues, the meaning of which he had no idea, and in this and in other ways he would make much noise. When he first heard of the Christian religion he was convinced that this was the truth, but because Satan had possessed him and was in his body, he was very troubled; he felt that if only he could be baptised into Christ that all would be well. When he truly believed and decided to be baptised the evil one was conquered; his speaking in tongues and murmuring ceased.

He had a dream, which, of course, was inspired by a story he had heard, but it was this. One day there was a hailstorm and everything was covered with it. Then Christ appeared dressed in white and sitting on a white horse. He alighted and went in a large house where many people were gathered and began to speak with the people. A sick man lying on his cot was brought, and because of the crowd was lowered from the roof to be placed in front of Christ. Jesus said to him, "Take up your cot and walk, because of your faith you are healed and your sins are forgiven." He said, "Becoming awake, I realised that in my dream the Lord Jesus came and visited me, and then I prayed. I did not know how to pray, but I prayed as it was suggested to me in my heart."

Eight days after he was baptised his son was worshipping an idol and wanted to give him some part of the offering. He said, "I am now a Christian; throw this offering to the idol away. If the idol was true then why did it not free me of my affliction? The Hindu religion is not true, it is false. When I was buried in the waters of baptism in the name of Christ and rose from those waters, I was healed. Now Satan and my former evils are gone, nothing is left, now I am a new man."—Mr. Rendive, Indian preacher.

TENT EVANGELISM.

THERE is much that has been accomplished, and we find it interesting to compare with last year's work. One comment will suffice: "We have much more light than last year, and we believe it to be true." This comment was made by a man who last year showed little interest in the things of God. Our reply was, "What we say is true—and it is for you! Why don't you take it?" It is here that so many find it hard to advance one step further. Belief there is. To break with the old is almost too hard.—R. C. Bolduan.

QUICKSILVER

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Road Fatalities.

ROAD fatalities for the first three months of 1940 have shown an alarming increase on the figures for corresponding periods in previous years. 46 persons have died from road accidents compared with 24 deaths for the same months of last year. Here is another comparison worth noting, the figures are based on the Commonwealth Statistician records. For 1937-38 the persons killed in traffic accidents per 1000 of mean population was 0.22 for Australia, the highest States being Victoria and Western Australia at 0.23 each. For the expired portion of the current year the W.A. traffic death rate per 1000 of population works out at the increased rate of approximately 0.40. According to the "West Australian," the deaths from traffic fatalities during the past three months in this State fall only three short of the total number of accidental deaths recorded against civil aviation in all the States during the three years ended June, 1938—a period during which the various air services carried 336,000 passengers a total of nearly 27,000,000 miles. I am not alone in thinking that the drink evil has more to answer for with regard to these road accidents than any other cause we can name.

Brotherhood Affairs.

Churches and preachers are settling down to work after one of the greatest conferences in our history. This was not our jubilee conference, as it was often mistakenly called. It was our jubilee year, our jubilee conference will take place in seven years' time.

The preachers' retreat was something different this year. With two exceptions every preacher in the State attended. Bren. D. Wakeley and Albert Anderson were also with us. All day long, commencing with devotions at 7 a.m. and late into the night the preachers gave their most serious attention to the consideration of the problems and opportunities of their work to-day. Bro. T. Bamford has resigned his work at Northam. He came to W.A. from N.Z. nearly three years ago. We all hope that Bro. Bamford will be able to continue with us in W.A.—his home State.

I commenced my ministry with the Subiaco church on March 31.

Bro. Albert Anderson is visiting the churches in this State in the interests of missions.

Morning or Afternoon Schools.

There is a great deal of discussion over here as to whether we ought to change over from the Lord's day afternoon to the morning for our Bible school work. Some schools, only a few of ours, meet in the morning. Results seem to justify the change. Inglewood has shown a substantial increase in attendance since it changed to the morning hour. On the other hand, according to conference returns, many of our schools meeting in the afternoon have also reported increased attendances and new scholars. These figures go to show that successful school work can be done during the Lord's day afternoon. Here are a few of the increases reported: Lake-st. 30, Harvey 35, Maylands 25, Cottesloe 22, Kalgoorlie 17, Subiaco 21. There are several others reporting additions. There have been 60 scholars added to the church during the year.

Chaplains.

When war was announced last year there was not a chaplain for the Baptists, Congregational, Salvation Army and Churches of Christ in this State. That matter has been remedied, and all the churches named have chaplains appointed. A united board has been established with a Salvation Army officer as senior chaplain. Bren. R. Hilford and E. J. Miles are chaplains appointed by our executive.

Queensland News-letter.

H. G. Payne.

Juvenile Crime.

COMMENTS from bench and pulpit led to newspaper articles and letters on the serious problem of delinquent youth. Following, first from a judge then a cleric, are typical utterances: "There is no doubt that youthful delinquents are a problem which will have to be dealt with much more seriously than apparently they are being dealt with," and "It is interesting to find its roots, and I say they are found in irreligion. These young people probably never have thought anything about God or Christ, the Redeemer of the world."

Irreligion, home conditions, are the social system put in the front rank of causes. Mr. S. Collard, superintendent of William Powell Home for Discharged Prisoners, cites as reasons: Young men who are thrown out of employment when they reach 21; youths who were unable to get work at all; and those who had never had a true home life. The best record in one year of the juvenile employment bureau shows 20 per cent. (4000) of registered youths were workless.

It is significant that four young men recently ordained to the Methodist ministry, all attributed to their parents and home those influences which led them to Christ and the ministry. Home influence is a very important factor in the problem of the young. Of the 7173 children in the care of the State Children's Department the fathers of 576 had died and their mothers could not keep them. In the year covered by the last annual report of the department, 458 children were received who had invalid fathers, 210 had been deserted by their fathers, 142 were illegitimate, and 32 had fathers in gaol. It is not suggested that all these children are delinquents (that would be absurd), but the figures bear on the problem.

It is stated by the "Courier-Mail" that "leading psychologists and social workers in Brisbane say that the child who was essentially by reason of his inherent nature uncontrollable or criminal was so rare as to be almost a phenomenon." This journal lists the existing machinery for the handling of the problem with its grave deficiencies; thus: "We have a well-conducted Children's Court, but no adequate corrective institute to back it up; a universal education system which universally comes to a full stop at the ringing of the last school bell; a chain of clinics for the child as an infant, hospitals for his physical care, but not a single clinic to deal with his moral welfare; a probation system which, pitifully often, seems only to represent the granting of a further opportunity for the youth to commit a fresh crime; a juvenile training scheme for unemployed which deals with only 105 lads."

From various quarters causes are assigned: irreligion, the home, the economic system, illegitimacy, the films, bad literature, drink and gambling.

Some suggested remedies are clubs, training classes, recreation facilities and physical culture; also vocational training for unemployed boys. From the church alone comes the recall to religion, which is the fundamental need. Parents need it to rouse a dormant sense of responsibility towards their offspring, children need it to learn to rightly evaluate things around them. Many homes are pagan. In many parental control is weak or entirely lacking. Reverence for God and the Lord's day and his church are declining, even among Christians. Figures reported to the convention of the National Council of Religious Education held recently in Melbourne show that since 1935 there are 78,024 fewer Sunday school scholars in the Commonwealth.

In April most States are preparing for the annual offering for the conference young people's departments. The above conditions, which are not common to Queensland, should challenge our members.

PREACHERS' PROVIDENT FUND.

With which is incorporated the Aged and Infirm Evangelists' Trust.

Established by the Federal Conference of the Churches of Christ in Australia.

Members of Committee: T. E. Rofo (Chairman, H. E. Bell, J. Crawford, F. S. Steer, Dr. C. A. Verco, W. H. Hall (Hon. Secretary and Treasurer).

Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.I.

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

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

The Objects of the Fund are:

1st. To assist financially Aged and Infirm and Retired Preachers.

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

In order to do this effectively the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

Please forward contributions to W. H. Hall, 1 Ortona-rd., Lindfield, Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to W. Gale, S. Price Weir and D. M. Wilson.

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News of the Churches.

(Continued from page 265.)

Box Hill.—On April 14 harvest thanksgiving services were held; Bro. A. L. Gibson gave a message. Goods were later sold and proceeds distributed among needy of church. Mrs. Clark and daughters and Miss Ludbrook returned from India on Friday. Cricket club won premiership for second year in succession.

Prahran.—During past weeks attendances have improved. The church has commenced a winter campaign with "Youth Month." On April 21, young people who attended Easter camp at Upwey took part in a bright and inspiring service. Sisters Mrs. Seath and Miss Valda Parker are in Londa Hospital as a result of an accident.

Stawell.—Meetings have been very fair since Easter. Some of the young boys have gone into camp for three months. Mr. Thurrowgood was speaker on April 7. On April 18, Phi Betas and friends gave Miss Carrie Ledger a kitchen tea in honor of her approaching marriage. She was also given a party from kinders of Sunday school.

St. Kilda.—On April 14 Bro. Jackel, from Middle Park, was morning speaker. At night Bro. L. Johnston's address was "Is the Present Pact between Germany and Russia Predicted in the Bible?" On Sunday night, 21st, the subject was "The Present Crisis in Relationship to Prophecy." Bro. L. Finger, who has been ill, has made good recovery.

Ormond.—At midweek prayer meeting, when 20 attended, Bro. C. L. Lang gave a good message. On April 20, at cricket club presentation night, cups for best bowling average, batting, and other trophies were given. On morning of April 21 Bro. C. L. Lang gave a helpful message. At night his sermon was on "The Old Paths." Choir sang an anthem.

Moreland.—On April 15 a party of 35 visited the mission at Preston. Annual business meeting of church was held on April 18. Bro. Bart. Shea was elected a deacon. 166 were present at morning service on April 21, and 201 in the evening, when two Bible school scholars, Norma Ratcliffe and Ron. Smyth, were baptised by Bro. Graham.

Mont Albert.—Bro. H. Watson has concluded an appreciated ministry. During his stay three young people were baptised. Bible school picnic at Zoological Gardens on April 20 was a great success. Bro. A. Pigdon began his ministry with the church on April 21. A special campaign will begin shortly, and a Christian Endeavor society is desired.

Malvern-Caulfield.—Encouraging meetings were conducted on April 21. Bro. F. E. Buckingham addressed both services; 191 broke bread for the day. The re-organised choir under leadership of Bro. Besson rendered an anthem. Bro. T. Eames is song-leader. Two have been received by faith and obedience and two by transfer. The revival spirit continues.

Sunshine.—On April 21 Bro. Peach spoke in morning. Sister and Bro. Cordy, from Footscray, who have taken up residence in Sunshine, were welcomed. At night Bro. Raisbeck, from Lygon-st., was speaker. Sister Betty and Bro. Jack Smith, from the Bible class, confessed Christ. A letter of appreciation was received by S.C.E. from Bro. W. B. Payne for box of provisions.

Drumcondra.—On April 4 a welcome was extended to Bro. and Sister Garland and two children. Bro. Murray, president of conference, was present. Members also expressed appreciation of the valuable service rendered by Bro. A. Pigdon, of the College of the Bible, between departure of Bro. C. W. Jackel and arrival of Bro. Garland. Following evening service on April 7, about 30 young people paid a surprise visit to the home of Bro. and Sister Garland. A happy time of singing concluded with supper. On April 11 the girls' club also paid an enjoyable visit. Several members are ill. Scholars are practising for anniversary.

Ivanhoe.—On April 14 Muriel Hill was baptised, and received into church membership. Bro. Earle, of North Richmond, spoke on morning of April 21. Young people held a successful concert on April 10, proceeds being given to debt reduction fund. Bro. Don. McKean, who was married on April 20, received a wedding gift from the church.

Maryborough.—Work progresses favorably. Though without a full-time preacher attendances are good. Bro. Steele's messages and fellowship are appreciated. On April 21 he gave a splendid talk in morning on "The Amazing Christ," and in evening on "The Four Witnesses." Miss Joyce Musty gave a message in song. On April 18 the ladies' aid held a successful bowls night.

Echuca.—An afternoon was given by Mrs. Hargreaves on April 18 to celebrate first anniversary of women's auxiliary. Good addresses were given by Bro. Hargreaves on April 21 in morning on "The Story of the Fifth Gospel"; evening, "A Conquering Jew." Bro. Alex Smith passed away on April 17. Sympathy is extended to the bereaved.

Carlton (Lygon-st.).—On April 17 a large gathering of C.E. meeting heard Mr. Rupert Hing speak on "The Second Coming of Christ." On April 21, 156 broke bread. All services were well attended. At night one young man decided for Christ. Visitors for the day included Mr. and Mrs. Cousins, of Prospect, S.A., and Mr. D. Stevens, of Lake-st., Perth.

Chelsea.—On April 15 the C.E. society sponsored a lantern lecture entitled "Russia in the Light of Prophecy." Mr. Foster was lecturer. On 16th a group of young people visited Parkdale church for youth rally. Bro. Hunt gives very helpful messages. At gospel meeting on April 21 Shirley Herrick, a Bible school scholar, made the good confession. Bro. Corfe is very ill in Epworth hospital.

Fitzroy (Gore-st.).—On April 21 Bro. Robinson's morning message was on "Christ's Challenge." Evening service was conducted by cricket club. Solos were rendered by Miss M. Thomas and Mr. B. Sherry. The message was given by three members of the club (W. Sands, R. Shephard, L. Robinson) and entitled "Faith, Hope and Charity." Many visitors were present, and a young man of the cricket team made his stand for Christ.

Thornbury.—Meetings are on the up-grade after holidays. At a splendid morning service on April 21, Bro. Searle spoke on "A Life's Essential." In the evening Dr. G. H. Oldfield gave an insight into the life of mission workers and Indian converts. 146 broke bread for the day. At young people's fellowship in the afternoon 46 were present. The church is preparing for a special spiritual crusade to be led by Bro. Turner, of East Kew.

Dunolly.—Bro. Don. Thomas gave appreciated addresses on March 24. Sisters Joyce and Gwen Scott rendered a duet. Sister Mary Scott was recipient of a gift from members of ladies' guild and C.E. society on her departure to Morwell. Interest is maintained in Sunday school; attendance record has again been broken. Bro. I. Nixon gives helpful addresses. His gospel message on April 21 was on "Salvation." Sister D. Burkitt rendered a solo.

Hamilton.—On morning of April 14 an induction service was held for Bro. E. J. Waters. Bro. G. L. Murray, conference president, was among visitors. At night Bro. Waters spoke on "The Discovery of Jesus." On Monday Bro. and Sister Waters and family were given a public welcome in the chapel. The Mayor of Hamilton and Mr. Sprigg, Baptist church, were amongst speakers. On April 17, mid-week prayer meeting was combined with a baptismal service, when eight were immersed. Some of these made the good confession at Portland church. Supper was served to these before their return to Portland. On April 21, at gospel service, Bro. Waters' subject was "The Gospel of Today." There were good attendances for the day.

Warracknabeal.—On April 16 G. T. Black addressed a well-attended meeting of folk from Brim, Minyip and Warracknabeal on "The New Birth." Mary and Dorothy Cunningham and Bob Newell, who made the good confession at Minyip mission, were baptised. At close of a very good meeting on evening of April 21, Edie and Lola Parsons confessed Christ and Alice Leslie, another who at the mission at Minyip made the good confession, was baptised.

Warrnambool.—Interest is well maintained. There are record attendances at weekly prayer meetings. At half-yearly business meeting the following deacons were elected: Bren. Clowes (secretary), Oakley (treasurer), Peel, Tinker, Readhead, Throup and Le Couteur. Splendid attendances and many visitors marked both services on April 21. At night a solo was beautifully rendered by Sister Short, of Horsham. Bro. Methven's messages are much appreciated.

Red Cliffs.—On April 14 Bro. L. Cameron, from Mildura, exhorted the church. Bro. L. Brown, who was married recently, was given a surprise party on April 19, a number of church folk journeying to his residence at Carwarp. Several expressed appreciation of the services rendered to the church by Bro. Brown, and a chiming clock suitably inscribed was presented. Bro. J. K. Martin, gazetted as a chaplain with the military, goes into camp at Seymour on June 13.

Horsham.—On April 21 approximately 120 were at each service, 87 at Bible school. Features of Youth Week were a picnic at Mt. Arapiles; C.E. and teaching staff of Bible school took charge of services on April 14 and 21; Bro. C. W. Jackel addressed school and gave special messages on "Timothy" and "Is the Young Man Safe?" on April 21. There were three decisions, and two were immersed. Social society has recommenced meetings. On April 16 the sisters conducted a successful afternoon.

Caulfield (Bambra-rd.).—Splendid attendances marked continuation of anniversary on April 21. Bro. F. N. Lee addressed church. At distribution of prizes in afternoon Reg. Sampson, of primary division, was commended on seven years' unbroken attendance. Chapel was packed in evening, when Bro. Clipstone spoke on "Building a Home." Singing of scholars was excellent throughout. 182 broke bread for day. A kitchen tea was tendered to Miss Gladys Carnie on April 20.

Castlemaine.—The church welcomed Bro. Keith Jones and party consisting of Bren. H. Kennedy, R. Saunders and R. Lang, who delivered bright messages and solos, making an appeal to the youth who must form the church of to-morrow. Morning service was addressed by Mr. J. F. Maxwell, of Local Option Alliance. The church has suffered loss by removal of Bro. R. Swalling to Camberwell. He served in many offices, including that of deacon. Bro. A. Read has been elected to fill the vacancy.

Brunswick.—The church is indebted to Bren. D. Gibbs, Vic. Foster (North-Fitzroy), Milne (Lygon-st.) and Rivet (College of Bible) for services during absence of Bro. Patching on holidays. At a social, trophies won during past season were presented to members of cricket club, which reached semi-final match. At conclusion of morning service on April 21 appreciation was expressed by secretaries of church and Bible school to Bro. O. J. Jenkin, who has been transferred to high school at Korumburra.

Ringwood.—Endeavorers took part in a young people's service on April 14. Bro. Brooke gave an appropriate address. Y.P.S.C.E. enjoyed a visit by Croydon-Montrose Endeavorers on April 17, the visitors conducting the meeting, the topic being "Faith." A social was then held and supper served. Attendances on Apr. 21 were higher than usual. Bro. W. Gale, H.M. organiser, presided at Lord's Supper. Bro. Thomas spoke on "Witnessing." 50 attended Bible school. Visitors were present at night, when Bro. Brooke preached. Eastern District young people's camp proved very helpful to

several young members who were able to attend. Trevor Williams, prior to departure for military training, was presented with a pair of motor gloves from boys' club.

Oakleigh.—Several visitors were present at services on April 21. Evening service marked commencement of a two-weeks' gospel mission with Bro. L. E. Snow as missionary and Bro. F. Russell song-leader.

Hampton.—Bro. Stephenson, returned from vacation, spoke at both services on April 21. To aid funds of ladies' guild, an enjoyable concert was given on April 22 by the ladies' conference choir under leadership of Miss M. E. Pittman.

Burnley.—Meetings during past month have been good; morning services improved very much. Bro. C. Cole on morning of April 14 gave a splendid message. Bro. R. Pittman was speaker on morning of 21st. The fellowship of these brethren was enjoyed. Bro. McRoberts labors with the church, and his work is appreciated. Gospel services are good. Mid-week prayer services have grown considerably. All auxiliaries are working satisfactorily. The tennis club has entered association competition, and is having happy times.

Wangaratta.—On April 5, members of women's guild, Y.P.S.C.E. and tennis clubs met to honor Sister Mrs. Banks on her birthday. Presentations were made from all three societies. On Apr. 7 harvest thanksgiving services had splendid attendances. Fellowship with Bro. Gale was enjoyed. On April 15 three cars journeyed to Albury for Bible school anniversary. On Apr. 20 Sisters Mrs. Cavanagh and Miss Pressley held a successful tennis tournament in aid of talent fund. Meetings were good on April 21. Interest is increasing, especially in gospel meetings. Bro. Banks' messages are appreciated, also his visitation to hospitals and church homes. Much sickness prevails. Bro. G. O. Jackel has been ill but has recovered. Sister Mrs. Trippet has left hospital.

Bendigo.—A fine spirit prevailed at special services held for youth on April 20 and 21. About 30 young people met the youth team from Melbourne—Bren. K. Jones, R. Saunders, R. Lang and H. Kennedy. On 20th, at a fellowship tea, Bro. Jones led a "youth to youth" conference, the visiting group giving personal testimony for Christ. Bro. Ron. Lang led bright singing and rendered solos. At C.E. meetings on April 21 the visitors were the speakers. Bro. K. Jones gave the church a delightful message on "Christian Nurture." Bro. Lang was soloist. At night Bro. B. J. Combridge preached challengingly on "Winning the Victory." Youth assisted in song. A happy time was spent in an "after church united song service" interspersed with special items.

Cheltenham.—Whilst Bro. Allan was visiting Tasmania, Bro. R. T. Pittman addressed church on April 7 and Bro. Scambler preached at night, when Mrs. Mansfield rendered a solo. Attendances were good on 14th, when Bro. White exhorted. Dr. Oldfield spoke to Bible school and Bible class, and addressed gospel meeting. There was an excellent display of garden produce at harvest thanksgiving on April 21. Bro. Allan was welcomed home, and spoke in morning on "Harvest Lessons" and at night on "Harvest Thanksgiving." The choir rendered an anthem, and Miss P. Dafl a solo. Goods were donated to Christian Guest Home at Oakleigh. Bible school has inaugurated an aeroplane rally under leadership of Bro. White. On April 16 a kitchen tea was tendered to Sister Iris Kier in view of her approaching marriage.

NEW SOUTH WALES.

Lidcombe.—Bro. S. Laney addressed church on April 21. At night Bro. W. J. Crossman spoke on the subject of "Anzac."

Bexley North.—Bro. Stow spoke at morning and evening services. The evening subject was "What We Know of the Lord's Return." A young woman stepped out for reconsecration. 48 broke bread for the day, and 42 were at gos-

pel meeting. Three new scholars were at Bible school.

Paddington.—There was a good attendance in the morning. Bro. and Sister T. P. Dale were received into fellowship by letter from Mosman. Bro. Greenhalgh addressed church from Luke 7. At gospel service there was one confession of faith and two baptisms. Bro. Greenhalgh's topic was "A Successful Failure."

Wagga.—Although several families have left the district, definite progress is evident. Both services are well attended, and interest is well maintained. Bro. Walter Caspersenn addressed church on morning of April 21. Bible school recently completed a new scholar and attendance rally, four new scholars being added. Attendance throughout rally was especially good.

Rockdale.—On April 14 Bro. A. Hinrichsen spoke morning and night to large congregations. An enjoyable Bible school picnic was held at Carr's Park on April 13. A social evening was tendered to Sister Freda Saintry and Bro. Jack King prior to their marriage by Bible school, church and C.E. society. Presentations were made by each department, and also by women's fellowship. Our sister has been actively connected with all departments of work, and been pianiste for ten years. On April 21 Bro. Hinrichsen exhorted, and after his evening sermon a lady confessed Christ.

Albury.—On March 25 harvest festival was held. In the evening service a message in song was given by Mrs. Aitken, Miss Pratt and Bro. F. Combridge. Miss T. Beer was received into fellowship by transfer on April 7. On that day Bro. Passant was called home after a long illness patiently borne. Bro. Gale conducted the service. Bible school anniversary services on April 14 were conducted by Bro. Curtis, of Yarrawonga. The scholars sang splendidly. Anniversary tea and concert were held following Monday evening. Vocal and musical items were provided by scholars, also visitors from Wangaratta. Prizes were presented by Bro. Banks, of Wangaratta.

Lismore.—On April 3 a profitable evening was spent with Sister Miss Cameron. Next night Sister Aileen Wotherspoon was entertained at a banquet by C.E. society prior to her marriage to Mr. Edgar Warne, and at 8 o'clock the church held a social and presented her with a beautiful clock. Included in the good wishes were Mr. and Mrs. Hugh Cummins, two of the young folk recently married in Brisbane. Bro. Acland gave two fine addresses on April 7 prior to his return to Sydney for a few weeks, after which he will take up the ministry here. The new organ has begun its career of usefulness almost free of debt. Visitors recently included Sister Anders and Sister Leila Wotherspoon, from Brisbane.

Mosman.—C. Byrnes, of Penhurst, exhorted on April 7 on "Being Busy." At night G. E. Burns preached to a large audience on "Is the World Getting Better?" Bro. Burns edified the church on 14th from Rom. 8: 1; his evening gospel message was "The Price of Peace." On 16th Mr. and Mrs. T. P. Dale were tendered a farewell social on their transfer to Paddington. Bro. Dale was presented with gold wristlet watch in recognition of 23 years' service as secretary of church. Mrs. Dale was presented with an electric clock. Bro. Kirkwood, of Naremburn, was morning speaker on 21st; subject, "God's Double Portion." At night St. John's Ambulance Brigade paraded, when G. E. Burns delivered a powerful message on certain prophetic promises; Mr. Houston assisted with a solo. Miss Cameron, of India, addressed Bible school.

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COMING EVENTS.

MAY 26.—Cheltenham (Vic.) 83rd anniversary. 11 a.m., Mr. J. E. Webb; 3 p.m., Mr. G. P. Pittman; 7 p.m., Mr. G. L. Murray, conference president. Past members and friends cordially invited to attend.

JUNE 3.—Foreign Mission Jubilee Rally at Lygon-st. Prominent speakers. Reserve the date.

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Evening, Mr. Jas. E. Thomas.

MAY 12—Bible School Day.

Morning, Mr. Keith Jones.

Afternoon, Mr. F. Withers.

Evening, Mr. H. Swain.

MAY 19—

Morning, Mr. Andrew A. Hughes.

Afternoon, Cradle Roll.

Evening, Mr. Alf. White.

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⊙

A WAR-TIME PRAYER.

"O God, who dost understand the dreadful path which now our feet must tread, have mercy on all who serve and suffer that the reign of cruelty and terror and persecution may be ended. Grant that soon men may see the ghastly folly of war and learn a new way; that soon may dawn a day when the people of all lands shall be free and happy, and share as brothers the good things of this thy lovely earth.

"Forgive our enemies and grant that those who sway their counsel may learn thy truth.

"Forgive us for our share in the sin of all the world which has brought to so many the fruit of these terrible days. Keep us from the bitterness of hatred, the temptation to revenge and the pessimism of despair. Make us sensitive to thy possibility of ending conflict and building up a just and righteous peace. If victory is vouchsafed to us, give us generosity of mind and heart quickly to restore the broken fellowship of nations, and to think not only of what we see to be wrong and unjust, but to look with sympathy and readiness to make concessions on the injustice of what our enemies complain. If victory cannot, or must not be, then in the secret place of all our hearts make us calm and trustful, knowing that still thou dost reign, and that at last thy kingdom of love and brotherhood must have dominion and every darkness vanish before the blazing light of thine eternal truth and love.

"Through Jesus Christ our Lord. Amen."—From "Thinking Aloud in War Time" by Leslie D. Weatherhead.

Obituary.

Mrs. Lucy Bosworth.

SISTER MRS. LUCY BOSWORTH, for long associated with the work at Brighton, Vic., has been called home. As a girl of 18 years she was led to give her life to Christ through discussions arising in the workroom with her work-mate, who afterwards became the wife of the late beloved Charles Mitchell, and was baptised at Lygon-st. 66 years ago. Soon afterwards our sister united with Brighton church, and together with her sister, the late Mrs. Wiltshire, and Miss Kate Crook, organised and conducted the first Bible school. In the depression and difficult days, when the church was reduced to a small band of women, she led in the morning worship meetings as the necessity arose, so that we are given to understand in all the 81 years of the church's history, the table of remembrance has ever been spread and Christ remembered. Our sister was a student of the Book, and took a deep interest in the prophecies, ever looking forward to the appearing of her Lord in her ripened years. The Master heard her prayers and took her to himself. Mrs. Bosworth was born in England in 1856, arriving in Australia in the "Dover Castle" after a voyage of some three months in 1864. Her husband predeceased her some years. Mrs. Lucy McPherson, her daughter, of the church at Brighton, is left to carry on the witness of this great and good woman. "So he giveth his beloved sleep."—Rowland Morris.

Frank Alan Stewart.

AT 1.30 a.m., April 11, Bro. Frank A. Stewart fell asleep in Jesus at Wingham, N.S.W. He was aged 33. He was born at Tyalgum. He

was baptised at that church in 1919 by Bro. W. J. Campbell. In November, 1937, he was married at Wingham to Miss Gladys Bowtell, one of his converts. Mrs. Stewart could not be at the funeral because she was in hospital, having given birth on Sunday, April 7, to a stillborn daughter. Bro. Stewart also leaves his aged mother, who came from Tyalgum to be with him in his last days, and five brothers and seven sisters, all of whom have been baptised into Christ. (A wonderful record for Sister Stewart, sen., and her late husband.) The little Wingham church was crowded to overflowing for the funeral service on Thursday morning, April 11. It was a sorrowful congregation, shaken with sobs. This applies to other than relatives, and reveals the affection with which Bro. Stewart was held in the community. There was a long procession of cars along the eight-mile drive to Marlee cemetery, where his poor worn body was laid to rest. A. G. Saunders, of Taree, conducted the funeral services. In 1929 Bro. Stewart entered the College of the Bible at Melbourne, where he stayed five years. He then left to spend nearly four years ministering to the little congregation at Wingham. Our brother had a gentle, humble, loving disposition, and the ability to deal with people personally in behalf of Christ. It was rather wonderful to see young men whom Frank Stewart had won to Christ, sitting up with him as he lay dying. The young men and women whom he won were barely able to sit out the service at his funeral. He did a priceless piece of work by winning them. They seemed ready to make any sacrifice to help him in his extremity. He was also a faithful and gracious pastor, being tireless in his ministrations to those in sorrow. The love of the community for this young man of God was unmistakable. After his work at Wingham Bro. Stewart spent a short term at Dorriggo and at Tempe. For a while he was superintendent of the Boys' Home, Pendle Hills, Sydney, Mrs. Stewart being matron. Less than a year ago he was stricken with a dreadful malady, a type of paralysis. Finally he was taken to his wife's old home at Marlee, Wingham. Recently he seemed to improve, and the young couple went to Wingham. Last week hæmorrhage of the kidneys began. A few days and all was over. The night before he died, he told his mother that he wanted to depart and be with Christ, which was far better. Thus ended the life on earth of a noble young man. Being dead, he yet speaketh. Our College at Glen Iris, and indeed, our entire fellowship, may well take pride in his splendid service, and return thanks to God for him. His loved ones do not mourn as those who have no hope.—A.G.S.

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CANBERRA CHURCH SITE.

RECENTLY reference was made in "The Australian Christian" to the effect that Bro. Avenell during a visit to Canberra as president of the N.S.W. conference, found that a convent had been erected on the site allotted to the Churches of Christ. In this connection I should like to point out that shortly after my arrival in Canberra some six years ago, I received from the organising secretary, N.S.W., a letter to the effect that the Department of the Interior had notified that the site set apart for the Churches of Christ was being sought for other purposes, and had asked whether the churches were prepared to forego their claim. The secretary asked me for my views in the matter. As I was new to Canberra and did not even know the location of the land, I got in touch with Mr. P. Rees, who had been in Canberra some years, and who was at one time prominently connected with the brotherhood in Victoria. We inspected the site and subsequently discussed the matter fully from all aspects. We unhesitatingly came to the conclusion that the land was not favorably situated and that if at any time it should be decided to erect a chapel efforts should be made to secure a site in a more suitable position. This view was conveyed by me to the organising secretary by letter and at the same time it was suggested that if it should be decided to relinquish the site it should be on the distinct understanding that a more suitable site would be made available to the Churches of Christ, if and when required. Evidently the committee decided to give up the site and notified the Department of the Interior accordingly. I am not aware whether the condition suggested by me was stipulated, and if so, whether it was accepted by the authorities. It came as a complete surprise to me to learn later that a convent was being erected on the site. From comments since heard, some folk appear to be greatly concerned, not so much that the site has been lost, but that it has been used for the erection of a convent. I have rather felt that in some quarters I am regarded as having betrayed the brotherhood into handing over the site for some undesirable purpose. As already indicated, at the time of writing to the organising secretary I had not the slightest idea as to what the land was to be used for. Frankly, if I had been aware it would not have altered my report. Bro. Avenell spoke truly when he said we had lost the site because we did not make use of it. We have no right to adopt a "dog in the manger" attitude, and if we did not intend to use it ourselves we had no right to deny it to others.

This leads to the question as to the possibility of a cause being established in Canberra. As a brotherhood proposition the matter appears to have been dead for some time, and apparently is only awaiting a decent burial and the disposal of the estate of the deceased. Occasionally one receives the suggestion that the members already here should start meetings in a home or in such other place as may be available. In my opinion the only justification for such a course would be a reasonable prospect of expansion into a worthy cause. Failing such prospect, I feel it would be far better for those who have thrown in their lot with one or other of the established congregations to continue with them. I have given considerable thought to the question and am convinced that if a cause is to be established it will call for far greater resources in members and finance than are at present available or in sight in the reasonably near future. In the matter of members some will probably say, "Why not a mission?" I do not know whether the home missions committee has considered that aspect or surveyed the field. Personally, while I am not unmindful of the fine results which have and are still being achieved by missions, I feel that any success in Canberra in that direction would, to say the least, be prob-

lematical. Social conditions in Canberra are vastly different from those in country towns and in metropolitan suburbs, and I feel that it would be very difficult to attract residents of Canberra to a tent mission. In this view I might, of course, be wrong. The prospect of the present membership being materially augmented by transfers is not encouraging, at any rate for some time to come. Summing up, my view is that to set out with any reasonable hope of success a good building and a first-grade preacher would be essential, and even with these, progress would probably be very slow. To start under any other condition would be to court failure.

I am sure that no one would adjudge me guilty of libel in saying that, generally speaking, apart from the Roman Catholics, the folk in Canberra are not given to church going. The spectacle of many fine buildings capable of holding three or four times the numbers they receive, is ample evidence of this fact. Of course, it may be argued that the failure of others does not necessarily spell failure for the Churches of Christ. This is conceded.

Another problem peculiar to Canberra is the distance between the different residential areas. This has made it necessary to have more than one meeting place to adequately cater for the needs of the community. The Roman Catholics, Anglicans, Presbyterians and Methodists each have meeting places—one on the south side and one on the north side of the city. This also necessitates two ministers. The Baptists have only one chapel, but the need for a second is apparent, not because of lack of room in the existing building, but because of the distance some members have to travel and the inconvenient transport. That the Churches of Christ have not a cause in Canberra is to be deplored, and the absence of means of fellowship with those of like faith and practice is keenly felt by those who, prior to coming here, were in active fellowship. It is, however, obvious that the few members here could not maintain an establishment on the scale essential if any success is to be hoped for. To make another bad start would be disastrous. Memories of the unfortunate effort made some years ago still linger in the city.

Maybe some will judge me as unduly pessimistic. All I can say is that I myself should like to think that such is the case.

—H. F. Morris.

Women's Auxiliary, W.A.

THE monthly meeting was held in Lake-st. hall on April 2. The new president (Mrs. J. Gordon) presided and conducted devotions. 75 sisters answered the roll, and a number of visitors were present, including Mrs. Holden, from South Australia. Bro. Albert Anderson (Federal F.M. secretary) addressed the sisters. He congratulated the W.A. sisters upon their decision to have Mrs. Lindsay Michael as a living link.

All sisters are deeply interested in the W.C.T.U. drive to raise £500 to equip Northam Military Camp with milk and fruit juice bars, and promised to assist in every way possible. Several of our members have sons in, or about to enter, military camps, and expressed the sense of security they experienced when they knew that their sons would not have the temptation of a "wet" canteen.

Conference echoes were compiled by Mrs. R. Vincent. She congratulated the committees on the amazing amount of work done during the year. Many practical suggestions may be used in future days. A price is being obtained for installing amplifiers for our conferences in the near future.

Federal Conference.—Plan to be in Perth, Oct. 16-24. Secretaries please note that all correspondence should be sent to Mrs. F. D. Pollard, 54 Subiaco-rd., Subiaco, W.A. Notices of motion must be lodged early, and in writing, five weeks before conference meets.—A. Pollard, secretary.

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Youth Teams at Ballarat, Vic.

△

Ballarat (Dawson st.).—Y.P. Department depu-
tation held a "field day" on April 21 in prepara-
tion for annual appeal. Mr. P. Foster addressed
morning meeting, and at night W. W. Saunders
continued his messages on the life of Christ.
Mr. P. Thickins was speaker at morning service
at Doveton-st., and at night brief messages
were given by Miss Irma Scott and Messrs. W.
Huggan and P. Foster. Visitors included Mrs.
Wright, of S.A.

Ballarat (York-st.).—Bren. Morris, Rankin,
McDiarmid and Bond participated in special
meetings on April 21. Bro. Morris gave a force-
ful address in morning in interests of youth.
Bro. Rankin was principal speaker at afternoon
session. At night he, with Bren. Bond and
McDiarmid, assisted Bro. Ritchie. One young
lady confessed Christ. Building programme of
the church in recent years has led to the au-
thorities reconstructing road and footpath.

Ballarat (Peel st.).—Services on April 21 were
in the hands of members of Young People's
Department; good congregations assembled. Bren.
Bond and McDiarmid at junior Endeavor gave
short messages, and Bro. McDiarmid gave the
church a helpful address. At Sunday school
Bren. Bond and McDiarmid gave interesting
talks. A fellowship tea was partaken of. At
night Bren. R. Morris and Thickins and Sister
Scott gave helpful messages on their life's
experiences. Sister Miss L. McKellar ren-
dered a solo.

THOUGHT FOR THE WEEK.

THE divine power in one's
hand must be turned al-
ways upon one's task, never
upon one's benefit.

—Wm. F. McDowell.

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A. Pugsley (secretary Ungarra church, S.A.).
—Ungarra P.O.

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