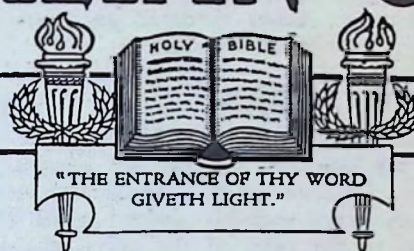


The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

Registered at the G.P.O., Melbourne,
for transmission by post as a Newspaper.

Through church agent, 2d. week. Foreign, 14/- year.
Single copy, posted direct, 10/6 year.

Thoughts in a College Chapel.

IN his noble prayer at the dedication of the temple Solomon said: "Will God in very deed dwell on the earth? behold heaven and the heaven of heavens cannot contain thee: how much less this house that I have builded!" With this agree the Apostle Paul's words to Athenian philosophers: "The God that made the world and all things therein, he, being Lord of heaven and earth, dwelleth not in temples made with hands." These passages recall the Saviour's declaration to the woman of Samaria that "the hour cometh, when neither in this mountain nor in Jerusalem shall ye worship the Father."

These scriptures do not deny that God is found in special places or at special times. But they give an emphatic denial to the thought of exclusiveness. God is not limited; his worship is not confined to special places, or to sacred and dedicated buildings. God, who is Spirit, is, always and anywhere and only, acceptably worshipped by him who worships him in spirit and truth. John Ruskin, after writing, "I have seen over the doorway of many a church the words carved, 'This is the house of God,'" reminds us of the first use of this sentence. Jacob, in his flight from his supplanted brother's wrath, had a vision of the ladder and the angels and of a covenanting God. When he awoke in the morning, he exclaimed, "This is none other than the house of God, and this is the gate of heaven."

God is everywhere, and spiritual worship is accepted anywhere—not merely in stately church buildings, but in humble homes, in the heart of the city or in the desert, on mountain top or moor, in prayer room or workshop, on shell-torn battlefields or ships in dire peril on the seas.

There were delightful seasons of worship in the college before this chapel was erected. In early classrooms, as well as in the smaller chapel now superseded, rich experiences of fellowship and worship were enjoyed. Perhaps my happiest days of worship were those I spent in the college classroom in the years when Gardiner church assembled there. Within a few

days I once had the pleasure of attending a service in Canterbury Cathedral and of being in the old Quaker building at Jordans, severely plain and bare, yet strangely impressive, by the little graveyard where lie the remains of William Penn and other Friends. Had I to make choice between the two as a place where worship would be to me easy and most likely to be blessed, I should choose the Jordans. Not all, of course, would agree with that choice. All of us will agree that we should give God the best, and we who are here would desire some middle way between an extreme bareness and ornate surroundings and ritual. So we welcome this new college chapel, simple, dignified and well proportioned. Our people have a long way to go before they can rightly be charged with having too much regard for beauty in church buildings or services. It may be that this chapel will serve as a model for others.

So we cannot mark with walls or boundaries the place of God's presence or the place of acceptable worship. But Solomon added a "Yet." "The heavens cannot contain thee; how much less this house!" "Yet"

he prayed that God might have his eyes open to the temple and hear the prayer therein offered—"hear thou in heaven, thy dwelling-place; and when thou hearest forgive."

It would be wrong for us to forget that there is a temple in which God has promised to dwell. It is the temple of the heart. "Ye are God's building," the Apostle Paul wrote to the Corinthian Christians; "Ye are a temple of God; . . . the temple of God is holy, which temple ye are." To the Ephesians he wrote of "a holy temple in the Lord, in whom ye also are builded together for a habitation of God in the Spirit." Our prayer is that God may dwell in the hearts of all who worship here, members of the faculty and a long succession of students in days to come. Those only whose hearts are thus a habitation of the divine will enjoy the rich seasons of worship.

This chapel will give a witness to the people of the community. Surely the church of to-day has a special witness for a needy world. It bears testimony to the everlasting verities which the world forgets, the supremacy of the spiritual over the material, the unseen realities transcending in importance things seen and temporal, and the things which cannot be shaken. This chapel will remain a witness to God and his Christ, and to the truth of the Gospel of our Lord. To every one who sees it, it will re-echo that great message of Jesus which indicates the remedy for our ills: "Have faith in God."

A special witness will be borne by this new chapel to the students who will worship within its walls, and to the Brotherhood whom they would serve. Men and women will come to the college to train for service, to learn and to study. This building will remind them all of the need of an adequate spiritual equipment. Soul culture as well as intellectual training is required. For years students held their devotional meetings in class rooms, and many longed for a place of worship separate from the places of work and study. With similar spirit Dr. Horton, one of

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England's famous preachers, used to reserve one Bible for his own devotional reading, never using it in preparation of sermons intended for others' benefit. Some people seem to feel, much more than others, the need of such separations. I should think it a higher attainment to transcend the common distinction between secular and sacred, and to regard all places as places where God may naturally and acceptably be worshipped. All of us, however, rejoice that this chapel will provide opportunity for reverent and orderly Christian worship.

Chapel experiences will doubtless be amongst the richest of all those enjoyed during college life. Here is a place, ever open, for retirement for private prayer and communion with God. When work is difficult, when weakness, disappointment or temptation disturbs the soul, and whenever there is need of comfort or strength, the individual may enter this building and experience that renewal of strength which is promised to those who wait upon the Lord. Here also there will be happy fellowship with fellow Christians, and life will be made stronger and sweeter by corporate worship. In later years, also, many men will look back to their early, and possibly crude, efforts at speech before what to them was the most difficult audience in the world.

Of the value of the act of worship and of a special place of worship, Dr. Jas. Reid has written: "They help us into the mood in which the heart can open and God can come into his temple within."

May this be a place of great help to all who regularly use it. In years to come may the blessed influence of its services be felt in many a place of worship in Australia and throughout the world. Above all, may God our Father be glorified because of the erection of this house of prayer. We have already to-day in our song of prayer made petition:

"Thou thy people's hearts prepare
Here to meet for praise and prayer.
Let thy children here be fed
With thy Word, the heavenly bread:
Here, with richest mercy blest,
May the weary soul find rest."

—A. R. Main.

Churches at Prayer.

REPORTS indicate large and even overflowing congregations on the national day of prayer, May 26. Last Lord's day congregations were larger than usual, and prayer for the nation in its time of crisis was continued. It is to be hoped that the more serious spirit now manifest will develop, and that Christians may seize the opportunity to interest those non-members whose minds have turned to the thought of our need for God. A turning of people generally to humble penitence and prayer would be a wonderful thing. Out of the terrible experiences of

the day, great good could thus come. In the churches prayers seem to be given with more earnestness and deeper sincerity. The hymns of the ages, and the national anthem, are being rendered as songs of prayer. So should it be.

Two Kings.

THE two kings are Albert, King of the Belgians, and his son King Leopold. The one made a wonderful stand in accordance with his pledged word. The other, to the peril of the allies who responded to his call for help, made a great surrender. King Albert's memory is crowned with honor, and his name is revered by thousands of thousands. Of King Leopold many bitter words have been said. We note that British leaders have refrained from words of harsh condemnation. Despite our horror at the evil results of Leopold's orders and the jeopardy in which the allied armies have been placed, we think it wiser that judgment be suspended until full evidence regarding the reasons for the great surrender are before us. We may soon know the salient facts. When the story of these last few weeks is fully told, what tales of horror and carn-

One Hundred Years Ago.

It is seldom that men engaged as a party in any cause are themselves fully aware of the motives by which they are actuated, and of the secret strength of habit and education in determining the amount and direction of that zeal which in flames them. The tendency of the practice of making systems in theology and elevating them into standards of orthodoxy is to generate and maintain a spirit of partial fondness towards the brethren of the same creed, and of indifference, unkindness, and even hostility towards those who are not. The peculiarities of the creed become the badges of the party, by which all of the party distinguish a friend from a foe. And these peculiarities are the more insisted on because they are peculiarities; the very reason why they should be regarded as of small importance. For it will not be denied, I suppose by any but the most blinded and obstinate bigots, that those things in Christianity which all sects hold in common, are precisely the things that are of essential importance, while the points on which they differ are, for the most part, comparatively insignificant. Yet each sect, when it comes to the question as to their own peculiarities, recede from what, in the general, they were so ready to grant, and magnify to themselves the merest trifles, just because they are the distinctive marks of the sect. . . . Does not this look like a determination to perpetuate the divisions which heresy has made?—Alexander Campbell, "Millennial Harbinger," June, 1840.

age, of misery and of splendid heroism and endurance, will be narrated!

Church Clubs.

IT is not necessary to argue the value of clubs, recreational or other, for the young people of the churches, when these are under wise and proper leadership. Young folk naturally will have sport and fellowship, and it is most desirable that these be obtained in Christian associations and under Christian oversight. When not properly supervised and regulated, clubs can deteriorate and become sources of weakness and loss.

At the recent meetings of the Victorian Presbyterian Assembly a discussion took place regarding church sports clubs. One speaker is reported to have said that there were too many camp followers in church sports clubs because they were cheaper than other clubs. His daughter had been refused admittance to the local church club because there were so many outsiders in it; he said, supporting a motion that the members of church recreation and sports clubs should be bona-fide members of the congregations, instead of two-thirds of the membership, as provided by standing orders. Other speakers said that if the motion were agreed to some clubs would be unable to field cricket and football teams. The motion restricting membership to members of Presbyterian congregations is reported to have been carried.

Lowering the Flag.

THE retiring Moderator of the Victorian Presbyterian Assembly (Mr. J. R. Fiddian) in an address giving impressions and experiences of his year of office dealt with modern distractions which hinder religion. He spoke of the powerful lure of pleasure, and warned the church of the great loss which would result if it should be misled by this lure. The following sentences descriptive of some experiences are worthy of special note:

I saw in a provincial city a notice outside a church building (not Presbyterian). It intimated—"Dancing, 1/6. All Invited." Surely it is imperilling innocence to invite any sort of street-walker in that open way. At one centre our visit coincided with a function described as "St. John's Ball." I wondered if the gentle apostle of love, had he known, might not have been tempted to "bawl" again like a very Boanerges. We were interested in a little bit of gossip. One minister's wife boasted: "We had 60 young folk at our dance on Wednesday." And a neighbor replied, "Yes, and you had four at church on Sunday."

Alas, that any church should demean itself, and bring discredit upon all religion, by such practices as these!

Lotteries.

MR. FIDDIAN also referred to hotels, picture shows, and lotteries as amongst the distractions. He writes of the western capital:

In Perth the posters all over the city and suburbs advertising the State lottery caught the eye and troubled the mind, "£1000 for 2/6," or "£6000 for 2/6." There is surely a terrible lack of intelligence or a lack of conscience when the community does not see that it is not £1000 for 2/6, but I suppose more like 10,000 other

half-crowns of people who get nothing as return at all for the one man's enrichment.

The gambling evil is widespread. It is sometimes fostered by churches professedly Christian and to further church purposes. Mr. Fiddian's protest is in order.

Removing Doubts from Discouraged Workers.

Ethelbert Davis.

"And John calling unto him two of his disciples sent them to Jesus saying, Art thou he that should come? or look we for another?"

LONG since we read that story which belongs to the romance of astronomy—the discovery of the planet Neptune. It was noted that at one point in its track through space, the planet Uranus swung outward from the perfect curve of its orbit. What drew that mighty planet from its course? Two astronomers, we are told, independently of each other solved the problem. Some unknown mass across millions of miles of space deflected the rushing orb from its course. The astronomers calculated the distance, the direction and the weight of the disturbing body, and then climbing upon the slenderest thread of mathematical calculation, through measureless altitudes of untracked space, they found the new planet Neptune, strong enough in its gravitational pull to deflect Uranus from its course.

Now here was this rugged prophet from the Judean wilderness, with intellect as clear as ever possessed by man, with body as hard as tempered steel, and muscles of native strength; here was this man of whom Jesus said, greater had not been born; here was this son of the desert who hurled his denunciations against the Pharisees, and with utter fearlessness denounced them as a generation of vipers; here was this herald of the world's Redeemer who knew that when he was born his mission was born with him; here was this man who came in the spirit and power of Elijah, and with a certainty, and a conviction, and with a decision which no one could doubt, introduced Jesus as the Lamb of God which taketh away the sin of the world—here was this man asking, "Art thou he that should come? or look we for another?"

What had swung that planet from its orbit? What had deflected that giant from his course? What had shaken the courage out of his heart, and the flash of fire out of his eye, and the resonance out of his voice, and the conviction out of his soul? For an effect so tremendous an adequate cause must have existed. The cause is found here: Herod had laid hold of him and thrust him into prison. In prison that man who through life had mastered himself, but had been mastered by none beside; that man who in body and mind had been as free as the desert

in which he lived, chafed under the restrictions of captivity, and languished with the sickness of hope deferred. With all his zeal and laborious efforts all things continued as they were before, and there were no signs of deliverance either for himself or for Israel. His own imprisonment, as far as he could see, was the only thing that had come out of the Messianic kingdom he had proclaimed. Throughout his daring and dangerous ministry John never flinched nor faltered. But once behind the prison bars, his courage wavered, his faith faltered, and doubts filled his heart. The prison changed his outlook.

There is nothing like prison bars to change our outlook. There are very few of us who can change our prisons into palaces, as John Bunyan did his Bedford jail, and as Samuel Rutherford did his prison at Aberdeen.

When John sent his disciples to Jesus they said, "Art thou he that should come? or look we for another?" John had already announced him as the One who should come. Jesus did not answer the question with a simple "Yes" or "No." He answered the question in such a way that it carried with it the affirmation and the evidence. "Go your way and tell John," he said, "what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosoever shall not be offended in me."

It has been emphasised that the Master's message to John was a master message. It did not rebuke him for his lack of courage and his loss of faith. It set him reasoning, and from the premises the conclusion was inevitable. "Tell him you have seen the blind who had received their sight; tell him you have seen those who were lame walk; tell him you have seen lepers who had been cleansed; tell him you have heard of cases where the dead have been raised; tell him that the poor are having the good news proclaimed to them, and that the poor and the outcasts are being invited into the kingdom, with the promise of pardon and peace; tell him that, and if that does not cheer his great loyal heart and convince him that I am the Christ, and that beside me there is no other, nothing I can say will convince him."

That is the Master's age-long message for those behind prison bars, for those who

are discouraged and doubtful—"Tell what you have seen and heard."

There are three classes of people in the world to-day. There is the eternal pessimist who says that the church has miscarried, that she has failed in her mission, and is in a hopelessly muddled condition; who says that the world is going headlong to destruction, that the world is careering headlong to the abyss and who is holding his breath for the final crash.

There is the super-optimist who walks with his head in the air and is oblivious to conditions around him. He does not know the true condition and does not want to know it.

On the other hand there are those who are as brave and heroic as was John, but who, like John, are disheartened and discouraged by deferred hopes, and by the delay in the coming of the kingdom. There are those who for no known reason are languishing behind prison bars, and as a result their faith wavers.

To all such the Master sends the message. The world has not crashed yet, and maybe it will not. The church is still bearing her witness. The hungry are being fed. The naked are being clothed. The poor still have the gospel preached to them. Human love, and human sympathy, and human kindness have not vanished from the heart of man.

Prison cells and prison bars have some strange means of distorting things. Everything becomes inverted. There is the loss of all sense of proportion. A church officer goes wrong. The press lifts it to the public gaze. "The church will never recover from that," says the discouraged Christian. The Master sends his age-long message. Tell them that there are a thousand church officers in their own city who have never gone wrong, whose characters are unimpeachable.

A well-known preacher in the pulpit discredits the Word of God, denies the deity of Jesus, denies the efficacy of the sacrifice of Calvary, and the Elijahs under the juniper tree, and the Jonahs under the gourd, and the Johns in prison cry, "The great apostacy is upon us. Have the watchmen all turned traitors?" To these Jesus sends his messengers saying, "Tell them that there are thousands of preachers throughout the land who have never questioned God's Word, who have never questioned the deity of the Lord, who have never denied the saving power of the cross, and who are standing as loyal to the 'faith once delivered to the saints' as ever God in heaven asks them to be."

The more one contemplates the Master's answer to his discouraged servant the more one is impressed with its profound wisdom. To tell what you have seen and heard is ever so much more encouraging than exhortation, and ever so much more convincing than argument, and ever so much more persuading than rebuke.

Sparks from a Camp Fire.

The Bible and the Church.

J. Wiltshire.

The Bible.

UNLESS we accept the Bible's own explanation of itself, it becomes to us a challenging mystery. It is undeniably in the world, and has in the main been here for thousands of years. It has been defamed, but all nations call for it; it has been burnt, but it has quenched the flames; it has been imprisoned, but it is ever free. Like the incarnate Word himself, the Bible has been condemned, crucified and buried, and like him it has come forth by a glorious resurrection. Dressed in eight hundred different languages, it is the companion of as many peoples. Its claims to be quick and powerful, sharper than any two-edged sword, a discernor of the thoughts and intents of the heart, are demonstrably true. Its steady light shines over the ages past, illuminates the present, and flashes into the world to come.

Opening the Bible.

We at once note that the Bible is in two major divisions—the Old and the New Testament.

A testament is a covenant or an agreement. While there are many covenants recorded in the Bible, there are two of major importance:

I. The Old Covenant (Exodus 19: 3-8; 24: 1-8).

The parties to this covenant were God and the children of Israel. God agreed that if the people would obey his voice and keep his covenant, they would be a peculiar treasure unto him above all people, and to him a kingdom of priests and a holy nation. Into this agreement the people readily entered. The tables of the agreement (Ten Commandments) were accordingly prepared, and the covenant was sealed with blood (Ex. 24: 6-8). Compare carefully Heb. 9: 16-22.

The covenant broken (Jer. 31: 31-34; compare carefully Heb. 8: 7-13).

Note.—God, when declaring that the former covenant had been broken, gave promise of a new covenant.

II. The New Covenant (Luke 22: 19, 20; 1 Cor. 11: 25; Heb. 9).

A careful reading of these passages will show that the parties to the new covenant are God the Father, and the Lord Jesus Christ in our behalf. Jesus was made a surety of this better covenant (Heb. 7: 22).

Note.—At the cross of our Lord Jesus Christ the old covenant with its law and priesthood came to an end. At the cross, also, the new covenant was sealed. Here a changed law commenced (Heb. 7: 12), and a new order of priesthood was introduced (Heb. 7: 11; Rev. 1: 5b, 6, with which compare 1 Pet. 2: 9 and Heb. 13: 15, 16). Christ Jesus is a King Priest after the order of Melchizedek, and the faithful disciples are a "royal priesthood"—they follow his kingly order.

The two covenants have certain parts of the Bible spoken of as related to them respectively.

Scriptures of the Old Covenant.

Law.	History.	Poetry.	Prophecy.
Genesis	Joshua.	Job	Major—
Exodus	Judges	Psalms	Isaiah
Leviticus	Ruth.	Proverbs	Jeremiah
Numbers.	1 Samuel.	Ecclesiastes	Ezekiel
Deuteronomy	2 Samuel	Song of Solomon	Daniel
	1 Kings	Lamentations	Minor—
	2 Kings		Hosea
	1 Chronicles		Joel
	2 Chronicles		Amos
	Ezra		Obadiah
	Nehemiah		Jonah
	Esther		Micah
			Nahum
			Habakkuk
			Zephaniah
			Haggai
			Zechariah
			Malachi.

Note.—When we classify these books as Law, History, Poetry and Prophecy respectively we do not mean that there is none of the character of the one in another. E.g. the promise and prophecy of redemption is given in Genesis, sustained in Exodus and Leviticus in type, not forgotten in Numbers, and appears and reappears until fulfilled on Calvary.

The law which stands at the head of this classification obtained and continued throughout the historical and prophetic sections; it was also very prominent in the poetic sections.

All of these books were in existence when the Lord Jesus Christ was on earth. As a Jew, he was born under the law, and was subject to its ordinances. He read and studied them. In his public and private ministry he quoted them. He spoke of their recorded miracles, their laws, their prophecy, and all without ever insinuating a doubt in respect of their veracity. Referring to the typical and moral demands of the law and the prophetic sections of the old covenant scriptures he said, "Not one jot or tittle shall pass from the law until all be fulfilled." When on the cross he cried, "It is finished." After his resurrection he stated, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms concerning me" (Luke 24: 44).

On the cross the Lord Jesus became the end of the law for righteousness to everyone that believeth (Rom. 10: 4). The scriptures of the Old Covenant are not binding on the Christian because he is not under the law but under grace (Rom. 6: 14). The tables of the testimony, the ten commandments, are not in force now because the covenant to which they were related has given way to the new covenant, and the new commandment of love is substituted (John 15: 12).

We do not come to the old covenant scriptures now to know what we must do to be saved—they cannot tell us. Yet they are profitable for teaching, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works (2 Timothy 3: 16, 17).

Scriptures of the New Covenant.

History.	Epistles.	Prophecy.
Matthew	Doctrinal.	Pastoral.
Mark	Romans	1 Corinthians
Luke	Galatians	2 Corinthians
John	Ephesians	Philippians
Acts of Apostles	Colossians	1 Thessalonians
	Hebrews	2 Thessalonians
	Personal.	James
	1 Timothy	1 Peter
	2 Timothy	2 Peter
	Titus	1 John
	Philemon	2 John
		3 John
		Jude
		Revelation

Note.—The history of the first four books of the new covenant, up to the death of Christ, was enacted under the law. The history of

The first four books present four different aspects of the Lord Jesus. Matthew treats of his kingly character; Mark treats of him as a lowly Servant; Luke reveals the perfect Man; John presents the Son of God. The fifth book tells us of Jesus' resurrection and ascension, the coming of the Holy Spirit and the founding of the church and her extension as far as Rome.

(To be concluded.)

The Bible in 732 Languages.

IN 1804, when the British and Foreign Bible Society began its work, the Bible had been translated into seventy-two languages. In twenty years it had raised that total to 100, and in forty-seven years to 200. After that the rate of translation began to quicken, until 100 new versions were produced in eleven years, and finally in nine years, until in 1937 the Society had translated the Bible into 700 languages, and now the total stands at 732.

The same great record can be visualised in another way, by realising that the society publishes the Scriptures for Europe in 94 languages, for Asia in 210, for Africa in 281, for Oceania in 98, and for America in 49 languages.

The society is sometimes criticised for not publishing interpretations of the Scriptures. It declines this task, not because it belittles, or questions the need of interpretation, but because its own particular work is publication. If missionaries, churches, and the innumerable agencies that obtain the Bibles do the interpreting, the Bible Society will do the publishing that will give them something to interpret.

The beginnings of the work in 1804 coincided with England's desperate struggle with Napoleon. In 1940, the work goes on and the Scriptures are being translated into still more tongues, and what is more, into still more lives, for the promise immutably stands: "My Word . . . shall not return unto me void."

the fifth book, and all that was enacted after Christ's death, was enacted in the day of grace, that day in which we live.

"Come and Enjoy Yourself."

David Plummer.

SO reads part of a poster outside the railway station. It is an invitation which most of us would answer with light hearts and eager anticipation, without any fear of wrong-doing. There is no harm, no evil, in innocent enjoyment, unless the relaxation is taking the place of more important things, or is likely to have after-effects which may interfere with duties.

Yet I shall not answer this invitation. It is the postscript to an announcement which tells of "Popular Preachers," "Interesting Programmes," and "Bright Singing." The poster invites, as you have by now guessed, to a Bible school anniversary.

Let no one suppose that anniversaries are, even in the opinion of this scribe, to be despised. These occasions are often productive of increased interest. They bring to church parents and friends who are absent at other times. Many there are who are stimulated by being part of a large audience such as anniversary meetings usually attract. Association with the sometimes more alert attention of the youngsters has its advantages for senior worshippers, while the devotion and dignity of the visitors may not be lost upon the scholars. There is value in the straightforward messages which must be specially prepared to engage the attention of both young and old.

But there are dangers in anniversaries. Some people get the anniversary habit, chasing from suburb to suburb to attend one after another, until they feel at a loss in a church which is not filled to the doors, and without a children-packed platform confronting them. There are other dangers, but the main one may be indicated as the desire to entertain, or to be entertained.

If the purpose of Bible school work could be fully explained in a few words we might say: The Bible school exists to train young people for future membership in the church. Every endeavor of Bible school workers must be related to this aim, and the predominant factors in school conduct will therefore be teaching and worship. Importance attaches to the anniversary meetings in the minds of the children because of their interlinking with the worship of the church, and these gatherings should thus take the form of an intensification of the normal conduct of the school, rather than a departure from it. What often happens at such meetings is too well known to some of us—one feels that the question of providing enjoyment for those attending has bulked larger than the consideration of relating the worship of the children to the worship of the adults.

Here are the dangers of the invitation "Come and enjoy yourself." It has a horrid effect upon the minds of the people who utter it; the appeal having taken such a form, a certain type of fare must be provided. There is the temptation to select music which will titillate the ear rather than assist the message of the words to reach the mind; a temptation to speakers to please rather than teach; a temptation to prepare a programme rather than an order of service. In such ways may the anniversary service be "special," unfortunately.

The form of invitation has its effect upon others also. Those who should come to worship come with different intent and, should the programme not compare favorably with some other entertainment, go away disappointed. Their minds are predisposed in the wrong direction and so the meeting, even

if of a high order, fails to achieve its proper purpose.

Is worship, then, incompatible with enjoyment? If by "enjoyment" is indicated a boisterousness of the more pleasant feelings the answer is yes. But if the word is intended to convey a strengthening of the awareness of beauty, a feeling of time well spent, a deeper appreciation and appetite—then no. But the initial emphasis must be correctly placed. Worship should be the object; enjoyment is but a by-product, to be esteemed as such only.

So, if you want me (and I think there are others of like mind) at your anniversary service don't advertise "Come and enjoy yourself." On those terms I (and others) will come to cricket matches, concerts, socials—but when we go to church it is to draw nearer to God. Call us to worship and our benefit—and yours—will be the greater and more certain.

OUR THOUGHTS.

THE brain is like a dense forest, and our thoughts are backwoodsmen blazing a trail. When once a certain thought has passed through, it is easier for the same kind of thought to come again. That is habit. Fold a piece of paper, then spread it out. It is easier to fold it again in the same crease than in any other way. That is habit. So, to create a habit of cheerfulness, we must send cheerful thoughts along again and again until the trail in our minds is thoroughly blazed. Then it will be easy to be cheerful.—R. P. Anderson.

I Did My Best.

"I DID my best," heard in public addresses and in private conversation times without number, is a weak platitude. It carries neither truth nor conviction. It is used often because it is a platitude—a common saying often on the lips of people.

The English people call a platitude a "tupperism." It seems there was once a man by the name of Tupper who was always writing bromides such as, "To make a long story short" or "The world is not so large after all." It was terrible to fasten on to his name for all time this unenviable term "tupperism."

No man can be wholly free from platitudes or "tupperisms." The scintillating or original writer is the exception. But one need not overwork the oft-repeated phrase, "I did my best," for it is simply not true. If it were, the speaker of the words would be a saint with full perfection.

This phrase is not wholly reprehensible. It is often spoken in apology for lack of accomplishment. There is a certain humility in acknowledgment of not reaching the ideal. But to say, "I did my best," strikes out the humility. No one does his best.

Sinlessness is now seldom claimed for even the most saintly. We all fall short, and the most of us very short. Our best is an ideal towards which we ought to strive, but none of us should claim its attainment even in a platitude. Most of these have little moral content. We demean ourselves when we claim too much. Robert Louis Stevenson would never

My Sister.

MY sister leaves her hard bed in the dark
And bends above a heavy task until
Another dark has fallen
And the driving wheels are still;
She does not know the spring is green
Beyond the smoky hill,
She never sees the sunrise
Never hears the meadow lark.

My sister's children burrow in the grime
Where poverty must breed its offspring.

They
Will fight with rats for refuse
That my children throw away;
They will never shout with gladness
At the snowfall's drifting play,
They will learn their lessons quickly
In the daily school of crime.

My sister's heaven is rest, and food to still
Her gnawing hunger; and the god she knows

May wear a devil face
If he only bring repose,
When some small meed of comfort
Into her racked body flows
She will kiss the hand that brings it
Though it reaches out to kill.

No worth of mine, no lack she could control
Gave me the sweet, to her the bitter bread;

A turning of the wheel
And her lot were mine instead.
"Am I my brother's keeper?"
Guilt's ancient answer read:
Unstilled to-day, it is the price
That buys my sister's soul.

—Grace F. Guthrie
in "World Call."

have written, "I did my best." He was too great a writer and too great a realist to deal in such claims. Here is a passage that arrests one because it honestly deals with the struggles and shortcomings of sincere souls:

"To be honest, to be kind, to earn a little and spend a little less, to make upon the whole a family happier for his presence, to renounce when that shall be necessary and not to be embittered, to keep a few friends but these without capitulation; above all, on the same grim condition, to keep friends with himself. Here is a task for all that a man has of fortitude and delicacy. He is an ambitious soul who would ask more. Gentleness and cheerfulness, these came before all morality. They are the perfect duties. If your morals make you dreary, depend upon it your morals are wrong. There is an idea abroad among moral people that they should make their neighbors good. One person I have to make good; myself. But my duty to my neighbor is much more nearly expressed by saying that we have to make him happy—if I may. When the time comes to go, surely this may be his epitaph: 'Here lies one who meant well, tried a little, failed much. Here lies another Faithful Failure.'"

Here is humility, self-depreciation but not, "I did my best." The odds were against Stevenson all his life, but he gained cheerfulness, a priceless possession—perhaps the most Christian attribute.—"The Christian Evangelist."

The Home Circle.

Conducted by J. C. F. Pittman.

"THY SPEECH BEWRAYETH THEE."

(Matt. 26: 73.)

OH, that my tongue might so possess
The accent of his tenderness,
That every word I breathe should bless!
For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near.
Oh, that it might be said of me,
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee!"

—Anonymous.

IS THE BIBLE TRUE?

"WELL, my good man," remarked the squire to a humble cottager who, one Sunday morning, was walking homewards from church, "so you have been out for a stroll, enjoying the beauties of nature this fine day!"

"Not so, sir," replied the workman humbly, "I was at the house of God, worshipping and hearing the Scriptures expounded!"

"Ah," was the response, "so you are one of those foolish people who say the Bible is altogether true! Believe me, my good fellow, the Bible is all nonsense. None but the weak and the ignorant believe in it nowadays. It's antiquated and entirely out-of-date."

"Is that so?" asked the workman quietly. After a pause the workman continued, "You, sir, may be more learned than I am on some things, but for all you say I am inclined to pin my faith to the Word of God, and not to anything you may say. We may be weak and we may be ignorant on many subjects, but we country folk like to have two strings to our bow."

"And what may you mean by that?" asked the squire, in a curious tone of voice.

"Ah, well," replied the man quietly, "I mean that believing in the Bible, and acting up to that belief, is like having two strings to one's bow. I am a better man by believing in the Word of God, for it keeps me out of all manner of evil in the world around about me. The Bible is a profitable guide even for the present life. If the Bible is true (as I believe, sir) then I am assured of the better part in the after-life as well. The Bible is my chart to the life to come, and through faith in it and in Jesus Christ as my Saviour, I am assured of life everlasting and of eternal blessing in the world to come!"—Selected.

WAR AND CHRIST'S COMING.

AND was this all the angels sang about? Is this all that made them sing, "Glory to God in the highest"? Ah, no! There are brighter days approaching. They sang, "Peace on earth." But I hear still the clarion of war, and the cannon's horrid roar, not yet have they turned the sword into a ploughshare, and the spear into a pruning-hook! War still reigns. Is this all that the angels sang about? And whilst I see wars to the earth's end, am I to believe that this was what all the angels expected? Ah, no, brethren; the angels' song is big with prophecy; it travaileth in birth with glories.

A few more years and he that lives then shall see why angels sang; a few more years and he that will come shall come, and will not tarry. Christ the Lord will come again, and when he cometh he shall cast the idols from their thrones; he shall dash down every fashion of heresy and every shape of idolatry.

He shall reign from pole to pole,
With illimitable sway;
He shall reign when, like a scroll,
Yon blue heavens have passed away.

No strife shall vex Messiah's reign, no blood shall then be shed; they'll hang the useless helmet high, and study war no more. The hour is approaching when the temple of Janus shall be shut for ever, and when cruel Mars shall be hooted from the earth. The day is coming "when the leopard shall lie down with the kid . . . when the lion shall eat straw like the ox . . . they shall not hurt nor destroy . . . for the earth shall be full of the knowledge of the Lord." The hour approacheth; the first streaks of the sunlight have made glad the age in which we live. Lo, he comes, with trumpets and with clouds of glory; he for whom we look with joyous expectation, whose coming shall be glory to his redeemed, and confusion to his enemies.—C. H. Spurgeon.

WENT HOME ON A PROMISE.

THE saintly Miss Frances Ridley Havergal literally lived and moved in the word of God. It was her constant solace, delight and inspiration.

It is related of her that on the last day of her life she asked a friend to read to her the forty-second chapter of Isaiah.

When the friend read the sixth verse, "I, the Lord, have called thee in righteousness, and will hold thine hand, and will keep thee," Miss Havergal stopped her.

"Called—held—kept—used," she whispered. "Well, I will just go home on that."

And she did "go home on that," as on a celestial chariot, and the home-going was a triumph, with an abundant entrance into the city of God. What word of God have you to go home on?—*Epworth Herald*.

NOT ONLY AN EXAMPLE.

AT the close of a service a few years ago, a stranger accosted the late Dr. Stearns, of U.S.A., as follows: "I don't like your preaching. I do not care for the cross. I think that instead of preaching the death of Christ it would be far better to preach Jesus the teacher, the example."

Dr. Stearns replied, "Would you be willing to follow him if I preach Christ, the example?"

The stranger said that he would.

"Then let us take the first step, 'Who did no sin.' Can you take this step?"

The stranger looked confused, and said, "No, I do sin. I acknowledge it."

"Well then your first need of Christ is not as an Example, but as a Saviour," replied the doctor.

At the bedside of a well-known humorist doctors were consulting as to the best mode of producing a perspiration. "Send in your bills, gentlemen, that will do it at once," whispered the patient.

"Well, boys," said Uncle Richard, "how are you getting on at school?"

"I'm first in arithmetic," John replied.

"I'm first in spelling," said Robert.

"Fine! Now, what are you first in, Carl?"

"I'm first on the street when it is time to go home."

The Family Altar.

J.C.F.P.

TOPIC.—LOVE, THE INCENTIVE TO SERVICE.

Monday, June 10.

JACOB served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her.—Gen. 29: 20.

Seven days would have seemed seven years if Jacob had not loved Rachel, for time drags slowly when in the company of those whom we find it difficult to love or even respect, yet flies all too quickly when with those we love. Reading—Genesis 29: 1-20.

Tuesday, June 11.

If ye love me, ye will keep my commandments.—John 14: 15.

This shows the inseparable connection between love and service, for the latter is as surely the result of the former as is the harvest of seed-sowing. It is a good thing that Jesus thus connects love with service, for if we were driven like slaves, how irksome service would be! Loving him who first loved us, service is comparatively easy.

Reading—John 14: 1-15.

Wednesday, June 12.

Greater love hath no man than this, that a man lay down his life for his friends.—John 15: 13.

Jesus had just told his disciples to love one another as he had loved them. Now follows a hint concerning love's manifestation. It must result in sacrifice, and on rare occasions leads men to lay down their lives for friends. Yet even such love, we are reminded, is not to be compared with that of our Saviour's, who died for his enemies.

Reading—John 15: 1-14.

Thursday, June 13.

Lovest thou me? . . . feed my sheep.—John 21: 17.

Our Lord asked Peter the same question three times, each question receiving the same answer. "In a group around a fire of coals Peter here thrice professes his love for Christ, thus revoking the threefold denial which he had made under similar circumstances."

Reading—John 21: 15-23.

Friday, June 14.

The love of Christ constraineth us.—2 Cor. 5: 14.

The thought of Christ's love was with Paul an impelling force, always constraining him to a life of service and sacrifice, and willingness for a martyr's death. We also, urged forward by a similar motive power, should be prepared to make similar sacrifices in the effort to save our fellows.

Reading—2 Corinthians 5: 11-21.

Saturday, June 15.

Show ye therefore the proof of your love.—2 Cor. 8: 24.

When we present our gifts for church purposes, we should not think simply of giving coins to the "collection" as amounts due for current expenses, but rather have in mind the thought of an "offering" to God for the furtherance of his cause. Never must we place giving before loving; the giving should instead be the proof of our love.

Reading—2 Corinthians 8: 16-24.

Sunday, June 16.

Mary hath chosen the good part, which shall not be taken away from her.—Luke 10: 42.

We may be robbed of material treasures, yet none can steal the things most worth while. Prophecies shall be done away, tongues shall cease, knowledge shall depart, but love endureth for ever, and shall never fail.

Readings—Deuteronomy 6: 1-15; Luke 10: 25-54.

Who is God's Guest?

Psalm 15.

Prayer Meeting Topic for June 12.

H. J. Patterson, M.A.

WHO shall sojourn in thy tabernacle? Who shall dwell in thy holy hill? David is probably thinking of the reality and intimacy of fellowship with God in the tabernacle. Who is the guest of God? In this, our Christian age, we recognise the possibility of being continually a guest of God; of holding communion with him in the sanctuary of the home or of our own room. God is not confined to temples made with hands. In a deeper spiritual sense God himself is the soul's home. "My soul is restless till it rests in thee." God does receive and will treat us as his own guest. But there are conditions, and these men often fail to fulfil, and then ask, "Where is God?"

Positive Qualifications.

Three things are spoken in relation to such a man who is the guest of God.

"He that walketh uprightly." Our walk means our conduct especially as regards ourselves and as in God's sight—the inward even more than the outward life. So Zacharias and his wife Elizabeth were both righteous before God. "Enoch walked with God." Are we satisfied that within ourselves we are walking with God? To be true to ourselves and God makes all else to be easy. "To thine own self be true, and then it follows as the night the day, thou canst not then be false to any man." What a man is in his heart will determine all other and outward relations.

"And worketh righteousness." He who deals justly, fairly, honestly. This is the outward side, and it corresponds with the simplicity and integrity of his life's aim and intent. It is the outward working of the inward fellowship and communion with God.

"And speaketh truth in his heart." He does not say one thing and mean another. Again this is the outward, genuine expression of the heart's thought. He will not say more than he means or believes. He speaks truth. How do you measure up to this positive side of the man who is God's guest?

Negative.

There are many things he does not do. He does not take advantage of the absence of another to tell evil of that one. There is no backbiting with his tongue. O Christian, hide your head, lift it not up in the presence of God. You have sinned. The tongue is a little unruly member, but it stirreth up trouble for the minister and the church of God. Nor does the guest of God do evil against his neighbor, nor will he take up a reproach against him. And who is his neighbor? Let Jesus answer. These who carry around a story and spread it far and near are no Christians. Of course you tell it only to a friend, but your friend has a friend, and so it grows and becomes magnified in the repeated telling. Be honest and check the tongue of the gossip. A promise is a promise, and even if the keeping of it brings hurt to himself he should keep it. The falsification of one's own word is to destroy the very foundations. He shall not bleed white with interest bills the unfortunate borrower. The giving or accepting of bribes have no place in his life.

These are some of the marks of the man whom God receives to be his guest, and with whom he walks and talks. He that doeth these things shall never be moved. No one can pluck these out of God's hand. They are God's own.

TOPIC FOR JUNE 19.—EPAPHRAS.—Colossians 1: 1-8.

Our Young People.

Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

"PERTH, 1940."

A WEEK of prayer preceded the annual convention of the West Australian C.E. Union, held over the Labor Day week-end, May 3-6. Prayer meetings were conducted at sunrise on Sundays in all suburbs and at midday, each week day, in Wesley Church, Perth.

In that building the convention opened on Friday evening. Five hundred attended the meeting which was presided over by the State vice-president, Mr. E. B. Roger, and addressed by Mr. J. Wiltshire, preacher of our Lake-st. church. The convention theme was "Christ Satisfies," and Mr. Wiltshire's address was on "Christ Satisfies—by Stabilising Our Faith."

The Salvation Army fortress was the venue of the junior rally on Saturday afternoon. The junior superintendent, Miss E. Owens, had prepared the programme thoroughly, and a most successful rally resulted. A junior choir rendered items. The speaker was Mr. P. Moore, of China, who interested and instructed with his talk on the "Chinese Gate."

An open-air meeting in the city's heart provided an effective witness through song and story. This was followed by the intermediate rally, held in St. Andrew's Presbyterian church, which was filled to capacity. The convention choir supplied items and an address on "Christ Satisfies—by Fulfilling Our Hopes" was given by Mr. H. S. Donnar. In response to an appeal a number accepted Christ.

On Monday morning delegates, of whom there were 80 from the country, gathered in Trinity Church for conference on "The Endeavorer and Social Activities." Mr. A. Beck introduced the subject and Christian witness at work, in home, university and amusements was helpfully discussed. In the afternoon simultaneous grade conferences were held. Junior workers discussed "The Ideal Junior Society." Intermediates considered "The Intermediate and Missions" and "The Intermediate and Sunshine Service." "The Consecration Meeting" was the subject dealt with by the Y.P. conference. Valuable discussions ensued in each group.

A missionary rally was held at 4 p.m., the speakers being Mr. P. Moore, of China, and Mr. J. Carter, of Central Africa. After tea, the State secretary, Mr. R. Cleaver, led society secretaries in a discussion on their work. Convention then drew to a close with the evening consecration rally which was presided over by the incoming president, Mr. Jas. Gordon, preacher of our North Perth church. Officers for the ensuing year were installed. Mr. R. Haley addressed a crowded congregation on "Christ Satisfies—by Transforming Our Love." He challenged young people to accept Christ as Saviour, making a full surrender to him. To this challenge a number responded. On this splendid note ended "Perth, 1940," a convention which will long remain in the memory of all participants and which should prove fruitful in increased efficiency, spiritual depth and consecration to service.

NEWS OF THE SOCIETIES.

HINDMARSH, S.A.—In this church two grades of C.E. are in operation—the Y.P. and junior. The preacher, Mr. W. L. Ewers, is president of the former and Mr. H. L. Ewers is secretary. The latter has a splendid superintendent and assistant superintendent in Miss Kath. Ratcliffe and Miss Doris Galliford. Presiding, reading, sick visiting and other sunshine work are all well done by the juniors. Five committees are working actively in the

Y.P. grade, viz., prayer, sunshine, missionary, look-out and citizenship. Bible drill is conducted by the president at each meeting with a view to increasing members' knowledge of the Bible. An orphan boy in India is supported, £6 per year being collected in a special fund. Annual contributions are made to home and foreign missions and the College of the Bible. Each year a talent scheme is operated, each member being given a shilling which must be increased as much as possible. This fund last year realised £6/10/-, which was donated to the Dhond Hospital. At its recent anniversary members of the society took charge of the Sunday evening service, everything from ushering to preaching being done by them. The society looks forward to a new year of greater opportunity and service.

Stawell, Vic.—The Y.P. and junior grades are in operation at Stawell church and they are maintaining the standard of work very well. Average attendances are good, especially in the junior grade which is under the leadership of Miss Jones. The preacher, Mr. A. Thurrowgood, is president of the Y.P. grade, which has commenced a drive to increase its membership. An open meeting is to be held monthly, and invitation cards are to be issued to non-attenders. Earlier this year a successful anniversary service was conducted when fellowship was enjoyed with a party of Endeavorers from the Horsham Church of Christ. Easter hospital visitation was carried out by the society, flowers and a scripture message being given to each patient. Whilst fairly active, members are conscious that there is still much to be done for Christ and the church.

"THE ENDEAVORER."

SUCH is the name to be given to a monthly publication which will be the official organ of the Victorian Churches of Christ C.E. Committee. Issue of this paper was decided upon at the last meeting of the committee as a means of keeping Endeavorers informed of the aims and activities of each section of the committee. Missionary news, coming events, syllabus suggestions and interesting paragraphs will also be included. It is purposed that this little monthly shall be distributed gratis to all Victorian societies through their secretaries, but donations to defray cost of paper and typing will be invited from societies. Miss Marjorie Buckingham, of 40 Emma-st., Caulfield, S.E.8, Vic., has been appointed editor, and she will be glad to receive news, suggestions, etc., from individuals and societies. The first issue of "The Endeavorer" will be in circulation in June. We wish this new venture well, and trust it will accomplish all that is hoped for it by the committee.

C.E. MISSIONARY PRAYER GUIDE.

June, 1940.

9th.—Pray that in the midst of war and turmoil, missionaries in every land may be strengthened and sustained by divine grace.

16th.—Pray for our Australian natives; especially work of Bro. Payne at Cumeruogunga and Shepparton.

23rd.—Pray that Bro. Dudley may be fully restored to health; that he may be used of God while on furlough to create new vigor in the home churches.

30th.—Dr. G. H. Oldfield and family: Pray that the Lord's richest blessing may be upon these brethren as they return to their field of service at Dhond, India.

"Lord, increase our faith."

Here and There.

Bro. Chas. Schwab has accepted a two years' engagement with the church at Prospect, S.A. He is reported as having made an auspicious beginning of his ministry on June 2.

On Monday afternoon we received the following telegram from Sydney: "Hinrichsen-Morris mission Enmore marquee crowded last night, five decisions, 28 to date.—Stevens."

Bro. R. J. Sandells writes that for financial reasons he has been compelled to relinquish the work at Boort, Vic. He would be glad to hear from any church desiring a preacher.

The following telegram reached us from Perth on Monday of this week: "Western Australia happy to have Oldfields for the day. In spite of only three hours' notice, 45 at luncheon had wonderful day. Oldfields send greetings to brotherhood.—Hilford."

We thank numerous readers for responding to the request of a brother for a hymn with the line "How few there are entering in." The hymn is No. 346 in Sankey's collection, the first line being "Not far, not far from the kingdom." Proof has been given that many readers carefully peruse "The Australian Christian."

To lighten the burden of an over-worked organiser, sub-committees of the N.S.W. Young People's Department are being formed to help in publicity, visitation, examinations, expansion, home classes, conferences, clerical, efficiency, tennis, and methods. P. H. Morton is chairman, R. W. Perkins vice-chairman, and S. O. Gole treasurer.

Bro. J. T. Train, of Adelaide, conducted a 14-day teaching mission at Port Pirie, S.A., from May 13 to 26, inclusive. Bro. Train took a series of studies in Prophecy, each lecture proving very interesting. Meetings throughout were good. On the last Sunday evening a thanksgiving service was held, and several speakers voiced their appreciation of Bro. Train's messages.

The N.S.W. Churches of Christ Christian Endeavor Association has made the following appointments for the ensuing year:—President, S. Stevens; vice-president, A. C. MacLean; secretary, R. Hindman; assistant-secretary, G. Maxwell; treasurer, C. Wright; country superintendent, R. Morris; representatives to State union, Miss E. Budgen, J. Morris; representatives to Young People's Department, Miss O. White, A. C. MacLean.

The tent mission conducted at Blackburn, Vic., by Bren. H. C. Bischoff and Hilton Williams continues with increasing numbers and interest. Average week-night attendance, 90; Sunday night, 170. Special singing by Bible school scholars and solos by Bro. H. Williams were greatly enjoyed. There has been one decision. The mission is to continue to June 13. At morning meeting on June 2 Bro. Berthelsen, from the college, brought a helpful message.

The church at Bet Bet, Vic., has enjoyed a fortnight's mission, with Bro. Methven, of Warrnambool, as preacher and Bro. G. H. J. Wright as song-leader. On May 14, the first Sunday of the mission, 58 met around the Lord's table. During the mission, which was made possible by the Midlands District Conference, a married woman and her three eldest children confessed Christ and were baptised. The addresses of Bro. Methven and the song-leading and solos of Bro. Wright were appreciated by all. Almost every house in the district was visited by Bren. Methven, Wright and Roffey (preacher of the church). The presence of delegations from Dunolly was greatly appreciated. The church has been blessed and strengthened, and stimulated to greater service.

Bro. W. B. Payne writes: "Meetings at Cameroogunga have not been so well attended for years as at present. On June 2, 36 broke bread. On May 26, seven took their stand for Christ, Bro. Atkinson speaking. This made 21 decisions for May. The young converts have formed a young people's choir and are singing splendidly. Several seem to be on the verge of decision. A feature of the new converts is the number of young men. A number of our members have gone to other parts during the past year."

The Melbourne City Mission has requested us to commend to the churches and all Christians its winter appeal for the succor of the poor and needy. Many are in deep distress. The mission is engaged in a Christlike work. "To those in infancy, to those in old age and to those in the intervening years is help given. Need is their cry; the love of Christ is our answer. Our help is all embracing—of body, of mind, of soul." All communications should be sent to Mr. F. L. Bruce, superintendent and secretary, 280 Exhibition-st., Melbourne, C.I.

FEDERAL CONFERENCE POSTPONED.

On Monday we received a telegram from the secretary of our Federal Conference (Mr. Roy Raymond) stating that the Federal Conference, which, it was previously announced, would be held in Perth in October next, has been indefinitely postponed.

At reunion meetings held at Swan Hill, Vic., on May 29, all the churches of the circuit took part. In the afternoon Bro. W. Gale spoke on "Evangelism," and Bro. T. R. Morris on "Eldership." A helpful discussion followed. After a fellowship tea in the chapel, Bro. Morris again addressed the brethren at night in a fine spiritual gathering. Bro. D. A. Cockroft, vice-president of the district conference, presided over the meetings, and Bro. S. Harrop led the singing. Sisters Anderson, Cockroft and Whelan rendered messages in song. The district continues to work in a united and happy fellowship. The spiritual messages of Bren. Morris and Gale were much appreciated.

Bro. C. R. Burdeu, past president of our Queensland conference, sends a very kind letter of appreciation and makes a suggestion. In part, he writes: "For years I have prized the 'Australian Christian' more and more, and feel that the matters it contains are of more value than to be read and then destroyed, as we do with the secular papers. I know some preachers cut them up and index those parts they desire to keep. I have adopted the scheme of keeping them intact and indexing them in a separate folder. The index is arranged alphabetically with special sections, such as poems, Christian union, humor, illustrations and scriptural quotations, etc." Our brother suggests that an index of "The Australian Christian" be prepared and made available annually. We have pleasure in announcing that early in each year the Austral Publishing Co. prepares an index of the main contents of the "Christian" for placing in bound volumes, and that copies of this may be had free of charge by any who save their papers.

Celebrating 50 years of overseas work, the Victorian F.M. Committee held a missionary rally at Lygon-st. chapel on Monday evening, June 3. A representative gathering assembled, and in the audience were some who were present at the farewell meeting of Miss Mary Thompson in April, 1891. A song service was appropriately led by Bro. R. Lyall, and two solos were rendered by Bro. R. Till, of the Chinese church. The chairman, Bro. L. Gole, outlined the beginnings of our work, and our three fields were represented by H. Watson (India), L. Dudley (New Hebrides) and A. Anderson (China). Greetings were received from the Federal Executive and the Federal F.M. Board. Several who served overseas were seated on the platform; of these Bro. G. P. Pittman led in prayer and Bro. H. R. Coventry read the scriptures. In the closing prayer Bro. R. Enniss brought the fields and workers before God, and prayed that the brotherhood would respond to the great overseas appeal.

W. Gale writes: "The Swan Hill circuit held its annual inspirational session on May 29. This was attended by T. R. Morris and W. Gale. The churches at Ultima, Woorinen and Swan Hill comprise this group; C. P. Hughes is the preacher. The brethren have been giving special attention to the oversight and had invited Mr. Morris to lay before them his views on the 'district eldership.' His message was well received and discussed. It was very encouraging to visit this old-time home mission field and see it facing its problems with determination. Especially happy were we to see one of our home mission pioneer preachers in this area, Arthur Cockroft, presiding over the sessions. These churches are working well together in a circuit, and should greatly benefit by the introduction of a district eldership. Preston, another one-time home mission church, was visited. What would Bro. Bagley say could he see it now under the able leadership of Bro. C. J. Robinson? Every seat was occupied for morning service. We have been in touch with the home mission church at Ormond. Bro. C. L. Lang is well received, and is leading them well. The buildings have been repainted. The extended kindergarten hall is a fine acquisition. This cause looks stronger now than it has ever done. These three visits have greatly heartened us. Home missions are a splendid investment. But growth is often slow, especially in the country, from which so many come to strengthen our city and suburban causes."

PALESTINE'S POPULATION.

PALESTINE has now a population close to one and a half millions. On September 30, 1939, the total population recorded was 1,477,000, of whom 921,000 were Moslems (made up of 854,000 settled and 67,000 nomads), 429,000 Jews, 115,000 Christians, and 12,000 others. It is generally assumed that certain Jews are not included in these registered figures. There are, in fact, at least 450,000 Jews, and probably nearly 500,000 in the country, so that the actual population of the country is upwards of one and a half millions. At the beginning of the last century, when Napoleon invaded the country, the population was about 250,000, whilst before the modern Jewish immigration began in 1870, it had risen to nearly 400,000. After the great war the population had risen to about 650,000. During the last two decades it has increased by some 130 per cent.—"The Christian."

BIRTHDAY PRESENTS.—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The bindings are: Rexline, 6/-; Roan, 7/9; Morocco, 10/-; Grey or Blue Morocco, 11/6. Postage, 3d. book extra in Australia; 4d. to N.Z. Gilt Lettering: 2 initials, 1/9; 3, 2/-. Short name, 2/3; long, 2/6. The Austral Printing & Publishing Co. Ltd.

News of the Churches.

TASMANIA.

West Hobart.—A pleasant evening was spent at the home of Bro. B. Golder on May 27; a collection was taken for home missions. On June 2 the last of a series of monthly "Booster Club" teas was held. Mr. J. R. Palamountain spoke on "The Church and the League of Nations." Subject at gospel meeting following was "Christian Unity." Miss E. Carter was soloist.

Devonport.—On May 4 Sister Anne Nothrop exhorted church, and Bro. Neal Cheal preached at night. Bro. H. W. Street continues to give inspiring messages. On May 12 Bro. Street's evening subject was "The Mother of Our Lord." Sister A. G. Nothrop and E. R. Harvey rendered a duet. A boys' club has been formed with Bro. Street as leader. On May 25 Bro. Street's evening address on "Conversion" was much appreciated. Many non-members were present. A young girl made the good confession.

WESTERN AUSTRALIA.

Kalgoorlie.—On May 26 Bro. Garland addressed worship service, and at night Bro. Riches delivered a powerful address on "Exalting a Nation." Large numbers attended each service. On May 19 Mrs. Smillie, of Claremont, rendered a solo at gospel service. The church also enjoyed fellowship with Miss Bentley, of Norseman aboriginal mission. Choir and church have welcomed a new member, Bro. Colin Ewers. Mrs. Ellis, who has been ill for some weeks, is making good progress.

Perth.—There were large attendances on May 26, morning service being broadcast. An impressive intercession period included items by choir, and a quartette by Bren. V. Conni-grave, E. R. Berry, A. B. Povey, Frank Ewers. Bro. J. Wiltshire gave an inspiring message on "His Name shall Endure for Ever." After Bible school deacons and school officers discussed means of increasing attendance and had tea together. At gospel meeting Bro. Wiltshire spoke of favorite hymns and their writers.

Maylands.—On May 12 special Mother's Day services were held. At 11 a.m. Bro. F. D. Pollard exhorted the church. Bible school was addressed by Bro. A. Haley, of Maylands Baptist church. Bro. Hilford conducted evening service; 76 present. On May 14 the girls' club held a "Mother and Daughter" evening. Bro. R. Hilford, who has been invited by Home Missionary and Bible School and Y.P. Departments to act as joint organiser, has been released by the church, and will terminate his engagement on June 2. Bro. T. Bamford, from Northam, has accepted an offer to labor with the church, beginning on June 9. On May 19 special intercessions were made. Bro. Hilford conducted all services. Over 100 were present at gospel service.

QUEENSLAND.

Bundaberg.—On May 26 special prayers were offered. Morning service was broadcast. Bro. van Eerde, of Maryborough, spoke on "The Power of Prayer." The chapel was crowded. At evening service Bro. van Eerde's subject was "How Herod Lost his Soul." Mrs. van Eerde helped in song. Visitors included Miss Muriel Cedergreen, from Melbourne. Mrs. Voss, senr., is ill.

Mackay.—Bro. Allen Brooke (conference president) was a visitor as guest of C.E. Union, and had fine meetings. On Sunday night he addressed 250 in the Methodist church. Bro. and Sister R. Dicker and their two girls have removed to Toogoolawah. They were foundation members and generous workers. Meetings are well attended. Bro. McDowell is attracting the interest of strangers.

Zillmere.—On morning of May 19 Mr. J. Larsen, of Albion, spoke on "Do You Know God?" In the evening Mr. Griffith preached on prophecy. On May 26 Mr. J. Larsen was morning speaker. At night Mr. G. Taudevin, of Albion, gave an uplifting message. Two girls baptised on May 25 were received into membership. Our aged Sister Mrs. York passed away on May 26. Her body was laid to rest in Lutwyche Cemetery on May 27, Bro. H. G. Payne officiating at house and grave.

Brisbane (Ann-st.).—There were fine meetings on June 2. In the morning Bro. Brooke spoke on "The Hope of the World." Many visitors were present. Bro. Brooke spoke at S.S. anniversary in afternoon. Monthly fellowship tea was held, Miss Dorothy Judge giving a motion film address on "The Life of Christ." At gospel meeting S.S. scholars and young people rendered special singing. Bro. Brooke's splendid message was on "The Lordship of Christ." Two young girls from Bible school made their decision. 202 were present for communion.

Rockhampton.—Members of the Girls' Good Companion Club entertained mothers at a tea and social on May 10. The club is doing excellent work under the leadership of Miss Jean Williams. Gospel service on May 12 had the largest attendance for six months, and Bro. Greenwood's message on "Behold thy mother" was much appreciated. The interior of the chapel has been improved by a gift of a platform curtain from ladies' guild and new matting for aisles from Y.P.S.C.E. Successful C.E. anniversary services were held on May 19. Four speakers took the theme, "We would see Jesus." The services were conducted by young people.

VICTORIA.

Ararat.—Very large congregations attended national prayer services on May 26. A youth prayer service was conducted at close of Bible school.

Northcote East.—Word was received last week of the home-call of Bro. Alf. Dow's mother in Queensland after a brief illness. Sympathy of members is expressed to the bereaved family.

Oakleigh.—Services on May 26 were conducted by Bren. Clay and Geyer, Bro. Mudge being indisposed. Helpful messages were given, and at Bible class on June 2 by Bro. Robb, of Camberwell.

Melbourne (Swanston-st.).—On June 2 Bro. A. A. Hughes preached at both services; good attendance and interest. Mrs. Marshall sang a solo at evening meeting. Mr. Simmonds is now in charge of the choir in succession to Mr. E. Tippet.

Surrey Hills.—On June 2 Bro. Giles spoke in the morning on "The Planned Life," and Bro. A. Kemp took the evening service. Meetings continue to be well attended. A youth council has been inaugurated to co-ordinate activities of young people's clubs.

Dandenong.—Bro. Coventry gave inspiring addresses on June 2. 73 broke bread. Endeavor society recently paid a house-to-house visit to young people in search for new members. On afternoon of June 2 the school was shown pictures of India by Bro. A. A. Hughes.

South Melbourne.—Interest and attendance were well maintained during past two weeks, a pleasing feature being the number of visitors. On June 2, at 11 a.m., a membership rally and roll call was held on occasion of 73rd anniversary of the work at South Melbourne. A splendid meeting resulted. Bro. J. C. Cunningham exhorted ably on "Praying Dangerously." At gospel service Bro. H. McCallum's message, "The Glorious Church," was most convincing.

Bentleigh.—To a fine evening gathering on May 12 Mr. A. E. White gave an interesting message to children and Mr. T. R. Morris addressed the adults. On May 26 Mr. Burdeu spoke in the morning and Mr. White in the evening, both services being well attended.

Echuca.—Several visitors were present on June 2. Bro. Hargreaves addressed the church on "Meeting the Crisis" and "The God Who Answers by Fire." Ladies of mission band appreciated the visit of Mrs. L. Dudley recently. An Explorers' Club for boys has been formed.

Merbein.—On May 26 Bro. Martin addressed both services, morning meeting being well attended and very impressive. Bro. Martin's evening subject was "The Fiery Furnace." Bro. and Sister Williams, recently married, were presented with a beautiful blackwood clock. Sister McKenzie is very ill.

Dunolly.—On June 2 Bro. Nixon gave an interesting review of his fortnight's mission work at Maylands, S.A. In the evening the subject was "Mastery of Violence." Eight from Dunolly visited Maryborough for anniversary tea and concert on May 27. At ladies' guild meeting it was decided to assist in work for comfort funds.

Fitzroy (Gore-st.).—Good meetings have been held lately. On May 26 special prayers were offered in the cause of world peace. Very good meetings were held on June 2. Many visitors were present, including Sister Miss N. Lee, of Devonport (Tas.). Bro. Robinson's messages are proving very helpful. Cottage prayer meetings are still held each week.

Portland.—Helpful services continue. Bro. Waters, of Hamilton, gave an appreciated message on "How Jesus Loved the Church." Members gathered in large numbers on May 26. Bro. Palmer, of Haywood, gave a good address on following Christ. Sisters Johnson and Dart have been added; also Bro. and Sister Davis, through whose efforts a Sunday school has been started.

Northcote.—Mr. Atkin spoke at both services on May 26. Sunday school sang over station 3DB in Sunday School of the Air session. Mr. Atkin addressed morning meeting on June 2, when two young men baptised the previous Sunday were received into fellowship. Gospel address was given by Mr. Atkin. Assistance of choir at evening services is much appreciated.

Ormond.—On May 27 Mr. A. P. A. Burdeu gave a lantern lecture to C.E. society and friends. At midweek prayer meeting Bro. C. L. Lang gave a good message. On June 2 Bro. W. Gale gave a very good message. Photos. of church and members and Bible school were taken for H.M. work. At night Bro. C. L. Lang gave a good address on "The Unpardonable Sin." Choir sang an anthem.

Prahran.—On May 26 the first month of the winter campaign was completed. Sixty young people attended gospel meeting; 108 broke bread for the day. Bro. Hunting spoke at both services. One young lady confessed Christ. The day of national prayer was observed. On June 2 attendances were good. Miss Edie Pettigrove, of Bendigo, and Miss Connie Jackson were welcomed into membership.

Boort.—At church and school anniversary on May 5 Bro. Sandells gave morning address, and in the afternoon he talked to the school, distributed prizes and also conducted the special singing. The school tea meeting and concert was held on May 6. On May 12 (Mother's Day) and 19 Bro. Sandells spoke morning and evening. On May 22, at annual business meeting, all officers were re-elected. Miss B. Webb was elected B.S. superintendent in place of Bro. D. Lanyon who has joined the A.I.F. On May 26 Bro. Sandells spoke in the morning. J.C.E. held a "grocery Sunday." At night Bro. F. Burrill spoke, and Bro. R. Goudie sang a solo. Bro. Sandells has tendered his resignation, which the church accepted with regret.

(Continued on page 364.)

Foreign Missions.

Conducted by

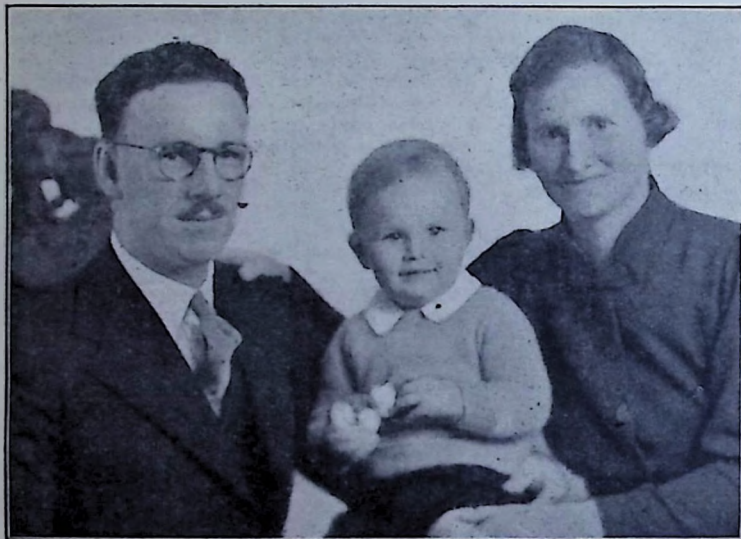
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AN ISLAND FUNERAL.

ON January 22 one of the largest funerals for many years took place on Aoba. People from all the surrounding villages and from along the coast as far as Vilakalaka were present to pay their respects at the burial of John Moltambe, on Nenaco. John Moltambe was treasurer of the church at Nduindui for the last six years, but had to relinquish his

the Christian's conduct and that of the heathen will be broken down. The natives need these clear-cut distinctions between right and wrong conduct to be kept definite and distinct, or else they will begin to slip back into the past.

Let us continually pray that God will bless and strengthen this second generation of Christians, as they take up the work that their ex-cannibal forbears have laid down.—David G. Hammer.



Mr. and Mrs. D. G. Hammer and their Son David.

These workers will continue on the islands during the extended furlough of Mr. and Mrs. Lionel Dudley. The latest report of Mr. Dudley assures us that he is gradually returning to better health. An additional staff means additional demands.

Remember JULY 7—
ANNUAL OFFERING.

task because of failing health at the end of last year. He had always been a faithful Christian, and had always been unobtrusively present at the church services from the very commencement of the mission. His death forms a link with the past history of the Aoban mission work. It is said that he was baptised by Mr. Milne, Presbyterian missionary of Gnuna, in the year 1901.

Before our own missionary work began in the New Hebrides, and even before Bro. and Sister Purdy first came down to the islands to begin their work in 1907, there were a few natives who had become Christian. Mr. Milne was linked with these first Christians through a young Aoban native who was baptised at Gnuna, and then, at Mr. Milne's instigation, returned to Aoba to preach the gospel to these wild heathen people. Subsequently Mr. Milne paid several visits to the island, travelling the one hundred and thirty or so miles by launch. On one of these visits he baptised John Moltambe, presumably a convert of Mr. Milne's Aoban protege.

Within a few years Bro. and Sister Purdy commenced their work at Nduindui, and these few scattered converts formed the nucleus of the extensive work now carried on by our mission. A large crowd of natives were present at the funeral service held in the chapel at Nduindui, and numerous native leaders spoke. Then the body was carried to Nenaco, accompanied by crowds of natives singing hymns. After the graveside service the body was laid to rest, and loving hands piled stones high over the grave to mark the spot.

One by one the old stalwarts of the work are passing on. Younger men are taking charge of the church work, some of them having grown up without any personal knowledge of heathenism and all that it meant in bygone days. Because of this, there is continual danger that the old hard and fast barriers between

HINDU WOMAN FINDS CHRIST.

MANY of you may remember that when I was in Australia I told of an incident which happened immediately before I left for furlough. "A Maratha (high caste) widow woman from Shrigonda came one evening and asked to meet the Bible-woman she knew by sight. Minabai met her, and she said she had decided to become a Christian. She had left her house and had come prepared to stay. The Bible-woman did not know her, but it turned out that whenever the Bible-women went near her house and told the good news this woman would sit behind her door and listen. She said that she wanted the best for her little daughter, the only child which had lived of several. The best she knew was a knowledge of Jesus Christ. She said that she was too old really to be of any use to Christ, but her child should learn to follow him. The next

day I saw her and she repeated the same story to me. I had deliberately not seen her the first night, thinking that if she had only come for a temporary shelter it would be easier for her to explain to her own country-women. Realising her story to be true, I made arrangements for her to be sent to the Ramabai Mukti Mission Home for Widows. The week I left for furlough I had word from Miss Wells to say that she was settling in nicely.

I was interested in this woman, and on a recent visit to Kedgaon asked to see her. She told me that since she had been in Kedgaon her daughter had done well in school. Miss Wells also said that the child was very bright and happy and doing well. Then the woman told me of her own struggles. She found it hard to live the fully surrendered life. The evil one tempted her many times, and at one stage she decided to leave this Christian home. She, of course, is not a prisoner, and was told that if she had really made that decision she could go. She was even given her railway fare. She went to the station, purchased the ticket, saw the train come in, but was not given the strength to go forward and board the train. She merely stood there, and the train started off without her and she was still standing on the platform. She said she distinctly heard a voice telling her not to go, and by a force outside herself she was compelled to let that train pass her by. She went back to the mission and told the missionaries this story, and all rejoiced for her. She says she strives to do what is right and good. She knows that the Lord has spoken to her twice very distinctly, first compelling her to leave Hinduism and to seek refuge among the Christians and then keeping her from going back to her people. But she still strives. The evil one still wants her, and gives her much unhappiness. Will you remember her in your prayers so that she may simply rest in the Lord and find her all in him? Surely God has some very definite purpose in speaking to her so plainly. Perhaps she has more to overcome than most, but of this she is convinced, that she has obeyed in giving her little daughter to him. She did not ask that the child go with her when she wanted to go away. She requested the missionaries to teach her the way of the Lord.—E. Vawser.

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.

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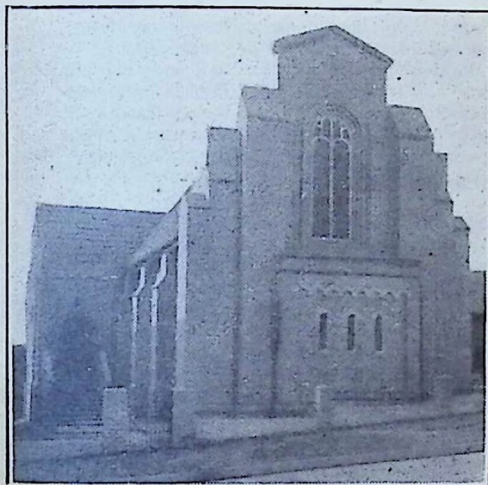
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Chown Memorial Chapel.

THE Chown Memorial Chapel at the College of the Bible was formally opened and dedicated on Saturday last, when a congregation, representative of Victorian churches, gathered to witness the ceremony.

able the earlier realisation of the other objective of Bro. Chown for the college, the addition of a fourth year of study in the Bible



Chown Memorial Chapel.

course. The chapel was designed by Bro. Clifford N. Illingworth, son of Bro. A. E. Illingworth, and is of Romanesque design. The contractor was Bro. W. G. Organ, of Carnegie church. Architect and builder combined to erect a building that is not only pleasing, but will add an emphasis to the devotional life of the college, and by creating higher ideals in worship in the students enrich the services of all the churches in later years.

On Saturday afternoon Bro. Organ, contractor, handed the key to Bro. R. Lyall, Chairman of the Board of Management, who after the singing of the doxology opened the door. Amplifiers had been provided to provide for the overflow. Bro. Lyall presided, and made reference to the liberal bequests of Bro. Chown, and to the hopes of the College Board in the building. Bro. Scambler, principal, led in the dedication of the chapel, and offered the dedicatory prayer. A greeting was brought by Bro. G. L. Murray, president of our Victorian conference, and a telegram of greeting was received from the Federal Conference Executive in Perth. Bro. A. R. Main delivered an address. [The substance of this appears elsewhere in this issue.—Ed.] Bro. A. A. Hughes read the Scriptures. Bro. C. H. J. Wright sang a solo, and with Bren. R. C. Goldsworthy, H. E. R. Steele and D. A. V. Thomas two quartettes. Chairs to complete the seating for the day were loaned by Bro. W. R. Crichton, of Lygon-st. church. Bren. W. H. McCallum and G. T. Ellis were organists. Hymns were sung from souvenir programmes donated by the Austral Publishing Co.—F.T.S.

Should we feel at times disheartened and discouraged, a confiding thought, a simple movement of heart towards God will renew our powers. Whatever he may demand of us, he will give us at the moment the strength and the courage that we need.—Fenelon.

SIR JAMES BARRIE'S MOTHER.

IN one of the loveliest little monograms in English literature, Sir James Barrie gives an intimate picture of his mother, revealing her faith in God and her daily practice of reading the Scripture and praying for her loved ones:

"She began the day by the fireside with the New Testament in her hands, an old volume with its loose pages beautifully re-fixed, and its covers sewn and re-sewn by her, so that you would say it can never fall to pieces. It is mine now, and to me the black threads with which she stitched it are as part of the contents. Other books she read in the ordinary manner, but this one differently, her lips moving with each word as if she were reading aloud, and her face very solemn. The Testament lies open on her lap long after she has ceased to read, and the expression on her face has not changed."

Then at the close of the day he says: "She brings out the Testament again; it was always living within reach. And when she has read for a long time she 'gives me a look' as we say in the North, and I go out, to leave her alone with God. She had been but a child when her mother died, and so she fell early into the way of saying her prayers with no earthly listener. Often and often I have found her on her knees, but I always went softly away, closing the door. I never heard her pray, but I know very well how she prayed, and that, when that door was shut, there was not a day in God's sight between the worn woman and the little child."

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News of the Churches.

(Continued from page 361.)

Castlemaine.—Services on June 2 were taken by Bro. T. H. Scambler, of the College of the Bible, who brought encouraging messages. Attendances were improved. On May 27 a service representative of all churches of the town was held in the chapel for intercession in view of the national crisis. Bro. Orm. Parr and family are about to move to N.S.W., and will be a distinct loss to the work in Castlemaine.

Moreland.—Morning and evening services continue to be well attended, with Bro. Graham preaching effectively. Four young men were baptised on May 26, and five young women on June 2. On June 2 a young man confessed Christ. Miss Joyce Benn, formerly of Brighton, has been received into fellowship. Increased activity is shown among Endeavorers, and new scholars are being added to Bible school weekly.

Berwick.—A visit was enjoyed from Mrs. Waterman on May 26. She assisted in forming a women's mission band. On May 29 an interesting lantern lecture was given by Mr. A. Pocklington, "Through China to Tibet." A collection was taken for mission work, and a social cup of tea enjoyed. C.E. society has gone into recess for winter. Bro. Pike took both services on June 2. Visitors were present.

Carlton (Lygon-st.).—On June 2 there were good attendances, including many visitors, at all meetings. Bro. Baker's subjects were: morning, "A Scene from the Last Supper"; evening, "What must I do to be Saved?" Mrs. Burns, of S.A., was soloist. Five ladies were baptised. At the New Century Bible Class Mr. S. R. Baker's review of popular modern sayings is creating great interest and drawing large attendances.

Caulfield (Bambra-rd.).—Bro. W. H. Clay brought the church a message on June 2. At close of Bro. Clipstone's gospel message, two senior Bible school scholars made the confession. Sister R. Storey was received into membership by transfer from Gardiner church and Bible school made presentation to Miss A. Jernyn at a fellowship tea given in her honor in recognition of her 20 years' unbroken service as kindergarten superintendent.

Bet Bet.—On May 26 Bro. Wright delivered helpful addresses. Fellowship was enjoyed with the preacher's sister, Sister Ivy Roffey, of Sydney, on June 2, and Bro. Roffey spoke effectively on "Ambassadors for Christ." Bro. H. Steele, of Maryborough, ably conducted gospel service, preaching on "The Four Witnesses." The church sympathises with the family of Bro. Gemmill, a pioneer member, who was called home on May 24 at Maryborough.

Maryborough.—The 78th anniversary services were held on May 26. There were large attendances at all services. Bro. Russell Baker, of Lygon-st., was the speaker. His subjects were: morning, "What Makes a Church Great?" afternoon, "The Greatest Short Story in the World"; and evening, "A Place of Prayer." On May 24 Bro. W. Gemmill was called home after several weeks' illness at the age of 78 years, the funeral service being held on May 26. Anniversary services continued on May 27 with tea and concert.

Bendigo.—Anniversary of Bible school was successfully celebrated on May 26 with excellent attendances. Bro. H. J. Patterson, of Balwyn, gave splendid messages, in morning on "Things that Count"; afternoon, "Bridging the Chasm"; evening, "Life's Masterpiece Miracle." Scholars rendered special singing, assisted by orchestra afternoon and evening. Celebrations were continued on May 29 at the annual tea and public meeting. Concert items were given by scholars and awards for the year presented. On June 2 Bro. B. J. Cambridge spoke on Luke 9: 37-62. In the evening he delivered a powerful address on "Keep Your Balance." Miss F. Vercoe was soloist.

Collingwood.—A very successful Y.P.S.C.E. social on June 1 had an attendance of almost 100. Four young people made their stand for Christ last Sunday night.

Balwyn.—Meetings on May 26 were splendidly attended. Mr. F. Funston and Mr. J. Holt were speakers morning and evening. Mr. and Mrs. Ditterick were received into fellowship by transfer from Surrey Hills. On May 29 a social evening was tendered to Mr. and Mrs. Haywood, who for three years have helped the choir as leader and organist. A presentation of a silver teapot was made. Phi Beta Pi club, under the leadership of Mrs. Opie, is growing, and a very high standard was attained in recent dramatic competition.

Middle Park.—There were excellent attendances on May 26, when Bro. Jackel delivered fine messages. At midweek service on May 29 an address on the Australian Aborigines by Mr. Leitch was enjoyed. At a missionary service on June 2 Dr. Killmier gave an interesting address on China. Sister Miss Clydesdale, of Shepparton, was received into membership. Phi Beta Pi club held a happy reunion evening on May 30. Many past members were present. A presentation was made to Sister Miss M. Paule, who has removed to Carnegie.

Hamilton.—There were good attendances on Sunday, May 26, special prayers being offered for world peace. Bro. Waters' gospel message was on "Why I Believe in Jesus." A Bible school girl decided for Christ. A table tennis tournament is in progress to assist tennis club. At quarterly meeting of church on May 29, reports proved all auxiliaries to be in healthy condition. There were good attendances on June 2. Bro. Waters' gospel message on "The Futility of Human Creeds" was challenging. After-church fellowship was enjoyed by a good number.

Footscray.—Members of K.S.P. conducted morning service on June 2. A fine attendance included some visitors. Bro. Wakefield spoke on "The Glory of Going On." At night he spoke on "His Three Mistakes," when a good congregation assembled. A presentation of a silver cake-dish and silver fruit-plate was made to Bro. and Sister Brammer, who have left Footscray and are residing at Murrumbidgee. Sister Brammer was for years one of the organists, and Bro. Brammer was an officer. The church sympathises with Sister Mrs. W. Osborne in the loss of her husband on June 1.

Drumcondra.—On May 26 Bro. Garland spoke on "God's Call to Prayer." On June 2 he commenced a series for ensuing month on "The Model Prayer," the first being "The Disciples' Request." Attendances at breaking of bread on May 26 were 83 and on June 2 over 70. There were improved attendances and interest at discussion group on May 29. An American tea in the home of Mrs. Meyers realised over £3/15/- for church funds. Sunday school is receiving special attention in hope of obtaining new scholars. A monthly letter composed by Bro. Garland is given to each member.

NEW SOUTH WALES.

Bexley North.—Bro. Corlett addressed church on May 26, and Bro. Stow delivered gospel message, when 63 were present. A man made the good confession. C.E. choir and Bro. E. Baker rendered vocal items.

Merewether.—On May 26 parents and friends had an enjoyable time at 51st Sunday school anniversary. Items were rendered by kindergarten and Bible school. Bro. Wylie spoke at all meetings. Two Bible class boys confessed Christ.

Erskineville.—Mothers were entertained by the girls' club on May 19. At service following 40 non-members were present. Bro. P. J. Pond, B.A., completed twelve months' ministry on May 26. There were 53 decisions for Christ during the past year. It is felt that more teaching is necessary.

Tempe.—Bro. A. L. Carter's messages at gospel services during May were greatly appreciated. On May 26 Bro. Paternoster's exhortation was much enjoyed; 50 present. Bible school has enrolled three new scholars. Bro. Alf Rosser is progressing after operation.

Hamilton.—Bro. P. E. Thomas concluded his ministry on May 12. He and Mrs. Thomas were farewelled publicly on May 11, when a reading lamp was presented. Good attendances marked the final Sunday. On May 19 Bro. G. D. Vercoe, from Bundaberg, was welcomed, and commenced his ministry. Services were good. An induction service, at which Bren. Roy Wilson and L. Wylie were speakers, was held on May 21. Bro. and Sister Vercoe were welcomed by representatives from all our Newcastle congregations. Services on May 26 were very well attended.

SOUTH AUSTRALIA.

Edwardstown West.—On June 2 Bro. Cliff Manning exhorted acceptably. Bible school is progressing; over 70 on roll; attendances average over 50 despite outbreak of measles. Walls of building are completed, and opening early in July is likely.

Fullarton.—On May 26 meetings were very well attended. Bro. Rankine led in special prayers, and over 30 attended the special prayer service for deliverance of the Empire. On June 2 Sister A. Hore, from Somerhill, N.S.W., had fellowship with the church. Bro. Rankine's message on "The Great Physician" was much appreciated at night. Over 60 were present. Interest in Bible school is growing. Bible class had 100 per cent. attendance again.

Hindmarsh.—On June 2 there was an interchange of preachers for church anniversary at Flinders Park, Bro. W. L. Ewers going there and Bro. S. E. Matthews bringing a very timely message. Men's Bible class held quarterly fellowship and tea in afternoon; Bro. A. E. Hurren, of Grote-st., was the speaker. About 50 stayed to tea, and Bro. Hurren again gave a short message. At gospel service Bro. W. L. Ewers preached on "Peter's Denial and Repentance." The choir helped with an anthem.

Strathalbyn.—On Mother's Day Bro. Scarborough (Methodist) spoke in morning. In the evening members united in annual service of B. & F. Bible Society. On morning of May 19 Sister S. Randall and Bro. Filmer, jun., were given the hand of fellowship. Bro. J. E. Shipway held a mission with the church from May 14 to 23. This was a time of inspiration and fellowship, and a great help to new members. Enjoyable solos and duets were rendered by Sister Bartlett and Miss Jackling and Bro. Butler. At the closing meeting on May 23 Bro. Shipway was thanked for his voluntary work and presented with a book.

Prospect.—140 broke bread on May 26, the day of intercession and prayer. Bro. Schwab spoke on "The Arm of God." Morning attendances have been excellent, and gospel services during past month have drawn good congregations. Church anniversary services were addressed by Bro. W. F. Nankivell, of Unley (morning), and Bro. C. Schwab. K.S.P. and P.B.P. clubs report increased attendances during past month, a feature being a combined spiritual night. Combined Bible class has had average attendance for past two months of 32. Women's guild, with Mrs. Fax president, is having splendid meetings. On June 2 Bro. C. Schwab preached to an audience that almost crowded the chapel, an auspicious commencement of his ministry.

Nallsworth.—Two have been received since last report by faith and obedience, making a total of 13 during past 12 weeks. A week of special services, just closed, drew good audiences each night, and splendid addresses were delivered by visiting preachers. Congregations at present are large both morning and evening. There has been a decided increase in Bible school attendance. Sickness has been prevalent, but most cases are improving.

Balaklava.—May attendances were very good. On Bible school day Mr. R. Story, of Unevangelised Fields Mission, was speaker. At a decision day service a Bible school scholar confessed Christ and was baptised after gospel meeting on May 26. Bro. W. H. J. Turner preached on Mother's Day. Services of prayer were held on May 26 in accordance with the King's request. C.E. society has linked up with newly-formed Northern District Union. Twenty-four from Balaklava motored to first rally of the Union on May 30, held at Owen. Dorcas society has been busy preparing and sending a large carton of garments to Aborigines' Mission, Ooldea. A kitchen evening was given to Miss Avis Marriott by ladies' guild. Sister Marriott was married to Mr. Gordon Millar on May 25.

Unley.—Bro. Nankivell's heartening addresses on "Courage" and "Fear" at services on June 2 were greatly appreciated. Large attendance for prayer for the Empire and the world after gospel meeting. Ladies' mission band gift social on May 29 attracted good gathering, presided over by Mrs. Nankivell; a substantial sum was raised. Supper followed a musical programme and games. Forty, including delegates from Parkside Methodist society, were present at Y.P. meeting on May 26, and all enjoyed the items provided by visitors. Literary club is dealing with various social questions in enlightening way. Bro. Fred. Jones, aged 67, who joined the church when a youth and was honored for his consistent Christian life, died suddenly on May 29. He was a regular attendant at the Lord's table, and present at the service on the previous Sunday. Deep sympathy is felt for the widowed family.

Why Should I Sacrifice Myself For Others?

THE question we ask about life may be very revealing. If we are serious in asking this question it may mean that we do not love anyone very deeply. For to sacrifice ourselves and our desires for the sake of people we really love is not a hardship. It is a privilege. A good deal of nonsense is sometimes talked by fathers and mothers who point out to their children how much they have done for them. The honest truth is that if we love our children their happiness or progress is the true happiness of our own lives.

Self-Expression.

This gives us the key to the real answer to the question about sacrificing ourselves for others. Who am I and what do I mean by myself? A good deal has been said in the last few years about the right to express ourselves or fulfil ourselves. But what is our self? That is the first thing we have to decide. If we mean by self-expression or self-fulfilment merely the satisfaction of our own personal desires or ambitions, our idea of our self is a very poor and narrow one. For we can never be isolated from our relationships with others. As a matter of fact, all that is best in our life comes through the sacrifice of others. That in itself ought to answer our question. We all need friends and they need us. We live from day to day in constant association with others. Imagine how we should feel if we entered a room and no one spoke to us, or took the slightest notice of our presence or of anything we said. Life would become intolerable,

and if this kind of thing continued we should probably go mad. Those whom we love become a living part of ourselves. They enlarge our lives. We only live fully and deeply in the measure in which we care about other people. That fact is being recognised more and more by psychologists. The commonest form of neurotic trouble is self-centredness.

Self-Sacrifice.

But this love for others which is the true enlargement of our own selves will demand a certain amount of self-sacrifice. Their interests will be ours. If they are hungry, or in need, or in any kind of trouble our sympathy will be aroused for they are a part of ourselves. And in various definite ways we shall be eager to give time or money or thought to help them. If we refuse this expression of our sympathy it will die. Our interest in them will dry up. We shall find our hearts becoming cold and dead. We shall become the prisoners of our own selfish desires. The best part of the color and joy will go out of life. Very soon we shall have no self to sacrifice.

Life Through Sacrifice.

If we are to grow and find life in its fullest sense we must be ready to do things for other people up to the point of sacrifice. Jesus facing his cross saw this principle in nature and realised it was the way of life. "Except a corn of wheat fall into the ground and die it abideth alone." The true way to think of sacrifice for others is as a means of release. "Every kindness," says someone, "is a little death." But it is the death of the lower, narrower self that makes way for the life of that which is most truly our self. The last word on this subject was spoken by Jesus: "He that saveth his life shall lose it, but he that loseth his life for my sake shall find it."—Dr. James Reid.

ADDRESS.

H. R. Coventry (preacher Dandenong church, Vic.)—7 Day-st., Dandenong.

PROPHECY'S LIGHT ON PRESENT WORLD EVENTS.

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DEATH.

LEGG.—On May 27, at his daughter's residence, Pakenham-rd., Gembrook, James, the dearly loved husband of the late Emerald, and loving father of Christina (deceased), James (South Yarra), Emerald (Mrs. Romeril, East Brighton), Walter (Macclesfield), Percy (Yarraville), George (deceased), Herbert (deceased), Irene (Mrs. Goodie, Gembrook), Annie and Edie. Late of Macclesfield. Aged 80 years. Peace, perfect peace.

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GOLDEN WEDDING.

In last week's notice (Pittman-Silk) the date was unfortunately omitted. It should have been June 4.

IN MEMORIAM.

CARROLL.—In loving memory of my dear husband (Bert) and our dear father, who passed away on June 4, 1939. Ever remembered by his wife and family, Hartwell church.

CARROLL.—In loving remembrance of our dear friend Bert, who passed to a higher life on June 4, 1939. In God's care. His life a beautiful memory.

—Inserted by A. and E. Body.

PANG.—In loving memory of my dear husband, Harry Louey, who went home on June 6, 1937.

"Which I have loved long since and lost awhile."

PRATT.—In sweet and cherished memory of our beloved only son Kenneth Arthur, who left us suddenly for higher service on June 12, 1933. "Absent from the body, present with the Lord" (2 Cor. 5: 8). Each sunset brings us nearer.

—Inserted by his parents, A. H. and E. Pratt, St. Arnaud.

COMING EVENTS.

16 words, 6d.; each 12 words extra, 6d.

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JUNE 16.—Ormond church anniversary day. 11 a.m., Dr. Hinrichsen; 7 p.m., Bro. C. L. Lang. All old members welcome back home for the day.

JUNE 17 (King's Birthday).—Second Advent Convention at Collingwood. Speakers, 3 p.m., F. E. Buckingham and J. E. Thomas; 7.30 p.m., Wallace Jackel and Adam Clarke.

JUNE 15, 16 and 17 (King's Birthday Weekend).—At Montrose. Eastern District Conference. President, E. A. Gibson. Saturday: Business, 3 p.m.; chapel; Basket Tea; 7.30 p.m., Montrose Hall; Speakers, H. Bischoff, A. R. Main, M.A.; Soloist, Miss Margaret Osborne. Sunday, Montrose Hall, 3 p.m., Conference Sermon, "Living Creatively," E. L. Williams, M.A.; Emmanuel Quartette Party. Monday: 2 p.m., Montrose Hall, Women's Conference; speaker, Sister Grace Lambert; Musical and Elocutionary Items; Basket Tea; United Youth Rally, 8 p.m., Montrose Hall; speaker, Mr. A. A. Hughes; soloist, Mr. Vernon Barber; Musical and Elocutionary Items; Testimonies. Buses leave Town Hall, Ringwood, Sunday, 2.15 p.m.; Monday, 1.15, 7.15 p.m.; leave Tate's Garage, Croydon, Sunday, 2.30 p.m.; Monday, 1.30, 7.30 p.m.

JUNE 22, 23 and 24.—Churches of the South Central Circuit Annual Conference. Saturday, June 22, spiritual rally. South Yarra chapel, 7.45; speaker, Bro. T. Hagger. Sunday afternoon, June 23, Prahran chapel, at 3 p.m.; speaker, Bro. T. H. Scambler. Monday evening, June 24, South Yarra chapel. 7.45, youth rally; speaker, Bro. K. Jones. Special musical items. A cordial invitation extended to all.

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Social Service Notes and Comments.

Will. H. Clay.

Social Problems.

THE Victorian committee has had printed and has forwarded to the churches copies of a leaflet entitled "The Church and Social Problems." This deals with present social conditions, with the immediate prospect, and with the necessity of preparation for the future. Copies will be supplied on request.

Social Questions Sunday.

Many Victorian churches recognised Sunday, May 19, as Social Questions Sunday. Special addresses were given, and in some cases offerings were made to the work of the committee. General appreciation has been expressed of the special emphasis given to social questions. Dinner and Discussion.

A most profitable time was spent on Monday evening, May 6, when 112 men and women met at dinner at Griffiths Bros. Tea Rooms, and Mr. E. L. Williams, M.A., delivered an address on the subject, "The Responsibility for the War." While men might have contributed to the causes of the present conflict, unjust conditions which affect society and relationships, for which we all must accept some responsibility, have had a much more direct bearing on the position. To change these conditions, said the speaker, is a function of the church. The meeting was a tremendous success.

Christian Fellowship Association.

Some splendid examples of the value of C.F.A. have come before us during the past month. One substantial unsolicited loan which was advanced to a member accomplished its purpose in four days, and was refunded in full. Another, after three years, has been refunded, and a beautiful tribute paid. In the first case the member has shown his appreciation by requesting an appointment as assistant agent.

The N.S.W. C.F.A. board has made its first full-time appointment to its office staff. Mrs. Wakely has proved herself to be a most valuable asset, and her appointment has been well merited.

League of Friendship.

This league is but another expression of C.F.A. Friends are asked to join the league by accepting a bag for the saving of waste, which will be collected at intervals. Clothes, rags, paper, cardboard, newspapers, and any article that may be reconditioned, will be acceptable. A depot has been established at 222 Edward-st., Brunswick, and bags are being distributed. It is expected that employment will be found for a number of our men.

Christian Guest Home.

Bro. William Ward, who was a guest from the beginning of the home, passed away on May 17, and was buried at Fawkner. Bro. Ward was entirely alone in the world, and the church meant everything to him. He was a Christian gentleman. There are now vacancies for two male guests. The women's mission band of Castlemaine forwarded a splendid parcel of home-made biscuits which was much appreciated. Mrs. C. Gill has again contributed a wonderful supply of preserves for the home. Several churches have forwarded fine contributions from their harvest festivals.

C.E. Grocery Appeal.

The Victorian C.E. societies made a further successful appeal for groceries for the depot, the result of which is a well-stocked cupboard. Many thanks to them!

Winter Appeal.

Churches and schools are invited to assist by sending contributions in cash or kind to

help meet the extra demands of winter. Send blankets, men's overcoats, suits, footwear, underwear—all goods carried free on rail if addressed Churches of Christ Mission, Flinders-st., Melbourne. Labels sent on application.

Imposition.

Members of the church would be well advised if they got into touch with the Social Service Office before committing themselves to any serious expenditure on the man without a reference. Several cases of imposition have come before us lately. A telephone message or a telegram is often the safest way.

Day of Prayer for Students.

THE Australian Student Christian Movement, as a constituent part of the World's Student Christian Federation, invites churches in Australia to unite with it in the observance of June 16 as a day of prayer for students throughout the world. In this time of world crisis students are in a special degree exposed to the fears, perplexities and uncertainties that beset all members of the community, and in many countries large numbers of students are now involved in military service.

Church leaders in Australia have given their support in the following terms:

"We commend to the Christian people of Australia the request of the Australian Student Christian Movement for co-operation in the observance of Sunday, June 16, as a Day of Prayer for Students, and ask that on this day special thought should be given in all our churches to the needs and problems of students throughout the world, to the church's responsibility in relation to education, and to the work of the Australian Student Christian Movement and of all its sister movements in the World's Student Christian Federation."

A. E. Albiston, President-General of the Methodist Church of Australasia.

A. Penry Evans, President of the Congregational Union of Australia and New Zealand.

R. Sayce, President-General of the Baptist Union of Australia.

C. J. Garland, President of the Federal Conference of Churches of Christ.

John Flynn, Moderator-General of the Presbyterian Church of Australia.

Henry Perth, Primate of Australia.

It is asked that on Sunday, June 16, Christian people should have in remembrance:

1. All institutions of education, and in particular the university colleges, theological colleges and schools.

2. Students and teachers in universities and other institutions of learning through the world, in particular those serving with the fighting forces of their respective countries; prisoners of war and those in concentration and internment camps; those in perplexity as to their duty and those suffering for conscience sake; those driven from their homes by invasion, and those whose Universities have been destroyed.

3. The work of the Student Christian Movement in Australia and in other lands, bound together in the World's Student Christian Federation.

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"CHRIST also loved the church, and gave himself for it."—Eph. 5: 25.

"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 2: 7, etc.

⊙

"O God, our Shepherd, give to the church a new vision and a new charity, new wisdom and fresh understanding, the revival of her brightness and the renewal of her unity; that the eternal message of thy Son, undefiled by the traditions of men, may be hailed as the good news of the new age; through him who maketh all things new, Jesus Christ our Lord, Amen."—Percy Dearmer.

⊙

"We beseech thee, O Lord, to guide thy church with thy perpetual governance, that it may walk warily in times of quiet and boldly in times of trouble; through our Lord Jesus Christ, Amen."—Francis Breviary.

⊙

"O God of all power, who hath called from death the great Pastor of the sheep, our Lord Jesus, comfort and defend the flock which he hath redeemed by the blood of the eternal testament; increase the number of true preachers; mitigate and lighten the hearts of the ignorant; relieve the pains of such as be afflicted, but especially of those that suffer for the testimony of the truth, by the power of our Lord Jesus Christ. Amen."—John Knox.

Obituary.

William Gemmill.

AFTER a few weeks of illness in hospital Bro. William Gemmill passed peacefully away on May 24 at Maryborough, Vic., at the age of 78 years. Bro. Gemmill has been actively engaged in the restoration movement since his early days. He was one of the foundation members of the Bet Bet church, and has lived for the most part in Maryborough and surrounding districts. In every way he was faithful to the cause of Christ, and was always ready to help anyone with a friendly word. His body was laid to rest on May 26 in the Maryborough cemetery, the funeral services being conducted by Bren. S. Russell Baker and Harold Steele. We extend our Christian sympathy to Mrs. Gemmill and all members of her family, and commend them to the sustaining love of God.—H.E.R.S.

Harry H. Pang.

FOLLOWING a sudden illness of but a day, Bro. Harry H. Pang passed away at the close of Sunday, May 12, at his home in Warraeknabeal, Vic., where during the past 16 years he resided and was in active membership with the church. A brother beloved and highly esteemed, he served as an officer of the church during most of the time he was here. He was truly "one of nature's gentlemen," refined, modest, humble, unobtrusive, and in his own quiet, characteristic way radiated cheer and goodwill wherever he went. Bro. Pang was born in Heong Shan, China, 57 years ago, and came to Australia over 34 years ago, and almost immediately united with the church at City Temple, Sydney, where he made the good confession and was baptised by the late P. A. Dickson. During his early days in Melbourne he occasionally preached to his brethren at the Chinese church, Queensberry-st. The large assembly of friends from near and far at the graveside and memorial service are eloquent testimony of the love and esteem in which our brother was held. He leaves a wife and three

sons and three daughters to mourn their loss. The church expresses its loving sympathy to these bereaved ones, and commends them to the consolation of our heavenly Father.—G.T.B.

Mrs. E. Verco.

MRS. ELIZABETH VERCO, of Unley, S.A., has been suddenly called home. On Feb. 28, 1888, Sister Verco was baptised and received in membership at Grote-st. Five years later Mrs. Verco and her husband, Bro. Alfred Verco, were welcomed into membership at Unley by Bro. James Dickson. Since that time Sister Verco retained a faithful and devoted membership here. Her family are esteemed members amongst us, and her partner adorns the office of a faithful deacon. Not only does the church extend sincerest sympathy, but commends those who sorrow to the God of all heavenly comfort and grace.—W.F.N.

Elizabeth Jane Wheeler.

THE church at Port Pirie, S.A., has suffered bereavement through the sudden home-call of Sister Elizabeth Jane Wheeler. At the time of her death she was on a visit to her daughter at Blyth, S.A. Sister Wheeler united with the church at Pirie under the ministry of Bro. J. E. Shipway some 22 years ago. Ever since she has been a quiet but very consistent member of the church, doing all she could to further the interests of the church of her Lord. The large number of friends and relatives which attended her funeral was eloquent of the high esteem in which she was held by the whole community. The writer, assisted by J. T. Train, conducted the service at the graveside. Sister Wheeler is survived by her mother (90 years), and by her six daughters. Her husband predeceased her by six years. The sympathy of the church is extended to the sorrowing relatives in this hour of their great loss.—A.H.

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STOP WORRYING.

ANTICIPATION makes trifles loom gigantic. The thing that frowns, in threatening and terrific guise, often ceases to terrify when we draw closer to it. I saw a picture some time ago which represented a rising storm. Seen at some little distance it appeared as though dark, black threatening cloud-battalions were speedily covering the entire sky and blotting out all the patches of light and hope. But when I went a little nearer to the picture I found that the artist had subtly fashioned his clouds out of angel faces, and all these black battalions wore the winsome aspect of genial friends. I have had that experience more than once away from the realm of picture and fiction, in the hard ways of practical life. The clouds I feared and worried about, and concerning which I wasted so much precious

THOUGHT FOR THE WEEK.

DO not talk what thou wouldst do if thou wert an angel, but consider what thou canst do as thou art a man.

—Dr. Alexander Whyte.

strength, lost their frown and revealed themselves as my friends. Other clouds never arrived—they were purely imaginary, or they melted away before they reached my threshold. "Be not anxious for to-morrow." Live in the immediate moment. Practise the art of omission. Leave out some things and concentrate upon the rest. The best preparation for the morrow is quiet attention to-day.—J. H. Jowell.

"Hold thou my hands!

In grief and joy, in hope and fear,
Lord, let me feel that thou art near,
Hold thou my hands.

"And when at length,

With darkened eyes and fingers cold,
I seek some last loved hand to hold,
Hold thou my hands."

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

52h, 530 Elizabeth St., Melbourne,

Victoria, Australia.

Phone, F2524.

Editor: A. R. MAIN, M.A.

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 2d. week; Posted Direct, 10/6 year; Foreign, 14/-.

CHANGE OF ADDRESS—Send old and new address a week previous to date of desired change.

CHEQUES, MONEY ORDERS, etc., payable to D. E. PITTMAN.

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