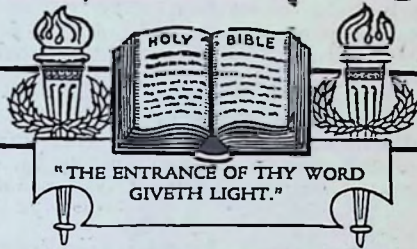


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Forgiveness and the Forgiving Spirit.

FEW modern religious poems have made a wider appeal than Edwin Markham's four-lined verse "Outwitted."

In his book "You and Your Minister" Mr. Hampton Adams tells of a visit paid to the home of Mr. Markham, who in the course of a delightful visit read several of his poems, including "Outwitted." Mr. Adams records that, before reading this, the poet said: "Before I read that little poem of four lines to you let me tell you how I happened to write it. Years ago a man whom I trusted as a friend betrayed me, and in the betrayal he caused me to lose all the money that I had saved. Bitterness possessed my heart. I found that I could no longer write poetry, and since poetry was my life, I saw that I was done for if I could not lift the load of bitterness from my heart. Then it was that I remembered that there was a principle in my mother's religion about forgiveness. It sounded absurd; forgive someone who continued to do you wrong seventy times seven. But anyway I decided that I would try out that principle of my mother's religion. I forgave that man. I confess that I forgave him not for his sake but for my sake. I was trying to lift a load from my life. After I had forgiven him I experienced a wonderful sense of release. I could write poetry again. And out of that experience there came the inspiration to write 'Outwitted.'"

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in!"

Most readers, we think, will agree that that is a very beautiful story, with an important lesson for us all and with many applications. Mr. Markham is right in his insistence on the deadening influence of a spirit of bitterness and unforgiveness. No injury received from another ought to be allowed to spoil our lives. The cherished resentment and even hate which often are harbored in the mind of the person receiving the injury do more damage than did the resented wrong. It may have been for this reason, as for others, that our Saviour so often insisted on a spirit of

forgiveness. Nothing in the world is so costly to its owner as a grudge or unforgiving spirit. It spoils happiness, hinders normal activity and service, separates brethren, breaks the unity of the church, hinders Christian fellowship, and when persisted in excludes the possessor from the promise of God's forgiveness. That is a terrible price to pay. Jesus distinctly said that he who will not forgive men their trespasses against him will not be forgiven by God. That word is final. Well may it warn us to be on the watch against the very beginning of a dreadful evil.

It is often the injurer who is in the most perilous position. He may persist in his wicked course even when met by a Christian spirit. The offer of reconciliation and forgiveness sometimes, by its implied rebuke, seems to inflame him more. The familiar lines of Dryden express this idea:

"Forgiveness to the injur'd does belong,
But they ne'er pardon who have done the wrong."

That, however, does not lessen the duty of all Christians who suffer wrong from manifesting the spirit both shown and commanded by our Lord.

Markham's lines oppose the idea of religious bigotry and intolerance; and doubtless there have been many occasions on which there was need of their lesson. The Lord Jesus had to warn even the beloved disciple against this spirit, saying, "He that is not against you is for you." Sectarian exclusiveness, against which Markham's "Outwitted" is more frequently directed, is a dreadful thing, wherever found.

That business of drawing circles, we may remark in closing, is not one within the exercise of our human prerogative. The Lord our Saviour draws the lines. The Shepherd knows his sheep and brings them to the fold. The Redeemer knows his redeemed people. We read of the early days of the church that "the Lord added to them day by day those that were being saved." The Lord, it may safely be said, still adds such.

It is our duty, while maintaining a spirit of Christian love, to tell to the whole world the Gospel of God, and pass on to inquirers the instructions given by the Holy Spirit through the apostles of Christ. In so doing we cannot be wrong. In acting thus we cannot rightly be accused of drawing lines that shut people out. Nor do we wish to suggest to folk that a bigger circle drawn by us would have any decisive effect in bringing them into the fold. The wisest plan is to proclaim in love the message which the New Testament declares to have been entrusted to the disciples, and to endeavor to induce all men everywhere to accept it and commit themselves to the Saviour's love and keeping.

Government Warning.

AS every thoughtful person must have foreseen, the progress of the war, and, particularly, the increased gravity of the situation, have been accompanied by an increasing resolve on the part of the authorities to put a stop to action and speech subversive of the interests of the Empire and tending to the weakening of our country in its time of great need. A

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VOLUME XLIII., No. 21.
WEDNESDAY, JUNE 12, 1910.

few days ago the following announcement was made:

"Federal authorities are keeping a close watch on whisperers, spreaders of false rumours, and pacifists whose activities might hamper the war effort. They will not hesitate to arrest or prosecute offenders. Action will not be taken against Quakers provided they keep their peace-loving ideals within their own circle and refrain from propaganda.

"Commonwealth investigation officers and Defence intelligence officers will have the full co-operation of State police in their vigorous nation-wide drive to stamp out subversive acts and propaganda."

A warning has been issued that "Chatterbugs," who are proved to have repeated baseless rumours, will be tracked down and dealt with. Australia at present was being flooded with enemy inspired rumours; half-truths, whole lies and vivid distortions of fact circulated to undermine the morale of the people and hinder the war effort.

We much regret the apparent necessity of such proclamations.

Our country has a right to the loyalty and the assistance of all who are willing to enjoy the freedom and privileges afforded to them by it. No loyal person can expect a government, at a time when the country is engaged in a life and death struggle, to tolerate seditious and subversive actions, speech or writing. It is doubtless the case that some pacifists have not always spoken or acted wisely. Pacifism, however, must not itself be branded as disloyalty. In every section of the community, and in every church, there are pacifists possessed of a genuine spirit of loyalty to king and country, but who believe that loyalty to their Lord forbids their participation in war. While the vast majority do not take this view, it is but right that the conscientious convictions of men be respected. In the church of God, all of whose members desire and pray for a peace based on righteousness, pacifist and non-pacifist may worship together as brethren and keep the unity of the Spirit in the bond of peace. No one, however, should be guilty of expressing himself in such a way as would give any person the right to doubt the loyalty of Christians and the church to their king and country:

Whisperers.

THE mention of "whisperers" (a much better word than "chatterbugs," though the ugliness of the latter word suits the thing it describes) in the Canberra announcement reminds us of the warnings given in the Scriptures against whispering. Whisperers and whispering come under the condemnation of both Old and New Testament writers. The psalmist says, "All that hate me whisper together against me." The book of Proverbs declares that "a whisperer separateth chief friends." The Apostle Paul classifies "whisperings" and "whis-

perers" with wickedness, backbiting, tumults, inventors of evil things, strife, jealousy, etc., as things to be avoided by Christians. We should therefore find it easy to endeavor to obey the request to set a guard upon our tongues and to refrain from the circulation of rumours, the thoughtless giving of information which ought to be withheld, and from all unwise and unhelpful speech. This applies to speech which affects individuals, the church, or the nation.

A Cooling Enthusiasm.

IN a recent address at Westminster Chapel, London, Dr. G. Campbell Morgan made some pertinent and forcible remarks regarding lost hopes and a missing enthusiasm. His words should command an attention. "The position of vast multitudes in the Christian churches today," he said, "is that they have lost hope." Their personal loyalty was unquestionable; he did not know that there ever was a time when loyalty to the person of Christ was more widespread; but there were great numbers who were not confident of the power of the Christian religion to do what they had hoped it would do. During comparatively recent years they had been consenting to meet in conferences and assemblies where Jesus Christ had been compared with other religious leaders who had arisen in the history of the world. "The moment you start to compare him it means that you are not quite sure of his authority. You wonder whether his ultimate triumph is possible. You think that when all is said and done there may be some value in some other religion from which a selection can be made to reinforce Christianity." The consequence of all this, Dr. Morgan continued, was a damping of the fires, a cooling of enthusiasm. There was no disrespect to Jesus Christ, but Christian ideals were regarded as impracticable.

The Late C. F. Andrews

ENGLISH religious papers contain strikingly beautiful tributes to the work and character of the late C. F. Andrews.

Dr. Nichol Macnicol in an article on "The Influence and Message of C. F. Andrews" writes: "We may say quite truly that in him we see gladness blossoming 'into a rage to suffer for mankind and recommence at sorrow.' It is said of a great predecessor of his in India, Francis Xavier, that when people were downhearted they looked at him and were cheered. A large element in the power of 'Charlie' over the hearts of Indians was that in his company they found a cure for the melancholy that is one of their characteristics. As he journeyed from continent to continent, following the call of human distress, wherever it might

lead him, there was one spring upon which he could draw always for courage and cheerfulness."

Another says: "We never heard him speak in other than loving terms of anybody, although we knew how often and how sorely he was tried by or disappointed in us."

An anonymous contributor writes of a speech by Mr. Andrews: "What he said has passed from memory; what he looked like will ever remain. One could not listen to him without being reminded of the apostle's words: 'The meekness and gentleness of Christ.' He reflected Jesus."

About the time when we read these tributes we came across a letter by a correspondent to the "Christian World" (London), quoting the following two beautiful epitaphs found in country graveyards, one at Burley (New Forest), and the second at Ventnor, Isle of Wight:

"The dear Lord's best interpreters

Are gentle, human souls.

The gospel of a life like hers

Is more than books or scrolls."

"Men at her side grew nobler,

Girls purer, while all through the town

The children were gladden'd that pulled at her gown."

It is beautiful to live such lives as to merit epitaphs like these.

One Hundred Years Ago:

"YOU must sell it," says the political economist, "you must sell it to some person." Why? "You will lose by it if you do not. It will die on your hands or it will be of no service to you. It is a worthless concern. Sell it." Now what is the moral of this so frequent and so familiar style? The spirit of the policy when revealed is, You must cheat some person or you will lose something. And is this the morality of thousands who make the Christian profession? Who does not know it? Can such enter the kingdom of heaven? "Verily I say unto you, except your righteousness excel the righteousness of the scribes and Pharisees, ye shall in no wise enter the kingdom of heaven." Yet they were not so gross in matters of this class as many of our mercenary and worldly professors of the present day.

The genius of the world is the spirit of selfishness, while that of the gospel is the spirit of benevolence. . . . The Christian lawgiver says: Look not on your own wealth, but also on that of one another. The man who obeys this principle in our religion will never seek to advance his fortune one dollar, by invading the rights of another to the value of one cent, while he who looks to his own interest only must invariably equivocate, suppress, discolour, exaggerate, undervalue or in some way impose first upon the understanding, and finally upon the pocket of his neighbor.—Alexander Campbell, "Millennial Harbinger," June, 1840.

The Plain Path.

A. B. Withers.

"And lead me in a plain path."—Psa. 27: 11.

IN a plain path." What is it that is desired? What would the man who makes this his request have?

"Teach me thy way, O Lord;
And lead me in a plain path."

What, for him, is a plain path?

"I loved to choose and see my path." It is not that. It is not to see his path that David asks to be led in a plain path. The plain path is the level path, a path in a level place.

"And lead me by a level road." This is his desire—a plain, a level path. He asks a plain path, because of his enemies. "And lead me in a plain path, because of mine enemies." He asks a plain path, not that he may see the path but "because of mine enemies."

A Plain Path for Peace.

A plain path will let him see about him. He need not be afraid of sudden fear. His enemies will be clearly visible to him; not as when natives stealthily followed the explorer, tracking him, watching him, and scarcely being seen, attacking him; and not as David himself in the wilderness, in the hill country and among the rocks, once with Saul on this side of the mountain and himself on that, and Saul once coming into the very cave where David was, to sleep. How easily it could have been Saul's advantage instead of David's! In a plain path there will not be the uncertainty, and he will be confident. A plain path for peace!

Not for a long, straight road does David pray (long, straight roads are wearying, and the soul faints because of them), but he does ask to be led in a plain path. With the Lord as his shepherd, though he walk through the valley of the shadow of death, he will fear no evil, because God is with him; but making request he prays, "And lead me in a plain path." So will he fear no evil. With enemies to come upon him he will fear no evil. His path will be a path of peace.

A Plain Path for Honor.

"Because of mine enemies," cries David. "And lead me in a plain path because of mine enemies." What did he fear from his enemies that he should pray God to lead him in a plain path because of them? In a plain path he would escape them. In the maze he might also; but there his enemies would more readily come upon him.

David had his rock and his refuge. In an absolute sense God was. "He only is my rock and my salvation." But the

path wanted, since a path there must be, is a plain path. A plain path for honor!

A plain path gives one a chance. He does not die foolishly. If he must die he can do so gallantly. There is no striking unawares. To David that was abhorrent. It is to every honorable man. David's cry when Abner died was,

"Should Abner die as a fool dieth?

Thy hands were not bound, nor thy feet put in fetters:

As a man falleth before the children of iniquity, so didst thou fall."

It was the way he fell that grieved David. Joab took him aside to speak



with him quietly, and without him suspecting it, slew him. It was not the way for a man like Abner, "a prince and a great man," to die. "Should Abner die as a fool dieth?" A plain path! "And lead me in a plain path, because of mine enemies." Away from all that is covert! Out into a plain path! Away from the possibility of dying in simplicity, ridiculously, as a fool dieth! A plain path for honor!

Would we not all seek the plain path of peace and of honor? the peace of God and the honor of making an attempt? It is not good that we should be in fear, anxious always, with no rest unto our souls. It is good that a man go softly, but not that he have to be so cautious as to be in fear. Oh, for a plain path! a plain path that we may have peace within ourselves.

Oh, for a plain path also, that we may have every chance, and not fall foolishly.

"And lead me in a plain path." "And bring us not into temptation, but deliver us from the evil." Bring us, that is, not where trials will have us at their mercy and we will sin against God, but lead us in a plain path. And what can we say to these things? That God will lead in a plain path. "He leadeth me in the paths of righteousness for his name's sake." He guides me *there*. "There hath no temptation taken you but such as man can bear; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation make also the way of escape, that ye may be able to endure it." The prayer for a plain path is heard. God makes the way of escape, and it is for that that a man prays for a plain path. He wants a chance.

"And lead me in a plain path." *A plain path for salvation.* A plain path is chance to live. The level place is life. "And lead me in a plain path, because of mine enemies." Because of his enemies! Where will they be if God lead in a plain path?

"The Lord is my light, and my salvation;
whom shall I fear?

The Lord is the strength of my life; of
whom shall I be afraid?"

A plain path is salvation. "Deliver me not over unto the will of mine adversaries." "Deliver me not," but "Teach me thy way, O Lord; and lead me in a plain path." A plain path for salvation!

It is faith to see the goodness of God in the land of the living that provokes the prayer. "Unless I had believed to see the goodness of the Lord in the land of the living." But it is a prayer for leading in a plain path, and that there may be no being delivered over unto the will of adversaries—a prayer to be saved, God leading in a plain path.

We have our own salvation to desire, and the need that God lead us in a plain path, in the level way of life. God will do this. "Thou shalt guide me with thy counsel, and afterward receive me to glory." "The Lord will deliver me from every evil work, and will save me unto his heavenly kingdom." God will guide me. He will deliver me and save me. He will lead me in a plain path because of mine enemies.

IF you are a Christian—that is, if you are trying to follow Christ, then say so! Say so in unmistakable fashion. Say so whenever there is opportunity. Say so modestly, and yet proudly. Say so attractively that others may be led to the same decision. A dumb Christian is only half a Christian. He discredits Christ by seeming to be ashamed of him. He discredits Christ by implying that Christ would not give him strength to uphold a Christian profession. For every reason speak out your Christianity!—Dr. Amos R. Wells.

Sparks from a Camp Fire.

The Bible and the Church.

J. Wiltshire.

(Concluded.)

Opening the New Covenant Scriptures.

SINCE the new covenant vitally concerns us, we should know what the new covenant scriptures teach us to be and to do.

The Church.

We do not read far in these scriptures before we discover that a new institution is contemplated, known as "the church."

Foretold and Promised by the Lord Jesus (Matthew 16: 16).

It had not been revealed at all in the old covenant scriptures (Eph. 3: 5, 6). That God would bless the world was revealed (Gen. 12: 1-3, cf. Gal. 3: 13, 14), but that the Gentiles should be fellow-heirs with the Jews in the one body, the church, was a "mystery hid in God" until the apostles and prophets of the Christian era made it known (Eph. 3: 5).

The Foundation Truth Upon Which the Church is Built (Matthew 16: 16, 18).

Jesus did not say that he would build the church on Peter or Petros, a moveable pebble, but upon Petra, an immoveable ledge of rock, the truth of his deity. See also Acts 8: 37 A.V.

The belief of the doctrine of our Lord's deity obtains throughout the new covenant scriptures as an essential to one's becoming a Christian. This is the "good confession." (See 1 Timothy 6: 13, with which compare John 13: 7; 18: 33-38. See also Romans 10: 9.)

The Inception of the Church (Acts 2: 37-47).

The Lord Jesus had been raised from the dead, had given his commission (Matt. 28: 18), had outlined his programme for this age (Acts 1: 8), had ascended into heaven (Acts 1: 9), and sent forth the Holy Spirit according to promise (Acts 2: 1-4, 32, 33). Peter, who had received a special commission (Matt. 16: 19; cf. Acts 15: 7), preached the first gospel sermon, and when conviction caused the enquirers to ask what was to be done, he presented the terms of salvation (Acts 2: 37, 38. See also Acts 7: 26-39; 10: 34-48; Acts 16: 25-33).

Note.—The student will discover here the terms of entrance into the church. The terms have not been changed since the day of the first gospel sermon. We are in the same age. What brings us into Christ brings us into the church which is his body.

Our Lord's Two Great Ordinances for the Church.

Baptism.

Matt. 3: 13-17. Jesus was baptised with John's baptism, teaching us that in fulfilling all righteousness we shall obey the Word of God.

Matt. 28: 18. Jesus commissioned his disciples to teach and baptise all nations until the end of the age.

Note.—One may be dipped in water, but he can never be buried with his Lord unless either preceding or accompanying the outward act there is a real spiritual change amounting to a spiritual birth.

Acts 2: 37, 38. The commission in practice. Penitent believers are baptised in the name of Jesus Christ unto the remission of sins. (See also Acts 10: 44-48; 16: 33; 22: 16.)

Romans 6: 1-11. Baptism in the act is a burial. The original word means this too. This chapter explains the deep meaning of true baptism.

Gal. 3: 26-29. The children of God put on Christ in baptism, and lose all racial and social distinctions. Sectarianism should be lost in our symbolic grave.

Col. 2: 12; 3: 1-17. The Christian may realise that accompanying his emergence from baptism may be the realised power over sin which raised Christ above all principalities and powers. Study carefully Eph. 1: 19-22 in this connection.

The Lord's Supper.

Luke 22: 19, 20. Instituted by the Lord Jesus on the night of his betrayal, and he told his followers to "do this in remembrance of me."

Acts 2: 42. When the three thousand were baptised in the name of the Lord Jesus they began to observe this ordinance also.

1 Cor. 11: 23-26. The Lord Jesus gave this ordinance.

elders and deacons. There is no restriction on anybody to preach the gospel.

The Mission of the Church.

Matthew 28: 18; Acts 1: 8. Not to convert the world nor to make the kingdoms of this world the kingdoms of the Lord and his Christ, but to evangelise the world. Study carefully Matt. 24: 4-14, also 1 Thess. and 1 Cor. 15.

The incidental ministry of the church is to "do good unto all men" (Gal. 6: 10).

The Hope of the Church.

1 Thess. 4: 13-18; Titus 2: 13, 14; 1 John 3: 1-3. The coming of the Lord Jesus is the one hope of our calling (Eph. 4: 4).

The Church's Rule of Faith and Practice.

John 16: 13. The Holy Spirit is the guide of the church, as Eliezer was the guide of Rebekah to Isaac's home. We have his written word in the Bible, especially as it applies to the day of grace, and is recorded in the New Testament, more especially in the epistles. Then the Holy Spirit abides with every faithful believer, and in harmony with the written word, leads him. (Rom. 8: 1, 2, 4, 5, 9, 11, 13, 14, etc.)

Conclusion.

This brief study will serve to help the reader to see how great a Book the Bible is, and how worthy of our most careful reading. It comprehends our being as no other book can. Its depth calls in answer to the call of the deep need of the soul. If we hide it in our hearts it will prevent our sinning. If we carry it with us it will be an unfailing lamp unto our feet and a sure inextinguishable light unto our path. If in youth we read it we shall find that God satisfies us early with his goodness and we shall be glad all our days. May his Spirit lead you, reader, and the sorrowless blessing of God accompany your perusal.

The Old Paths.

Isaiah 6: 16.

T. V. Weir.

JEREMIAH, though called and ordained by God to the prophetic office, was never popular with his countrymen. They were not prepared to accept his messages of warning. They had lost their sense of God's righteousness and judgment, and not being conscious of their loss, could not understand Jeremiah's vision of a country desolated and laid bare as a result of God's judgment on their sins.

From the north countries came tidings of armies preparing to invade Jerusalem. The people prepared to offer sacrifices and burn incense, but Jeremiah saw that it was too late for such forms of service to save them. God desired the sacrifice of humble and contrite hearts, but the people were not ready to make such a sacrifice, and so the prophet could present no other picture but doom and destruction. God had not let his people depart from him without offering a way of deliverance, but they had refused to accept his offer and so they perished.

Directions for To-day.

To-day the words of the prophet come to us, showing us the way out of our difficulties, directing us to the one road that will lead us back to God. "Thus saith the Lord, Stand ye in the ways and see, and ask for the old

paths, where is the good way and walk therein; and ye shall find rest for your souls."

We are unable to escape the present confusion of life. There are thousands of earnest Christians who stand where we stand to-day, realising that in spite of our earnest desire to follow God and our sacrifices for him, we have been unable to prevent the present calamities coming on us. "We stand in the ways and see," and the vision is not hopeful. We see a denial of the divine Fatherhood of God, a repudiation of human brotherhood, a revival of the brute spirit in man, a denial of individual rights in many countries. We see no clear way out of our difficulties and need a guide to help us.

The Way Out of the Maze.

As a boy I used to enjoy visiting the maze in the Exhibition grounds. In the centre of the maze was a raised platform from which one could view the efforts of those who sought to find a way out of the many lanes which led to blind endings. These travellers would have to retrace their steps and join a more experienced visitor in order to reach their goal. "Ask for the old paths, where is the good way."

We cannot afford to go back in true scientific knowledge, medicine or social service. But

these are not the highest things in life. The "good way" is the way of spiritual advance rather than material gain.

Secret of Soul Culture.

We must go back to discover the secret of successful soul culture. We ask those men whose names have lived from generation to generation. Paul, Augustine, Luther, Wesley, Campbell. What do they say?

(a) *Follow the path of faith in God.* The modern man is called to exercise faith in men, nations and systems. None of these will lead us out of the maze of uncertainty and disaster in which we are trapped. Have faith in God; it will lift your thoughts to the highest plane.

(b) *Follow the path of prayer.* This has always been the secret way to spiritual victory. It always won the victory in the great stirring campaigns for souls. Men prayed and the Holy Spirit convicted men of their sins and led them to confess the name of Jesus. Prayer helps us to know and obtain the grandest results in the spiritual life.

(c) *Follow the path of Bible reading.* "Thy word is a lamp unto my feet and a light unto my path." There is nothing to equal the study of God's word in leading us nearer to God. If we wish to see our nation victorious we must seek to establish the habit of Bible study in the minds of the people. Queen Victoria once said, "The secret of England's greatness lies in a book, and that book is the Bible." Back to the Book! Back to the old paths, illumined by God's holy word of truth.

(d) *Follow the path of obedience to God's commands.* When the children of Israel obeyed

God they were led to victory; when they disobeyed him they were defeated. We, too, shall find in obedience a way that shall lead us to victory over sin, to a defeat of the power of evil, and to an entry into life everlasting. When we honor the Lord Jesus by our obedience to his commands he rewards us by filling us with divine power.

Ever since the Christian church was established men have followed these paths, the old paths, and found them "a good way."

We must do more than know the good paths; we must walk in them. Many people to-day know that it is good to have faith in God; they realise the value of prayer and the benefit of Bible study; but they refuse or neglect to do these things. They need renewed guidance along these old paths and we must lead them. But we cannot lead them unless we are acquainted with the paths ourselves. We must be prepared to believe in and obey Jesus if we are to receive the greatest blessings. A great blessing is promised, "Ye shall find rest for your souls." At present the journey along the paths laid down by earthly leaders is giving nothing but unrest and disquiet; but, if we follow the way of God, he will lead us into perfect confidence and rest.

SEVEN DEADLY SINS.

KNOWLEDGE without Character.
Business without Morality.
Science without Humanity.
Worship without Sacrifice.
Pleasure without Conscience.
Politics without Principle.
Wealth without Work.

—E. Stanley Jones.

Truth and Love.

A. G. Saunders, B.A.

SOME things ought to be taken for granted; for example, the need for love. It is true that no unity is possible where love is lacking. At the same time the New Testament teaches us to speak the truth in love.

The argument ought not to be presented on an "either or" basis; i.e., as if it must be either love or truth. The two go together; they are not mutually exclusive. No one surely would suggest that Christianity requires us to give up truth in order to be loving. Although brethren who urge us to be loving in order to reach unity would not like to be understood as belittling truth, yet their arguments are presented at times so as to make it easy to think that they regard truth as subordinate. Truth and love must be equal partners in any workable scheme for oneness in Christ.

It is not much use calling us to love unless we are cordial and loving towards those who set themselves against us. Even on this very point I am sorry to say that I have known of brethren who, after urging us to be loving in order to be united, have shown great impatience, and even intolerance, towards others who have crossed them in their wishes or contradicted their ideas. It is not much good to speak continually of love, and then to do unlovely things.

Loyalty is as important as love. Our Lord said, "If ye love me, ye will keep my commandments." I do not think that he meant that if we love our brethren we shall be indifferent to his commandments. Or did he? I should like to see our people free from various procedures which loom large amongst us, but which are only customs and incidentals after all, and are not essential to the New Testament order. I should like to see leaders

giving up certain divisive and unhappy popular errors and sticking more closely to the verities of God's Word. But even so, we must be careful lest the nose of the innovating camel get too far into the tent of our loyalty to the Scripture. Suggestions being set before us in the name of love are really not new. They have been tried, but have not got us any further. Don't let us get the idea that to be loving we must give up our loyalty to "the plea that made us a people." It is still possible by the grace of God to reach the truth in love.

"The Shane Quarterly."

THE second number of "The Shane Quarterly," of which Dean F. D. Kershner, of the School of Religion in Butler University, Indianapolis, U.S.A., is the editor.

commented on in "The World in Miniature," and book reviews are included. If any of our readers would like to subscribe to this new quarterly they could order through the Austral Publishing Co., or direct from the publishers (addressing "The Shane Quarterly," Butler University, Indianapolis, Ind., U.S.A.). The price is two dollars per year. The already extensive editorial staff is being increased. We note from the "New Zealand Christian" that Principal A. L. Haddon has been appointed a staff member.

Bible Reading.

IN their well-known "Black Jacket Series" Messrs. Hodder and Stoughton have published two special volumes. These are issued in the belief that "nothing but light from the Bible can lighten the twilight or dispel the fog." One is "Daily Readings from the Moffatt Translation of the Bible." It contains "verses for morning and evening of every day in the year, taken from the most famous of twentieth century translations. They have not been chosen at random, but selected in such a way that this book contains the essential teaching of the Bible. Their purpose is to bring the reader into the presence of those great affirmations that have been tested by twenty centuries of Christian living, that he may thus, in penitence sometimes, in confidence always, be brought into the presence of God himself."

The second volume is "A Digest of the Bible," and is a condensation of the Bible into one swiftly moving narrative. The publishers state that "the 66 books and 1189 chapters of the Scriptures have been condensed, without essential loss, into a single volume of average size. It is not intended as a substitute for the Bible—there can be no substitute; but as a key to the treasure house."

We trust these two volumes will encourage many to read with fresh interest the best book in the world.

TRUE, we can never be at peace till we have performed the highest duty of all, till we have arisen and gone to our Father; but the performance of smaller duties—yes, even of the smallest—will do more to give us temporary repose, will act more as healthful antidotes, than the greatest joys that can come to us from any other quarter.—George MacDonald.

The Home Circle.

Conducted by J. C. F. Pittman.

Yes, what the South African said is certainly true—the Bible may be worn but it never wears out. It has stood the test of centuries, and although there are those who would die to have it abolished, there are also those who would give their lives to preserve it. It is still the world's best seller.—Selected.

FANNY CROSBY.

FANNY CROSBY died in 1915, aged ninety-five years. The record of her passing occupied less than half a column in the daily press, and there was little comment, a great deal less than there would have been if a negro pugilist or a baseball pitcher had come to his end. After all, she was only a very old woman, and most newspaper readers are not interested in the death of a blind woman ninety-five years of age.

And yet Fanny Crosby was one of the great women of history. It is questionable whether as many people are not converted by songs as by sermons. Certainly, if the time element is taken into account, the song has much the advantage, for nobody ever reads a sermon the second time, but songs are sung with endless repetition. It is said that eight thousand hymns have come from the pen of Fanny Crosby, and from the point of view, both of quality and quantity, she is one of the great hymnologists of the ages. Not since Charles Wesley or Isaac Watts has there arisen a hymn-writer who can compare with her.

Three of Fanny Crosby's hymns are worthy of special mention: "Rescue the Perishing," "Blessed Assurance" and "Safe in the Arms of Jesus." It is questionable whether any other revival hymn is quite so popular as the first, whether any other song used in ordinary worship outclasses the second in popular appeal, and whether the annals of religious elegies can duplicate the third in significance and popularity. Perhaps no one of these selections is of supreme artistic merit, but all of them are steeped in religion and constitute the best sort of vehicle for the expression of religious emotion. "Safe in the Arms of Jesus" possesses associations, in almost every community, which will render it immortal. It voices the human heart-cry in the hour of darkest need, and it does it better than the

IT NEVER WEARS OUT.

A FINE testimony to the endurance and vigor of the Bible was once given by a South African to a missionary. He said:

Two men came to me from two hundred miles away, to ask for a complete copy of the Bible in the Suto language. I said, "How came you to have the Bible there?" The elder of them explained that twenty-five years before he had gone to work in one of the coast towns of South Africa, and there he had been converted to God. The missionary had taught him to read; and when he went back to his people he carried a Bible with him. For twenty years he had read this Bible to them, and a number had already given up the evils of heathenism and accepted the gospel.

I shall never forget that meeting, as the old man, grey in the service of the Saviour, took out his worn Bible from the sheep-skin case which he had made himself, and how tenderly he stroked its worn pages, and how the memory of the close companionship rang in his voice, as he said:

"This, missionary, is the Bible that the old missionary gave me. He is long since dead, but the Book lives. It is getting old now"—and then he tried to correct himself. "No," he said, "it is getting worn; but the Bible never wears out!"

Have you got a worn Bible? I hope so. It is a healthy sign. I quite realise, of course, that a Bible which bears ink and thumb marks does not necessarily betoken the virile spiritual life of the owner, for the Bible could be studied in the same way as an academic text book; but it does not often happen that way. The Bible is not the Book which would ordinarily be chosen for the mere development of intellectuality (though, for that matter, it might indeed be difficult to excel it even as a literary gem). A well-marked Bible more often than not indicates a well-lived Christian life, so much so that the condition of one's Bible becomes a sort of spiritual thermometer, evincing the quality of one's discipleship.

An old saint, whose heart was rather in advance of his head, once attempted to elucidate the rather obscure meaning of the "Urim and Thummin." Holding up his well-worn Bible for all to see, he exclaimed:

"There, friends, see how I 'use'm and thum-mim'!" Well, be that story true or not, it is certainly good to possess a worn Bible. It has been said that "a clean Bible means a lean Christian." Personally I have some old Bibles, very dilapidated and rather soiled, but all the more precious for that, and I would feel parting with them.

The Family Altar.

J.C.F.P.

TOPIC.—"ASK AND IT SHALL BE GIVEN THEE."

Monday, June 17.

IF, when evil cometh upon us . . . we cry unto thee in our affliction, then thou wilt hear and help.—2 Chron. 20: 9.

God's answer to Jehoshaphat's prayer was the complete overthrow of the enemy. Under grace we have no assurance of victory in worldly conflicts, yet a sure guarantee that even as Christ overcame the arch-enemy so shall we.

Reading—2 Chronicles 20: 1-25.

Tuesday, June 18.

Thou shalt make thy prayer unto him, and he shall hear thee.—Job 22: 27.

Eliphaz thus reminds Job of the need and efficacy of prayer, a reminder we all need, for the tendency is to forget that when earthly friends fail and worldly treasures depart, we can still draw upon heaven's limitless resources.

Reading—Job 22: 12-30.

Wednesday, June 19.

Before they call I will answer; and while they are yet speaking I will hear.—Isa. 65: 24.

Ere ever our lips give expression to them our omniscient God knows the thoughts of our minds and the desires of our hearts. Quicker than the lightning's flash he comes to the help of those who seek him; before our words are framed our heavenly Father knows our needs and comes to our help, not always in the way we expect, but in his own way, which is always right.

Reading—Isaiah 65: 17-25.

Thursday, June 20.

If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?—Luke 11: 12.

Christ promises his disciples the best of all gifts. That the body may be sustained, bread is necessary; that the spirit may be nourished, the Holy Spirit must come to our aid. Not all Christians are Spirit-filled, yet this greatest of all gifts remains for the asking.

Reading—Luke 11: 11-13.

Friday, June 21.

He kneeled three times a day and prayed.—Dan. 6: 10.

Although Daniel knew that a decree against him had been signed, and that he was doomed to the den of lions, he still opened his windows towards Jerusalem, and prayed for deliverance; for he knew that though the lions might roar they could not rend if with him there remained "the Lion of the Tribe of Judah."

Reading—Dan. 6: 1-10.

Saturday, June 22.

The supplication of a righteous man availeth much.—James 5: 16.

God, in certain ways, is wonderfully like ourselves. He loves his children to realise their dependence upon him, and ask of him the things which they need. Such prayers, we are assured, will be answered, whilst in our text it is indicated that the supplications of a righteous man availeth much with those for whom he prays.

Reading—James 5: 13-20.

Sunday, June 23.

Ask and it shall be given thee.—Luke 11: 9.

The trouble with many prayers is their generalisation; we are not sufficiently specific; thus the "liturgy" of many churches tends to idle repetition. We need to definitely ask for what we specially need, remembering to add, "Not my will, but thine, be done."

Readings—Psalm 107: 1-15; Luke 11: 1-26.

Epaphras.

Colossians 1: 1-8.

Prayer Meeting Topic for June 19.

H. J. Patterson, M.A.

THE late Archbishop Lees wrote of Epaphras as "The Lord's remembrancer," and it would be easy to follow his divisions and write of Epaphras who remembered his friends, his neighbors, his leader and his Lord. We do not know a great deal about him, but there is sufficient to get some idea of the man's work and worth. Our reading tells us something, and there are other references in Col. 4: 12, 13 and Philemon 23.

Founder of a Church.

Where was Epaphras converted? We know that Paul labored for several years at Ephesus. Lees supposes that Epaphras coming down from the country town in the hills looked in at Paul's lecture hall and there heard the truth. He became a Christian, and was captured body and soul by Jesus Christ, so that everybody knew it. In fact, Paul honors him with the name "bondservant of Christ." This title Paul had bestowed upon none other save Timothy. So he went back home to tell his friends how great things the Lord had done for him. It was too good to keep to himself. Back to Colosse he came, and when Paul wrote to them later he reminded them that they "learned of Epaphras our beloved fellow servant, who is a faithful minister of Christ on our behalf." Not only was he a founder of the church there, but became an evangelist to other towns. "He hath much labor for you, and for them in Laodicea, and for them in Hierapolis."

That was how the gospel spread so rapidly in those days. Communism to-day is using the same methods that the early Christians used in propagating their faith. Unfortunately the Christian church has settled or dug in. Perhaps the fire of persecution may yet rouse us to action. There is need for a great advance on the Christian front.

Encouraging Visitor.

Paul was at Rome and in prison, and Epaphras came to him, and he told of their faith and love "toward all the saints." The very nature of the epistle is a tribute to the intelligence and mental calibre of these Christians. True, there was some anxiety about some new thought, but he gave thanks to God for "the hope which is laid up for you in the heavens." What a joy it must have been to Paul to learn that through the conversion of this man Epaphras so many others had been led to Christ. Possibly it was while Epaphras was at Rome that Onesimus, the runaway slave, was brought to Christ. It is not unlikely that Epaphras had met him and recognised him. Philemon was a Christian at Colosse, and while Epaphras had never been able to bring the slave to Christ now he brings him to Paul, who successfully secures him and sends him back with that lovely little epistle to his former owner Philemon.

A Man of Prayer.

Praying is work, and this man impressed even the apostle of prayer with the power of his intercessions. Paul heard him and reported the fact to his friends. Your preacher is praying for you. "A man's prayers reveal him more than all his protestations and preaching." And so he earnestly prayed that "ye may stand perfect and fully assured in all the will of God." "He wrestled as his Master had done in the garden, and his heat generated a flame in the bosom of others." Surely this man was "a faithful minister of Christ," even as Paul designates him.

TOPIC FOR JUNE 26.—PAUL PRAYS FOR COLOSSIANS.—Colossians 1: 9-14.

Our Young People.

Conducted by Kelth A. Jones.

Annual Scripture Examination

SCHOLARS' SUBJECTS.

Division 1 (8 Years).

A Wedding in Galilee.—John 2: 1-11.
The Second Miracle in Galilee.—John 4: 46-54.
Jesus at the Pool of Bethesda.—John 5: 1-9.
The Bread of Life.—John 6: 1-14.
Sight for a Blind Beggar.—John 9: 1-11.

Division 2 (9 and 10 Years).

Winning Disciples.—John 1: 35-42.
A Wedding in Galilee.—John 2: 1-11.
The Second Miracle in Galilee.—John 4: 43-54.
Jesus at the Pool of Bethesda.—John 5: 1-9.
The Bread of Life.—John 6: 1-14.
Sight for a Blind Beggar.—John 9: 1-11.

Division 3 (11 and 12 Years).

Winning Disciples.—John 1: 35-51.
A Wedding in Galilee.—John 2: 1-11.
The Second Miracle in Galilee.—John 4: 43-54.
Jesus at the Pool of Bethesda.—John 5: 1-16.
The Bread of Life.—John 6: 1-14.
Sight for a Blind Beggar.—John 9: 1-11.
Lazarus Raised from the Dead.—John 11: 32-44.

Division 4 (13 and 14 Years).

Winning Disciples.—John 1: 35-51.
A Wedding in Galilee.—John 2: 1-11.
Irreverence Rebuked.—John 2: 12-22.
The Second Miracle in Galilee.—John 4: 43-54.
Jesus at the Pool of Bethesda.—John 5: 1-16.
The Bread of Life.—John 6: 1-14.
Sight for a Blind Beggar.—John 9: 1-11.
Lazarus Raised from the Dead.—John 11: 32-44.

Division 5 (15 and 16 Years).

Winning Disciples.—John 1: 35-51.
A Wedding in Galilee.—John 2: 1-11.
Irreverence Rebuked.—John 2: 12-22.
The Second Miracle in Galilee.—John 4: 43-54.
Jesus at the Pool of Bethesda.—John 5: 1-16.
The Bread of Life.—John 6: 1-14, 26-35.
Sight for a Blind Beggar.—John 9: 1-11.
Lazarus Raised from the Dead.—John 11: 32-44.

Division 6 (17, 18, 19 Years).

The Herald of the King.—John 1: 19-34.
Winning Disciples.—John 1: 35-51.
A Wedding in Galilee.—John 2: 1-11.
Irreverence Rebuked.—John 2: 12-22.
The Second Miracle in Galilee.—John 4: 43-54.
Jesus at the Pool of Bethesda.—John 5: 1-16.
The Bread of Life.—John 6: 1-14, 26-35.
Sight for a Blind Beggar.—John 9: 1-11.
Lazarus Raised from the Dead.—John 11: 32-44.

Division 7 (20 Years and Over).

Division 8 (Teachers under 21 Years).

The Herald of the King.—John 1: 19-34.
Winning Disciples.—John 1: 35-51.
A Wedding in Galilee.—John 2: 1-11.
Irreverence Rebuked.—John 2: 12-22.
A Lesson at Jacob's Well.—John 4: 5-15.
The Second Miracle in Galilee.—John 4: 43-54.
Jesus at the Pool of Bethesda.—John 5: 1-16.
The Bread of Life.—John 6: 1-14, 26-35.
Sight for a Blind Beggar.—John 9: 1-11.
The Good Shepherd.—John 10: 1-18.
Lazarus Raised from the Dead.—John 11: 20-44.

EXAMINATION TIPS.

"Answers often contain much that is not asked for, and miss out the very point of the question."

Such a comment is found in practically every examiner's report. The most obvious method of checking this weakness is to give the children practice at answering questions in writing. It is advisable to give them one or two concise questions to be answered in writing during the week. Examine the answers in the presence of the children, stressing the good points, and if necessary supplying model answers. It is very necessary to remind the children to read each question—not once only—but two or three times, until they are quite sure what the examiner wants.

Scholars should be encouraged to read the lesson stories over again from time to time, making themselves familiar with the essential facts. It is valuable, too, for the children to practise retelling the story in their own words. Parrot-like repetition of scripture passages is not enough.—"N.Z. Bible School Bulletin."

GRENFELL PRAISES YOUTH.

SIR WILFRED GRENFELL, founder and head of the Grenfell Association of hospitals, schools and missions on the coasts of Newfoundland and Labrador, recently retired from 40 years of service in the north. Sir Wilfred said that several students from Yale, Harvard and Glasgow Universities had volunteered their services this summer to the association to help in the construction of a road across the northern part of Newfoundland, from Canada Bay to St. Anthony, where there is a Grenfell hospital.

Said he: "There is a great need there for a road. Many patients have died on the long trip around the coast by boat before they could reach the hospital. The offers of assistance from English and American young men have been magnificent. Some people may be worried about the youth of to-day, but I think they are splendid—better than they ever were."

Here and There.

OUR N.S.W. conference executive has arranged an all-day convention at Enmore on Monday, June 17.

Bro. W. J. Crossman (our N.S.W. conference president) was speaker at Manly church anniversary on Wednesday, June 5.

We learn that the aboriginal choir from Cumeroogunga will visit Melbourne for the week-end June 15-17, and will broadcast at 4.15 p.m. on Monday, 17th, from station 3UZ.

Members of the Victorian General Dorcas Committee will hold their monthly meeting on Wednesday next, June 19, from 10.30 a.m. till 4 p.m., in Swanston-st. lecture hall. All sisters interested are invited to attend.

Our next week's issue will be a foreign mission number. During this month our Australian churches are giving special attention to overseas missions and are preparing for the annual offering on the first Lord's day in July.

Our readers will rejoice with us in the splendid news contained in the following telegram, which reached us on Tuesday: "Hinrichsen-Morris mission Enmore had nearly 900 hear 'Christian Unity' session. 38 decisions to date. —Stevens."

Our N.S.W. conference executive has received with regret the resignation of Bro. S. Laney, conference secretary. Bro. Laney has been appointed Australian Customs Representative in America, and expects to leave Sydney on July 11 for the United States.

Our Victorian Girls' Fellowship announces that a meeting "with a difference" for all its members will be held at the Christian Club, Albany Court, Collins-st., Melbourne, on Thursday, June 20, at 8 p.m. An invitation is extended to all interested young women to be present.

The N.S.W. Churches of Christ Christian Endeavor Association has agreed to undertake the organisation of a united young people's camp for next Easter. Miss O. White has been appointed C.E. organiser to work in conjunction with the director of young people's work, Bro. P. J. Pond, B.A.

Religious Education. The tutors will be T. H. Scambler, B.A., Dip.Ed., H. G. Earle and K. A. Jones. Books required for the second term, in addition to the Bible, are "The Bible Handbook" (Joseph Angus) and "The Pupil and the Teacher" (Weigle). The books are procurable at the Austral Publishing Co.

Semaphore church, S.A., has enjoyed ten days' special evangelistic services with Bro. Fred. Collins, of Dulwich. The addresses of Bro. Collins were good, and those who came were helped and strengthened in their faith. The Port Line group of churches (Croydon, Hindmarsh, York, Flinders Park, Cheltenham and Queenstown) contributed, on different evenings, musical items. Bro. Oram took the services at Dulwich for Bro. Collins and thanked the church there for releasing Bro. Collins. Up to Sunday evening, 9th, five young people from the upper classes in the Sunday school confessed Christ.

The following extract from a personal letter sent on June 8 by Bro. C. Burden, of Brisbane, to his father in Melbourne is of more than ordinary interest: "Last week two prominent Roman Catholics called on me. The position was grave in Europe, and they said: 'Only one thing can help us, and that is prayer. Why don't you, as a church leader, start united prayer meetings?' I put it to the Council of Churches, and yesterday they started daily lunch-hour prayer services on Anzac Square in the centre of the city. They will continue daily, and are well attended. The Lord Mayor provided amplifiers."

The 35th anniversary of the Chinese church, Queensberry-st., Carlton, Vic., was celebrated with special services on Sunday, June 2. A well attended public meeting on the 4th was presided over by Bro. D. Gow. Greetings in Chinese were given by Mr. Shong Mong and in English by Messrs. R. Lyall, G. R. Murray (conference president), A. Anderson (Federal F.M. secretary), L. Gole and by Mr. Toso, Chinese Consul, after whose appeal an offering was taken for Chinese refugees. Enjoyable solos were rendered by Mr. R. Till and instrumental selections by Mr. A. Chen. Children of the Sunday school in Chinese costumes also sang pieces. Supper was served at the close of the meeting.

Bro. J. Wiltshire, of 134 Palmerston-st., Perth, W.A., (Tel., B4904), writes to ask preachers or secretaries of churches in the east to inform West Australian brethren of young men, members of Churches of Christ, who have embarked for service abroad. He writes: "If the young men had the names and addresses of two or three of our preachers they could get into touch with us by 'phone, when possible and convenient, and we could do a little extra for their pleasure while in port. If brethren will give the young men my address and 'phone number I can immediately get into touch with anybody they would like to see, or our Social Service Department would make provision for their enjoyable stay while they are with us."

The church at Mile End, S.A., held 32nd anniversary services on June 2, with large congregations. Eight pioneer members were present, and several took part in the service. At close two took their stand for Christ, and at close of a great service in the evening two more confessed Christ. On June 5 a happy time was enjoyed at a basket social, when the secretary gave a progress report of 32 years of the work. June 9 again proved a red letter day. At close of morning meeting three young people from the Bible school came forward, and in the evening ten followed their Lord in baptism and two more confessed Christ before a congregation of 350. A rich spiritual

atmosphere prevailed. The church has inaugurated an open season of intercession prayer for the duration of the war for the Empire both in morning and at close of evening service. These have been appreciated, and are proving a blessing.

The newspapers, on the day on which we go to press, announce that Italy has declared war against the allies. This declaration, while expected, adds to the gravity of the position, already most serious because of the advance of the Germans into France. The peace and well-being of the whole world are threatened. It is hard for us here, in Australia, to realise that, as most of us go about our daily business, the greatest battle in the history of the world is being fought. One good result of the increased gravity of the position has been a great rallying to the support of the Empire. A more serious spirit is abroad. This is reflected in the services of the churches and the attendance of many who were wont to be somewhat neglectful. Meanwhile public and private intercession is called for.

W. Gale writes: "The president, G. L. Murray, and the secretary visited the home mission field of St. Arnaud during the week-end, journeying there on Saturday afternoon. The preacher, Mr. A. H. Pratt, is beloved for his Christian character and sterling qualities. At morning service the president addressed the gathering. In the afternoon both visitors spoke to the Bible school. At night the secretary employed his lantern to illustrate his message, 'The Romance of the Restoration Movement in Victoria.' There were several visitors from churches in other parts. We were happy to meet some new people, but missed the faces of quite a number who have moved to the city and elsewhere. It becomes increasingly difficult to maintain the cause in country districts owing to this constant process of removal and gravitation to Melbourne and provincial centres. Returning after the evening service, via Avoca and Maryborough, we passed very close to the scene of some of the earliest home mission work in this State. Owing to the request of the government for curtailment in the use of petrol in the national interest, the week-end visitation of country churches by the president will be strictly limited, and ordinary social visits will be eliminated. The secretary will now visit the country by plan so that a number of churches can be visited during each trip, which may involve absences from the city for a week or two at a time."

ADDRESSES.

N. Cheal (secretary Devonport church, Tas.).—C/o Sullivan's Garage, King-st., Devonport.
A. L. Finger (secretary St. Kilda church, Vic.).—12 Evelyn-st., St. Kilda.
D. D. Stewart (preacher Kaniva church, Vic.).—Commercial-st., Kaniva.
L. Wylie (preacher Georgetown church, N.S.W.).—19 Georgetown-rd., Georgetown.

WANTED TO BUY.

Piano, for Black Rock Church of Christ. Ring details, price, etc., to XW1359.
Sewing Machines for Cash. Resell 4/- per week.—A. E. Scaife, 497 Gilbert-rd., West Preston. JU1360. Repairs.

NEW BOOKS.

"Triumph for the Troops," Col. Miles, 1/6.
"Under Thirty Speaks for Christ," 6/9.
"Changed by Beholding," Dr. H. A. Ironside, 5/9.
"How to Live Calmly in War Time." A London Journalist, 2/3.
"From a Bishop's Basket." 12 Sermons by Bishop Taylor Smith, 8/6.
"The Bulwarks of the Christian Faith" (Romans), John Ritchie, 5/-.
Postage Extra.

KESWICK BOOK DEPOT,
315 COLLINS STREET, MELBOURNE.

News of the Churches.

WESTERN AUSTRALIA.

Bridgetown.—Bro. W. H. Nightingale immersed a lady at Pemberton and secured promises of help to further the work throughout the district while here.

Collie-Ewington.—Three more people united with Christ and the church under Bro. R. J. Duckett's preaching at Collie. Bro. W. H. Nightingale installed a jardiniere and plaque in memory of Sister Mrs. M. E. Hicks at Ewington on June 2. Bro. Jas. Gordon spoke helpfully at 35th anniversary of the church in Collie on June 2.

Perth.—On morning of June 2 Bro. A. G. Elliott gave a powerful exhortation on "Three Trumpet Notes of Faith." Bible school attendances, averaging 100, are increasing steadily. At night a song service was led by Bro. A. B. Povey, and Bro. J. Wiltshire delivered an animated address on "The Peril of Breaking the Bands of God."

TASMANIA.

Invermay.—On June 2 Bro. F. T. Morgan spoke at all services. Evening topic, "What is the Church of Christ?" was impressive. Bro. R. L. Pitt spoke at morning service on June 9 on "Retrospect and Prospect." Bro. Morgan spoke at night, his message being well received. June is being observed as loyalty month.

Devonport.—Meetings are fair. Bro. Street preaching faithfully. On May 26 Bro. Cheal spoke in the morning on Jas. 1; and at night Sister Nothrop spoke on "The Water of Life." At recent business meeting, fellowship rallies were arranged. Bro. N. Cheal was elected secretary in place of Sister Nothrop who resigned. Renewed interest is taken in boys' club recently formed.

Launceston (Margaret-st.).—On May 26 Bro. Lowe spoke in morning on "Not for Sale." Evening subject, "Praying for Peace." 150 attended in morning, 200 at night. Communicants, 166. A concert by Launceston ladies' choir on May 29 in aid of organ fund realised over £10. Services on June 2 were conducted by Bro. Lowe. Youth sermon, "Keeping in Step"; general address, "The Compulsion of Prayer." The first of a series of topical questions in evening was "Why Doesn't God Stop the War?" There was one confession. Communicants for the day, 133.

QUEENSLAND.

Bundaberg.—On morning of June 2 Bro. Reg. Voss spoke on "The Ten Virgins." At night Bro. Walter Proudley preached on "Repentance." Sister Stella Booth was soloist. Mrs. Voss, sen., is home from hospital. Local brethren are carrying on the work until arrival of the new preacher, Bro. Larsen.

Maryborough.—Annual Sunday school picnic was held on May 6 at Bro. Price's grounds. On Mother's Day (May 11) Bro. G. R. van Eerde delivered suitable addresses. On June 26 Bro. W. Evans spoke in morning and Bro. J. Ingham conducted evening service. There were good attendances, particularly in evening. Renovations to chapel are being undertaken, and seats have been renovated by a working bee of members.

Mackay.—"The Power that Never Fails" was Bro. W. W. McDowell's subject at gospel meeting on May 26. Attendances are good. In the morning Mr. Hedley Abbott, of B. and F. Bible Society, gave a helpful exhortation. Mrs. Allen is able to attend after long absence. Two young men confessed Christ on June 2, when Bro. W. W. McDowell spoke on "Conquer or Die for Christ." Bro. Les Crisp commenced a junior C.E. with 17 young members, to meet on Sunday mornings.

Brisbane (Ann-st.).—There were splendid attendances on June 9, with many visitors, including Mr. Goddard, of Lane Cove, and Mr. and Mrs. James, of Paddington, Sydney. Bro. Brooke gave a fine address on "Tongues of Fire." Bro. and Sister J. Larsen were welcomed into the church by transfer from Kedron. At gospel meeting Bro. Brooke's message was "Our Eternal Home." 185 were at communion. C.E. society has given the church £7/10/- to purchase a memorial window.

Albion.—A large number of tracts have been distributed in neighborhood of church. Bro. Methven is giving sound teaching at morning services. On June 9 his subject was "The Functions of the Church." Young men of the church issue "The Church Chronicle" monthly. A combined meeting of officers' board and Sunday school teachers was held after school on June 9 to discuss problems connected with school work. Bro. and Sister Leady have been received by transfer from the church at Gympie.

Rockhampton.—The Y.P.S.C.E. held a successful concert on May 23; proceeds over £6. There were splendid attendances at both services on May 26—106 at gospel service and 117 breaking bread for the day. The chapel was crowded on June 1 to witness the marriage of Sister Amy Broomfield to Bro. Geo. Nelson. June 2 was observed as roll-call day, and there were excellent attendances. 87 responded to their names at morning service, and many more at Lord's table after gospel service; 110 broke bread for the day. Midweek prayer meetings have been increasing in attendance.

Rosevale.—Three have been added to the church since last report. Christian Endeavor is working splendidly. Endeavorers attended and took part in a rally held at Rosewood at which Bro. Brooke, conference president, gave a lantern lecture. Special prayers were offered on May 26, when Bro. J. Christensen spoke on "The Only Hope of the World." On June 2 Bro. Larsen spoke on "The Call of the King to Prayer." Bro. Larsen's ministry of ten years with West Moreton circuit will close in a week or two. He has done much for the furtherance of the kingdom.

Gympie.—Services were re-commenced at Goomboorian on May 26 with an intercessory service. The public hall was packed, 140 being present. A stirring address on "What can the Church do Now?" was forcefully presented by Bro. Westwood. The whole service was most inspiring. 140 broke bread for the day at the three centres, Gympie, Monkland and Goomboorian, and aggregate attendance at all services was 450. At gospel service at Gympie a woman confessed Christ. Fine services all day on June 2. Bro. A. Kingston gave helpful message on "Worship." Bro. E. Trudgian spoke at gospel service in absence of Bro. Westwood, who is in hospital suffering from scarlet fever.

Annerley.—Chaplain N. G. Noble exchanged with Bro. P. C. Alcorn, of Moorooka, for special Empire intercessory service on May 26. Good attendance. Three new scholars were added to school. The wedding of Bro. H. P. Millikin and Mrs. H. M. Francis was celebrated in chapel on June 1, Bro. Noble officiating. The three C.E. societies and boys' square club each made annual offerings, instead of affiliation fees to Y.P. Department. Recent practical appreciation was expressed by Annerley and district ministers' fraternal for Bro. Noble's two years of secretarial services. Recent attendances of strangers have improved gospel prospects. Mr. A. E. Griffith rendered a solo on June 2, when preacher's subjects for the day were "The Reproach of Christ" and "Fatal Delusions." On June 9 one young man and two young women confessed Christ, were baptised and received into the church.

VICTORIA.

Hampton.—A helpful talk was given to the young men's society on June 6 by Dr. W. A. Kemp. Bro. Stephenson's addresses on June 2 and 9 were appreciated by good audiences.

Surrey Hills.—At morning service on June 9 Bro. Nicholson spoke on behalf of No-licence. At close of Bro. Andrews' address in the evening, one young lady made the good confession. During these times of national crisis a special session of intercessory prayers is being held each Sunday evening.

Melbourne (Swanston-st.).—On June 2 Bro. Albert Anderson, Federal F.M. secretary, favored with a stirring address on F.M. work. On June 9 Bro. Hughes preached morning and evening. Mrs. Hunt sang a solo at evening meeting. Choir rendered special anthem and hymn. Mrs. P. Vereco, of Adelaide, was amongst visitors.

Northcote East.—Attendances at Sunday school and evening services continue to improve. Miss N. Baker made the good confession and was received into membership. Bro. A. A. Hughes on behalf of overseas missions gave an impressive talk to scholars and parents. Addresses by Bro. H. Rasmussen at evening services have been much appreciated.

Kyneton.—During the absence of Bro. Wright at Bet Bet mission, Bro. Roffey gave appreciated addresses for three Sundays. On June 9 Bro. R. Goudie spoke on "Conscience," and at night Bro. G. Goudie's topic was "Interruptions." A presentation was made to Bro. Douglas Price prior to his marriage. Several new scholars have recently been added to Bible school.

Ascot Vale.—On June 9 there were fair meetings. Bro. S. Fordham, of Moreland, presided at morning meeting. At gospel meeting two lads from Bible school were baptised. On June 1, 21 junior Christian Endeavorers went to Old Folks' Home at Royal Park, and distributed books, jam, flowers, apples and sweets to value of £4/2/6, excluding 720 books, which were collected by the juniors.

Ormond.—On June 5 the ladies' aid gave a successful concert to assist the £50 fund. It was given by Melbourne Boys' Club Association under leadership of "Pop" and "Little Lady." About 40 boys gave items, and the ladies provided supper for them. On June 6 Bro. C. L. Lang gave a good message at prayer meeting. On June 9 he gave helpful addresses. Some visitors were at gospel service.

Newmarket.—On June 2 Bro. Payne addressed both services. Bible school anniversary was held on June 9. Bro. Burns, of Ascot Vale, was morning speaker. At afternoon service Bro. Fitzgerald, of Collingwood, gave an illustrated address on "The Gospel in a Nutshell." Bro. Brooker gave an illustrated address on "Ships" at evening service. Special singing by school was conducted by Mr. Hall, of Richmond.

Dandenong.—Sunday school is progressing favorably. Several new scholars have been added recently. June 5 was 11th anniversary of mission band. At a well attended meeting Mrs. Oliver, president of women's conference, spoke. Many visitors from sister churches were present. A social cup of tea was enjoyed. Bro. Coventry gave a foreign missionary address on morning of June 9, when 83 met for communion.

Wangaratta.—On June 2 a young man who is leaving with the A.I.F. confessed Christ and was baptised the same night. A social evening was held on June 5, the occasion being the approaching marriage of Sister Joyce Schwind. Presentations were made on behalf of church, basketball team and girls' club. The wedding was solemnised on June 8 by Bro. R. A. Banks. Bro. Clark, F.M. secretary, spoke on behalf of overseas missions on June 9. Sister Meldrum and H. Scott Brown were welcomed back after sickness.

(Continued on page 380.)

Foreign Missions.

Conducted by

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

WHAT MISSIONS HAVE MEANT TO INDIA.

RECENTLY I heard some "stump orators" speaking in the Botanic Park, South Australia. It is a long call from the Botanic Park to missionaries in Africa, but one very able speaker got there along the lines of the capitalist and the mine workers of South Africa. He said that in the first place the explorer went to find the likely places, and soon in his train went the missionary, "with a Bible in one hand and a bun in the other, and the



Miss F. Cameron,

Now home on furlough and planned to return at an early date to India.

native could not have the bun unless he took the Bible." He even spoke cynically of Livingstone.

The speaker quoted reliable sources for his information concerning Africa's miners and their remuneration, but he could not have studied the question of missions so carefully or his statements would not have been so general. He seemed to think that the African should be left in his primitive state, yet he would ask for as fair a deal for the African negro as for any privileged member of the human family. So the missionary offends the capitalist, because he would give more than the average in payment for labor, and he offends the other party or parties because he would improve the lot of the native. There are those in India who would tell the same story, only substituting "rice" for the "bun." But was there equality amongst the Africans in their native state any more than there was in India before the British Raj? Definitely there is more equality now in India. And what "bun" did such people have before the Bible? Until the missionary took the task in hand there was neither Bible nor "bun" to give. Before that, years of patient work and study had to be undertaken, years of sacrifice by pioneer missionaries, and if the sacrifices they made were an indication of the value they placed on that Bible, and what they considered its worth to be to the natives, then no Rationalist need doubt their sympathy and sincerity.

About two years ago, when a certain section of India's political-religious enthusiasts wanted to strike at Christian missions through their activities, they made demands that no Christian teaching be given in connection with those institutions on peril of extinction.

Dr. Azariah, Bishop of Dornakal, reminded

India's politicians of the contribution that Christianity had made to India apart from the Bible. He wrote: "The first newspaper, the first public library, the first English school were all organised by Christian missions. They were also pioneers in the sphere of women's higher education for the first university college, the first medical school, and the first training college for women were all under the auspices of missions. Industrial and manual training for boys, girls and women were ushered into the country by Christian missions, also the first school for the blind, the first institution for the deaf and dumb, the first and largest sanatorium for tuberculosis patients were under Christian auspices. All these activities undertaken, lessons conveyed and successes won, are directly due to the spirit of the religion of Jesus Christ, and to ask us to engage in all these activities without demanding obedience to Christ is to ask for electrical installation to be effected without the power-house. It is the worship of the living Christ that has brought about the results so far achieved. No sect, party or individual that loves India and genuinely longs for its advancement can afford to ignore, discourage or oppose these citizens of India who desire to serve her through the religion of Jesus Christ."

These words have a special value, coming as they do from one of India's own sons to his fellow countrymen.—Miss F. Cameron.

THE CHALLENGE OF TO-MORROW.

THE future of our island work will be governed by the foundations laid to-day. It is physically impossible for two people adequately to supervise forty churches and well over 1000 Christians. Our people also need constant medical help, and the children need school. After our experience, for progress there are three vital needs. First, reinforcements; second, teachers' training school and village work; third, language study.

The most economical solution to this problem would be to send a nurse. The Federal Board has indicated that this is definitely contemplated.

Mrs. Hammer in a recent letter said, "There has been a great deal of sickness and some deaths." From past experience I can well imagine the strain this means to our isolated missionaries. Pneumonia, malaria, dysentery, numerous accidents and cuts, tiny neglected babies, hundreds of injections, dental work, coughs, constant dressing for sores, boils and

ulcers. Our people are very grateful for help in this sphere, and they do not forget. One cannot say "No" when the call for help comes even if already tired.

What a load of responsibility could be lifted from our shoulders by having a trained nurse! And what an opportunity for a consecrated Christian to serve our Master in caring for these people, many of whom have already learnt to love our Lord! It is our duty to help them, and a glorious opportunity to show in deeds the love of the Master who said, "Go, heal, teach."

We have been doing this medical work in addition to conducting a day school. Our new worker could share with me this very interesting work and so relieve Mr. Dudley for the much-needed village work and teachers' training school.

The Bible is used a good deal in the school work, and the children love to hear the stories of Jesus and to learn how to read them. I like to watch their faces when I show them the beautiful picture of Jesus with the children of many lands gathered around him. How their brown eyes light up with understanding. "God atawanda langwa." "God is love." This is certainly a work which is well worth while.

There is another problem to be considered in our New Hebrides work—at least we think it is worth considering. It is difficult for a missionary to keep cheerful and healthy so that he can be competent in his work, while the roof of his house leaks badly, and his dinner is likely to be spoilt by a steady drip, drip, from above. From a woman's standpoint it is decidedly not pleasant to find the babies' beds under a forgotten drip or one's best hat ruined. When we arrived at Nduindui the women said to me, "Mission house—him, he old fella too much." I quite agree. So we rejoice because our Board have decided that building operations must commence shortly.

In this land of hospitals, nurses and clinics, can you not spare one nurse for these people? Surely we can say, "God helping us, we can press on in this glorious work—and we will." —Mrs. L. E. Dudley.

THE INDIAN WAY.

"EVERY Christian a witness," is a slogan of our efforts at evangelism in India. We have been getting little groups of baptised persons together and training them to go about and answer the simple questions of the Indian villagers. One was asked by a villager, "Have you seen God?" And his answer was, "Sirs, you knew me two years ago. I was a drunkard. You know me now. I do not think I should have had all this change if I had not seen Jesus Christ." There is no better answer and no better way of witnessing for God.—V. S. Azariah.

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A Splendid Suggestion.

PLANS for the observance of a daily period of prayer throughout the State are being made by our Council of Churches. The "Sun" reports: "The co-operation of broadcasting stations is being sought by the council, which hopes that the chimes of the P.O. clock broadcast from every station at noon will act as a call to prayer." Supporting the proposal, the secretary of the council, Bro. F. E. Alcorn, said: "A short service held in private homes each day will be of inestimable value in this time of crisis." May it come to pass.

Sister Edwards Goes Home.

General regret was evident here on learning of the home-call of Sister Edwards, who for many years has served the City Temple as lady visitor. We recall many experiences threading our way night and day through slum areas in search of souls. Her prison work, unstinting service to the Children's Court and hospital visitation set a very high standard. Fearless, at an old age, oftentimes weak in body, she continued to the last in Christ's service. We were not surprised when Mr. C. Bradley returned thanks to God at a recent intercessory service (broadcast) for "dear Mrs. Edwards, whose rich life of faith and service we thank our heavenly Father." As one who worked with her for three years, I would say the same.

Swastika or Cross?

There was a grand response to the King's call to penitence and prayer in the churches here. We trust such interest will continue. Appropriate themes were discussed and next morning many statements by preachers appeared in the "Herald." Mr. A. D. Marchant's words appealed to us: "If the church is to survive it must do certain things. It must have a steady word now, and say that in spite of appearances, this is no day for despair. Some people, reacting in fear, make every setback the subject of their own mental anguish. We need to remember the cause for which we fight is God's cause, in which we are his instruments. Let us then think calmly, speak hopefully, act courageously." So forward we go.

Changes at City Temple.

Our brotherhood offices are located at last in City Temple. Spacious and well appointed, they are a credit to those who designed and erected them. If anything, the rooms improve the appearance of the sanctuary.

Since the death of Mr. Fluker (missioner) and the City Mission closed in Campbell-st., the ladies each Monday have a cup of tea and friendly chat in our lecture hall. Mr. A. C. MacLean usually delivers a brief address. Recently a lady who has led the group for years was baptised at an evening service at the Temple. Thus a good work goes on, and we rejoice in progress in evidence.

"Greatest Prayer Meeting on Earth."

So the intercessory service held each Wednesday in the basement of Sydney Town Hall has been described by great men. Last week its 16th or 18th anniversary was held. Mr. Carl Bradley usually leads and reads prayer and praise notes. Some outstanding answers to prayers are given each time. Two speakers generally deliver appropriate addresses and Canon Hammond says a word. Every second meeting is broadcast over station 2CH; thus country and city listeners who cannot attend in person are helped and blessed, as well as those present.

Last Letter.

As our ministry is about to conclude in N.S.W., this will be my last letter. It has been real joy to serve in this capacity, and I trust the work has been done efficiently. We leave this State after serving City Temple for three happy years and Lane Cove for two to continue the ministry in Melbourne, where we left off five years ago. Thank you one and all.

Tasmanian News-letter.

W. S. Lowe, B.Com.

Day of Intercession.

TASMANIA responded well to the King's call to prayer, churches everywhere reporting large audiences. In Launceston a combined afternoon service exceeded all expectations numerically, an overflow meeting in a nearby hall being necessary. Some 1200 attended. There was a notable emphasis in all spheres on the necessity for intercession being accompanied by repentance. Some speakers, including the Roman Catholic Archbishop of Hobart, were particularly outspoken. The Launceston Council of Churches has arranged a weekly united service of intercession to be held on Wednesday evenings, a number of the city churches having cancelled their individual services for this purpose.

Another 'ism' to be Faced.

Mr. J. A. Kippax, missionary pharmacist at present on furlough from the Sudan, states that recent cables suggest that the Egyptian Government is endeavoring to secure a greater control of the Sudan by forcing concessions from the British Government under pressure of war conditions. This is of vital interest to missionary workers since the British Government has assisted missionary enterprise with a lavish hand while the Egyptian Government, being Moslem, is sharply in opposition to this policy. Mr. Kippax maintained that underground Moslem interests were behind the latest endeavors. He stated that in addition to the "isms" commonly feared, Christianity must face the menace of the organised spread of Mohammedanism in the Sudan. Nevertheless he reported a growing Christian church with vital life.

Amongst Ourselves.

Bro. H. W. Street, who commenced work with the H.M. Committee shortly before Easter, reports encouraging signs on the North-west Coast. He is endeavoring to assist Mole Creek, Caveside, Devonport and Ulverstone churches with a view also to extension to Burnie. One Devonport meeting reported over 50 present, and the work in general gives promise.

Bro. G. O. Tease, ministering with West Hobart church, has been appointed a Justice of the Peace for that district.

Invermay preacher and officers have been busily engaged during the past month in visiting all church members with the challenge to accept the full responsibilities of church membership. This is to be followed by a "Loyalty Month."

The H.M. Committee hopes shortly to be able to announce details of an evangelistic campaign in the spring.

Brevities.

Salvation Army and City Mission soup kitchens have re-opened in the chief urban areas for the winter period. Civic officials paid tributes to their work at the opening ceremonies.

A GOOD BIBLE is necessary for every Christian worker. The Austral will send one on approval if kind and price are stated carefully. Austral Co., 530 Elizabeth-st., Melbourne F 2524.

PREACHERS' PROVIDENT FUND.

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

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

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

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

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

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

The Objects of the Fund are:

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

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

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

Please forward contributions to W. H. Hall, "Hurlston," Carysfort-st., Blackheath, N.S.W., making money orders and postal notes payable at P.O., Blackheath (N.S.W.). Contributions may also be sent to W. Gale, S. Price Weir and D. M. Wilson.

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News of the Churches.

(Continued from page 377.)

Red Hill.—On May 19 Mr. Marshall was in Ballarat and Mr. Roberts preached here. His messages were helpful. The church has been stirred in this time of crisis. Mr. Marshall is leading with very thoughtful preaching. The small debt on school hall has now been cleared.

Thornbury.—The church celebrated its anniversary on June 2 with a splendid home-coming day. Many past members came from near and far; 184 broke bread. The conference president (Bro. Murray) spoke in the morning, Bro. Keith Jones addressed school, and Bro. J. E. Searle preached in the evening. Musical numbers were rendered by Box Hill quartette party in the morning and also solos by Bro. Forbes and Bro. Albert Barber, jun., in the evening.

Ballarat (York-st.).—New lights and shades recently installed in church building at cost of £26 have been handed over as a gift from ladies' guild, which body has accomplished much in recent months. A "talent" scheme amongst the ladies is proving highly successful. Bro. Ritchie delivered interesting sermons to good congregations on June 9. Bro. Carling, though showing improvement, is unable longer to attend worship. Preparations for mission are well in hand.

Frankston.—Both services on May 26 were conducted by members of Gardiner K.S.P. Bro. Amos spoke at both services on June 2, after spending three weeks in Adelaide. After morning services, members are asked to spend a time in prayer for God's blessing and guidance in planning for building a chapel. On June 4 a special meeting was called to consider recommendations of building committee. On June 9 Bro. Amos spoke in morning on "Shadows," and at night on "A Startling Question."

Reservoir.—Bro. Cecil Watson temporarily concluded his work with the church on June 9. He went into camp in the Survey Corps with 2nd A.I.F. on June 10. The concluding meetings were well attended, and the son of one of the members made the good confession at close of gospel service. He and another young lad who made the confession some weeks ago were baptised. Interest is well sustained in all auxiliaries. Sister Watson will continue her work with kindergarten and girls' clubs.

Gardiner.—On May 25 a lecture was given by Frank Manning, of Belgian Congo, and opportunity was taken to make a presentation to Bro. K. Jones on the occasion of his approaching marriage to Miss Cowper. On June 5 Bro. A. Anderson gave an illustrated lecture on foreign missions. There were fine meetings on June 9, and at evening service the choir splendidly rendered selections with Mrs. Burns, of Adelaide, as special singer. At conclusion of Mr. Hagger's address a young man made the good confession.

Ballarat (Dawson-st.).—Y.W.L. annual social and prize-giving was held on May 28. First church fellowship dinner for 1940 was held on May 29, attendance excellent. "Christian Endeavor" was featured at prayer meeting following dinner. Bro. W. W. Saunders addressed both meetings on June 2, and at close of gospel service four young people were baptised. Speakers at Doveton-st. for day were Bren. J. A. Wilkie and L. Smith. Combined Y.P. social was held at Doveton-st. on June 4. Preachers at both services at Dawson and Doveton-sts. on June 9 were Bren. Saunders and Smith respectively. Seven, previously baptised, were welcomed into fellowship at morning service at Dawson-st. The church regrets the loss of Mrs. Beer and Jack, Mr. and Mrs. Harridge, Mrs. Spendlove and Alan Burgess through removal from district. Bro. M. Drummond, in his 83rd year, passed away on June 7. Sympathy of church is extended to his relatives.

Blackburn.—The tent mission conducted by Bren. H. C. Bischoff and Hilton Williams continues into the third week. Attendances are still good. Delegations from sister churches are much appreciated. Members and visitors are experiencing a great time of blessing. Bro. Collis brought the message on morning of June 9. Sister Mrs. Sissen was welcomed into fellowship. On June 6 a pleasant afternoon was spent, when three ladies of home mission committee visited women's mission band and conducted the meeting.

Malvern-Caulfield.—The "forward campaign" now being conducted has maintained splendid interest. June 9 was observed as preparation day. In morning Bro. T. H. Scambler delivered a very instructive address on "The Stewardship of Life." At night Bro. F. E. Buckingham preached to a large and attentive congregation on "The Unanswered Question." 171 broke bread for the day. The thermolator gas heating system has been installed in the chapel. All departments of work, especially church finances, are in very healthy state.

Maryborough.—Splendid services were rendered by Bren. Steele and Roffey on June 2, stirring messages being given. At 11 a.m. Bro. Steele's subject was "A Fourfold Message from the New Testament." At 7 p.m. he spoke on "Baptism." A message in song was rendered by Miss D. Taylor. Following evening service Bro. Roffey baptised a mother and three children who made the good confession at Bet Bet mission. On June 9 Bro. Steele gave excellent addresses; subjects, 11 a.m., "A Call to Worship"; 7 p.m., "The Supreme Place."

Carlton (Lygon-st.).—On June 9 Bro. Paget, of Lake-st., Perth, was a visitor at morning service. Two were received in by faith and baptism. Bro. Baker spoke to church on "The Refuge of the Soul," and at night preached on "The Mockery of Sin." Four persons made the good confession. "Nothing Ever Happens" was the popular saying chosen by Mr. S. R. Baker at the pleasant hour. Several men from the class are in camp prior to embarkation. Plans are being made to entertain each Sunday lonely members of 2nd A.I.F.

Horsham.—On June 2 Bro. C. Jackel spoke to morning on "The Revival We Need" and Bro. F. J. Sherriff at night on "What think ye of Christ?" Two car loads of sisters journeyed to Dimboola on June 5, the occasion of Sister L. Foreman's visit. Youth offering, eclipsing previous offerings, amounted to £5/5/6. Women's mission band is growing; 33 to 40 present at last monthly meeting. Autumn fair on June 7 was a decided success, £26 being realised. To good congregations on June 9 Bro. C. Jackel spoke in the morning and at night preached on "Pitching Toward Sodom."

Newport.—Meetings are very good. Bro. W. Quirk labors earnestly. Bro. T. Hagger recently addressed church on Sunday morning. May 26 was observed as young people's day, and a very enjoyable time was spent. Sisters of the church provided tea, about 60 young people being present. Bro. F. Lee, of the Young People's Department, gave a splendid address at gospel meeting, and several visiting young people took part. A social evening was recently held, when a presentation was made to C. Bramsted, Sister Robottom (formerly Muriel Bramsted) and Sunday school secretary.

Brunswick.—At annual business meeting the following were elected: Elder, Bro. A. Mann; deacons, Bren. Cox, J. Greaves, L. Jenkin, W. Jenkin and A. Cornish; secretary, Bro. A. Mann; treasurer, Bro. W. Jenkin. A social evening, second of a series in an effort to keep the young people together, was held on June 8. Morning service on June 2 was addressed by Bro. T. Fitzgerald on "The Signs of the Times, or the Second Coming of Christ." Bro. Patching continues faithfully to proclaim the gospel. Fellowship was enjoyed with the daughter of the preacher from South Australia, who beautifully rendered a solo.

East Kew.—On morning of June 9 Bro. Turner commenced a series of F.M. addresses. Bro. D. Nicholls spoke in the evening on "What Christ Means to the Colored Man." Combined young people's fellowship class is now well established.

Swan Hill.—Meetings are well attended, and all auxiliaries progressing well. May 5 was observed as Youth Sunday, and an offering was made for youth work. On May 12 both services were well attended, and at night a special Mother's Day service was conducted by young people. On May 26 a day of national prayer was observed, and in evening the Protestant Alliance Lodge, of which Bro. Hughes is chaplain, attended a church parade. On May 29 the half-yearly reunion meetings were held. Bren. T. R. Morris and W. Gale, from Melbourne, gave special messages. On June 2 one of the Bible school lads gave his life to Christ.

Geelong.—For past month attendances have been well maintained. Topics of Bro. K. Macnaughtan on June 2 were "Pack Up Your Troubles" and "The Man that Looked Out of his Grave." Members of Drumcondra and Latrobe-ter. mission bands held a meeting at Latrobe-ter. chapel on June 6. A helpful time was spent, and afternoon tea served. Bro. A. Anderson gave the church a stirring address in interests of foreign missions on morning of June 9. One young lad, recently baptised, was received into membership. At night youth organisations held a church parade. Bro. Macnaughtan spoke on "Love at First Sight." Feeling reference was made recently by Bro. Macnaughtan to the passing of Sister Mrs. Hair, a staunch and loyal member for many years.

St. Kilda.—On May 29 the Y.P.S.C.E. held a cottage meeting in home of Sister Mrs. Box for benefit of her mother, Mrs. Blacklock, who has a broken ankle. Bro. W. Andrew, from Gardenvale, was morning speaker on June 2. Miss Dawn Boyd made the good confession at gospel meeting, and was baptised on June 9. At annual business meeting on June 5 retiring deacons re-elected were Bren. Elliott, Norton and Braden; Bro. Nettlebeck was elected a deacon; secretary, Bro. A. L. Finger; treasurer, Bro. A. M. Norton; deaconesses, Mrs. Box, Mrs. Elliott, Mrs. Finger, Miss Dall. Bro. and Sister F. W. Pippard have left St. Kilda. Each was given a copy of the Church of Christ Hymnbook. On June 9 an "every member present" rally was held with success. Ladies' guild handed to treasurer a nice sum of money, result of visit to all members of church.

SOUTH AUSTRALIA.

Glenelg.—Meetings have been exceptionally well attended. On May 25 Bro. Finlayson showed pictures of his recent world tour, proceeds in aid of school renovations. Special after-church prayer meetings were held on May 19 and 26. Preacher has commenced a series of subjects on "Modern Miracles."

Dulwich.—Bro. Oram has acceptably relieved Bro. Collins for two Sundays. Miss Foreman gave lantern talk on June 9. A member donated about £8 for extinction of mortgage on church property. War savings certificates group has been formed among members. Church has had fellowship of Bro. Pegler, of Ballarat, staying locally for several months. Mrs. A. L. Read addressed Dorcas society on India.

Hindmarsh.—The 86th anniversary of the formation of the church was observed on June 9 with splendid gatherings—140 in morning, 109 at gospel service. Bro. W. L. Ewers gave a very fine address on "The Future Glory of the Church." The choir assisted with an anthem. At gospel service the choir sang splendidly two anthems and Miss Lillian Duncan rendered a solo. Bro. Ewers preached a good sermon on "The Only Divine Institution on Earth." An offering was received for benevolent work.

Mayfield & G. J. Row

Norwood.—On June 9 Miss Lynda Foreman spoke at morning service and Bro. Ingham at night. Several new scholars have been welcomed to Bible school during last few weeks.

Winkle.—Bro. Holland addressed the church on morning of May 26. Winkle members journeyed to Berri for evening service to take part in national prayer service. On May 29 a farewell social was tendered to Bro. and Sister Grigg and family, who are leaving the district. Bro. H. Clark, from Berri, was morning speaker on June 2. Bro. Holland preached at night.

Berri.—On May 29 the church said farewell to Bro. and Sister Jack Grigg and family, who have gone to North Adelaide. At Endeavorers' meeting on June 6 new officers were elected. Kappas and Betas have had splendid meetings, Betas initiating one new member. Bible school at Monash reports good progress. On June 9 Bro. Greenwood was morning speaker. Bro. Holland preached at night.

Cottonville.—Since last report four more scholars of Bible school have decided for Christ. At gospel service on June 9, five were baptised. At weekly prayer meeting on May 28 some who recently joined the church were introduced to members, and a frank discussion of the benefits of the recent mission was followed by a welcome social. A great increase in attendances of J.C.E. society and Sunday school are visible results of the mission, and all auxiliaries are in splendid heart.

Victor Harbour.—On June 2 Bro. Frank Halliday, M.L.C., addressed both services very acceptably. Meetings are smaller through fewer visitors, but local interest is good. Bro. and Sister Alan Woodard have removed to Murray Bridge, and Bro. and Sister Vincent to the city; Bro. and Sister Henry Dinning are also leaving the district. All were faithful in attendance and Christian witness. Bro. Fullston is much improved in health. At excellent meetings on June 9 many visitors were present.

Forestville.—Bible school anniversary celebrations continued on May 29 with a public meeting, at which annual report was presented and prizes were awarded. On June 2 Bro. A. Jones spoke in morning; afternoon and evening the children again rendered items in song. Bro. Wilkie Thompson gave a talk to them in the afternoon, and at night Bro. R. Lampshire delivered the gospel message. A young woman, a scholar of the Bible school, confessed Christ, and was baptised the following Lord's day. The school's annual tea meeting was held on June 5.

Queenstown.—On morning of May 26, two young men were baptised and received into fellowship. The day of prayer was observed. The building was packed morning and night. The young people's meeting on Sunday mornings, under Bro. G. Cox, is slowly increasing in numbers. Kindergarten department of school is also increasing in numbers. At 7 p.m. Bro. Brooker preached, building being comfortably filled. On June 9 Bro. Brooker exhorted on morning lesson and preached at night. Dorcas society is still doing good work. Students' class has re-opened, and good numbers are attending. Choir paid a visit to Semaphore and helped with singing during special meetings.

Kadina.—Bro. W. N. Bartle exhorted church on May 26 on "Following Afar Off." National prayer service was held in Kadina Town Hall, church secretary representing church. At night Bro. A. P. Russack preached on "Gideon." On June 2 Bro. S. R. Trenwith spoke in morning on "Continue in Prayer." At night Bro. H. J. Andrews, of Wallaroo, preached on "The World's Only Hope." Ladies' guild is working to assist liquidate building debt. J.C.E. continues to grow, with average of 18 to 20. Sister Mrs. Bennett was called home on May 31. Bro. S. R. Trenwith officiated at graveside. On June 9 "Face to Face with Jesus" was Bro. Keith Russack's subject to church, and "Preaching Jesus" Bro. A. H. Russack's subject at night. Work at Willamulka is steadily moving.

Cowandilla.—May 26 was celebration of "Back to Cowandilla Debt Free." Morning service was presided over by Bro. G. New, first preacher of church; 160 broke bread; Bro. F. Collins was speaker, and many old friends met. At afternoon service a good number of visitors attended, when the first superintendent of the school, Bro. T. Milne, presided. The present superintendent, Bro. H. R. Dunkerton, spoke on "Glancing Backward and Looking Forward." Visitors and scholars totalled 237. At night the evangelist, Bro. F. Hollams, spoke on "The Travail of His Soul." Choir was assisted by old members, and Mrs. Reg. Gloyn sang a solo. On May 30, at public meeting, Bro. Dan. Wakeley was speaker; Mr. Baker gave an instrumental item; Misses L. and V. Crouch sang a duet. Secretary gave a report of the work.

Erskineville.—Scholars sang over 2CH last Sunday afternoon under leadership of Bro. C. E. Collins. Bro. P. J. Pond, B.A., is preaching on prophetic and intercessory subjects this month. Repairs costing more than £150 have been effected. It is expected that Sunday morning services will be resuscitated on June 30, after four or five years' failure.

Belmore.—Splendid services marked the national day of prayer on May 26. In the morning Bro. F. B. Stow delivered an excellent message. At gospel service the building was again crowded out, and Bro. Corlett gave an excellent address; 191 broke bread for the day. Before gospel service on June 2 three were baptised and a lady made the good confession; 161 broke bread for the day.

Rockdale.—On May 26 the chapel was crowded morning and evening. Our aged Bro. Morton exhorted, and at night Bro. Hinrichsen spoke on "Blasting the Rock of Ages." 187 broke bread for the day with one confession. There were good meetings on June 2. Bro. Hinrichsen exhorted, and at night preached on "The Miracle of the Ages." A young lady confessed Christ. On June 1 Sister Esther Creamer and Bro. Arthur Small were united in marriage by Bro. Hinrichsen. A Bible school social was enjoyed by the children.

Hornsby.—Successful Bible school and church anniversaries have just been held. Bro. Nance-Kivell and Bro. Little were speakers at former on May 26. Prize distribution took place on May 28. June 2 was 30th anniversary of opening of chapel and formation of church. Bro. Crosthwaite who presided at foundation again presided. Mrs. Provost and Bro. P. H. Morton (Burwood) were amongst those present on each occasion. On Monday, Tuesday and Wednesday the theme was "Loyalty." It was the first anniversary of Bro. Little's second pastorate. He gave helpful messages throughout the series.

Georgetown.—School has recently had record attendances, and morning and evening services are excellent. Women's guild has commenced with a membership of about 24; Mrs. W. M. Fraser president, Mrs. L. Grahame secretary. Nearly 40 Endeavorers were present last week. New men are excellently assisting in meetings. Mr. Wilson, from Mayfield, spoke on morning of June 2. Bro. Davis, from Auburn, preached at night and baptised three young women. Mr. Wylie is making a good recovery from influenza. Religious instruction in day schools has been commenced. Three schools were visited, over 50 children taught. Scholars' parents were circularised to get necessary written consent. School hall was commenced on June 1 with over 30 men working from dawn till dark.

Marrickville.—J.C.E. society is growing; 40 present on June 2. On 9th Bible school had a record of 149 present. Three were received into fellowship on June 9. Bro. Thomas gave a fine morning message on "The Problem of Human Suffering," and at night preached on "Christian Unity."

Mosman.—On May 26 A. Allen exhorted a large gathering; at night the Arcadia Young Men's Fellowship conducted a fine gospel service. G. E. Burns' morning address on June 2 on "Does Prayer Help?" was much appreciated. His evening subject was "If Hitler Wins"; Marcia Burns was soloist. B. G. Corlett, of Belmore, addressed church on June 9, subject, "Serving Christ." G. E. Burns preached at night on "If Christ Comes in 1940."

Burwood.—Meetings for day of prayer on May 26 were crowded, and attendances have since been good. Bro. P. H. Morton addressed morning meeting, and Sister Elma Wymer, of Enmore, was soloist at gospel service on June 9. Young people held a successful grocery evening for Social Service Department. Y.M.C.A. has commenced a boys' club in association with our young men. Bren. Allen and Keith Murray and Austin Piper have enlisted in A.I.F. A kitchen tea in honor of Sister Daphne Laney and Bro. Will Chin was held on June 10.

Sydney (City Temple).—Attendances on June 9 were very encouraging. In the morning Mr. A. C. Greenhalgh, of Paddington, gave a stirring message on Ezekiel 37. Evening service was conducted by Mr. A. C. MacLean. The auxiliary organised by Misses T. Smith and H. Brown has already supplied a remarkable quantity of hand-knitted socks and other comforts to soldiers in camps. We report the passing of our aged Sister Mrs. Edwards, whose charitable work is a monument to a splendid Christian life. Recent visitors included Mr. Rowley Morris and Miss Jean Haines, of Melbourne.

Wagga.—During April and May greatly appreciated addresses were given by Bro. R. Hillbrick, of Warragul, and Bro. Walter Caspersenn, during Bro. Butler's absence. There were good attendances on Mother's Day, and a married man made the good confession. At silver jubilee services, held on May 26, Bro. Burns, from Mosman, was speaker for the day. Every meeting was crowded, and isolated members and many visitors were present. A tea meeting and sacred concert were held on May 27, and as a result of these and a special Bible school offering £17 was raised for Wagga Base Hospital. All jubilee services were conducted by brethren who had held prominent positions in the church during early days. The special effort has resulted in much spiritual gain.

Lidcombe.—Bro. W. J. Crossman has commenced the eleventh year of his ministry. At request of church he has withdrawn his resignation. A social evening was tendered to Bro. and Sister Crossman on May 29, when a presentation of a study table lamp and pair of cut glass bowls was made. Services on June 2 were well attended. Grace Armstrong was received into fellowship upon a confession of faith and baptism. At gospel service a married woman and a boy from Bible school made the good confession. Prayer sessions for empire and allies are now held prior to each service. On June 9 Bro. F. E. Alcorn gave an appreciated exhortation. After Bro. Crossman's evening sermon on "Your King and Country Want You," Geoff. Crossman confessed Christ. At Carramar, where Bro. F. C. Coxhead conducted the service, a married woman and two girls confessed Christ.

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Obituary.

Mrs. W. J. Fisher.

AFTER a very short and painful illness, Mrs. W. J. Fisher, of Glenthompson, and a member of the Hamilton, Vic., church, fell asleep at Epworth Hospital, Melbourne, on May 11, aged 62 years. At the age of 14 she made her decision for Christ under the preaching of Bro. Fred. Ludbrook at Brighton. Moving later to Richmond, she entered into fellowship with the Coppin-st. church. Up till the time of her marriage she was actively engaged in that centre, particularly with Bible school work. She moved to the Glenthompson district in 1905. This made her an isolated member for about 35 years, up till the time of her departure. Her name was placed on the roll of the Hamilton church when the cause was opened in that district. She never lost interest in the work she loved with all her heart and soul. She loved the young people of the church and was an active Christian Endeavorer. Hamilton mourns her loss, for she was an example to young and old of faithful Christian witness and devoted service. She was laid to rest in the new Cheltenham cemetery by Bro. Hagger, of Gardiner. Much sympathy is felt for those of the home she has left in Glenthompson.—E. J. Waters.

Mrs. Clarence Friederich.

THE church at Croydon, S.A., has suffered a great loss in the passing of Mrs. Clarence Friederich on May 6 at the age of 26 years. It was the close of a very beautiful life, unassuming, unobtrusive, and fragrant. The church and young people meant much to her, and she to them. The burden of her soul during her illness was her class. The great gatherings at the cemetery and the in memoriam service were a beautiful tribute to her merit. May loved ones find comfort in God.—R.G.

Mrs. S. Hair.

ON the morning of May 27, after a lengthy illness, there passed from our midst, to be with Christ, a dearly beloved sister of Geelong church, Vic., Mrs. Sarah Hair. At Kaniva, in 1892, our sister gave herself to the Lord, and she continued in membership with the church there until, following the death of her husband, the late Bro. John Williams, our sister, with her son Gordon, in 1907 took up residence in Geelong. During her many years of membership there, Sister Hair rendered devoted service. The services of the Lord's house were cherished by her, and her spiritual joy was complete in having the privilege of worship and remembrance, and in hearing the Word of God expounded. Sister Hair's genial disposition and sympathetic nature endeared her to all, and at all times she sought to encourage the preacher in the performance of his ministry. In the last year our sister was called upon to suffer affliction, and in it she manifested a beautiful, trustful spirit, waiting the working out of God's will for her, and grateful to the Lord for his grace, and to her loved ones, doctor and nurses, for helpful ministries. On the afternoon of May 28 our sister's body was laid to rest in West Geelong cemetery. Bro. Keith Macnaughtan (preacher at Geelong) and two nephews of our sister, E. Lyall Williams (preacher at Ivanhoe) and R. L. Williams (preacher at Camberwell), assisted the writer in the services at the home of Bro. Gordon Williams, and at the grave. We commend the bereaved to the Lord who said, "Blessed are the dead which die in the Lord."—D.D.S.

F. G. Jones.

FREDERICK G. JONES, of Torrens Park, Sth. Australia, was suddenly called to his eternal rest on May 29 at the age of 67 years. In his

youth he united with the Park-st., Unley, church. At the time of his marriage he removed to Brim, Vic., but after eight years, owing to poor health, returned to his home State and again took membership at Unley. He was regular in his attendance at the weekly worship meeting, liberal in his financial support of the church and missions, and keenly interested in all that pertained to the advancement of the kingdom of God. The church will gratefully remember his consistent, devoted life. As a public man, in recent years Bro. Jones represented his own ward in the Mitcham District Council, and showed unflagging zeal on behalf of the civic welfare of the community. He has left a widow and family, for whom the church feels deep sympathy. The funeral service was conducted in the beautiful Mitcham cemetery by

and friends met at the house for a short service, and a larger number paid final tribute at the graveside later. Bro. Candy, of South Yarra, conducted both services. Mrs. Legg (Miss Emerald Watson) was the first child born in Emerald, her birthday being Sept. 1, 1860. She was immersed in Woori Yallock creek by Bro. Pollock in 1881, and married James Legg on Dec. 29, 1885. She was always faithful to her Lord, continually witnessing to her family and friends. Mr. James Legg, born in April, 1860, was immersed shortly after his marriage, and became a strong and faithful servant of the Lord in his neighborhood until his departure on May 27, having reached his 80th year. Mr. Legg had been lingering for a long time, and it was a tired man who finally passed over Jordan. Bro. Candy again conducted the funeral services. Of both of these friends it can be said that for them to live was Christ and to die was gain.—A.W.C.

J. Redhead.

HAMILTON, Vic., church has been greatly saddened by the sudden passing of one of its most loved members and deacons, Bro. James Redhead. Born in Malmesbury, England, in 1866, he came out to Australia in 1888. He settled at Macedon, later moving to the Western District, and finally taking up his residence in Hamilton. Together with his wife and daughter and son-in-law, he made his decision for Christ at the Hinrichsen mission at Hamilton in 1938. His heart was full of Christ and the church. He was known amongst all as the man with a happy smile and an ever cheerful disposition. He was elected to the diaconate in 1939, and proved ever faithful to all his duties. His passing came as a shock because of its suddenness. He was well at 9 a.m. on Saturday, May 18. At about 9.20 he collapsed in a shop in the main street and passed away at 9.30. He was laid to rest in Hamilton cemetery on Sunday afternoon, May 19, the writer officiating. Heartfelt sympathy is extended to his wife, Sister Redhead, and to his daughter and her husband, Bro. and Sister Maher.—E. J. Waters.

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Prayer Corner.

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"THE Lord is high above all nations."—Psalm 113: 4.

"When the Son of man shall come in his glory . . . before him shall be gathered all nations."—Matt. 25: 31, 32.

○

"O thou in whose hand are the hearts of thy creatures, shed abroad thy peace upon the world. By the might of thy Holy Spirit quench the pride, and anger, and greediness which cause man to strive against man, and people against people. Lead all nations in the way of mutual help and goodwill, and hasten the time when the earth shall confess thee indeed for its Saviour and King, and no evil deeds of man shall defile thy glorious creation; through Jesus Christ our Lord. Amen."—Source unknown.

○

"Be merciful, O Lord, unto our sins, and grant us evermore as a nation to use the power thou givest us to thy glory, to the advancement of thy kingdom, and the honor of our Sovereign, seeking always the deliverance of the oppressed, and as much as lieth in us, the good of all mankind; through our only Lord and Saviour, Jesus Christ. Amen."—E. W. Benson.

○

"Put them in fear, O Lord: that the nations may know themselves to be but men."—Psalm 9: 20.

Prayer for Students.

EVERY day is a day of prayer, and on every Lord's day united prayers are offered for a needy world. Our Empire and its allies in their struggle against the violence of aggressor nations, the peoples whose lands have been overrun and ravaged, the refugees, our men on service at home and abroad, and the coming of a day of peace—these are ever remembered before God.

A call has been issued for the observance of the universal day of prayer for students, which in Australia and New Zealand will be observed next Lord's day, June 16. The World's Student Christian Federation requests special prayer this year. "Present suffering," it says, "is very real in our Federation. Many student groups know to-day the meaning of 'anguish or calamity or persecution or famine or nakedness or danger or the sword.' Some of us are fighting, some are prisoners, some are refugees; we are all more aware than ever before of the evil and suffering in the world. Our work for Christ among students is made increasingly difficult by the departure of leaders, the destruction or removal of universities, the breakdown of communications, and the uncertainty of the future."

Amongst the requested prayers are the following:—

"That national movements may rise to the opportunities before them of proclaiming the gospel; that individual student leaders may be strengthened in their own faith, and enabled to witness for Christ; that an increasing number of students in the universities and schools of the world, in camps and factories, may be challenged to a new seriousness of living, and find the truth as it is in Jesus Christ.

"For all efforts to establish peace with justice for the peoples of the world; for all upon whose decisions depend the lives of men and women and the destinies of the nations; for

all students who suffer as the result of war; the wounded, the dying, the prisoners, those cut off from their own country, the bereaved, the forsaken; for the work of the W.S.C.F. in increasing understanding between different nations and races, and in creating a deep and abiding sense of fellowship among the students of the world."

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DEATH.

NICHOLS.—On June 4, suddenly, at his resi-
dence, Stirling West, Benjamin, beloved hus-
band of E. F. Nichols, late of Bridgewater, in
his 77th year.

Though for a time is borne away

The form we dearly loved,

Yet through our grief there runs the thought

We'll meet again above.

IN MEMORIAM.

BAGLEY.—In loving memory of Mary Eliza-
beth Bagley, wife of the late Thomas Bagley
and beloved mother of Edna, Sylvia, William
and Sydney, who passed to the higher life on
June 6, 1936. Ever remembered.

KEMP.—In loving remembrance of Emma
Elizabeth, our beloved auntie, who passed away
June 13, 1934. Memories.

MEE.—In loving memory of our dear mother,
who passed away on June 11, 1930; also our
dear father on June 13, 1934; also dear Tom
on May 11, 1939.

Calm and peaceful they are sleeping,

Sweetest rest has followed pain;

God has them in his keeping,

Some day we'll meet again.

—Inserted by J. Mee.

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COMING EVENTS.

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 Week-
end).—At Montrose. Eastern District Confer-
ence. President, E. A. Gibson. Saturday: Busi-
ness, 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 Ser-
mon, "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 Elo-
cutionary 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 after-
noon, June 23, Prahran chapel, at 3 p.m.;
speaker, Bro. T. H. Scambler. Monday even-
ing, June 24, South Yarra chapel. 7.45, youth
rally; speaker, Bro. K. Jones. Special musical
items. A cordial invitation extended to all.

YOURS!

A Pleasant Hour

at

THE NEW CENTURY BIBLE CLASS,

LYGON STREET, CARLTON.

(Next to Trades Hall.)

SUNDAY NEXT, JUNE 16.

An Interesting Review of Popular Modern
Sayings.

Tell-Tale Words of To-day:

No. 4, "A POCKET EDITION."

Addressed by Mr. S. R. BAKER.

Mr. Smith, of Bamba-rd. church, will sing,
"Open the Gates of the Temple" and "The
Holy City."

This Hour can Help You.

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