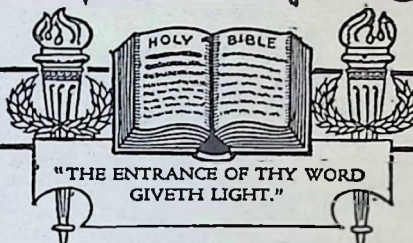


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## The Book of Victory.

### A Brief Study of the Revelation of John.

A. W. Stephenson, M.A.

**W**HEN we understand the conditions under which John wrote the book of Revelation, we are able to perceive why it was written in such an obscure style.

John was a prisoner in a "concentration" camp on the island of Patmos. A despotic ruler of the Roman Empire sought complete authority over his subjects. He even aimed at bringing the religious beliefs of his people under the oppressive laws of the State.

Christians could not tolerate this attitude, and in Asia Minor there was a strong Christian opposition, led by John, against this intolerant attitude of Rome. Because Christians refused to bow the knee to Baal, persecution resulted, and among those who suffered we find the beloved Apostle John.

#### John's Problem.

John was not very concerned about his own affairs, but he was troubled about the fate of the Christians scattered throughout the Roman Empire and particularly those in and around Asia Minor. He desired to encourage them and to help them hold fast to their faith in the Lord. How could he do this?

While in the confines of his prison John had many opportunities to commune with his Lord. During these hours of communion he came face to face with the great spiritual realities of heaven. These facts encouraged him, and he believed that they would also be an encouragement to all Christians if they could be made aware of them.

The main theme of this revelation was the casting down of the forces which were harassing the Christians and the church. To write in a book this message and to set out the judgment to come upon Rome and the Roman rulers would mean the punishment of the writer and the suppression of the book; thus John's aim would be frustrated at the very beginning. What could he do?

#### A "Code."

Let us use our imagination for a little while. Suppose that a Christian in a German concentration camp sought to write a pamphlet to encourage Christians who were secretly maintaining their love for Christ under oppressive laws; suppose this writer had information that the regime of terror was to pass away soon and suppose he desired to pass this good news on as an encouragement for his friends, now in what form could such a message be circulated? To write openly would prove futile and fatal. If however the man wrote in a code which was known only to the Christians, and in a code which, to the casual reader, would give the impression that the work was the product of a strange religious fanatic, we can understand how, under such circumstances, such a book

could be circulated which would give encouragement to those who had ears to hear and eyes to see.

Now John set out to write his message in a form of expression which would allay the suspicion of the Roman officials on the one hand, but on the other, the Christians would find in this style of writing a hidden message which would be a source of inspiration and encouragement.

#### What Style of Writing Did John Adopt?

The sweet simplicity of John's Gospel and John's letters indicates that he was capable of using a style of writing which could convey the deepest spiritual thoughts in the simplest of language. He could have written his Revelation in that direct and simple style if he had chosen to do so, but he deliberately set it aside and chose another form because of his aims and because the circumstances demanded it.

Daniel, the prophet of God's people in captivity, wrote a message of comfort under conditions which were in some ways similar to those John experienced. He did not write all of his book in direct language, but in parts he employed an elaborate metaphorical form of expression. He sought to convey his ideas under the forms of strange beasts and birds.

Now John used a similar type of expression to clothe the spiritual truths he perceived during the days of communion with the Lord. What John actually did was to form a series of visions or pictures, each picture being composed of strange and elaborate forms and expressed in poetic language, that is highly figurative language. Each picture must be considered as a whole, and in relation to the whole series of pictures presented.

If we were to take one of Sir Arthur Streeton's paintings and cut it up into fragments we would not only lose the beauty of the whole painting, but we would not then be able to get much sense out of each separate part. Only when we keep each part in its proper place in the whole picture will we succeed in gaining the true idea from it.

When the pictures of John are ruthlessly dissected, fantastic interpretations are made which are as weird as they are foolish. Then the horse which breathes fire becomes a fire-throwing tank and even a thousand other strange things. By keeping the visions or pictures complete and by seeking the central idea of each picture, we are more likely to get at the truth of this book.

#### The First Picture.

The first three chapters of the book are more or less straightforward. John is calling the Christians in Asia Minor to more earnest efforts in the service of the Lord. He warns them of

the dangers of indifference and of false teachings. He encourages them to remain faithful throughout their trials.

In the fourth chapter John presents his picture of God. This is one of the sublime passages of holy writ. To present the actual nature of God is impossible. John sees God on a throne and likens him to precious stones which are embellished with a rainbow strangely like an emerald. Beauty and glory are enthroned here. The majestic aspect of God is added by indicating that flashes of lightning and peals of thunder are proceeding from the throne. Here the glory, beauty and majesty of God are pictured for us. Before this God the saints of earth worship. They are represented in the picture by the twenty and four elders who worship humbly before the throne. Nature is not overlooked. Nature is a constant witness of the might of the holy Lord. Nature is represented in the four beasts or living creatures. Nature's voice is always singing, "Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

If we were to set this series of pictures upon a platform in their successive order, bringing each on at its correct time and removing it in order, then I believe this picture of God must be set up at the back of the stage. It would remain permanently in that place; whatever may come or go on the platform this sublime picture of God must remain. God is behind all that is and all that is to be; God therefore must not be lost sight of even in the presence of the depressing and tragic events of history.

The fifth chapter brings us to another great truth. It answers a real problem of history.

By the throne of God there is a scroll with seals. Events of history are set therein and are sealed. There is a request made for someone to come forward and to solve these problems of history. No one came forward. John was in great distress. Were the events of history to be left to a sealed fate and to chance? Was there no one able to determine the ultimate course of events? While John was weeping he was called upon not to weep. "The lion of Judah," the voice said, "scion of David, has won the power of opening the scroll and its seven seals."

The Lamb of God now stood in the midst of the scene of glory around the throne. All the hosts in heaven, the elders (representatives of the saints), the living creatures (representing nature), join in a mighty chorus of resounding praise, saying, "Blessing and honor and glory and dominion for ever and ever to him who is seated on the throne and to the Lamb." It is now evident that we have in the death and in the sacrifice of Christ a solution of the enigma of history. The conflict of history is between Christ and anti-christ; between good and evil. Christ is able, by reason of his death, to bring the ultimate solution to world problems, and in the light of his death, historic events are not meaningless. Christ has solved the problem of history. By his great redemptive act on Calvary he has broken the seals of fateful history.

#### Events in the Unseen World.

In my reading of the Revelation I am aware that some of the pictures set out events which

take place in the unseen world; that is, in heaven. There is indicated some idea of this conflict between evil and good, between Christ and Satan, which is going on in the unseen realms. These events of the unseen realm affect the course of events on earth. The wrestle is not merely against flesh and blood, but against principalities and powers and against secret forces in high places.

This helps us to understand the turn of some of the events of history, which are often very strange and very devilish. It indicates why seemingly formidable forces of evil are held in check.

The sixth chapter sets out the evil results of this celestial struggle in the events of our world. The picture of devastating war is presented under the imagery of four horsemen.

The white horse seeks conquest, the red horse then brings slaughter, the black horse famine, while the fourth horse, a pale horse, brings plagues upon the scene of slaughter and adds further frightfulness to the world's tragedy.

Can we find a more dreadful picture of the results of evil actions in high places than that presented here?

### The Power of Christ.

The seventh chapter now reveals the forces of righteousness withstanding the onslaughts of the evil storm. The winds and blasts of iniquity driving against the saints are not able to touch those who come under the power of Christ and who wear the robe of grace. The evil winds are held back and are prevented from causing absolute destruction. Under Christ the saints will in the end triumph. Christ shall determine in their favor the events of the universe so that the celestial and terrestrial affairs will work out to their advantage.

Chapters eight, nine, ten and eleven may be considered as various expressions of the nature of the terrific conflict going on between the two forces.

### The Two Beasts.

We are brought to a new point in chapter twelve. Here is a picture of the incarnation of Christ, the Son of God. The woman may be taken to represent the Jewish nation. There is set out here the opposition which was directed by satanic power against Jesus even at the time of his birth (cf. King Herod). This one who was born of the Jewish nation is to be a shepherd over all nations. So that his power may be increased he is taken up to heaven (cf. ascension).

Now we see that Satan's power has been limited by the redemptive deeds of Christ. The struggle, however, goes on. There is a constant fight being waged against the great enemy. There is a violent conflict taking place in the celestial realm which has its consequences in the persecutions of Christians on earth.

Chapter thirteen gives a detailed account of these persecutions. There are two earthly authorities working together to overthrow the Christian church. They are likened to two beasts (see verses 1 and 11). One is an authority in Asia Minor who uses royal power falsely in seeking to destroy the church. The other beast must be taken as representing the emperor of Rome. Whatever is the case, this seems clear that here we have represented forces of a pagan civilisation inspired by Satan to aim at the destruction of the kingdom of God. We know that this satanic power was active in the civilised world of John's day and was seeking the destruction of the church.

### God's Judgment.

God's judgment is set down in chapter fourteen.

Although there is a vile force marshalled against the Christians, they are not to be deserted. Behind the struggle John sees the presence of God and the victorious forces of heaven.

John is made aware of the coming destruction of the Roman power; the judgment of God is to come upon the earthly power which would aim at the destruction of the Christian church.

Chapters sixteen and seventeen reveal the results of the partial victory of good over evil. This is seen in the defeat of the city "drunk with the blood of the saints and the blood of the witnesses of Jesus." This city is the city of seven hills; the city of Rome. The beast here must be the emperor of Rome.

Chapter eighteen gives an account of the material judgment to be visited upon those who depended upon Rome rather than upon God. There is to come the financial ruin of business and the disorganisation of shipping and trade. The civilisation which supported a pagan city and a pagan government must fall with the fall of that pagan centre.

### The Triumph of the Church.

We see in chapter nineteen the triumph of the church over evil. There is rejoicing in heaven. Christ is pictured as a mighty conqueror on a horse in a grand march of triumph in heaven.

The final victory is yet to come. The battle between Satan and Christ has not been completed. In chapter twenty the final destruction of Satan is presented. The battle in the celestial realm will be won by the Lamb, and Satan will then be destroyed.

The "thousand years" referred to several times may be interpreted as meaning "completely," "absolutely" or "perfectly." Numbers are used figuratively. We speak of a state of confusion as being "all sixes and sevens." The name of the beast is indicated by the number 666 in this book. Numbers may be considered

as having a "poetic" significance in such a pictorial book as the Revelation. Thus we learn that the saints are to be "completely" saved from the power of death; they are to reign "in perfection" with Christ. Satan is to be "completely" destroyed.

### The Glory of Heaven.

This now brings us to the final chapters, twenty-one and twenty-two. Here the state of the redeemed is revealed. The glory of heaven is made manifest under the imagery of a magnificent city built of precious stones and transparent gold. The spiritual reality of heaven can only be compared with the most beautiful and the most precious materials of earth. The evils which were endured when Satan was at large in the celestial realm now vanish. A state of perfect harmony and glory is to prevail in the presence of God and the Lamb. The church is taken up and transformed from glory to glory in the final and grand triumph.

### The End.

This is John's message for a persecuted church. It is a call to remain faithful; it is a call to endure unto the end; it is a call to a renewed zeal so that the final victory may be enjoyed with Christ.

"Come," say the Spirit and the Bride,  
let the hearer too say, 'Come';  
and let the thirsty come,  
let anyone who desires it,  
take the water of life without price."

(Moffatt's Translation.)

## A Preacher Does Talk to Empty Pews

Wilkie Thomson.

IT was a beautiful morning with just enough warmth in the sun to counteract the crispness of the air. And as the preacher walked to the church meeting place on this Lord's day morning he sang quietly to himself that beautiful hymn of Christopher Wordsworth, "O Lord of heaven and earth and sea," dwelling with especial delight upon the lines:

"The golden sunshine, vernal air,  
Sweet flowers and fruits thy love declare."

It was such a morning as to make anyone feel it was good to be alive, and even the full recognition of his limitations as a soloist did not prevent the preacher raising his voice a little as he came to the lines:

"To thee all praise and glory be;  
How shall we show our love to thee,  
Who givest all?"

For such a day the meeting was pathetically small. The side aisles were full and half-way down the centre seats as if the church were clinging to the walls with the hope of subtracting some of the warm sunshine that poured upon the bricks outside, but it left the front half of the centre aisle quite empty.

The preacher's heart was saddened, and when he arose to speak he put aside the prepared sermon notes and said:

"My talk this morning is not to those who are here. I wish to speak to the empty pews. But I would not have you to go away and to say that I did so unless you tell them also what I said. 'Talking to empty pews' may be interpreted as speaking to an absolutely empty building, which in this case is not true. It may, of course, convey an even worse impression respecting the preacher.

"Pews, you have been placed here for the accommodation of worshippers who should be here this morning. Although I was not here in that day when you were first put in the building, I can nevertheless imagine what joy and satisfaction it gave the church on that happy occasion, and with what hope the brethren looked forward to a future prospect—happy, willing worshippers using you on the first day of the week as they came to remember their Lord. I

do not know but what a special dedication service may have been held then.

"But, pews, there are some this morning who would just give everything they possess to be here. In the past they have been ever so faithful, but now they are laid aside on beds of sickness. For some the weary flesh is fast giving up the struggle, and their places here shall know them no more. But even now they think of those that are gathered here, and their spirits are with us. We pray that God will bless each one, and we know that some will be restored to health and strength to continue this faithful witness.

"Then there are some held by ties of home service. They, too, would love to be here, but they have exacting duties laid upon them. They need the help of this service, but they are prevented from receiving it and enjoying it. They must, however, carry on their task. May God requite them.

"Some have gone motoring on this lovely morning. They love the sunshine and the green fields and the pleasant air. So do we all. But we have not all forsaken both the privilege and the duty of meeting in memory of our Lord this morning. They will probably excuse themselves in that they have 'felt a little off color during the week.' In important and essential things, pews, such excuses are not only in themselves trivial, but those who make them are trifling with eternal things."

The congregation was listening intently. For some reason even old Bro. H—, who could not hear a word that was said, was not dozing.

"There are others, it is sad to say, who have left you vacant because of the way they spent Saturday night. Not that they did anything very terrible in itself, but an over-indulgence of pleasure that makes them lie abed this marvelous morning. These folk know that midnight frolics leave them 'good for nothing' the next morning; and therein is their sin. They so often prefer such things than to revel in the communion and remembrance of Christ."

The preacher paused awhile, and the deep hush was broken only by a couple of sparrows chattering outside.

"And I am more saddened," the speaker con-

tinued, "by some who during the last week gave me their word of honor to be present this morning. As a shepherd of the flock I love the sheep, and would be more than ready to believe that some circumstance over which they have no control has prevented them, did I not in some cases know otherwise. I can only commend them to-day to the protection of the Chief Shepherd.

"May the day fast come when those who in faith have named the name of Christ as Lord and Saviour, put him first in all things, and that Christians everywhere forsake not the assembling of themselves together."

## Two Duties.

DEAN MATTHEWS, of St. Paul's, London, has well said: "There are two duties laid upon us—to give the best service in our power to the nation in its hour of crisis, and to preserve clear and firm those values which alone make the nation and its cause worthy of sacrifice." It seems to us that this sentence contains a greatly needed lesson for this hour. Every loyal subject desires for the Empire a successful issue from the present struggle, with strength and security for the generations to come. In order to that we desire to preserve a proper sense of values and the highest ideals for individual and national life. Unless these are preserved, even though we win the war we shall suffer loss and a sense of defeat. Let us not be as those who for life's sake lose the end of living.

## Keeping up Standards.

MANY Christian people are greatly concerned at the increasing resort to Sunday sports and entertainments, raffles and "certain efforts to raise funds for war purposes not strictly within the law." Churches which have protested against such things have done so because they wish their country to be strong. It was a great disappointment to find the Victorian Chief Secretary condoning laxity and arguing, against objectors, that "normal standards could not be insisted on." The lowering or scrapping of standards is certainly one of the greatest dangers facing us at present. Of course Christian people will in loyalty support their nation in its time of crisis, but they cannot compromise their religious convictions by participating in gambling or sanctioning an utter disregard for the Lord's day. The King called his people to prayer. Churchmen declare that "the war crisis should be faced prayerfully, and actions should not contradict prayer."

It seems as if those who wish to deprive us of the blessings of the Lord's day are using the plea of patriotism, and a desire to provide comforts for our soldiers, to achieve their aim. We agree with the following statement of "The Messenger": "If those seeking to inspire this move to turn Sunday into a day of entertainment and amusement are sincere, they will get the money for soldiers' comforts without further commercialisation of God's day. The men risking their lives in the fighting services should be given all the comforts possible out of the taxation and general wealth of the community. There is no reason why their needs should be made an excuse for the prostitution of the Lord's day, at a time when we are exhorted to be unceasing in our prayers and devotion to Almighty God."

## Would You ?

THE editor of "The Christian Advocate" quotes a "challenging word" from an article in the "Congregational Church Monthly." The article opened with the following sentences: "If a letter came to your house one day addressed to 'Ye which are spiritual' would you think it was meant for you? Or would you pass it over as a message obviously intended for someone else?"

The writer was referring, of course, to a form of address used by Paul to the Galatian brethren in his epistle.

# The Ignored Commandment.

## "Do the Work of an Evangelist."

["The Australian Christian World" for July 5 contained the following striking article by E. C. Hinrichsen, Director of Evangelism of Churches of Christ in N.S. Wales. The writer, because of his experience and the wonderful success that has accompanied his missions, is well qualified to write on the selected subject.—Ed.]

SOME of us feel very strongly that the stagnant condition of most churches is due to the failure to obey the commandment, "Do the work of an evangelist."

*Evangelism is the Supreme Task of the Church.*

There is a purpose for everything created by God. There is a purpose for your hand, foot and eye; there is a purpose for the church.

The work of the theatre is to entertain; the work of the university is to educate; the work of the flour mill is to produce flour; the work of the church is to save souls and to transform them into saints and soldiers and saviours.

The church has other tasks, but this is the task. Social, benevolent, medical, temperance, educational work are important—but evangelism is all-important.

The State will look after the body. If the possessor is poor there can be medical and surgical attention free. That one can be taken to a large brick building called a hospital. If the illness proves chronic there is the invalid pension. When too old to work there is the old age pension. So the body is cared for, but what about the soul? The State has nothing to do with that—it is the task of the church.

Sometimes it is said, "Soul saving is a lost art to the church." That is like saying, "Healing is a lost art to the medical profession." "Extinguishing fire is a lost art to the fire brigade"; "Fighting is a lost art to the soldier."

How long should such an institution last? The church does not exist merely to provide a means of livelihood for a minister, nor does it exist to provide pleasure clubs for young people. "The world is too much with us."

We wonder why the world does not come and join the church; perhaps it is because the church has gone and joined the world.

A dance in a church hall may cause the young people to be held together—but not for God. A revival of Bible evangelism will sweep out of the church many things which should not be there.

*It Should be the Preacher's Ambition to Lead Dying Men and Women to a Living Christ.*

Some do not make a serious effort. A little boy said to Billy Sunday: "My father is a preacher, and he does not believe in revivals"; the reply was, "You tell your father that is where he and the devil agree."

Why are some of my brother ministers opposed to evangelism?

(a) They are human. Some want a revival, but it must come through them and in their own way. It is sad to see a man who has spent one half of his life trying to work up a revival and then, having failed, spend the other half speaking against them.

(b) Some preach a social gospel. They forget that a solid structure cannot be built out of rotten bricks. In order to get hate out of the community it is necessary to get it out of the individual.

(c) Evangelism is a most difficult work. It is much easier to deliver a moral essay, or a dignified lecture on some current topic, than to put one's life blood into a message in the hope of persuading men to accept Christ. Soul winning is absolutely impossible without sacrificial living and fervent praying. Not many are willing to pay the price.

How many ministers are there to-day who pray as John Knox, "Give me Scotland, or I die!" It is more likely to be, "Give me a comfortable, self-supporting church, or I'll move." Is there anyone who prays as Whitefield did,

"God give me souls, or take away my own"? When a man prays like that his preaching will make men listen, think and act. We might as well expect rain from a cloudless sky as expect a revival without prayer.

A preacher may be a Bacon for philosophy, a Moody for pathos, a Finney for logic, a Talmage for oratory, but if he is not bringing souls to Christ, he is a failure in his God-given task.

*The World Needs the Evangelistic Church.*

Men are willing to listen to the gospel of Christ when preached in its fulness. They are sick and tired of a partial gospel.

Everybody is ready to condemn the professional evangelist, who conducts a united mission. When he is gone there are so few permanent results. Whose fault is it? Partly the evangelist's and partly the ministers'. There are many ministers co-operating in the campaign. The evangelist had to trim his message to suit half a dozen different churches. He tampered with the gospel instead of giving it a trial. He diluted God's dynamite until it became pleasant instead of powerful. The gospel does not need a change; it needs a chance. The early church did not have any cathedral, prestige or money—but it had power. That power is still available when the preacher can say as Micah said, "But truly I am full of power by the Spirit."

There are conferences enough on "Modern Evangelism." The great need is the evangelism of the New Testament. They prayed for a week first, then God's Holy Spirit came. Then there was preaching. They preached the Word. The evangelist did not start off by discounting the Old Testament, but from it he proved that prophecy was fulfilled and that Christ was the Son of God. Result, 3000. Did they all stand? I don't know, but I do know that within 50 years after the death of Christ there was a church built in every principal city in the Roman Empire, and that within 250 years one half of the Roman Empire had turned to Christ.

Mission converts. Do they stand? Something depends on the preacher who follows up the work. Something depends on the church. No one would put a new born babe into a refrigerator and expect it to thrive. Given a chance, mission converts won through the preaching of the Word will stand more firmly than others. They decide because of conviction.

The writer belongs to a band of people who are intensely evangelistic. In this country as well as in every country, there is a wonderful response. He can name dozens of towns in which prior to the mission there were no members. At the end of six weeks there is a self-supporting church with a full-time preacher. Do mission converts stand? They have not only kept the churches going, but have won many others.

The world is waiting for the right kind of evangelism.

One man who was converted in a mission said, "What a pity you did not come twenty years ago; everything would have been different with me." Another man who found so much joy in service, sent to the committee £120 for evangelism. He was in tears and said, "I was overwhelmed with the thought that I have wasted twenty years of my life. It is twenty years since I have been inside a church!"

Men still need God. Happiness cannot be found apart from him. Place every family in a mansion, find congenial work for each, put a Rolls Royce in the garage, and still there will be heart hunger until God is found.

When Rudyard Kipling was very ill, a nurse who was attending to him saw his lips moving; she drew closer and heard him say, "Now I lay me down to sleep, I pray the Lord my soul to keep," etc. She drew back and said, "I am sorry, sir, I thought you wanted something." He replied, "I do, I want my heavenly Father." People still want God. Let us "do the work of an evangelist!"

## Christian Freedom.

Colossians 2.

Prayer Meeting Topic for July 24.

H. J. Patterson, M.A.

**W**HATEVER the national situation the Christian is free. Do not misunderstand me. I am not saying that we are as well off whatever the form of government; but there is a freedom in Christ spiritually. Some folk make their religion a matter of prohibitions and stringent rules. The Pharisees of the stricter school in Jesus' day were of that kind, but Jesus said, "Ye shall know the truth, and the truth shall make you free." The Christian, because of his freedom in Christ, ought to be the most joyful. Let him not be morose and fretful and overburdened in these difficult days. Christ gives the secret to freedom.

### The Bondage of Sinai.

Among other dangers such as philosophy and false mysticism, extreme asceticism and enticing oration, there was that of legality. There is no mercy in the law. But Christ has blotted out the bond or the handwriting of ordinances. The late Archbishop Lees wrote, "An honorable man face to face with bankruptcy; upon him the shadow of a day upon which a bill falls due, and in his heart the knowledge that there is no possibility of meeting it; a bond written, it may be in his own hand-writing, and the sickening certainty that he will be unable to redeem his promise; a dark tragedy such as Dickens has drawn for us in Little Dorrit, and summed up in four words, 'prostrated energy, dismissed hope.'" These bills and bonds were quite common in Paul's day. Did he not give Philemon a "halfplayful" I.O.U. for the slave's debts?

So to the Colossians who were seeking relief by rules, penances, fastings to prevent the body from leading them into sin, Paul says Christ has cancelled the note. No mercy in law but the love of God in Christ has abolished it, and it is taken out of the way. The law is against us but Christ is for us.

### Christian Freedom.

"Free from the law, O happy condition." There is no accuser, and we are gloriously free; we need never dread its arresting grip again. "Sin shall not have dominion over you." We are really discharged bankrupts. Therein is the meaning of our baptism. We becoming dead to sin through faith in Christ were buried with him and were raised up again to walk in newness of life. Our sin and failure is on the other side. Christ died, and in his death the law exacting an eye for an eye and a tooth for a tooth was cancelled. God in his mercy freely forgave, but Christ is no hard taskmaster. And the man who understands the inner meaning of the cross and of his baptism will not presume on the love of God. If there is nothing more than a desire to save our own skins and no recognition of the love of God in Christ, we shall still be in a hell of torment. The cross in which is evident God's forgiving love is central and dominant. Do you see the difference? I do not the wrong things, not because of prohibitions, but because of love. Rules and regulations are not necessary where there is perfect love. Shall I make a pledge not to ill-treat my wife or not to defraud my neighbor? It is not necessary. The love of God in Christ and my responding love for him is sufficient. Christ has furnished us with the higher motive. He has cancelled the bond, and we now serve God and our fellows in the knowledge of the cross and in love.

TOPIC FOR JULY 31.—OUR PRESENT DUTY.—Colossians 3: 1-17.

"It isn't the work you intend to do,  
Nor the work you've just begun,  
That puts you right on the ledger sheet,  
It's the work you've really done."

## South Australian News-letter.

H. R. Taylor, B.A.

**Y**OUR correspondent has been itinerating for the past fortnight in Eyre Peninsula, an area of long distances and scattered population.

### Difficulties at Port Lincoln.

We have no cause in Port Lincoln, except a meeting for the breaking of bread held in the council chamber on Sunday mornings. A handful of faithful folk attend. Port Lincoln is a town of some three thousand people who are scattered over a big area. Consequently there is little cohesion, and long distances and wide spaces between the houses create the main difficulty which has to be faced in doing religious work. We feel that the town is destined to play an increasingly important part in the history of the State. Its harbor is one of the finest in Australia and the town serves an immense area to the north.

### A Bright Spot at Tumby Bay.

Between thirty and forty years ago a few faithful brethren set up the Lord's table at Butler Tanks. Later Bro. Robert Harkness became our pioneer preacher on the West Coast, and began a cause at Tumby Bay. At the time new settlers were moving in, and among them the scions of well-known Church of Christ families such as the Hammonds and the Lawries. A flourishing cause is now to be found at Tumby Bay, where Bro. H. G. Norris is serving the gospel with much acceptance. Inland at Ungarra, Mount Hill and Mount Isobella, Bro. G. H. Newell carries on a successful ministry.

### Central Eyre Peninsula Circuit.

This field was opened twelve years ago by Bro. Frank Hollams, who with fine courage, and self-sacrifice became an itinerating preacher, moving about on rough bush tracks among the isolated settlers in a Ford van with a supply of religious literature and finally settling himself at Wudinna in the heart of the Peninsula. This has since formed the centre of a number of preaching stations. The work has proved costly to the Home Mission Committee; but the efforts of the splendid brethren who have labored in this lonely field have created a church of sixty members. Bro. M. T. Lawrie is the present evangelist.

### A City in the Making.

Iron Knob is a real mining town, and it supplies the Broken Hill Proprietary's steel works at Newcastle, N.S.W., with the "finest iron ore in the world" (so it is said), and makes possible a rapidly expanding secondary industry. Whyalla (where this letter is being written) is an important link in the B.H.P.'s great chain of achievements. This place, once arid and forsaken, is now a splendid example of modern town planning. Boats are continually in the harbor loading ore, and very soon blast furnaces will begin operations at Whyalla for the building of ships. Large workshops employing hundreds of men and developmental work have given the town phenomenal growth. During the past eighteen months the population has jumped from 1800 to nearly 5000, and more people are arriving every day. We have a few brethren already in the town. Others will soon be here. The situation presents a strong challenge to the brotherhood and to the gospel of our Lord Jesus Christ. Can we accept it?

**T**RUE love of country is not mere blind patriotism. It is regard for the people of one's own country; it is a feeling of good fellowship and brotherhood for all of them; it is a desire for the prosperity and happiness of all of them; it is kindly and considerate judgment toward all of them. The first duty of popular self-government is individual self-control. The essential condition of true progress is that it shall be based upon grounds of reason, and not of prejudice.—"Friendly Chat."

## A Camp-Fire Meeting.

**E**VERYBODY, including the missionaries, regarded Enmore as being a hopelessly difficult field. The district is so very crowded. It was once a splendid centre for the church. In recent years our own members have moved to more attractive suburbs. The non-church going element moved in.

For a week or two the mission had many setbacks. Then interest began to develop. On the last Sunday night there were hundreds who could not get into the marquee. This was a problem, as the nights are cold. Fires were started, and the people stood quietly around them during the entire service. At the close there were 28 confessions apart from several restorations.

On the first Sunday morning just under 100 broke bread; on the last Sunday just under three hundred partook. Many others were present.

The thankoffering represented genuine sacrifice chiefly on the part of the new members. They gave more than half of the £362 contributed.

There were 171 decisions. Only seven of these will not be accounted for. That means excellent pastoral work on the part of Bro. Stevens. Not all will go to Enmore—a number will go to our suburban churches. The wonder of it all can only be accounted for by prayer.

### A New Experience.

This is being written on a Sunday morning. There is no church. We are at Gilgandra. This is a very small country town. In the district there are wheat and sheep farmers. The nearest town is forty miles away. It is a place of great open spaces. The missionaries are here because of a promise made to the few members in this district who are such excellent people.

They are nearly all in the country, and to avoid too much travelling they have school at 2 p.m., breaking of bread at 3 p.m., and a gospel meeting at 7 p.m. They remain in for all services. To many people it would be very wearying. However, whilst large numbers are not possible in a place so small, usually a mission in a farming district produces converts who assist the whole State in later years. This will be a short mission. We know that many will join in prayer for Gilgandra.—E. C. Hinrichsen.

## Christians Under Communism.

**G**ENEVA vouches for the authenticity of a very interesting document which comes from a Russian woman who left Russia as late as 1939. Her husband, who was deceased some time ago, was a non-Russian, and it was only that fact which enabled her and her children to get out of the country. Ordinary Russian citizens are not allowed to leave. She spent ten months in a Soviet prison, and had been sentenced to twenty years at forced labor as an enemy of the State. Her unexpected release was due to the intervention of a foreign consul. Nevertheless, she was puzzled by the question, "Is the country likely to remain Christian?" In her view there was no question about it. She said, "Do you really think men defeat God? Does the church consist of buildings or of a community of people? And Russia has never had such a fellowship among the believers as she has now." However, there is much hardship. Many parents have been arrested because they have been "denounced" by their children. Still there are many young priests who accept persecutions and exile with a glad spirit. Besides the clergy, there are now a large number of women missionaries at work who have learned the New Testament by heart, and the main parts of the prayer book as well. They visit from house to house, baptise children, instruct the faithful, and whenever possible recite the communion service. "In our cell we had several women missionaries caught during their visits; we had therefore every day a communion service recited by one of them for the consolation of Christian prisoners." Moreover, these difficulties have brought together believers in various kinds of religion.

# The Home Circle.

Conducted by J. C. F. Pittman.

## LIFE'S PATHWAY.

THE path of life we walk to-day  
Is strange as that the Hebrews trod;  
We need the shadowing rock as they;  
We need, like them, the guides of God.  
God send his angels, cloud and fire,  
To lead us o'er the desert sand!  
God give our hearts their long desire,  
His shadow in a weary land.

—Whittier.

## A LINCOLN MOTTO.

IT is not very well known that in the hall of one of the great colleges of England there hangs a frame enclosing a few sentences of which Abraham Lincoln is the author.

Here is a paragraph which he made a rule of his conduct:

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but am bound to live up to the light I have. I must stand with anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

## MINISTRY OF SIMPLE THINGS.

IF I were asked to name one of the secrets as to how to cultivate the grateful life, I should say, first, begin with simple things. Ferret out the simple things. There is nothing fits a man for the contemplation of the great things of God like practice among the simplicities. Sydney Smith says in one of his books: "I once gave a lady two-and-twenty recipes against melancholy." I remember three of them. A bright fire; to remember all the pleasant things that have been said to you; and a kettle simmering on the hob." There is a tremendous wisdom here—the tremendous ministry of apparent trifles, the tremendous ministry of the commonplace. Practise among the simplicities; bring them into your song of praise, and thank God for the commonplace.—Selected.

## A YOUNG PREACHER REBUKED.

A RATHER enthusiastic, but somewhat conceited, young preacher called upon an aged

minister one Saturday evening about a matter of business, and observing the study table to be covered with books and papers, he said, "I suppose you are preparing your sermon for tomorrow?" "Yes, I am!" was the reply. "Oh, I never do that! I never use the help of men. I take the words of Scripture as the Holy Spirit teaches me, and use no other help than his." "Ah," said the minister, "then perhaps you will look at the passage I am studying, and tell me what the Holy Spirit shows you of its meaning." "With pleasure! But what is this?" "This is a Greek Testament, the very words the inspired apostle wrote." "Oh, but I do not know Greek." "Well, then, you must never again boast of not using human help. So far are you from not needing it, that you cannot understand a single verse in the Bible without the help of the men who translated it into English."

## EDUCATION.

TRUE education means more than the perusal of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

## OBEYING ORDERS.

He looked like one of the most stupid animals ever born of a mismatched union, but Alec was always bragging about his dog's intelligence.

"He can't do a single trick, I haf to admit, but when I ask him, 'Are you comin' or hain't you?' he either comes or he don't."

## HOME STUFF, TOO.

Boy.—"Do you know, dad, that in some parts of Africa a man doesn't know his wife until he marries her?"

Dad.—"Why single out Africa?"

# The Family Altar.

## TOPIC.—SPIRITUAL GROWTH.

Monday, July 22.

OTHERS fell upon the good ground.—Matt. 13: 8.

Minus good soil, no good harvest is reaped, though no fatalistic view must therefore be held, such as is expressed by the excuse, "I cannot help being unproductive soil," for our lives can be barren or fruitful, according to our own choice.

Reading—Matthew 13: 1-9.

Tuesday, July 23.

Let them grow together.—Matt. 13: 30.

A command violated by those who have exterminated heretics by physical force, or who have exercised unjust judgments.

Reading—Matthew 13: 24-30.

Wednesday, July 24.

The kingdom of heaven is like unto leaven.—Matt. 13: 33.

Consistency requires us to believe that Jesus referred to a good and not an evil influence. As leaven quietly permeates the dough, so the gospel diffuses itself gently but thoroughly.

Reading—Matthew 13: 33.

Thursday, July 25.

Consider the lilies.—Matt. 6: 28.

Lilies grow without toll or care, for God careth for them and endoweth them with glory greater than Solomon's. "And I know he cares for me." Reading—Matthew 6: 25-34.

Friday, July 26.

The seed should spring up and grow.—Mark 4: 27.

In grace, as in nature, seed is sown, yet God alone can bring it to perfection. And since the sower and reaper knows not how, well may he marvel!

Reading—Mark 4: 26-29.

Saturday, July 27.

Your faith groweth exceedingly.—2 Thes. 1: 3. Whilst Paul had received word concerning erroneous views entertained by the Thessalonians, news had also reached him of their spiritual progress, great enough to warrant the extraordinary eulogy.

Reading—2 Thessalonians 1.

Sunday, July 28.

It is like a grain of mustard seed.—Luke 13: 19. The main thought concerns the smallness of the beginning and the greatness of the ending. Such phenomenal growth is possible because God gives the increase.

Readings—Isaiah 5: 1-7; Luke 13: 1-21.

# Our Young People

Conducted by Keith A. Jones.

## English Sunday Schools in Wartime.

THE outbreak of war gave the Sunday schools a severe jolt. Despite the fact that plans had been made by the government for the evacuation of children from vulnerable areas to safer districts, Sunday school teachers as a whole had not given sufficient thought to the effect this would have on their work. The result was that on the Sunday on which war was declared thousands of teachers in the evacuated areas discovered that their Sunday school classes had simply evaporated. In these areas practically the only children left were senior scholars. In the receiving areas there were tens of thousands of children for whom there was only inadequate Sunday school accommodation, while in the "neutral areas" from which no evacuation had taken place, parents showed an understandable disinclination to let their children leave home for Sunday school.

That was the situation on the first Sunday, but since then it has rapidly improved. National leaders of Sunday school work reacted quickly and began a drive to reorganise the work. Many splendidly organised schools in vulnerable areas had to practically close down, as the scholars had been evacuated. The National Sunday School Union immediately published a series of greeting cards to send to absent scholars. They followed this up with a "Sunday School by Post" scheme by which a four-page leaflet was posted each week to evacuated scholars.

These schemes were only temporary measures. The real solution of the problem had to be found in the reception areas. Existing schools had to have their staffs increased and new schools had to be opened so that the young visitors should all have the opportunity of worshipping together Sunday by Sunday.

The resources of the existing schools in the reception areas were severely taxed. The securing of additional teachers and leaders was very difficult. A national drive was needed to stir Christian public opinion to a realisation of the position. Urgent letters were published in all daily newspapers drawing attention to the difficulties with which the Sunday school movement was faced in calling for helpers. Church leaders were circularised, and plans for local adaption and adoption were drawn up, and the most suitable lesson helps and other literature were listed and circulated.

All this activity is having encouraging results. Much of the new work in the reception areas is of a simple kind. Where class teaching is not possible, children's services are being organised. In "neutral areas," where many schools closed down at first, there is a tendency now to return to normal. In every case the safety of the pupils is considered of paramount importance. Some schools have arranged double sessions to avoid having too many children together at one time.

Naturally enough there has been a withdrawal of many fine young fellows now in the army, navy and air force. There will be many more withdrawals in the coming months. Some of the retired teachers are returning to work, but it will fall increasingly upon the young women to carry on the Sunday schools.

One unforeseen result of the war is a greater interest on the part of many parents in the religious education of their children. This encourages us. Many serious handicaps have been overcome—other difficulties will increase, but there is general confidence that the work will continue with a virility and purposefulness unknown in pre-war days.—S. C. Lucker in "The Outlook."

## Here and There.

Bro. J. K. Martin, who has been in camp as chaplain with the A.I.F., has returned to his work with Merbein and Red Cliffs churches, Vic.

As extra accommodation is available at Glen Iris following the erection of the Chown Memorial Chapel the college office will be removed from the city to the college. Correspondence for the secretary, F. T. Saunders, therefore should be addressed to the College of the Bible, Glen Iris, S.E.6, from the end of this month.

Announcement is made that the H. G. Harward Testimonial Fund will close on July 31. We trust that churches and individual brethren throughout the Commonwealth will respond to the committee's appeal for a truly brotherhood response to be made in honor of a most worthy brother, who for many years, until compelled by illness to retire, rendered most faithful and successful service to the churches.

Y.P.D. training classes are conducted each Wednesday at City Temple, Sydney. Instructors are Bren. P. J. Pond, B.A., and A. C. MacLean. Two new students enrolled last month. Bro. P. J. Pond, B.A., will relinquish his services as Y.P.D. organiser the second week in August next. Bren. P. H. Morton (chairman) and E. J. Cowan, of the Y.P. Department in N.S.W., are arranging systematic visitation of Bible schools during the year.

Our Victorian Girls' Fellowship held a successful quarterly group meeting on June 20, when over sixty girls gathered to enjoy an evening. A devotional talk was given by Mrs. McGregor, and members of Gardiner and Lygon-st. branches assisted in the special club programme. New plans for social service work were discussed and received the unanimous approval of the representative branch members present. A report was also received of work accomplished towards the home mission effort.

"The Christian Evangelist" (U.S.A.) for June 6 reports that "a total of 266 men and women who have prepared for the Christian ministry, or some other phase of Christian service, are receiving academic degrees from 31 educational institutions during the 1940 commencement season." In the list of graduates appear the names of three Australians. At Butler University, Indianapolis, Ind., Ormonde Stanley Brown (Vic.) and Arthur Norman Hinrichsen (Qld.) were to receive the B.A. degree, with a major in religion; and Allan Burton McDiarmid (W.A.) was expected to receive the M.A. degree.

Mr. Fred Lewis (secretary of committee) writes: A very successful complimentary concert given to Miss Amelia Scaree by the Churches of Christ Ladies' Choir and assisting artists from the Melbourne Conservatorium of Music was held at South Yarra church on Monday, July 8. It is hoped by the committee formed to assist Miss Scaree to obtain at least 100 subscribers at £1 each for three years to enable this promising young singer to complete the first part of her musical training. Many churches around Melbourne are benefiting by her singing, and it is hoped that the small measure of support asked for will be readily forthcoming.

The annual conference of south central churches was held at South Yarra and Prahran, Vic., on June 22-24. Bro. Morgan, of South Melbourne, the president, presided over the meetings. At a brief business session on Saturday night the following were elected to hold office for the year: President, Bro. Candy, South Yarra; vice-president, Bro. Hunting, Prahran; secretary and treasurer, Bro. Annetts, Middle Park. Special speakers for the conference were Bren. T. Hagger, T. H. Scambler and K. A. Jones. Searching messages were delivered, and the time of fellowship was well spent. Mrs. L. Gove and Miss E. Brownrigg were soloists for the conference.

Our American papers announce the publication by the Bethany Press of a biography of J. W. McGarvey, for long the president of the College of the Bible, Lexington, Kentucky, U.S.A. The author is one who is well qualified to write the life of his friend and teacher—Professor W. C. Morro, of Texas Christian University. The title of the biography is "Brother McGarvey," the name by which the famous teacher and president was known to most people and which he preferred to any other.

The young people of Prahran church, Vic., under the leadership of Bro. Frank Hunting, have commenced a work known as the "Happy Hour," held every Saturday night. Games, moving pictures and an enjoyable tea are provided for youth in the district. Bro. Hunting also gives a short spiritual message. Last Saturday there were 94 children present. Bren. White and Roberts concluded a ten-days' after day school lantern mission on July 10; there was an average attendance of 90. At conclusion of gospel service on July 7 two young people reconsecrated their lives to Christ. Foreign mission offering has reached £11, a substantial increase on past years. Attendances have been well maintained. The church on July 14 received an inspiring exhortation from Bro. Fitzgerald (Collingwood), and at gospel service Bro. Hunting delighted with his address on "The Supreme Message of the Gospel."

An American official of the United States Department of Agriculture has been investigating the efforts of the Zionist colonies to restore the fertility of Palestine's soil (says "The Christian"). He states that the colonisation of the wasted land of Palestine is one of the most significant phenomena of our day. During centuries of neglect the land once described as "flowing with milk and honey" was reduced to a wasted condition. The Jewish settlers, however, are showing what can be done in the way of restoring the productive capacity of the soil. Marshy, pestilential lands have been reclaimed by draining, and malaria has been eradicated. The higher plains have been made to produce agricultural crops, sand dunes have been converted by irrigation into citrus groves, and forests have been planted on barren slopes. An agricultural experimental station, which has been established and equipped, is one of the best of its kind in the world.

At the meeting held in Melbourne Town Hall on Monday night as a centenary thanksgiving meeting of the British and Foreign Bible Society (Victoria), the speakers were the State Governor (Sir Winston Dugan), the Anglican Archbishop of Melbourne, and the Prime Minister of Australia. "The Bible has played a greater part than any other book in forming the character of the British people," Mr. Menzies said. "It is a strange privilege, but nevertheless a privilege, for me as the Prime Minister of a Christian country engaged in what we are bound to believe is a Christian war, to draw attention to the fact that the Bible, the oldest book, still contains the newest message for the sons of men." Mr. Menzies suggested that those who subscribe to the funds of the society "subscribe so liberally that large print may be used, so that people will be encouraged more and more to take the Bible down from the shelves and to read it. The minds of men have gone back to this great Book more in the last few months than they have for many years past."

The opening of the building erected for the new cause at Edwardstown West, S.A., passed off with great success. 215 attended the opening ceremony on Saturday, July 13, messages being given by Bro. Shipway, from H.M. Committee, and Bro. Beiler, from the Bible School Department. The conference president, Bro. Vereco, presided at this gathering, and also at the first meeting for worship on July 14, at which 48 communed and there were 70 present.

Church and Bible school officers were set apart, and two were received into fellowship. Bro. T. Edwards exhorted on "Our Building." In the afternoon 75 were present, in addition to the 75 scholars who rendered songs and scripture recitals. Bro. F. Collins gave an interesting talk. In the evening there was a memorable service. An audience of over 120 occupied all the available seating accommodation, and after an earnest address by Bro. Edwards two women took their stand for Christ, one being the lady who has granted the use of two rooms since the work began in the district six months ago.

On July 6 Miss H. R. Higgins, of Clifton Hill, Vic., passed away at the age of 83 years. As many of our readers know, Miss Higgins lived a radiant life of faith and exercised a wonderful Christian influence. For over 60 years she endured great suffering. She led great numbers to a knowledge of the Saviour's love. In an appendix added in 1934 to her book "Cloud and Sunshine" Miss Higgins wrote: "Looking back, I marvel at my heavenly Father's and the Lord Jesus' loving kindness to me during so many years of suffering and helplessness. I have been a sufferer nearly all my life, and now am over 77 years old, and unable to walk at all for over 46½ years. . . . I still lose my voice every night; it returns during the day. I call this 'Thanksgiving Corner,' because I do thank and praise my loving Saviour every day for helping me to bear constant pain and weariness, and with his constant help I am happy too. Although writing is more and more difficult, I shall do my bit, sending out messages to fellow sufferers, and other troubled ones. I try to encourage and cheer some. I long for all to prove as I do—that with our loving Saviour's help it is possible to be happy under very trying circumstances."

### "Equal to the Burden."

WHEN I accepted a chaplaincy with the military forces, I knew it would hold many new experiences for me. Would I be equal to the burden? Many questions came to my mind: "How would men receive the message?" "What do they think of padres?" etc. I can say now on the short experience I have had that there is a desire on the part of many to hear and also a deep respect for genuine Christians. The Y.M.C.A. and other organisations are doing a great work to help the men away from home.

Fellowship with other padres and men in the united church parades, the meeting of other men around a common table, foretold of a future basis being laid for Christian unity, the Sunday evening meeting around the piano with the great hymn writers while the men laid down their pens and games to listen, sing and pray together, and the quiet hours on Friday evening were times of blessedness. I conversed with some of our brethren from various States in the Commonwealth, and was pleased to see their witness amongst men. It was a joy to have a Gardiner young man associated with me in speaking the last Sunday evening I was there. On Monday the Y.M.C.A. secretary gave me the news that a young man came to him after the meeting and desired to make a decision for Christ.

The motto of the unit I served with was "Equal to the Burden."

In the course of my work I visited men who were laid aside in hospital with the colds that came upon them. An opportunity presented itself to serve them by obtaining some little comforts which they needed.

Last conference we pledged ourselves to help those who decided to serve their country. May we prove ourselves equal to the burden. I hope and pray that through his grace we may be able to serve in this way.—Chaplain J. K. Martin.

The Bible is a book of faith, and a book of doctrine, and a book of morals, and a book of religion, of especial revelation from God.—Daniel Webster.

# News of the Churches.

## WESTERN AUSTRALIA.

**Perth.**—On morning of July 7 Bro. A. G. Elliott gave an inspiring message on "Thou Remainest." Increased attendances of Bible school brought enrolment to 130. At night a solo was rendered by Bro. E. R. Berry. Bro. J. Wiltshire pointed to a world without war, drawing truths from a number of Old and New Testament passages.

## TASMANIA.

**Invermay.**—On June 7 Bro. F. T. Morgan spoke at all services, his morning address on "Whose Fool?" being particularly impressive. On June 9 Invermay Methodist C.E. Society had charge of the programme for our society. On July 11 ladies' Dorcas class conducted a "vegetable afternoon" in aid of City Mission soup kitchen; the city missionary, Mr. A. Menzies, was speaker. Bro. Ralph Comer has been in hospital for four weeks. The church sympathises with Bro. A. McKenzie in the home call of his aged father. Bro. C. Olding, who has been dangerously ill, is making satisfactory progress. On July 14 Bro. Morgan spoke in the morning on "A Matter of Conscience," and at night on "The Peril of Impenitence."

## QUEENSLAND.

**Charters Towers.**—Bro. Duval passed away on June 28, and his body was laid to rest the following day. At the memorial service on July 7, a young lady made the good confession.

**Mackay.**—In absence of the preacher, Bro. W. W. McDowell, who was ill, Bro. Eric Neilson spoke on the night of June 30, and Bro. Ron. Smith exhorted in the morning. The church celebrated its third anniversary on July 7 with good attendances. C.E. joined Salvation Army in an open-air service before night meeting.

**Albion.**—On July 14 Bro. J. O. Methven concluded a three months' ministry with the church, when he spoke at both services. Bro. Allen Brooke's lecture, "Brotherhood," on July 10 was inspiring. Bro. Eric Enchelmaier has resigned from church treasurership owing to his approaching removal from Brisbane. In her 86th year Sister Mrs. Dickson received the home-call on July 10. Till the last she came to the Lord's table whenever possible.

**Brisbane (Ann-st.).**—On July 14 Bro. Brooke spoke at morning service on "The Church Faces Danger." Many visitors were present. Monthly fellowship tea was held by C.E. society; Bro. Hermann gave a film lecture on mission work in India. At gospel meeting Bro. Brooke gave a splendid message on "The Working Philosophy of Life." Choir rendered an anthem, and Miss Halley was soloist. A young lad confessed Christ. 188 were present at communion for the day.

**Bundaberg.**—On July 3 the sisters of the church held a social afternoon to welcome Sister Mrs. L. Larsen. Musical items were rendered. Mrs. Voss (vice-president of women's guild) welcomed Mrs. Larsen on behalf of the guild. Mrs. Larsen suitably responded. On morning of July 7 Bro. Larsen spoke on "Gideon and his 300." His evening topic was "A Man in a Rage." The choir rendered an anthem. 117 broke bread for the day. During June average attendance at Lord's table was 93.

**Toowoomba.**—Splendid meetings continue, with upwards of 120 at Lord's table and big gospel services. Two received right hand of fellowship on June 30, and one on July 7. Following Bro. Trezise's message on "Blasting the Rock of Ages" on July 7 one made confession of faith. 30 young people attended July Bible class tea and table discussion. A three-months' increase and attendance competition between Toowoomba and Moorooka schools was won by Toowoomba with 41 points to 32. Bro. and Sister T. Simpson, for many years resident in Chinchilla district, have settled in Toowoomba. Bro. Mitchell, of Melbourne, was a visitor on July 7.

**Chinchilla Circuit.**—A visit of Mr. and Mrs. Allen Brooke was greatly enjoyed. Mrs. Brooke gave greeting on behalf of women's conference, and Mr. Brooke gave a lantern lecture on brotherhood work and a devotional talk. The meeting concluded with a fellowship tea. On June 16 meetings at Sixteen Mile and Wambo were fairly well attended, also at the Mill at night, when a young lady made the good confession. On June 23 gospel meetings commenced in Lara, 40 people being present. Interest is keen. Walter Barrett, of Vickery Park, Lara section, has joined A.I.F., and is now in camp. Meetings at Wallan Creek and Drillham, also Dulacca, were not so well attended on account of sickness. Gospel meetings have commenced in North Dulacca, a small meeting being held in school building on July 3. A young man made the good confession. Keen interest is experienced in these centres, and the work is much helped by the witness of the Robert families. Mrs. Wall, of North Dulacca, was baptised recently in Ann-st. chapel. C.E. society is in fairly good heart at Sixteen Mile. Plans are being made to hold an instruction or training class periodically.

## VICTORIA.

**Ormond.**—At midweek prayer meeting Bro. C. L. Lang gave a helpful message. On July 14 he spoke at both meetings. A number of members were away sick.

**Blackburn.**—Bro. and Sister H. C. Bischoff are enjoying a holiday. On July 14 fifteen scholars of Bible school sat for examination. At morning worship Bro. Collis was speaker. Bro. T. H. Scambler conducted evening service.

**Hampton.**—Bro. and Sister Moody, from Box Hill, and Bro. G. Clark, from Gardiner, have been received by transfer. F.M. offering to date is £19/11/2. Bro. Stephenson was speaker on July 14, and at night Miss Marris sang a solo.

**Bentleigh.**—On July 7, at morning service, an inspiring address was given by Bro. McCullough. In the evening, girls' and boys' clubs combined in a church parade, when Bro. McCullough gave a special message to the children.

**Melbourne (Swanston-st.).**—Welcome rain interfered with attendances on July 14. Bro. Hughes preached at both services. Several brethren from other States now serving with air force and military divisions have been welcome visitors.

**Middle Park.**—On July 7 a combined gospel service was held at Albert Park Baptist church. Bro. Jackel delivered a splendid gospel address. A combined communion service was held at the close. Bro. Candy, of South Yarra, gave an appreciated address on July 14.

**Swan Hill.**—Interest in work is maintained; meetings continue to be well attended. Youth clubs are progressing well. Bible school has commenced an efficiency rally. On July 7 Mr. F. Gibson (B.F.B.S.) addressed morning gathering. F.M. offering was made.

**Newport.**—Our aged Sister Mrs. Miller has passed away. Bro. Quirk has been laid aside with illness. Bro. J. Brown, of South Yarra church, conducted both meetings on July 7. Bro. Chipperfield, of Coburg, spoke on morning of July 14. Bro. Plummer in the evening.

**Stawell.**—Bren, Les. Arnot and Jack Pritchard are home from three months' camp life. Sister Mrs. Gilbert was called home on July 14. Sympathy is extended to her family and her mother, Mrs. Chapman. Bro. Thoroughgood conducted funeral services in the home and at the graveside.

**Gardenvale.**—On July 14 Bro. Withers, of Brighton, gave a helpful address in the morning, continuing the series of special meetings. Bro. Keith Jones conducted a youth service in the evening, his subject being "The Reality of Christ in Youth." A splendid attendance included representatives and friends of Christian Endeavor, young people's club and gymnasium club. Bro. Jones' address was much appreciated.

**Dandenong.**—On July 9 Mr. Holloway, of B. and F. Bible Society, brought a combined church gathering a very interesting lantern lecture on Mongolia. Bro. Coventry led with fine addresses on July 14 on "Fear not, little flock," and "Signs of the Second Coming." 85 met for communion.

**Collingwood.**—On evening of July 14 one young man was baptised, and another young man and young woman indicated their desire for Christian baptism. In past few weeks seven young people have made their stand for Christ. Some of the tennis club spent a very enjoyable day at the college on July 13.

**Oakleigh.**—Services on July 7 were conducted by Bro. J. Methven. On July 14 Bro. Mudge spoke at worship service. Bro. Funston conducted gospel service, theme being "Planning." Twenty-nine scholars sat for Bible school examination. Bro. S. Brehaut passed away on July 5.

**Ararat.**—Increased attendance and good newspaper reports have resulted from special sermons on prophecy. On afternoon of July 10 a united intercession service was held in the town hall, to be conducted regularly for future. Bowls club has started a tournament for all its members, continuing for four months.

**Warrnambool.**—Attendances and interest in all services are increasing. Good studies are being given at prayer meetings by the preacher. The church extends sympathy to Sister Stella Sanders in the home-call of her mother. Enjoyable meetings were held on July 14, with instructive and helpful addresses from Bro. Methven. F.M. offering to date is £3/12/-.

**Ballarat (Dawson-st.).**—Services on July 14 were conducted in morning by Bro. D. Ritchie; evening by Bro. W. W. Saunders, his subject being, "An Important Question Thrice Differently Answered." At Ballarat North in morning Bro. Randall spoke; evening, Bro. L. Smith; at Mt. Clear, Bro. W. J. Reid. 13 scholars sat for Bible school examination. Foreign mission offering to date, about £95.

**Moreland.**—F.M. offering shows a good increase on last year's. Bro. Graham baptised a young woman and a young man, both members of the Bible class, on July 14. Several members are ill, including Mrs. Gleaves in St. Vincent's Hospital, and Mr. Palmer in a private hospital. The church sympathises with Mrs. Knight in the death of her sister, Mrs. Guyatt, and with Mr. and Mrs. R. Ploog in the death of Mr. Ploog, sen.

**Brunswick.**—Bro. Patching faithfully proclaims the gospel. At evening service on July 7 two young people, who had made their confession at an open-air meeting, signified their desire for baptism. A number of the young men have enlisted for active service, and the ladies are organising to provide comforts for them. Tennis club maintains its position in winter competition. Foreign mission offering to date is approximately £8/8/-. Members regret losing Bro. Colin Mott, who has returned to Swan Hill.

**Carlton (Lygon-st.).**—On July 10 the C.E. held annual meeting and election of officers. On July 14 Bro. C. Young gave a helpful message at morning meeting and three were received into the church. At Bible class session Miss Gwen Jenkins, of Brunswick, rendered two delightful elocutionary items. Staff and members of Bible school assisted at evening service and gave two anthems. Two were baptised. The church extends sympathy to Mrs. Milligan and family in the passing of her daughter, Miss Margaret Milligan.

**Preston.**—On July 14 Bro. Methven gave a good message to the church on C.E.A. work, and conducted Bible class in afternoon. Eighteen candidates sat for annual Bible schools examination. Bro. Robb, of Camberwell, conducted gospel service. Foreign mission offering now stands at £8/0/2. The church was saddened by news of the death of Bro. Ralph Garth, a member of His Majesty's forces, who was killed in a motor accident in England. Sympathy is extended to Bro. and Sister Garth and the sorrowing relatives, including Sister F. Morgan, of Invermay, Tasmania.

**Hartwell.**—On July 7 Bro. A. R. Main gave the morning address, and at night Bro. J. E. Webb was speaker. On July 14 T. H. Scambler gave a splendid message and Bro. J. E. Webb preached at night. Overseas offering is nearly £12. Bro. Holmes, one of the church deacons, has gone into camp with the A.I.F.

**Mlmyip.**—Meetings continue with average attendances. A fine address was given by Bro. C. W. Jackel, of Horsbani, when he and a party visited on June 23. Bro. J. Blake, from Horsbani, presided on July 7. Foreign mission offering exceeded that of last year. On July 8 Mr. Tippet, of Methodist church, gave a helpful address at consecration meeting. Eleven members were present. Eight scholars sat for annual examination on July 14. Bro. Black spoke on that day on "The Lord's Pleasure."

**Maryborough.**—There were good meetings on July 7. Bro. Hollard gave splendid addresses, at 11 a.m. on "Gideon's Band," at 7 p.m. on "The Folly of God." A message in song was rendered by Miss D. Taylor. At gospel service a young man made the good confession. Senior Endeavor has resumed and promises well. On July 14 Bro. Hollard's evening subject was "Difference Between a Good Man and a Christian." He is making a good impression, and has settled down to a general canvass of the town. All auxiliaries will back up his work. Junior Endeavor attendance is good.

**North Williamstown.**—Attendances are maintained at morning meetings. On Saturday nights Bro. and Sister W. Griffith have young people in their home for praise and prayer, and many enjoy this time. War-time gospel services commenced in town hall on July 7, and many strangers have attended to date. Bro. Jas. E. Thomas is delivering powerful addresses, and three have confessed Christ. Helpful messages in song have been given by Bro. and Sister R. Kemp, "Praise" Quartette, and Bro. Haskell. At a recent prayer meeting Sister Fisher was made a gift on the occasion of her moving to Essendon. F.M. offering to date is £21.

**Castlemaine.**—Y.P.S.C.E. anniversary was marked by a tea on July 13, after which district societies extended greetings and listened to an address by Bro. E. T. Hart, of the college. He was speaker at both services on 7th. In the evening members of C.E. took part, and Bro. Hart delivered a fine message on "The Divine Touch." A farewell social was tendered Mrs. Parr and family, who were the recipients of presentations. She will join her husband, who left for Temora, N.S.W., previously. Miss Foreman addressed a meeting of ladies on July 12 on F.M. work, and also showed pictures at a Y.P.S.C.E. district rally on 13th. Services on 14th were taken by Bro. Duff-Forbes, Bendigo, when a married lady made her decision.

**Ringwood.**—Sister Lambert (Oakleigh Guest Home) spoke at ladies' guild on July 3, and later, on behalf of Ringwood-Mitcham guilds, presented a teaset to Sister Brooke (president). Bro. and Sister Brooke will shortly be leaving for Castlemaine. At an Endeavor social on July 10, a presentation was made to Bro. Brooke on behalf of I.C.E. and Y.P.C.E. societies. Last Sunday 15 were present at I.C.E., highest for over 12 months. At morning worship Bro. H. A. G. Clark brought a helpful message. At night Bro. D. Thomas gave his final gospel message to the church. A gymnasium class has been formed in conjunction with boys' club. Bro. Russell Banks (Wangaratta) has accepted an invitation to take up the work in Ringwood-Mitcham circuit.

### SOUTH AUSTRALIA.

**Semaphore.**—Inspiring services were held on July 14. All activities are working in harmony. Bro. Oram's messages were full of blessing. Election of Bible school officers has been held.

**Gawler.**—On July 14, morning meeting was opened with a baptism. Mr. Kennewell and his son (Doug.) were baptised and received in. Bro. Fitch was the speaker. At gospel service Bro. Fitch gave an address on "Wise Folly and Foolish Wisdom."

**Norwood.**—Overseas mission offering was increased. Bro. Ingham was speaker at all services on July 14. At close of evening service a young lady from the Bible school made the good confession.

**Forestville.**—On July 3 Sister Miss Florence Cameron gave an informative talk on mission work in India. On July 14 Bro. K. M. Leak delivered the morning address, and evening gospel message was given by Bro. A. E. Brown.

**Mt. Isabella.**—The work has been retarded by an epidemic of mumps, but under the guidance of Bro. Bert Shires it is getting together again. Bible class enjoys studies from Acts. Bro. Newell visits once a month, and circuit brethren take their turn once a month to preach.

**Naracoorte.**—Meetings for worship are well attended, also monthly service at Edenhope. Sister Mrs. E. Yelland, aged 92, passed away after a brief illness; Bro. Cave conducted the funeral service. Church is combining with congregations of other churches in a midday weekly prayer meeting for duration of war.

**Ungarra.**—A united church bears good testimony to the district. First day's F.M. offering was £33/16/6. Prayer meetings are powerful factors in work. Men's Bible class, under leadership of Bro. W. Gordon, is studying "The Church Facing the Problems of To-day." The preacher (Bro. Newell) and church are enjoying great fellowship.

**Croydon.**—On June 30 the church conducted "Elders' Day." Church elders took charge of meetings, each one having a special part. At gospel meeting Bro. Albert Anderson delivered a stirring address. The choir helped much. On July 7 Bro. Ross Graham addressed both services. School attendance of 241 was a record. The school is in a very sound position.

**Hindmarsh.**—On July 14 there was a fairly good attendance in morning. Bro. W. L. Ewers delivered a good address on "Having Your Loins Girded." Sister Mrs. Battersby is now progressing after an operation. At gospel service Bro. Ewers preached a splendid message on "The Parable of the Tares," second of a series on the parables. Mr. Gordon Miller made the good confession.

**Mt. Hill.**—All services have been on the upgrade. At S.S. anniversary on July 7 and 8 the singing was splendid under the leadership of Bro. Eric Jones. Bro. Newell gave two illustrated talks. The building was packed, the porch crowded, and car-loads listened through the open windows. The mothers provided tea in Bro. Woolford's barn. The anniversary concluded on the Monday with prize-giving, items and another illustrated talk by Bro. Newell.

**Queenstown.**—On July 7 Bro. Brooker exhorted church, and at night preached on "Prayer." Miss Foreman, from India, visited the school, and a good company of parents and friends heard her talk. On July 9 Miss Cameron gave an interesting talk about the work in India. On July 14 Bro. Foote, jun., delivered the exhortation. Kindergarten department is increasing in numbers. In the evening Bro. Brooker preached on "Worldly-mindedness."

**Victor Harbour.**—Five ladies, previously immersed, received the hand of welcome on morning of church anniversary, July 14. Many visiting folk were welcome. Twenty young people sat for scripture examination in afternoon. At night the new building was nearly full to witness the immersion of three local young ladies. Singing of young men's choir was appreciated. At close of Bro. Manning's address on "Triumph in Spite of Treachery" a young lady came forward. The day marked beginning of the preacher's seventh year of ministry.

**Mile End.**—The church maintains good interest, and receives spiritual blessing from the forceful messages of Bro. A. E. Forbes. On July 7, at an excellent morning meeting, the offering for overseas missions was received. At night 27 Endeavorers took part in a helpful service on "Hymns and Their History." There was a large gathering. On July 8 the C.E. societies held annual rally. Many visiting societies attended, and some young ladies gave a beautiful presentation of "The Challenge of the Cross." This meeting closed with

supper. On July 14 Dr. Trevor Turner gave the church an appreciated address. Bro. Forbes spoke at night on "Behold I stand at the door and knock." The church regrets the passing of Miss Harriett Clarke after a very short illness.

**Williamstown.**—On June 20 Dorcas Society celebrated its second anniversary, a number of sisters from surrounding churches gathering. Mrs. Finlayson gave an interesting travel talk. Afternoon tea was provided by Williamstown church. Church anniversary was held on June 22 and 23 with splendid meetings throughout. A fine choir greatly assisted. Bro. Taylor's excellent messages were appreciated. At gospel service on June 23 a married man made the good confession. On July 7 Bro. Fitch addressed good meetings. At gospel service three decided for Christ. F.M. offering is slightly ahead of last year.

**Fullarton.**—Bro. Rankine's messages on July 7 were of particular interest. 75 were at gospel service, when an address on "Britain's Future" was delivered. On July 14 visitors included Bro. Lloyd, who ably presided; over 50 broke bread. 12 scholars sat for Bible examination. Bible school competition for increase is having encouraging results. Bro. Jack Holton, who has served faithfully as secretary for several years, leaves this week for Sydney to train for active service. Bro. and Sister Spry have been laid aside, our sister for several weeks. F.M. offering to date is about £10.

**Kadina.**—On June 16 Bro. F. G. Filmer spoke in morning on "Without me ye can do nothing," and at night on "Brethren We Meet in the Way." Bro. Filmer also did much visiting. On June 28 he spoke on "Myself and Others," and at night on "Is Australia Pagan, Religious or Christian?" On June 30 Bro. W. N. Bartle exhorted on "How this Present Age will End According to Scripture." At night Bro. H. J. Andrews preached on "New Horizons." Ladies' guild musical festival realised £6/3/3 for building fund. On July 7 "God's Signs" was Bro. F. Bottrill's morning subject, and "Regretful Misdoings" Bro. A. P. Russack's gospel message. On July 14 Bro. J. Roberts, of Williamulka, spoke on "God's Gifts," and Bro. S. Trenwith preached on "Reckless Drivers." Y.P.S.C.E. gave £2, J.C.E. 25/- and church £2/5/-, total of £5/10/- to date for F.M. Five Bible school scholars sat for scripture examination.

### NEW SOUTH WALES.

**Enmore.**—182 persons broke bread on July 17. Five adults confessed Christ in the evening.

**Rockdale.**—On July 14 Bro. Clydesdale ably exhorted. Bro. Hinrichsen addressed a splendid meeting at night, when there were four decisions. A baptismal service was held.

**Marrickville.**—There were good attendances at all services on July 14. Mrs. Williams, from Hamilton, was received into membership. 88 sat for Bible school examination. Young worshippers are attending well.

**Bankstown.**—The work is progressing. A number of members are sick. 17 Bible school scholars sat for annual examination. Mr. Smith, from Auburn, addressed church on July 14 on "The Meaning of Gethsemane." The help of Bro. Retchford was much appreciated on evening of July 8.

**Albury.**—The work is going along smoothly. Bro. Walmsley's addresses are very helpful, and attendances are keeping up. Since the military camp has been established fellowship has been had with a number of our soldiers of the 2nd A.I.F. After gospel meetings the men are invited to supper and a chat round the fire. This gesture is much appreciated by the men.

**Chatswood.**—Fellowship was enjoyed with Bro. and Sister Runciman, of Auckland, N.Z. On morning of July 14 Bro. H. Cust's text was "And Judas also knew the place." Bro. Youens' gospel theme was "An Old World Prison." Last Lord's day five were received into fellowship—two by faith and baptism and two by letter, one baptised believer. The church deeply regrets the passing of Mrs. A. McKean and expresses heartfelt sympathy with Bro. McKean and his daughter.

**Erskineville Mission.**—The Lord's table was set up on June 30 after some years' lapse. Fifteen partook of the supper. Bro. N. Selby exhorted, and also preached at night. Two scholars confessed Christ. At Wednesday night social evening about 100 were present. Greetings were given by Bren. B. G. Corlett (H.M.) and P. H. Morton (Y.P.D.).

**Bexley North.**—On July 4 a public farewell was given to Bro. F. B. Stow who has completed his ministry in this place. There was a large attendance, and gifts were presented to our brother from church, Bible school and Y.P.S.C.E. The church has been greatly strengthened by Bro. Stow's ministry. All departments and finances have improved considerably. By arrangement with H.M. Committee Bro. Weir, of Grafton, will succeed Bro. Stow. For a brief interval Bro. C. Byrnes, Penshurst, will preach the gospel.

**Gilgandra.**—During May and June services were well attended. There has been a decided increase in the Bible school and kindergarten attendances, the 70 mark being reached on June 30. The school secretary, Bro. J. H. Burrell, was called up by the R.A.A.F. Bro. D. H. Butler, of Wagga, spent his vacation with his father, and addressed afternoon meeting on May 19. J.C.E. society has 50 members. Bro. and Sister Chivell entertained them at a picnic on May 25. On June 17 J.C.E. helped in evening service. P.B.P. held a social on 21st. A boy from Bible school confessed Christ on evening of June 23.

**Broken Hill.**—Splendid meetings were held on July 7. Bro. L. Warren exhorted at Wolfram-st. in the morning and Bro. Arnold preached at Railwaytown. Gospel service had largest attendance for year. Bro. Arnold's subject was "Christian Baptism." One young man responded to the invitation, and together with a senior boy from Bible school was immediately baptised. Sister T. Reed was soloist. Sister L. Warren has again been unwell, and several other members have influenza. Bren. N. Rogers and Les. Sutton, who have joined the R.A.A.F., were farewelled on July 9 at a social evening. Each received a presentation from the church.

## Western Australian News-letter.

Roy Raymond.

### The War and Intercession.

**BRO. J. WILTSHIRE** has moved successfully to have interdenominational lunch hour services for prayer in the Perth Town Hall on Tuesday of every week. At the inaugural meeting there was a large and representative gathering with the ministers of the various city churches taking part, our Bro. Wiltshire leading.

### The War and Prophecy.

Much interest is being aroused in Perth among certain people, on the subject of our Lord's return. The "British-Israel World Federation," partly as a result of very extensive advertising, has found the Perth Town Hall too small by far to accommodate its Sunday afternoon crowds. They have now taken one of Perth's largest theatres and have audiences of about three thousand. Such subjects as "The Downfall of the Dictators in Palestine" and "The War and Britain's Destiny" are being used.

### The Press.

Due to Government regulations (presumably) our daily press has been reduced in size. I do not know whether this is the reason for the disappearance of the familiar and valuable column of church news from the Saturday morning issue. We understand that increased charges are being made for church advertisements in the same issue.

### Annual F.M. Offering.

Others will report the result of this. Indications are that the offering will be a good one. Lake-st. and Subiaco report large offerings. Subiaco's offering at the moment is well over £70.

### Our Chaplains.

Bren. R. Hilford and E. J. Miles have both served terms in camp as military chaplains. Their appointment is recent and the experience new, but excellent reports have come to hand of their very fine service.

### A Resolution of Conference.

Not often are our conference resolutions heard of again. One resolution of our last conference has been printed in the form of a covenant. It was arranged to submit this to all our churches in the State on July 14, appropriate addresses to be given and every member given a nicely printed copy. After it has been carried by the congregation it may be signed and retained. It reads as follows:—

#### MY COVENANT RENEWAL.

I hereby register a renewal of my covenant of loyalty to my Lord Jesus Christ.

As he enables me I shall preserve more carefully that separation from the world which is essential to effective witness-bearing.

In my relations to world institutions and men I shall practise and promote the standards of Christian morality, and world standards only so far as they accord with Christ.

I further resolve that with a more fervid zeal, as our times demand, I shall propagate the gospel of the Lord Jesus, and seek the union of Christians on the basis prescribed by the Holy Spirit in the New Testament Scriptures.

## Supremacy of the Bible.

**THE** great statesman, W. E. Gladstone, says: "It is supremacy, not precedence, that we ask for the Bible; it is contrast as well as resemblance that we must feel compelled to insist on. The Bible is stamped with speciality of origin, and an immeasurable distance separates it from all competitors.

"Who doubts that, times without number, particular portions of the Scripture find their way to the human soul as if they were embassies from on high, each with its own commission of comfort, of guidance, or of warning? What crisis, what trouble, what perplexity of life, has failed, or can fail, to draw from this inexhaustible treasure house its proper supply? What profession, what position, is not daily and hourly enriched by these words which repetition never weakens, which carry with them now, as in the days of their first utterance, the freshness of youth and immortality? When the solitary student opens all his heart to drink them in, they will reward his toil. And in forms yet more hidden and withdrawn, in the retirement of the chamber, in the stillness of the night season, upon the bed of sickness, and in the face of death, the Bible will be there, its several words how often winged with their several and special messages to heal and to soothe, to uplift and uphold, to invigorate and stir. Nay, more, perhaps, than this: amid the crowds of the court, or the forum, or the street, or the market place, where every thought of every soul seems to be set upon the excitements of ambition, or of business, or of pleasure, there, too, even there, the still small voice of the holy Bible will be heard, and the soul, aided by some blessed word, may find wings like a dove, may flee away and be at rest."

## TWO WAR-TIME BOOKLETS FOR BROADCAST DISTRIBUTION.

"Will Britain Win this War?" Deals fully with the call to national repentance and contains striking extracts from writings on this subject. 1d. each, 7/6 per 100.

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## COMING EVENTS.

**JULY 28.**—Church of Christ, Frankston. Church anniversary services. 11 a.m., worship; speaker, Bro. A. W. C. Candy. 3 p.m., thanksgiving service; speaker, Bro. Thos. Hagger. 7 p.m., gospel meeting; speaker, Bro. R. V. Amos. Fellowship tea at 5 p.m. All welcome.

**JULY 29 (Monday).**—Sacred Concert by Churches of Christ Ladies' Choir, 8 p.m., in Swanston-st. church. Miss M. E. Pittman, L.Mus.A. (conductress). Proceeds will be donated by the Choir to the Victorian Home Missionary Funds.

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## IN MEMORIAM.

**CHAMBERS.**—In loving memory of our dear mother, who was called home July 18, 1939.

We shall see her one bright morning,

Waiting on the other side;

We shall see her dear face smiling,

Not changed but glorified.

—Inserted by her loving daughters and son-in-law.

**CURTIS.**—In loving memory of Herbert Curtis, who passed to higher service on July 18, 1939.

"Only parted till he come."

—Inserted by his beloved family.

**HATTY.**—In loving memory of James Hatty, who passed away on July 22, 1937. Ever in our memories.

—Inserted by his loving wife and family.



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## JULY OFFERING.

REPORTING churches in South Australia show an advance over last year's giving. Some even report more on the first day than the completed offering last year, and in a few cases the offering for the first day has exceeded the giving for the previous year which included last year's annual offering. From Victoria we learn that a brother and a sister have this year put £120 into the offering for the support of Dr. G. H. Oldfield. The knowledge that this was being done was known to Dr. Oldfield before leaving for India, and he expressed keen pleasure in the confidence placed in him.

## NEWS OF MISSIONARIES.

Miss Lynda Foreman will have returned to Victoria after her visit to South Australia.

Mrs. G. H. Oldfield, writing from Colombo, said that they had a good voyage, though at times the ship "rolled and rolled." She expresses their sincere appreciation to those who helped them get away from Melbourne, and for the kindness of friends in Adelaide and Perth. As there was no boat leaving Colombo for Bombay, the family expected to make an overland journey to the field.

Miss Florence Cameron is expected to leave for India some time in July. She states she is looking forward to returning with pleasurable anticipation.

Bro. David Hammer in letters dated June 9 reports the "Morinda" about three weeks late with stores and supplies. All the family are well, and the recent sickness among the natives is improving, and the school work is getting back to normal.

## OPENING NEW CHAPEL AT LONGANA.

LONGANA isn't very far from the mission station at Nduindui as the crow flies. It is only about ten or twelve miles across to the other side of the island. There is only one thing that stops us from walking there, and that is that the island is in the way. The very few strong men who do walk across the island take at least two days to do it, and carry nothing with them, depending on the people of the few villages which they pass even for their food. The mountains are so high and the roads so rough that it is considered a great achievement for any man to travel along them. So there was great consternation. Two men had come from Longana to say that the new chapel at Lovuivili was ready for opening, and all the people wanted the missionary to come along and perform the official opening. As the launch was not in operation, we decided to sail in a small sailing craft.

The first day found us without wind, but with a fairly calm sea. The boat was loaded up with people; besides ourselves there were sixteen natives. Some of the boys paddled, and we travelled slowly along the coast of Aoba. At dusk we were about six miles on our way. The ship was anchored off a very small village, and we went ashore to look for some place to sleep. The houses were dirty, and the people were dirty and covered with an itch they call "scratch." As we didn't fancy catching "scratch," we went back to the boat again, and went to bed on the floor. The natives were packed around us. We made an early start, and better still, had only pulled out from the shelter of the land and found a good steady breeze blowing across the island. Sailing is great fun when the wind is good, and even though we had had no sleep, and Mrs. Hammer was seasick and I was trying to get over my fever attack, we really enjoyed the early morning sailing very much.

We pulled into Lolowai just before noon, and were glad when Nurse Cullen, the new nurse at Melanesian Mission, asked us up to the house for lunch. Meanwhile, another native's sailing boat

had also come from Nduindui, carrying about thirty natives and a young bullock. They had travelled through the night and arrived at Lolowai soon after us. After lunch we looked for our native leaders to find out concerning the next move. Our destination was to be another seven miles around the island, but it was decided to leave the boats at the good anchorage and walk the rest of the way. But no one was ready to start. One and all decided that they were going to sleep on the beach and tackle the walk on the next day, when they were fresh. However, with Mrs. Hammer and David, we could not spend the night on the beach, so there was nothing else to do but set out on our own. And what a walk! The path was comparatively level, and with only a minimum of fallen trees to scramble over, but we had to carry David two hours. We divided him and the little personal luggage we had between each other as much as we could, but we were quite exhausted when we struggled up to Mr. Edwards' store at Longana just at dusk. Mr. and Mrs. Edwards were very good to us, and insisted on us staying with them while we were in the district. They seldom see white people, as they seldom go in to Lolowai, and Mrs. Edwards was manifestly delighted to have Mrs. Hammer to talk to for a while.

On Saturday evening we walked up to the villages in the bush, and about 100 people crowded into a native community-house for a sing-song. It was a wonderful service, and the singing of Sankey's hymns was excellent. The Lord's day found us again up in the villages, conducting services and presiding at the Lord's table at Nacanwa, our other village at Longana. Monday was the big day for the locality—the opening of the new chapel. We noted Melanesians in great numbers, and all of the few S.D.A. people, amongst our own people at the opening service. I think that almost everyone from the district was present. Mr. Edwards said afterwards that no one had appeared at his store all day. Over 150 of the people crowded into the little chapel, after the preliminaries, and sat on the floor while eight natives gave addresses. Some were brief and others were not. However, even that service came to an end. When I walked outside I noted that there seemed to be more people outside than had been able to get in.

The next morning we walked back to Lolowai—then began the trip home, sailing and rowing. This time sleeping on the way was impossible, as our people were taking home their presents, a bullock in each boat. And the bullock tied up in the bottom of our boat seemed to have a way of monopolising all the room. However, we arrived home at about eight o'clock the same evening, and with a good sea made quite a satisfactory landing. Though, even after we had had our tea and gone to bed, we could still hear the natives shouting and heaving, as they unloaded the bullocks from the two boats in the surf.—David G. Hammer.

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## Obituary.

### Mrs. W. H. Blake.

GARDINER church, Vic., has been called upon to part with two of her faithful women members within two weeks. This time it is Ruby, wife of William H. Blake. The Lord added our departed sister to the church under the preaching of the late Ralph Gebbie in November, 1927. During the years of her membership she has been regular in attendance, and has taken a deep interest in the women's mission band. Mrs. Blake had been ill, but had made such a good recovery that she said to the writer on Thursday, July 4, that she expected to be present the following Lord's day morning; but the Lord had planned it otherwise, as on the Saturday morning she was called to the congregation that never breaks up. A loving wife and mother, an earnest Christian, has gone to her reward. She leaves, in addition to her husband, three daughters and two sons to mourn over the separation. She has gone to be with Christ, and those left behind can follow her to the glory.—T.H.

### M. Harvey.

PRO. MARTIN HARVEY departed this life on June 6, at the age of 93. He was born at Norwich, England. At an early age he went to sea, and for some years served before the mast as seaman and later as an officer. On one of his voyages he went to India, and there, as a young man, he found Christ as his Saviour. He remained in India for some time, and was connected with a mission both as preacher and worker in various ways. He came to Australia about 65 years ago, and was connected with various religious movements. He joined the Churches of Christ when Bro. H. G. Harward was conducting a mission at Northcote, Vic., and remained a faithful member since his decision.—W.T.A.

### Mrs. J. C. Stanley.

THE church at Semaphore, S.A., has lost by the going home of Sister J. C. Stanley a valued and much loved member. She was a woman full of prayer and good works. The poor have also reason to lament their loss. She was the friend of overseas missions, not alone freely contributing to its funds, but paying for a native boy. Our sister was converted at the age of 14 at North Adelaide Baptist church, where she was baptised and continued to worship. Later in life she was united in marriage to Mr. Knowles. Her first husband she lost by death. In 1915 our sister married Mr. J. C. Stanley, seamen's missionary at Port Adelaide, and a year later Bro. and Sister Stanley joined the Church of Christ at Semaphore. Since then Sister Stanley gave of her best in supporting her husband in his long service for the seamen, at the same time helping the church work. Her thoughts were ever upon the return of her Lord. A short service was held at her home by the writer, and her body was laid to rest in Main North Road cemetery, where the Anglican minister conducted the service. To the two sons by the first marriage, her husband, Mr. J. C. Stanley, her loved niece, Mrs. Knowles, and all, we offer loving sympathy.—W.G.O.

## Tasmanian News-letter.

W. S. Lowe, B. Com.

THE Launceston District C.E. Union has commenced a period of evangelistic emphasis in all societies throughout its district. This commenced recently with a rally at which the chief feature was a pageant entitled "The Promise," the cast being drawn from most of the city societies. Exchange visits and evangelistic projects are contemplated, and the period will conclude with a ten-days' mission conducted by the visiting Mildmay evangelists, Messrs. Morris and Levett.

### Inter-Church Activities.

In addition to a regular war-time prayer service one night per week in a non-Anglican church a second service is shortly to commence, being held in an Anglican church (both Launceston). All ministers in the city will be included on a roster for both services, a free interchange of Anglican and non-Anglican being featured. This is part of a movement to bring about a closer co-operation between these sections of the church in the north.

The Governor of the State has requested all ministers, through the State Council of Churches, to co-operate by serving on Emergency War Committees in their districts. Many are acquiescing; some will not, perceiving some incongruity in the suggestion.

### Amongst Ourselves.

A men's discussion group recently met in Launceston and gave its attention for the evening to the topic, "A Christian in an Unchristian World," which was introduced by Mr. T. Orr. Discussion was interesting and varied, and the meeting decided to continue its activities monthly, seeking the attendance of all the men of our Launceston churches.

The Home Mission Committee has arranged for the release of four of our preachers from their churches to conduct brief missions in other fields during the present conference year. The committee also plans two longer tent missions with a visiting evangelist prior to Easter, 1941.

The State Y.P. Committee is asking all churches to observe Youth Week during August, prominence to be given to both the needs and talents of youth.

### Various.

Considerable interest and discussion have been aroused by a proposal to make alterations in the State's marriage laws. One proposal is to require a certificate of health from all who apply for marriage. It seems likely that the proposals will be shelved because of war matters requiring attention.

Launceston Council of Churches has protested with some success at the action of the Apex Club in including fifteen "Tatt's" tickets among the prizes distributed to boys who earned awards in the recent "Apple Case Cup." The tickets were donated, and though discussion is continuing it appears that they will be withdrawn.

### 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. Rose (Chairman), H. E. Bell, J. Crawford, C. Graham, F. S. Steer, Dr. C. A. Verec, 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.

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

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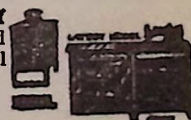
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"We may boldly say, The Lord is my helper, I will not fear what man shall do unto me."—Heb. 13: 6.

"Heavenly Father, give me the steady assurance of thy presence. Let me never be smitten by the fear that my Lord has left the field. In the midst of the fight let me feel the Captain by my side. Let all my fellow soldiers share this glorious assurance. Let us be more than conquerors in Christ our Saviour. Amen."—J. H. Jowett.

"Our heavenly Father, we know at our best that thou art, and that thou carest for us as thy children. We know how much of our trouble is of our own making, and that without thee there is no way to find true victory and true peace. Grant us grace to lift up all our troubles to the spirit of the cross of Christ. Through his victorious faith, grant faith to us, which may carry us through all our trials, plant peace in our hearts, and radiate to others the joy which thou givest to them that put their trust in thee. We ask it for the sake of Jesus Christ, thy Son, our Lord. Amen."—S. M. Shoemaker.

### THOUGHT.

*Prayer is inspiration on a hill-top  
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—M. D. Babcock.

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