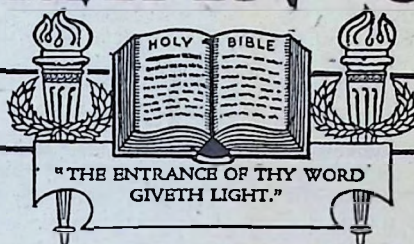


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Sermons and Listeners.

"I SHOULD like to hear a man return from church with the frank confession, 'I was very dull indeed this morning, and therefore the sermon was dull. What it was to others I do not know.'"

So writes Quintus Quiz in "The Christian Century." Is his "therefore" justified? Is his suggestion right, and especially may we establish a general rule?

The effect of a sermon certainly does not depend on the preacher alone. Of course both the man and the quality of his speech have much to do with results. The preacher may be out of sorts, tired or unwell; something may have happened to disturb him in his preparation or delivery; hence, though normally effective, his address has been shorn of power. The matter of the address varies both in quantity and quality. We cannot, with the friendliest and most sympathetic of feelings, acquit preachers of responsibility for the ineffectiveness of some very poor sermons.

But the temper of an audience is at least as determinative as is the address. Sometimes sermons which are very effective with one audience fail to impress another, though the preacher is unconscious of any reason why it should be so. At times the difference in the mentality and outlook of the audiences is so great as to make the delivery of precisely the same address unwise.

Not even inspired preachers of apostolic days had uniform results. The sermon which Peter preached in the power of the Spirit led to three thousand conversions in one day. The sermon which Stephen speaking in the power of the Spirit delivered led to his audience rushing him and putting him to death. Very much, then, depends on the nature of the audience.

Frequently the preacher finds that his best efforts, as he regards them, are received in silence. There are no expressions of thanks, and no visible results. On the other hand, less carefully prepared addresses and, as the speaker might believe,

poorer ones are warmly received, and are influential in leading people to decision for Christ.

We are not excusing in any way slovenly preparation, poor matter or weak delivery. We have listened to some sermons so weak and inane, so foolish in conception and utterance, as well as so unscriptural in their content, that we refuse to assent to a generalisation which would throw all the responsibility on to the hearers. Some utterances which have assailed our ears have been so deadly dull that it would be impossible for one in the audience truthfully to confess, in Quintus Quiz's words: "I was very dull; . . . therefore the sermon was dull."

But such sermons are very rare. The general statement must be fairly accurate, that no sermon is so good that it will fail to evoke some criticism, and none is so bad as to be unhelpful to somebody. Any exaggeration in that statement must be slight. A consideration of this should make us tolerant. "Those who come seeking help may find it, even while the critics also discover enough to delight their hearts

and reward their search. As a rule, we receive that for which we seek. A striking illustration of this appears in the Gospel accounts of our Lord's teaching and miracle in the house at Capernaum. Different groups gathered that day, and each found what it came to find. The palsied man had healing, and his friends who brought him rejoiced that their faith had been justified and rewarded. Many in the crowd which gathered to hear the word of the Lord Jesus glorified God. But the critical group, who had come to Galilee on a heresy hunt, also got that for which they had come—an occasion of fault-finding. Is it not something like that to-day? If we come in the right spirit seeking light and help, probably we shall find that. But if we come with captious spirit and critical mind, doubtless we shall not fail to get occasion for criticism. If our Lord was adversely criticised, why should his servants to-day, however faithful, expect to be above their Lord?

It is well for Christian people to remember that merely because an address has not been very informative or appealing to them it is not therefore to be regarded as a failure. It may have been helpful and attractive to others. Especially do we have to bear this in mind in connection with what we are wont to call "Gospel addresses" intended to lead men to decision for Christ. The content of such addresses is so very familiar to Christians of many years' standing that we may be apt to tire of them, and it is even the case that the familiarity leads some habitually to absent themselves. But these addresses were intended primarily for other hearers, and our presence is desirable for other reasons than that we are being entertained or enlightened.

Again, it is often the case that the manner and matter of evangelistic addresses is criticised for inadequate reasons. Merely because some of these do not appeal to us as great addresses is not an adequate reason for discounting their value. All sorts of people have to be reached by the Gospel—literate and illiterate, polished

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and crude,—and the souls of the one class are as valuable in the sight of God as are those of the other. The Gospel has to be presented in various ways to reach all. Let us remember these facts, and be both patient and co-operative.

At Palestinian Cæsarea there were once gathered a model audience and a model preacher. Cornelius indicated the quality of the audience in the words: "We are all here present in the sight of God, to hear all things that have been commanded thee of the Lord." Peter, sent and qualified by the Spirit of God, proclaimed the glad tidings of salvation through Christ. There were conversions that day. So will there ever be when preachers and listeners alike have the mind to do the will of God.

Drinking at Dances.

FREQUENT evidence is given regarding the evils of drinking at dance parties. Unseemly conduct is often reported, and nobody can doubt the moral dangers associated with the revels. A correspondent in the press of last week called attention to the disgraceful conduct in one of Melbourne's suburbs "during and after the weekly dances held at a local church hall on Saturday and Sunday nights." He referred to beer in cars, riotous conduct, fighting and drinking orgies, and mildly added: "The church should stop the dances if it wishes to uphold decency in the people it professes to teach." A defender of the unnamed church wrote the following remarkable reply to the complainant: "Investigation would have shown him that the dances themselves are well conducted, and commonsense would have told him that the management cannot hold itself responsible for the conduct of its patrons outside, which is entirely a matter for the police. Incidentally that church does not 'profess to teach' these people, fully 90 per cent. of whom are not adherents to it." The simplicity of the church's apologist is as delightful as his defence is weak. We do not know what church it is which is so lamentably failing in its duty, but fortunately there are not many churches which would tolerate the evil. It is a pity that even one should indulge in a practice which brings discredit upon religion and detriment to morality.

Calling Names.

EITHER a grave injustice was done last week to a preacher by a faulty newspaper report, or else the preacher was guilty of hasty generalisation and harmful speech. At a special anniversary service in Sydney, the preacher was reported to have said that "Australians were becoming a race of 'lounge lizards.'" Now, Australians are far from perfect, and there

are grave national sins and dangers concerning which faithful preachers may well give warning. But it is uncalled for and unwise to talk of our becoming a race of "lounge lizards." The generalisation is not fair, and the phrase is most objectionable. How people are to be benefited or reformed by such an ill-considered indictment, we do not know. To make use of such language is the surest way to spoil our opportunity for helping to improve conditions. People so described will set their minds against us and refuse to listen to our word. It may be that the report does not do justice to the preacher. All of us may agree with his added, or explanatory, word: "We should not be content to laze along a macadam road made for us by the pioneers. To worship the sun and to laze in it on the beaches is nothing glorious or magnificent. To worship the sun is to become a pagan, and does not befit the pioneer qualities which our ancestors possessed."

Refugees' Prayer.

THERE are many refugees in Great Britain, whose hearts are sad at the thought of the condition of things in their native land and of the sufferings of their fellows. The British "Christian Advocate" prints the following prayer of the German refugees in Britain:

Almighty God, who art the Father of all mankind, have mercy upon thy children in this time of war; show thy pity on all refugees and on our brethren who are suffering in Germany and elsewhere for their religion or their race; give them comfort in their loneliness and affliction; increase their faith; deliver them from evil; link us with them through the fellowship of the cross, and keep us steadfast in the knowledge of thine unchanging love; through Jesus Christ our Lord. Amen.

No Denominational Aim.

IN "The Christian Evangelist" for November 23, 1939, Dr. F. D. Kershner had a short article entitled "Whither Disciples?" which, we think, is worthy of passing on to our readers. Churches known simply as churches of Christ, repudiate alike a human name and denominational status. Many representative writers have emphasised the truth which Dr. Kershner sets forth in his pertinent statement as follows:

"WHITHER DISCIPLES?"

In "The Scroll" for September, 1939, the leading article is entitled "Whither Disciples?" and is written by the editor, Edward Scribner Ames, dean of the Disciples' Divinity House of the University of Chicago. Dr. Ames starts out after this fashion:

The Disciples of Christ have had a century and more of rapid growth, and have reached a notable place among the half dozen largest denominations of America.

Now, we do not know whither the Disciples are going, but we are reasonably sure that if Thomas Campbell, when he produced the "Declaration and Address" in 1809, had possessed the remotest inkling that he was starting a new Protestant sect, which within a hundred and thirty years would "reach a notable place among the half dozen largest denominations of America," he would have stopped short right there. Does anybody think that Alexander Campbell would have been impressed with the idea of his followers getting within the charmed circle of the leading half dozen within the course of a century or two, or would Walter Scott have dissolved the Mahoning Association if this goal, which Dr. Ames triumphantly avers we have achieved, had loomed up before him? We trow not, brethren, we trow not!

The early Disciples had no enthusiasm for the ideal of becoming a denomination, whether large or small. Their vision never stopped sort of a united Christendom, and the last thing they wanted to do was to add one more denomination to the list of Protestant groups. If they have not accomplished anything other than the editor of "The Scroll" would appear to indicate, we are very sure that they might rightly regard their programme as having achieved nothing more than a dismal failure.

One Hundred Years Ago.

THE Lord's supper: "This is the closing meal of our weekly festival. How rich in blessings! how costly! how refreshing! 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. God commendeth his love toward us in that while we were yet sinners, Christ died for us. Beloved, if God so loved us, we ought also to love one another' (Rom. 5: 8; 1 John 4: 10, 11). Hear him say, O communicant, when you receive into your hand the bread, the symbol of his broken body—hear him say: This is my body, broken for you! And likewise also with the cup of blessing: This is my blood shed for you—shed for the remission of the sins of many. And can you forbear, O believing communicant, to say with the master of the feast in Cana of Galilee: You have kept the best wine until now! Yea, surely, this expression of his love is infinitely better than wine. 'All the things that can be desired are not to be compared with it.'—Thomas Campbell, "The Millennial Harbinger," February, 1840.

"Written For Our Admonition."

A. G. Saunders, B.A.

Now these things happened unto them by way of example; and they were written for our admonition (1 Cor. 10: 11).

IN much of our preaching we have called Acts the neglected book of the New Testament. This is probably true. A more neglected portion of God's Word is that known to Jews as "the twelve" and to Christians as the Minor Prophets. Yet in this small body of writing is loftiest spiritual insight, dignity of language and majesty of picturisation.

Take, for example, Habakkuk, a prophecy of 56 verses, three short chapters. The name, which is strange to our ears, means "the embrace" or "the ardent embrace." You can read the whole "book" in a few moments. That brief study will well repay you.

It is something new in prophecy. Other prophets spoke to the people, "forth-telling" God's will. Habakkuk's audience was God himself. In this respect he is like Job. He faced the grim realities of his day, avoiding wishful thinking! The facts seemed inconsistent with divine omnipotence and benevolence. His problem was to make those two factors agree. He was faced with the problem which gave rise later to the gnostic speculation. No doubt he felt as did many other God-fearing men of his time. The Spirit of God taught him a great truth, both for himself and for similarly honest and harassed men in all ages. Habakkuk gave us—yes, *us*—this explanation. To be more explicit, Habakkuk could see wicked Jews oppressing other Jews. He felt that Judah's corruption demanded Jehovah's vengeance. When God revealed that he was sending Chaldeans to execute his judgment Habakkuk was little relieved. Why use barbarians against a less evil people? Habakkuk had so great a faith in God that he has been called the prophet of faith. He may have wondered, but he did not sulk, nor did he grow bitter. He boldly took his bewilderment to God direct. Then God showed him that the triumph of the Chaldeans would be brief, then they would meet their doom and the righteous would triumph.

That satisfied Habakkuk's heart. He emerged with a stronger faith. He said a thing that was to ring and rock its way down through far-off ages: "But the righteous shall live by faith" (2: 4). His uplifted spirit voiced words which have ever since rejoiced the souls of believers: "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea" (2: 14); "The Lord is in his holy temple: let all the earth keep silence before him" (2: 20).

The third chapter is a psalm, that psalm

a prayer. He begged for revival and a mercy-tempered justice:

"O Lord, revive thy work in the midst of the years;
In the midst of the years make it known;
In wrath remember mercy" (3: 2).

In 3: 6 he tells of a grim upheaval:

"He beheld, and drove asunder the nations;
And the eternal mountains were scattered;
The everlasting hills did bow . . .
The curtains of the land of Midian did tremble."

He goes on in this strain, adding disaster to disaster, a very catalogue of catastrophe. But the end is glorious. He suddenly halts his record of world-rocking wrongness with a grand adversative:

"But I will rejoice in the Lord,
I will joy in the God of my salvation.
The Lord God is my strength;
And he maketh my feet like hinds' feet,
And will make me to walk upon my high places."

The Light of the World.

Ira A. Paternoster.

LESLIE D. WEATHERHEAD in "Jesus and Ourselves" invites us to "shut our eyes and see what kind of a picture of Jesus leaps most readily on to the screen of the mind."

Recently a dear friend wrote me of his spiritual pilgrimage, and said that when ugly thoughts came crowding into his mind he found help by just shutting the eyes and calling up a mental picture of Jesus, repeating the while his wonderful name.

We each have those moments when thoughts unwelcome come before us. Perhaps the night has been restless, sleepless. We have tried so hard to go to sleep, but all in vain. Then our mind has set to work, and in quick succession has drifted from one thing to another until we have arrived at some place we have long tried to abandon. An old wound has been opened; an old sin has come up to haunt us. If we instantly "call on the name of the Lord" he will deliver us. "I will instruct thee, and teach thee in the way which thou shalt go: I will guide thee with mine eye."

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

A radiant picture comes to me
From out the mystic light;
A picture of the Son of man,
With eyes that sparkle bright.
I see a face of sympathy
For every sin-sick soul;

That is Habakkuk's last word. Is it not a message for our own sad and troubled times? It was "written for *our* admonition."

Free Beauty.

GOD gives us free beauty, for the loveliness of God's world belongs to the least as well as the greatest. One day a visitor walking on the banks of the Spey with an old Scotch laird, whose guest he was, said to him:

"Whose land is that on the other side of the river?"

"Oh that," was the reply, "that belongs to the Earl of Moray; but the views are mine."

So the loveliest things on God's earth, the glitter of stars on a fine night, the glory of flowers in the summer time, the purple heather when it glows on the hills, the beauty of these things is the gift of God, whose loveliness is freely given for all.—C. M. Hepburn.

A face, if men but look, will make
Their wounded spirits whole.

The face I see fresh comfort gives
To those by grief weighed down;
It is the likeness of a King,
Who wears a royal crown.

No, not the crown of thorns once worn
Upon th' accursed tree;
But on that brow a diadem
Of victory I see.

That face so strong brings hope to me
As I my battle fight;
It gives a new-found zest to-day,
And courage for the night.

When I am tempted from the path
Of duty oft to stray,
That face stands out a beacon clear,
To keep me in the way.

It is the face of holiness,
Yet human in each line;
And as I look into those eyes,
They read this soul of mine.

They seem to penetrate the depths,
And all my past lay bare;
Then as I gaze, unconsciously
Is lifted every care.

For nothing can in me withstand
Those eyes so clear and bright;
For in them I have seen my Lord,
The world's eternal Light.

What is your mental vision of Jesus? That will largely depend upon past experience. To me the face I see is one of assurance, of compassionate forgiveness. There has been so much in my life to forgive and I have tried his love so often that I can only see him as the strong Son of God, with radiant love beaming from eyes that sparkle, and I am glad to walk with him.

Revising Our Securities.

If the foundations be destroyed.—Psa. 11: 3. THE man who wrote the 11th Psalm was looking into a black world. Lawlessness was rife and seemed to be growing. Men were everywhere throwing over the moral principles on which a decent society is built. The foundations of life seemed to have gone. For the real foundations on which business and friendship and every other effort of man can be carried on are the moral principles of life. They may not be evident; but they are there. We must be able to trust one another to believe in the pledged word. We must believe in right and honesty. Otherwise the bottom drops out of our common life. Chaos is king; we are back again in the jungle. It was no wonder that this good man was depressed and tempted to throw up his hands in despair.

There is an answer to his despair and he falls back on it. The foundations cannot be destroyed. The Lord's throne is in the heavens. Truth and righteousness can never be uprooted. They belong to the nature of things. Men may do what they please with the structure; they cannot touch the foundations. Expediency or selfishness or crooked dealing are sand. Whatever is built on them will come to nothing. That is the answer to all despair about the moral foundations of life.

But where things are being shaken it is good to examine our own foundations. We ought to revise the securities on which we depend for our own peace and rest of heart. When the business world is unsteady or there is a depression coming, wise men revise their securities. They look over their investments and discard those that are weak, if they can, and strengthen those that are stable. It is a good thing at times to do the same with our spiritual securities.

There are certain things in all our lives on which we fall back for comfort. Some depend on the thought of a good balance at the bank. Some take comfort in their health or in the prospects of business or in friendships. Some rest on the thought of home or family. On such things as these the mind falls back for consolation and peace in a troubled hour. But none of these is really big enough or secure enough to give us peace when the world is troubled by fear or when, for instance, it is threatened by war. Sorrow or sickness or misfortune come to all. This is at best an uncertain world. No earthly security is enough to give us this settled peace. We must find a security which nothing can disturb.

There is only one which is unshakeable. It is in God and the assurances that he can give us. We can be sure of his sovereign purpose and his power to control events. Whatever happens God is in final control and he is altogether goodness and mercy. Nothing has the power to wreck his purpose. If we are troubled about the future of our world, this is a great source of strength and hope.

But there is more. That purpose concerns each of us. It includes us and all that is precious in our lives. God so controls things that happen, that if we trust him our true life cannot be destroyed. It is in the hand of God. All that we have striven for of good, all that we truly love and that Christ has taught us to value, is in his keeping. If we trust God, our life is hid with Christ in him. In a material world this is the one thing which is indestructible. Home and friends and money all may go. But nothing can touch the life in union with God and all that springs from it. That remains. This is our real security. We can have no peace till we realise it and fall back on it. William James says: "There is a state of mind known to religious people and to no others in which we have given

up all self-assertion and have closed our mouths and are content to be as nothing in the floods and waterspouts of God. In that state of mind the things we most dreaded have become the habitat of our safety." These are deep words. But they take us to the heart of the matter. The only security that cannot be shaken is when we have let go and are ready to meet all that comes, knowing that it can work only for our good and that God is loving enough to keep us amid the floods.

This security can only be reached when we have left all others. It is ours when we have come out of all our little shelters and are utterly depending on God. Sometimes we can reach this position only when life has shaken everything around us. Then we see how frail these earthly shelters are. We may come to God because we have nothing else to trust. But we can find this security if we are ready to look life in the face with all the worst that can happen, and realise that God's love abides and that he has us in his keeping.

The very bottom of the pit of trouble and desolation is the hollow of his hand. There and there only we find the security that cannot be disturbed. Job had found it when he was able to say, "though he slay me, yet will I trust him."

This may seem a rather tragic way of taking life. But it is sound. It means that we have looked through all that is unreal and have come face to face with the final reality. It is the secret of inner stability in a world of trouble. But it is more. It is the secret of inner freedom. Many of us are never free. We are always at the mercy of what may lie

round the corner. We can never fully enjoy things because of some lurking fear. We cannot rejoice wholeheartedly in the love of others without the shadow in the background.

This inner security makes all true joy eternal. If we have this peace, also, we are free to do the will of God, free to give ourselves wholeheartedly to his call. There is confidence in the future. We can say, "If God be for us who can be against us?" As one thing after another lifts its threatening head we can look it in the face and add, "Nay, in all these things we are more than conquerors through him that loved us."—Dr. James Reid in "The British Weekly."

A PARENT'S PRAYER.

HELP me to clearly understand my little children's tiresome ways,
Their sparks of life, their love of fun, and wilful acts that fill their days.

May my impatience never be the thing to cause them hurt or tears;
For surely there's enough of such to come to all throughout the years.

Help me to understand their minds that reasoning in their childish way,
Refute restraining laws of mine and seek the wherefore of each "nay."

Oh, help me, Lord, their lives to mould, and by example make them love,
The greatest, noblest and the best—thy graces—sent me from above.

Hear then my prayer, dear Lord, and help me through the days and nights to be,
As wise and gentle as thyself who patiently "puts up" with me.

—Wilkie Thomson.

Preparatory to the Kingdom.

Thomas Hagger.

DANIEL, the prophet, predicted that the God of heaven would set up a kingdom (Dan. 2: 44). Centuries rolled by and then a strange individual appeared in the wilderness of Judea, and he preached: "Repent ye: for the kingdom of heaven is at hand" (Matt. 3: 1, 2). That preparatory message of John the Baptist was endorsed by Jesus. Of him it is written: "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel" (Mark 1: 14, 15). To believe that gospel of the kingdom involved believing that the time had arrived for God to fulfil his promise to set up a kingdom.

The Jews to whom the message of the kingdom was preached by John the Baptist and our Lord did not understand it, and so they had the idea that it meant a restoration of the political kingdom of Israel. Was it because of this that some of the Pharisees demanded to know when "the kingdom of God should come"? The Lord, in reply, told them that it "cometh not with observation: neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you" (Luke 17: 20, 21). Even the disciples of the Lord, before Pentecost and the coming of the Holy Spirit upon them, misunderstood, and so they asked after the resurrection of the Christ, "Lord, wilt thou at this time restore the kingdom to Israel?" (Acts 1: 6). But never after Pentecost do we find them asking such a question.

The kingdom of God was to be spiritual. If

that kingdom had been of this world, then would the servants of Jesus have fought (John 19: 36). But it was to be of an entirely different order. The King was content to be known as "the friend of publicans and sinners," and he ever sought the lost. After it was established we learn that when people were delivered "from the power of darkness" they were translated "into the kingdom of God's dear Son" (Col. 1: 13).

The ministry of John the Baptist, and of the twelve, and of the seventy whom the Lord sent out during his life, as well as his own ministry at that time was all preparatory to the fulfilment of God's promise and to the establishment of God's kingdom. Doubtless because of this there is such a marked difference between the commission given to the twelve in Matt. 10, and the great world-embracing, age-lasting commission given in Matt. 28: 18-20. Noting this will save us from many mistakes and from much wrong interpretation of scripture, and will inspire us with a zeal for the preaching of the gospel of fact which has been the message to preach since Pentecost, and the setting up of God's kingdom as he promised.

RELIGION is not a matter of catalogues; its essential quality is obedience to the Lord Jesus Christ. The Sermon on the Mount makes it very plain to us also that this obedience is not to be in outward form merely, but in spirit, extending to the feelings, motives and desires.—Dr. J. R. Miller.

Christian Students in Conference.

H. A. G. Clark, M.A., B.D.

ONE of the outstanding features of the Australian Student Christian Movement is the annual conference. This year it was held at Adelaide in the Prince Alfred College, Kent Town. About seventeen years previously we had attended a conference held in Scotch College, Adelaide, but this building was not large enough to accommodate the two hundred and twenty-two delegates who came from every State in the Commonwealth this year. Of these delegates, one hundred and twenty were women, and one hundred and two men. The vast majority were undergraduates, for whilst the conference is open to members of senior branches of the movement it is stipulated that not more than 20 per cent. shall be senior members.

The first Australian Student Conference was held at Mornington in 1898, two years after the founding of the movement in Australia by Dr. J. R. Mott, whose statesmanlike leadership was responsible for this movement which is now world wide, and which is an abiding monument to the memory of one of the noblest characters of recent years.

Work and Aims.

During the year study circles and various other forms of meetings are held in the universities, colleges and schools throughout the Commonwealth. There are two travelling secretaries and an office secretary who devote all their time to the work of the movement, organising groups, conducting smaller conferences, and in every way seeking to challenge the youth of the institutions of learning with the Christian faith. The movement aims to unite students for the fellowship and service of the kingdom of God. The Federation Hymn-book helps one to appreciate the international character of the movement, for it has hymns written in twenty-three languages. Every hymn is written in three. The presence of an Indian student and an Austrian refugee, a graduate of Vienna University, who is working on a book on the Fall of the Austrian Empire, were reminders in this gathering of this world-wide fellowship. An interesting discussion on the possibility of having a fast day among students as an expression of sympathy with the students suffering in other parts of the world was another indication of the desire to make practical this world-wide fellowship, for it was suggested that special gifts be made to help unfortunate students in other lands and that each contribute at least the savings as a result of fasting.

A Full Programme.

The programme of conference was sufficiently full to keep all busy, especially those who were the leaders of circles. A leaders' circle met at 7 in the morning, under the leadership of Dr. Calvert Barber. In this group were some of the leaders of religious life and thought in Australia, and to some of us not so distinguished it was a privilege to listen to the varied flashes of insight that were shared. Rarely did we manage to get through the assigned portion, but this hour was one of the highlights of the day.

The programme for the rest began with morning prayers at 9.15, led by members of the student body. Then followed an hour for private study of the text book entitled "What is the Gospel?" which formed the basis of the studies. It contained chapters on The Content of the Gospel, The Gospel in Current Thought Forms, The Adequacy of the Gospel, and finally, two chapters on Living by the Gospel. Mr. N. Lade, vice-principal of Wesley College, Adelaide, prepared the studies, and

they proved most stimulating. The Bible Study Circles met at 10.30 in various parts of the buildings and surroundings. There were about eight in each circle, and it was in these small groups that the most searching work was done.

After a break of fifteen minutes one had the choice of several tutorials that began at 11.15 and continued until 1 p.m. The following are some of the themes with the lecturers: The Distinctive Characteristics of the Christian Gospel, Mr. C. H. Murray; Modern Philosophy and the Gospel, Dr. Greta Hort; Christians and the State, Mr. R. Barbour; Methods of Evangelism, Mr. D. A. Garnsey; How to Study the Bible, Principal E. S. Klek; The World Mission of the Church in the Light of the Madras Conference, Mr. Nell Scott; Co-operative Economics and Christian Social Order, Mr. E. Gwyn Miller; and the Ecumenical Task of the Student Christian Movement, Dr. R. T. Sussex. With so much that looked palatable, it was hard to know which to taste. We decided on the last mentioned, and were well satisfied with the quantity and quality of what was provided. This movement is one which, like the Endeavor Movement, transcends denominational boundaries, and despite the diversity of thought there was a most delightful sense of oneness throughout.

The Silent Hour.

Most of the afternoons were devoted to recreation. The evening programme began with an hour devoted to silent meditation. This has become a vital part of the programme. The following suggestions were made for those to whom this was a new experience to help them to understand and appreciate it. "If silence is to be real it cannot be attained in a moment, but only by deliberate preparation and disciplined effort. The ultimate aim of silence is communion with God. Merely to stop talking is not silence. It means bringing to rest the momentum of your whole being. Your body must be stilled by whatever attitude or movement helps most. Then you have to set yourself deliberately to still the momentum of mind and heart, letting all anxieties, ambitions, perplexities, griefs, fears, desires and planning flow out until your whole self has reached that attitude of response which the listening figures in Millet's *Angelus* symbolise so eloquently. When you have 'stilled' yourself, then, just as deliberately, 'open the windows eastward'—all the windows you can find that open upon truth, beauty, goodness, love. Such windows are trees, and sky, and flowers, the scents, sounds, and sights of nature; or the nobility of God-like men and women known to you directly or indirectly; or, above all, 'the light of the knowledge of the glory of God in the face of Jesus Christ.' Little by little you may learn in the silence the truth about yourself and God; you may begin to find and fill your own small corner in his universe."

A series of most helpful messages related to the main theme of conference was delivered in the evening session from 8.30 to 9.30. Following these came evening prayers. One evening, after a challenging message on the theme "Follow Me," I saw in a flash of light that which has become a beautiful memory. In front of the college is the playing field and beyond that the roadway. A car for some reason turned opposite the college and its headlights illuminated the playing field, and in the beam of light could be seen the form of a young woman in an attitude of prayer.

At various times business sessions were held during which the work of the movement was

reviewed and the future policy determined. The budget showed that the sum of £1400 was needed to carry on the work. The movement's work in time of war occupied much of the time of these business sessions, and a long statement was issued. Owing to the war a conference which had been planned for August of this year to be held in Australia was cancelled. The uncertainty re shipping, the increased fares, the difficulty of securing delegates were some of the reasons.

The reports of activities during the year revealed that in many schools, colleges and in the universities the movement is seeking to bear its witness to the Christian faith. For instance, twenty members of the Melbourne S.C.M. attend the University High School weekly and give religious instruction.

"The Australian Intercollegian" is the journal of the movement. It is one of the most attractive religious journals we know, and is at present edited by Professor Boyce Gibson and Miss Margaret Holmes, who is the general secretary. Professor Gibson's articles have been of a very high order, and his influence is appreciated.

Personal Impressions.

A few personal impressions must suffice in closing. We were very impressed with the devotional sessions of conference. The spirit of worship expressed in the reverent silence was admirable. We noted the serious thought given to the war situation and saw youth facing the fact that many of their plans might be "blacked out." The fact that more than 200 of the delegates attended communion services at 8 a.m. on Sunday morning we thought indicated sincerity of purpose. We regretted that it was necessary to have two services. The Anglicans had one and the rest of the members combined in the local Methodist church. We were, however, together in a pre-communion service held on Saturday evening. The truly admirable spirit of friendship and fellowship that marked all the activities left a lasting impression. A casual remark made one day has remained with us. The question was asked of a young man standing near the tea table, "Are you an appointed waiter or simply a gracious soul seeking service?" Often the gracious soul seeking service was near by, and it was this spirit of the second mile which enabled the conference to run through smoothly. The secretaries and those holding executive positions carried a big responsibility which they met in a way that set a standard for the rest.

A choir was formed, and somehow made time for practice. It was evident that we had much musical talent in our midst, and the special items helped to enrich the evening services. We were convinced that modern youth is fond of singing.

We have just received a letter from one of the young men in our circle in which he tells of what the conference meant to him, and concludes, "I feel that conference is a rare privilege and a great opportunity that one does not really deserve anyway, but which should make a big difference to the year's work that follows it."

PEACE is and was my king and lord,
And will be, though as yet I keep
Within his court on earth, and sleep
Encompassed by his faithful guard,
And hear at times a sentinel
Who moves about from place to place,
And whispers to the worlds of space,
In the deep night, that all is well.
—Tennyson.

The Home Circle.

Conducted by J. C. F. Pittman.

THE SOLITARY REAPER.

BEHOLD her, single in the field,
Yon solitary Highland lass!
Reaping and singing by herself;
Stop here, or gently pass!
Alone she cuts and binds the grain,
And sings a melancholy strain;
O listen! for the vale profound
Is overflowing with the sound.
No nightingale did ever chant
More welcome notes to weary bands
Of travellers in some shady haunt
Among Arabian sands;
A voice so thrilling ne'er was heard
In spring-time from the cuckoo-bird,
Breaking the silence of the seas
Among the farthest Hebrides.

Will no one tell me what she sings?
Perhaps the plaintive numbers flow
For old, unhappy, far-off things,
And battles long ago,
Or is it some more humble lay,
Familiar matter of to-day?
Some natural sorrow, loss, or pain,
That has been, and may be again?

What'er the theme, the maiden sang,
As if her song could have no ending;
I saw her singing at her work,
And o'er the sickle bending:—
I listened, motionless and still,
And, as I mounted up the hill,
The music in my heart I bore
Long after it was heard no more.

—William Wordsworth.

THE MUSIC HE LIKED.

I ALWAYS thought I was fond of music," said Farmer Greene, "but since I visited Matilda in Boston, I've had my doubts about it. I hadn't been there a day before Matilda she says to me, 'Now, father, we're going to have a musical, and I do hope you'll enjoy it!' 'Of course I shall,' says I. 'You know how fond I am of them famous old Scotch songs you used to sing, and how I'm always ready to jine in when anybody strikes up 'Coronation.'

"Well this will be the best music you ever listened to," says Matilda, and my mouth watered to hear it.

"The night of the concert you ought to have seen the folks pour in, all silks and satins and flowers. Matilda wore, well, I don't rightly know what, but I think 'twas something in silk and lace. Pretty soon we all got quieted down, and then a German, with long hair and a great bushy beard, sat down to the piano and began to play. My, how he did bang them keys! There was thunder down in the bass, and tinklin' cymbals up in the treble.

"The lady who sat side of me whispered when there was a minute's stop, 'Do you distinguish the different motives?'

"My, no!" says I. "I don't see what anybody's motive could be for workin' so hard to make a noise."

"Then she smiled behind her fan, but I don't know what at, whether 'twas the music or me.

"When the piece stopped everybody hummed and whispered to each other how lovely 'twas, and a good many told the German how much obliged they were. I didn't say a word.

"Then a tall woman, all fixed up with silks and furbelows, sang a piece that almost made my hair stand on end, it went so high, and had so many ups and downs in it. She was master smart; anybody could see that, but somehow I didn't fancy that kind of singin'. It made me uneasy. When she was climbin' up to her high notes, I wondered if she'd ever get there; and when she dropped down again, I wanted to say, 'Now, you've got through it safe once, don't try it again!'

"Well, pretty soon Matilda came round to me and whispered, 'Father, how d'you like it?'

"I don't care much for it," says I. "It's a little too much like frosted cake when you want plain bread."

"She laughed, and in a minute I heard her sayin' to one of the performers, 'My father's a little old-fashioned, you see, and would you mind?'

"What do you suppose happened then? Why, that woman that sung the trills and warbles stood up, and without any piano playin' at all, sung, 'Ye Banks and Braes' and 'John Anderson.' How she knew what I liked, I never could tell, but she sang the songs I've loved since I was a boy, and when she got through the tears were streamin' down my cheeks.

"Bless you, my dear!" says I, and I went up to her and shook both her hands. And it seemed to me she liked the songs herself, for when she looked at me her eyes were wet too.

"I had a beautiful time, but I suppose it's no use thinkin' I appreciate real music."—"Youth's Companion."

REMEMBERING.

"I WOULD give anything in the world," said a rich man recently, "if I could forget certain passages in my life. If parents would only warn their children to do only those things they would love to remember, there would be fewer of these sickening recollections."

It is worth while for every girl and boy who is confronted with a chance for a doubtful pleasure, especially if it is one that they do not wish their parents to know, to ask themselves, "Shall I like to remember this in future years? Shall I ever wish to forget it, and then find I can't?"

If you have not read the story of that weak King Charles of France, who ordered the awful Massacre of St. Bartholomew, get a good history of France and read it. Then you will see how a man can be plagued with memories.

It is said that night after night he walked the floor of his chamber, shrieking with horror from time to time, as visions came over him of the misery he had caused. It is a terrible thing sometimes to remember!—Selected.

MARY'S MISTAKE.

"The Duke of Blamington." Mary Ann, fresh from the country, perused the card with awe. "This way, your Grace," she murmured, and showed him into the cold and fireless drawing room. Then she scampered, breathless and flustered to her mistress. "The Dook o' Blamin'ton to see you, ma'am!" she exclaimed. "That's what 'e says 'e is! Shall I go down and fight the liar?" Her mistress stared. "Mary," she said sternly, "be quiet! The duke is an old friend of mine." "Oh, my mistake, ma'am!" corrected the excited domestic. "I mean, shall I go down and light the fire?"

The Family Altar.

J.C.F.P.

TOPIC.—FEARLESSLY FACING THE FOE.

Monday, February 12.

MAN shall not live by bread alone.—Luke 4: 4. The first temptation to which Jesus was subjected is still Satan's favorite temptation. It appealed primarily to the appetite. It has been quaintly suggested that Satan had "sped so successfully to his own mind by a temptation about a matter of eating with the first Adam, that he practised the old manner of trading with the second."

Reading.—Luke 4: 1-13.

Tuesday, February 13.

God is faithful, . . . who will with the temptation make also a way of escape.—1 Cor. 10: 13.

In the providence of God we are permitted to be tempted, yet never allowed to be placed in dangerous positions from which there is no escape. Never is it necessary that men should be overcome. A way out is always provided.

Reading.—1 Corinthians 10: 1-13.

Wednesday, February 14.

Tempted like as we are, yet without sin.—Heb. 4: 15.

When tempted, we should remember that where we stand Jesus once stood; and where we now are, Jesus stands with us. The battle we are fighting he once fought and gained a great victory. "Be of good cheer," says Jesus, "I have overcome the world."

Reading.—Hebrews 4.

Thursday, February 15.

Count it all joy, my brethren, when ye fall into manifold temptations.—James 1: 2.

Not only must we endure temptations, but rather rejoice when they come, remembering that they form a part of the divine plan.

Reading.—James 1: 1-11.

Friday, February 16.

Blessed is the man that endureth temptation.—James 1: 12.

Tempted souls may be comforted by this beatitude, for such are truly blessed. On no account must they murmur and say, "We are tempted of God," for God neither can be tempted, nor tempt us. On the contrary, when tempted, we are "drawn away by our own lust, and enticed. Then the lust, when it hath conceived, beareth sin; and the sin, when it is full grown, bringeth forth death."

Reading.—James 1: 13-18.

Saturday, February 17.

Because thou didst keep the word of my patience, I also will keep thee from the hour of trial.—Rev. 3: 10.

Because the Philadelphian disciples had, amid trials, exercised the patience required, they are now promised divine protection amid trials yet to be experienced. "One of the highest rewards of patience in one trial is the grace that God gives us to bear another." "I will also keep thee," says our Lord to each tempted soul.

Reading.—Revelation 3: 7-13.

Sunday, February 18.

Then the devil leaveth him; and behold, angels came and ministered unto him.—Matt. 4: 11.

Paul declares that he and his brethren were made a "spectacle unto the world, both to men and angels." Probably angels witnessed the great struggle between Jesus and the arch-enemy for, when Satan departed, they came and ministered unto him. And "when Satan finally departs from us, we, too, shall find ourselves in the presence of the angels."

Readings.—Isaiah 61; Luke 4: 1-30.

The Answer of Faith.

Psalm 11.

Prayer Meeting Topic for February 14.

H. J. Patterson, M.A.

IT is easy to manifest faith when all goes well and there is no testing. But to exercise faith in the day of disaster and severe trial is hard. It would be well for all Christians to study the psalms of David. Then would they be encouraged, and an answer would be given to all their fears.

The Foundations Moved.

If the foundations be destroyed what can the righteous do? It is supposed that the setting of this psalm is in the court of Saul when orders have been given to kill David. Under the lawless rule of Saul the very foundations of society and of moral order were swept away. The righteous had done and could do nothing to prevent it.

In these days of international lawlessness and disorder, does it not appear as if the very foundations were destroyed? No nation seems to trust another, and all are or may be arrayed in battle, and on which side we know not. Even society in the nations may appear to be hopelessly corrupt. The Christian may say that the very foundations seem to be shaken. The Bible is a neglected book, and the people generally are apathetic to the truth of the gospel of Christ. There are few that enquire for the way of righteousness, and most seem concerned only for selfish enjoyment. All seem to be building on the sand.

Questions of Fear.

What shall the righteous do? If through mismanagement we are in such a plight, what can now be done? Treaties were made and broken. Authority and justice seem to be weakened. Is there any semblance of a strong national character? And in the midst of it all what can a few really earnest Christians do? The first suggestion is flight. Better for the Christian to be out of the reach of the wicked. Some may say, "Hide." Are we expected to be Christian in such an environment? Wait till we have a better order and then we can be real Christians. But who will bring in the better order if the Christian does not strive for it? Such is the questioning of fear. Excuses come readily to the tongue, and if they be received postpone the day of the kingdom of God and his rule in the hearts of men. Nothing should be allowed to negative our pursuit of the high ideal set for us in Christ Jesus.

The Answer of Faith.

To the questions of fear there ought to be the answers of faith. "The Lord is in his holy temple." "The Lord's throne" is indicative of his supreme omnipotent dominion. Holiness and righteousness will triumph, and even those things that seem to be against us will work out ultimately for our good. David proved the truth of this. God sees all and tests all—he may be testing us. He loves the righteous, but that does not mean that he shall not test them. He may test to see if we are ready for that new order and the bringing in of the kingdom of God. The answer of faith should be courage. "How say ye to my soul, Flee as a bird to the mountain." It is not for a Christian to say, I will be Christian only when my life is not endangered. No Christian should flee in terror or disgust from his duty. The Christian must be fearless and faithful. Courage! Be steady and calm, O my soul; The foundations of society may be shaken, but the foundations of my soul never. We have built upon the rock and it shall never be moved.

TOPIC FOR FEBRUARY 21.—LIGHT IN THE DARKNESS.—Phil. 2: 14-23.

Our Young People.

Christian Endeavor Interests and Activities.

Conducted by W. W. Saunders.

UPWEY CONVENTION C.E. HOUSE PARTY.

THE 1939-40 Keswick Convention held at Upwey, Vic., over the Christmas-New Year holiday period was, as usual, an outstanding success. A few experiences of these conventions make one feel that one differs from another only in the degree of success. The passage of the years has not dimmed the enthusiasm or lessened the spiritual fervor.

The speakers for the meetings were happily chosen. Principal Morling, of the Baptist College, Sydney, though suffering acute physical disability, maintained a splendid interest in his Old Testament expositions, while Mr. Hugh Paton's devotional messages were so punctuated with natural humor and yet so challenging that it was not surprising to find the immense building filled to capacity time after time. Mr. J. O. Sanders, of New Zealand, wrought a splendid ministry in bringing about a realisation of Christian stewardship and a remarkable spirit of giving. Other speakers, too, maintained a high standard.

For a number of reasons, some accountable, the churches of Christ C.E. house-party at Upwey was much smaller than in other years. It was found necessary at a very late hour to cancel two of the homes secured for intending campers. Nevertheless, those who attended enjoyed a delightful fortnight of fellowship and inspiration. The rendezvous was a charming cottage in a garden setting prominently situated on the slopes of a hill. Everything possible was done for the comfort of the campers. Miss Rita Roberts, sunshine superintendent of our Victorian C.E. committee, served as camp-mother, and was the recipient of a gift of appreciation.

None can measure the value of the quiet times of devotion around the meal table, the lifting up of hearts in song, the evening walks with their heart searchings, the fellowship of the outings and excursions. Some of the larger young people's groups of our churches made their own arrangements for camping and enjoyed interchange of fellowship. Many Endeavorers paid week-end visits to the camps, thus entering into a little of the experiences which sent many young people back to their societies and their work renewed in spiritual vigor and more devoted to the cause of Christ and the church.—C. T. Robinson, Sec. Victorian C.E. Committee.

"MT. BARKER, 1939."

THE South Australian C.E. Union conducted its annual camp at the Mt. Barker show grounds over the recent Christmas-New Year holidays, under the leadership of the State vice-president, Mr. E. H. Watson, of the Baptist church. Two hundred Endeavorers attended. The following notes are culled from the "Christian Endeavor News":—

"There's a war on; is it wise to have a camp?" questioned some folk. An effective answer was the praise and testimony meeting when definite prayer preparation was rewarded by 34 young campers confessing Christ as their personal Saviour.

"Mr. Watson was an ideal camp leader. He quickly endeared himself to all, and by personal contact and guidance with new converts proved helpful. The morning quiet time was a rich experience, especially for those of intermediate age present for their first camp . . . and resulted in many starting what we hope will

become a daily habit. The prayer room was in constant use.

"All were delighted to have the State president (Mr. Chas. Watts) as speaker at the welcome meeting in which he very clearly set before campers a challenge to service. The missionary gathering was of a very practical nature. Mr. A. Billing (Poona and Indian Village Mission) spoke on the 'Missionary Call,' dealing with the call, equipment necessary and difficulties to be faced.

"The value of four open-air services in the town on Friday evening can never be estimated. Suffice it to say that two local young people came to the camp to make their decision as a result of that witness. The Lord's day found campers saying, 'We will rejoice,' and their contribution in word and song in the churches must have cheered the hearts of many local people.

"An innovation this year was a 'C.E. Day,' when the handbook, 'What It is and How It Works,' was studied in groups of junior, intermediate and Y.P. workers, led by the respective State superintendents. The organisation of the camp was such that everything worked smoothly."

NEWS OF THE SOCIETIES.

A COMMUNICATION giving a brief description of the three grades of C.E. associated with our church at West Hobart, Tas., has been received from the secretary of the Y.P.S.C.E. This has suggested to us that it might add to the interest of these columns if each month we published a description of the C.E. work in one of our churches throughout the Commonwealth. To this end we invite Y.P. secretaries, or other responsible persons, to forward details of C.E. work in the local church, such as grades in operation, numbers, leaders, outstanding activities and syllabus items, etc., and each month one church will be featured. The success of this idea depends upon the co-operation of correspondents. If your society is worth writing about—do it now! Address correspondence to W. W. Saunders, 617 Dana-st., Ballarat, Victoria.

West Hobart C.E.

There are three grades in operation—junior, intermediate and Y.P., all very active, with membership of 16, 14 and 17 respectively. The juniors are doing a good work under leadership of Misses I. Lillye and J. Bratt. The intermediates recently conducted the gospel service, contributing choruses, etc. The Y.P. grade holds fine meetings. All grades have been greatly helped by the coming of Bro. and Sister G. O. Tease to the church and are planning big things for 1940. Endeavorers visiting Hobart from other places are invited to attend the meetings. Juniors and intermediates meet on Sunday morning and Y.P. grade on Tuesday night.

C.E. MISSIONARY PRAYER GUIDE.

FEBRUARY, 1940.

11th.—Australia: Pray for the aborigines throughout this land; pray for those who labor among them, especially Bro. Payne at Cumerogunga.

18th.—The Islands: Pray that the work here may be enlarged, that advances planned for this year may be effected.

25th.—China: Pray that the new converts may be kept in the faith by the power of God; that the Bible-women may be blessed in their work.

"Pray, believing."

Here and There.

Bro. W. W. McDowell, late preacher at Owen, S.A., is now in Queensland, having been engaged to labor with the churches under the direction of the home mission committee.

The following telegram regarding the mission being conducted at Rockdale, N.S.W., reached us on Tuesday: "Large marquee crowded out Sunday night, many standing; decisions slow.—Hinrichsen."

Bro. William Lawson, of Swan Hill church, Vic., celebrated the ninetieth anniversary of his birthday on Jan. 21 and was the recipient of many congratulations. He was baptised by G. L. Surber in Lygon-st. chapel on July 19, 1867.

Once a year members of Victorian churches are asked for an offering for the work of the Church Extension Committee of conference. Sunday, March 3, has been set aside for the purpose, and all are urged to make a worthy response to the appeal for funds.

Beginning on Thursday at 12.30 p.m., a new series of wartime prayer meetings will be held in the Lower Melbourne Town Hall by the Melbourne Intercessory War Services Council. Various churches and church organisations are co-operating in arranging the services.

We learn that following the decision of Bro. R. Raymond to discontinue his work as W.A. home mission organiser at Easter conference, Subiaco church invited him to take up the work there. Bro. Raymond has accepted, and will commence his new work in the first week in April.

The pupils of the Central Training Class, Sydney, intend to hold a harbor cruise on Feb. 24. The launch is to leave Fort Macquarie at 2.15 and 7.30 p.m. Tickets are 1/- for afternoon or evening; both trips, 1/6; children, half fare. Proceeds are in aid of the funds of the Young People's Department.

We regret to hear that Bro. W. S. Yelland, of Point Sturt, S.A., has been forced through ill-health to relinquish his position as a member of the Southern Districts Conference Executive. He has been a member of the committee for thirty years, secretary for more than half of that time, and treasurer for many years.

On April 17 Bro. N. G. Noble will again enter military camp as chaplain, and will serve over 800 men of the 5th and 11th Field Artillery Brigades, training at Caloundra, Qld. He states that he would welcome gifts of reading matter and writing material, also wholesome community song literature (including hymn sheets) for the troops; names of soldiers belonging to any church; also of donations of New Testaments for the men.

Instructions have been issued from Scotland Yard to the superintendents of the Metropolitan Police divisions to make a complete survey of all night clubs, bottle parties and cafes in their area. "The police authorities," says "The Daily Telegraph," are determined that premises of this kind which are likely to be frequented by soldiers on leave shall be under complete supervision. Only those which the police are satisfied are being conducted in a proper manner will be permitted to remain open. Special attention is being paid to new clubs opened in the West-end."

In 1916 Dr. Alexander Whyte sent a characteristic and heartening message to a correspondent of "Life and Work." It was written on a postcard, and ran as follows: "God is everywhere; and everywhere he is wholly present. It is high, and we cannot attain unto it; but we believe it, and we have the experience of it in ourselves. God does not count in

millions as we do. 'All souls are his,' and every individual soul as if he had put it in his hand and on his heart. In these awful days Augustine's aphorism is continually with me. Share it with me."

At Semaphore, S.A., W. G. Oram, the preacher, received the sad news that his brother George, aged 82, had been killed in a motor accident at Stawell (Vic.). In his absence services on Jan. 28 were well maintained. Bro. J. C. Stanley exhorted the church. At night Bro. Adair, from Cheltenham, preached. 67 communed for the day. Bro. A. Samuels at morning service on Feb. 4 gave a splendid talk. Bro. J. C. Stanley took the gospel service. A word of sympathy was given by Bro. L. Parker for Bro. Stanley's bereavement in the loss of his mother in her 98th year. She passed away at Woolwich, England, in January.

Brighton (Vic.) Bible school picnic was held on Jan. 29 at Heidelberg. Bren. G. P. Pittman, L. E. Brooker, W. Lang, J. Holloway and Keith Jones have ably occupied platform on last three Sundays. There were splendid attendances last Lord's day, although some members are still holidaying. Sister Bosworth, in her 84th year, passed away last Sunday afternoon. She was for about 65 years an esteemed member of this church, and till the time of her illness very actively associated with the work. A large number of friends honored her memory on Feb. 5 at services conducted by Bro. T. R. Morris in the home and at the graveside.

The 1940 sessions of the College of the Bible will open on Wednesday, Feb. 21, at 9.30 a.m., when an informal welcome service will be held. Any interested members who can attend will be welcome at the college for this meeting. The public inaugural session will be held at Lygon-st. chapel on Feb. 26, at 8 p.m. Scholarship awards will be made, a musical programme will be provided by the combined choirs of Swanston-st. and Lygon-st. churches, and T. Hagger will deliver an address on the theme, "Entrusted with the Gospel." Church members are urged to crowd Lygon-st. chapel to welcome new students to the college, as well as returning students.

When the Victorian State schools opened last week the Director of Education (Mr. J. A. Seitz) said that a "wave of empty desks" is one of the most serious dangers in Victorian schools. Because of the decline in the birth rate school enrolments had been decreasing by about 10,000 a year, and it was expected that the enrolments in primary schools this year would be about 8000 below the pre-recess total. The loss had been masked to some extent by increased attendances at post-primary schools, and although it was not as great proportionately as in other countries, it was large enough to cause concern. It was unlikely that there would be any relief before 1943, when enrolments could be expected to rise again.

Jan. 28 morning services at Dawson-st. and Doveton-st., Ballarat, Vic., were addressed by Bren. W. H. Benson and W. W. Saunders respectively. Bro. T. Maxwell conducting gospel service at Ballarat North. Mt. Clear members attended evening service at Dawson-st. to witness the immersion of Mrs. J. Cartledge, who confessed Christ at Mt. Clear. Our sister was received into membership during evening celebration of Lord's supper. At Western District Conference at Drumcondra on Jan. 29, it was decided to hold next conference at Dawson-st. on June 17. Bren. W. W. Saunders and J. A. Wilkie were elected president and vice-president respectively. Midweek meetings continue with excellent at-

tendances, 48 gathering on Jan. 31. Mr. E. Squire Nicholson, of L.O.A., addressed morning meeting at Dawson-st. on Feb. 4. Bro. Grenville Hing, of Northcote, was among visitors, and was speaker at first of a series of special services planned until Easter. He gave a talk to school, addressed Bible class, and preached at night to a congregation of about 280 on "New Life." Bro. A. Graham, of Peel-st., addressed morning meeting at Doveton-st., and Bro. T. Maxwell spoke at night on "A Young Man's Dilemma." Attendances are improving after holiday decrease. Morning service at Mt. Clear was conducted by Bro. J. A. Wilkie.

Bro. W. B. Payne writes: "After a very difficult period when the people were scattered about, our work at Cumerogunga showed signs of revival towards the end of the year. The period of recovery has continued, and the work is now in good heart again, with splendid church attendance and Bible school. On Sunday, Jan. 28, thirty were at morning service at Cumerogunga and over 60 gathered on the river bank between Shepparton and Moorooopna at 3 p.m. Our Christmas supplies in December were much smaller than in previous years, which meant that many were disappointed. Bro. E. Atkinson and Jeff, his son, have employment for the fruit season near Shepparton, and expect in all about four months' work. We thank all who contributed to his support in 1939."

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First Sunday in March,

MARCH 3.

R. Enniss, Secretary.

J. E. Austin.

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News of the Churches.

TASMANIA.

West Hobart.—A social in aid of home missions was given by senior Endeavorers on Jan. 30. Bible school held annual picnic at Long Beach on Feb. 3. The third "Boosters' Club" tea was held on Feb. 4, when Miss Overell spoke of her recent visit to Norway. Bro. Harold Street was speaker at morning and evening services.

Hobart (Collins-st.).—On Jan. 28 Bro. Harold Street spoke at both services in absence of Bro. Bowes at Northern Districts Conference. Attendances were excellent. During February special meetings are being held for different sections of the congregation. Meetings on Feb. 4 were for the young people. A tea at which about 70 young people were present was given. Bro. Bowes spoke at both services, and a special part in gospel service was taken by younger members.

Launceston (Margaret-st.).—On Jan. 28 Bro. Lowe's morning topic was "The Hallmark of Christianity." Bro. P. Adams has recovered after an illness and was welcomed back. Evening subject was "Christianity in an Age of Compromise." On Jan. 29 the young people's C.E. society held annual picnic at Crystal Pool, Deddington. Feb. 4 was a rally Sunday after holiday season. Morning attendance was 155, evening 135. Total breaking bread for day, 165. A feature of morning services now will be a youth sermon. Subject for first was "A Rusty Key." Main address was entitled "The Untrodden Pathway." Subject for gospel address was "The Way of Life." Several mainland and other visitors were present at both services. Bible school and junior C.E. society attendances were back to normal, being 105 and 25 respectively. On Jan. 30 Endeavorers held an enjoyable meeting at the home of Mr. and Mrs. Lowe, to whom as an expression of goodwill a set of fire irons was presented.

WESTERN AUSTRALIA.

Kalgoorlie.—In absence of Bro. Riches, the brethren have fulfilled speaking appointments. On Jan. 21 Bro. Ivan Nixon, of the College of the Bible, Glen Iris, delivered the gospel message. Endeavorers had charge of prayer meetings on Jan. 24 and 31. A combined meeting of Wesley Endeavorers and our own Y.P.C.E. proved a time of rich fellowship. Sister Mrs. Moore is once again laid aside in hospital.

Subiaco.—Attendances are improving after holidays. Bro. F. Pollard has conducted gospel services for six weeks, during which period there were five decisions. Bro. Jeff. Gordon is conducting evening services for a period. Bro. Roy Raymond has accepted a call to the church. The church is deeply grieved at the tragic motor accident to the Hewitt family on Jan. 28, when Sister Mrs. Hewitt was killed and her daughter Helen so seriously injured that she died four days afterward. Both will be much missed. Sister Gwen Hewitt and the driver are in hospital with severe injuries, and Bro. Allan Hewitt sustained a broken collarbone. Three other members of the family escaped injury. Deepest sympathy goes out to the sorrowing relatives.

QUEENSLAND.

Charters Towers.—The church has suffered a severe loss in the home call of our aged sister, Mrs. Mary Walker. She was regular in her attendance and generous in her giving to the Lord's work. Jan. 28 was observed as Aboriginal Sunday. Bro. Giezendanner put forward the claims of the aborigines at the morning service, and Bro. Chellingworth, of Townsville, preached the gospel message.

Bundaberg.—A social was held on Jan. 25 to bid farewell to Bren. A. Deoberitz, C. Lassig and R. Haaman, who were leaving for camp training. Morning service of Jan. 28 was broadcast. Bro. Verco spoke on "A Gracious Invitation." At night he gave a very fine address on "The Poor Rich."

Brisbane (Ann-st.).—Feb. 4 marked the commencement of the second year of Bro. Allen Brooke's ministry with the church. A young man was received into fellowship at worship service. Bro. Brooke exhorted the church on "Cross-bearing." His gospel message topic was "Bon Voyage." Sister Mrs. Kirk sang a solo. The work is very encouraging.

Annerley.—Bro. N. G. Noble conducted a well-attended in memoriam service to Sisters P. H. and E. L. Milliken. Boys' club opened their year by a moonlight hike to Rocklea on Jan. 18. Bro. H. W. Hermann illustrated a fine address on "The Value of Australian Aborigine" at men's fellowship tea on Jan. 21. Bro. Noble spoke at Sunnybank on "No Other Foundation" on Jan. 21, in exchange with Bro. P. C. D. Alcorn, of South Brisbane circuit. The evening subject was, "This Freedom." On Jan. 29 some Annerley members joined a large pilgrimage to the grave of Bro. Stephen Cheek at Warwick. Recent addresses by Bren. Will. and Ern. Berthelsen have been appreciated.

SOUTH AUSTRALIA.

Norwood.—Since last report a lad from Bible school has been baptised and received into the church. There were good attendances on Feb. 4, Bro. Ingham being the speaker. Several new scholars were at Bible school.

Hindmarsh.—On Jan. 28 Bro. W. L. Ewers gave a good address on "The Incarnation." At gospel service he used the blackboard to illustrate his message on "The Fords of Jordan." On Jan. 29 the Bible school picnic was held at National Park, Belair.

Winkle.—Bro. Holland was speaker at morning service on Jan. 21, his subject being "Eyes Front"; 30 members attended. On Jan. 25 the C.E. society meeting was most interesting—"Proxy Meeting from Stawell, Vic." Bro. Holland was speaker at morning service and Bro. Mauger evening speaker on Jan. 28.

York.—Annual church business meeting has been held. The visiting speaker, whilst Bro. Durdin was on vacation, was Bro. Hinds, of Queenstown. Bro. Horsell and Bro. A. Glastonbury, from the home church, also assisted in the taking of services. Meetings are fairly well attended.

Goolwa.—Bro. Manning has brought many visiting members with him recently on his weekly visit. The church has enjoyed messages from Bren. E. Ross Manning, T. Leonard and David Milne. On Feb. 4 Dick Spencer, who accepted Christ during the Victor Harbour convention, was immersed.

Adelaide (Grote-st.).—Meetings are good and attendances on Lord's days and at midweek services are improving. Bro. Hurren spoke at both services on Feb. 4, in morning on "A Heart Fixed." After a stirring address on "What is a Christian?" to a good audience at night one lady made the good confession and was baptised.

Berri.—The first quarterly youth parade for the year was held on Jan. 21. Bro. W. P. Bartlett, of Balaklava, delivered an appreciated address to a crowded meeting including about 40 young people on the platform. Prayer meetings at Berri are improving in attendance. Jan. 28 was recognised as "Aboriginal Sunday." Bro. Holland gave a special address. After gospel service a Bible school scholar decided for Christ.

Cowandilla.—The work has looked up since Bro. Hollams began his ministry. Bible school picnic was held on Jan. 29 at Hazelwood Park, Torrensville school joining for the day; 210 present. On Jan. 28, at young people's service, three young men took part. Bro. Hollams gave a stirring address on "Christ's Claims on Youth." On Feb. 4, 106 met at morning service. Good school in afternoon. In evening Bro. Hollams spoke on "The Gulf Between."

Victor Harbour.—About twenty members from Mundalla church are spending holidays in district, and the church enjoys fellowship with these and many others. Interest in the new chapel still grows. The roof is nearly on, and plastering is being completed. Only £85 is required to meet contract price of building. This includes all promises. Bro. Doug. Swincer addressed a full house on Jan. 28, when he gave his farewell message before returning to M.B.I. He has been a wonderful help in the work while home.

Ungarra, Mt. Hill, Mt. Isobella.—The three centres of the circuit had splendid Christmas trees for children. Mt. Isobella combined with day school in a real treat. Fred. Barton took service at Mt. Isobella on Jan. 14. Bro. Bert Sheres does good work with Sunday school. Lloyd Woolford took service at Mt. Hill on Jan. 21. Bro. Newell preached at Tumby Bay on 21st, and Ungarra young men took evening service at Ungarra. On Jan. 28 Bro. Newell concluded four months' teaching on the Sermon on the Mount on Sunday mornings.

Cottonville.—The enthusiasm which marked inaugural of Bro. Manning's ministry in this centre continues. At morning service on 21st, seven brethren and sisters were received into membership. Jan. 28 was termed a young people's day, and young men of Bible school conducted gospel service. Sunday school annual picnic on Foundation Day at Belair was highly successful. Christian Endeavor and Bible school have re-commenced after holidays and show healthy increases in common with the church. Bro. Manning has in the short while he has been with the church conducted a vigorous plan of visitation. At every service recently fellowship of several visiting brethren, both interstate and country, has been enjoyed.

Glenelg.—During January the church has been acceptably served by Bren. R. Burns, W. L. Ewers, H. R. Taylor, G. Bridgman, G. A. Jessup, E. R. Manning and A. Anderson. Members are indebted to the Advisory Board for these arrangements. Many visitors have been made welcome, and attendances averaged 99 communing and 118 at evening service. A lad from the Bible school made his confession and was baptised. A teachers' picnic at Mount Lofty, a working bee at the manse, and a successful cricket club picture night, have engendered a happy spirit. Bro. Schwab commenced on Feb. 4 a month of preparation for Bro. W. Thomson's coming, with two inspiring messages. 117 communed, and at night 137 were present.

Kadina.—Carols were sung by choir at Christmas services on Dec. 17. Bren. H. J. Andrews, E. Bunney, D. Lawrie, A. P. Russack, E. K. Russack and Jas. Johnston preached during December. On Jan. 7 Bro. Roy Raymond, W.A., spoke both morning and evening. At night he spoke on "Three Wonderful Facts." Bible school re-commenced on Jan. 7 after two weeks' recess. On Jan. 14 Bren. S. R. Treuwith and A. P. Russack spoke at morning and evening services respectively. Bro. S. H. Wilton has been laid aside with poisoned arms. Bro. F. Bottrell exhorted church on Jan. 21, and at night Bro. H. J. Andrews preached. "Put ye on the Lord Jesus Christ" was Bro. E. K. Russack's morning subject on Jan. 28, and at night Bro. A. P. Russack preached on "Seeking Jesus." Sister Eva Oliver is still sick. Y.P.S.C.E. has good meetings. I.C.E. held a picnic at Wallaroo Reach on Jan. 27.

(Continued on page 92.)

Foreign Missions.

Conducted by

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

NEWS SUMMARY.

WE praise God that, despite war and unrest, during the first five months of the Board's financial year, an average income has been received. Last year the total to end of January amounted to £1221, and this year increased slightly, making the total £1257. Having to meet the extra liability of sending Bro. and Sister Hammer to the Islands our income will need to exceed that of last year to maintain this fairly satisfactory position.

Maps of "Our India" are now available at the Austral at the price of 2/9 posted. The cost of production was higher this time, but maps will sell at the old figure. School may obtain same direct from Austral or from State secretaries. The supply is limited, so please apply early.

Word just received from Mr. R. C. Bolduan shows that we have forty-eight co-workers to support in "Our India." Of this number sixteen are allocated to supporters in Australia, and of the remainder twelve are definitely recommended for support from Australian brethren. These co-workers are the mainstay of the work, and a guarantee for the future. Each year they have added responsibilities, and each year more should be added to the staff. Until more of these workers are definitely supported others cannot be added. Many outstations are wholly cared for by such workers, and in the increasing evangelistic campaigns in the villages, preachers, teachers and Bible-women are taking the initiative. That these workers are our responsibility is unquestioned, but perhaps few have realised the opportunity presented, nor the challenge they make to brethren at home. All cannot go to the field, but many could have a representative there. Such representatives can be supported from £12 per annum. This field of service is open to individuals, schools or societies.

An examination of the co-workers' lists supplies the information that had it not been for our orphanages in India we would not have secured many of our best workers. These are now the backbone of the work. The children are taken right out of their old conditions and are given a wholesome Christian training. Those who have made good spiritually and educationally are given further opportunity, and thus the whole work is benefited by having trained workers for evangelism, education and hospital work. In both homes there are now one hundred and forty-eight children and young people; of these, one hundred and thirty-five are directly supported. The remainder are a charge on general funds. The small cost of £6 provides for the bare necessities. Our Children's Day money and Christmas boxes help regarding education, medicine and clothing. For those who cannot contemplate supporting a co-worker, the young folk in these homes provide an excellent opportunity for helping the work in India.

Ordinary mails from India reach Australia slowly and at unexpected times, though airmail service is very efficient and speedy. Thus for important news India is only about nine days away. Airmail from India this week tells that all is well with the work and workers. Ordinary people are still suffering, owing to lack of rain and high prices of grain. Our New Hebrides mails are less regular than usual, and those contemplating writing to Bro. and Sister Hammer would be advised to write and not wait for advertised mails. Mails might leave Australia and reach Vila, but there is no guarantee when mails reach individual islands. Bro.

Hammer states that mails which left Aoba in November were carried to other islands and dropped to await a steamer that was anticipated to arrive in a few days' time. The anticipated steamer did not arrive, and the steamer that dropped the mails completed her tour of the islands and reached Australia weeks ago—but the mails were left behind. This week, November, December and January mails were all received from the islands in one bunch.

We are happy to report that the hurricane that swept the islands, though serious, was not as bad as anticipated. Mr. Hammer's letter supplies details, though he is not able as yet to give any information regarding Pentecost. His laudable attempt to go with relief rice to Pentecost was frustrated up to the time of writing by bad weather.

ISLAND MAIL.

Second Channel, Dec. 16, 1939.

I DO not know whether or not I can catch a mail from here, but I am writing from the Second Channel just to let you know what is doing. A week or so ago we had a strong wind—the end of a bad hurricane. I think Mr. and Mrs. Purdy and all the natives said it was worse than that of several years ago. All the breadfruit, bananas, etc., on Aoba were blown down, and the people were left without food. However, on Aoba the position is not serious, as most of the people have copra, and can buy some food. They think they will be worse off in a few months, however, as many green coconuts were blown down, and the blossom for the next crop was ruined. Similarly, I think the Maewo people will be all right, as they have plenty of taros, which are not affected by the wind so much. We considered that it would be just as well to have a look at Pentecost, however. We had pulled up the launch and put it away for the hurricane season, but got it out again as soon as the sea subsided, and I took a quick run to Pentecost. We found that the people are not likely to really starve, but at the same time they are almost without food, so we came across to Santo here to buy some rice, using the £10 for Christmas cheer which you said had been put to our credit. Rice is much cheaper from C.F.N.H. store here than from most places, or even the "Marani." (Together with the fact that "Marani" has not called since we came here there was nothing else to be done.) We bought seven bags of rice (200 lb. each) for £9 odd, and two cases of benzine to cover the necessary travelling, which

cost us another 36/-. Most of the rice will go to Pentecost next week, and will give the people some food for Christmas. We are hoping that the Aoba people will accept one bag for Christmas kai kai, but do not know yet.

I am sure that the Board will feel that the money is being used to good advantage. If possible, I will get some snapshots of the people getting Christmas food, so that the people home will have an interest in it. We have not dared go home yet, as the weather is still bad. We are not taking any risks with the launch or ourselves. We expect to leave the channel early Monday morning, if the weather holds good, and call for a few minutes at Nduindui. Then we will run quickly along Pentecost, and hope to be home and finished by about Wednesday evening. I will be glad to get the launch up, as the uncertainty of the weather is a source of continual worry.

We are all keeping fairly well. I got a blister on my heel from walking down the mountains, and it has turned into a very painful sore. Walking has been very difficult for several weeks, but I think my heel is getting better now.

Nduindui, Jan. 3, 1940.

Re the Pentecost rice: I have not been able to complete my work yet, as we barely got home from the Channel before the bad weather. We had a rather nasty time getting home—eight hours from the store at Luganville. We ran into bad weather and shipped a lot of water. For a while I thought that the rice would be lost, at the very least, but it is quite all right now. As soon as possible we will complete the journey to Pentecost.

I have been held up, too, with a bad heel. I blistered it with my sandshoe, and it got septic, or something. I have been worried with it about six or seven weeks, and at times have to rest it. Cannot put my foot down and walk about for half an hour at a time. Have been able to do some work, however, as the reports later will show.—D. G. Hammer.

CHRISTIAN TRANSFORMATION.

THE more I know of this daily worship in India the more important I feel it to be. People begin to form the habit of washing before coming to worship, perhaps even of putting on a clean garment. Slowly something like self-respect dawns, and after that in due time and very slowly comes a cleaner and more sanitary home, the learning to read and the possession of a Bible and a lyric book. In fact, a slow personal and social revolution takes place. Some of this is due to the explicit teaching which is given day by day and week by week; but some is of spontaneous growth. In any case I am becoming more and more convinced that regular corporate worship is a tremendous social lever.—A. M. Chirgwin.

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Midlands District Conference, Vic.

THE 28th Midlands District Conference was held at Bet Bet on Jan. 29. The president was Bro. C. W. Roffey, preacher of Bet Bet church. Good delegations were present from all the affiliated churches. Four sessions were held, from 10.40 a.m. to 9 p.m. Bro. Scambler, principal of the college, was present as an honored guest. He gave a beautiful opening morning message on "Lest the cross of Christ be made of none effect."

The reports of the affiliated churches, while they did not include additions, spoke of harmony and good will and of the work of all the churches as being in fine heart. Maryborough church was somewhat saddened at the sudden removal of Bro. and Sister C. Cole to the city. Bro. Cole's labors were much appreciated, and the work, financially and spiritually, improved under his leadership.

All churches are doing a good work, but Dunolly provided the thrill of conference. Previously conference had rendered Dunolly financial aid to help maintain the work there. The brethren by an effort of self-denial declared they would strive to maintain the work and make it self-supporting. They also donated £1 to conference funds. Wedderburn reported harmony and steady advancement. They reported 32 financial members of the C.F. Association and £72 being contributed to this worthy cause in three years. St. Arnaud has done a splendid work under heavy handicaps. Under the leadership of Bro. and Sister Pratt the church is a united body. St. Arnaud again topped the 1d.-per-week fund for maintenance of conference finance.

Bro. I. Living, conference secretary and treasurer, read the balance sheet which disclosed a credit balance of £2/10/3. It was proposed to hold the conference mission at Bet Bet, but the matter was left for finality with Bet Bet. Bro. C. W. Roffey delivered the presidential address on "Ye are the light of the world." Bro. Coventry, of Wedderburn church, also gave an address of spiritual uplift on "The Pierced Hand." Bro. T. H. Scambler in the evening session delivered the crowning message of the day; subject, "The Beginning of the Church of Jesus Christ."

The ladies' conference committee met for the first time under the guidance of Bro. Scambler. The secretary is Sister Bessie Willcox, of Dunolly, and the president Sister V. Bryant. One member of St. Arnaud church and one from Dunolly gave testimonies of what Christ meant to them in their individual walk of life.

Bren. Fletcher and Pratt, both of St. Arnaud, carried out the duties of song-leader in a competent manner. Miss S. Richards officiated as organist. Appreciated vocal items

were rendered by Sister Mrs. Gilmore, of Wedderburn, and Sister Dorothy Taylor, of Maryborough, Bro. Pratt, of St. Arnaud, and Bro. Twiddy, of Wedderburn.

The ladies of Bet Bet were highly commended for the excellent manner in which they provided the meals. Before the visiting delegations left for home the ladies again provided tea and refreshments.

The secretarial duties were attended to by Bro. I. Living, and he was again elected for another twelve months.—I. Living, hon. sec.

Stephen Cheek.

ON Australia Day more than a hundred people from South Queensland churches shared in a pilgrimage to the graveside in Warwick cemetery of the pioneer evangelist Stephen Cheek. Both the Mayor of Warwick, Ald. J. Allman, and the Member of Parliament for the district, Mr. J. J. Healy, were present to welcome the visitors, as the pilgrimage was part of Warwick's Centenary programme. The Warwick Methodist minister read the scripture lesson. The conference president, Mr. C. R. Burdeu, whose efforts were largely responsible for success of the occasion, responded to the civic welcome and outlined the purpose of the visit. He spoke in appreciation of those who had contributed to the renovation of the monument in readiness for the commemoration. Mr. Burdeu said, "We should ask ourselves if we are continuing the work in Queensland as this first evangelist would have wished." In addressing the gathering Mr. Allen Brooke pointed out that there had been other pioneers, including F. W. Troy, Carl Fischer and Thomas Geraghty, whose work would be remembered in Queensland, but the greatest of them all was Stephen Cheek. He came to Queensland on July 27, 1882, and died on Feb. 17, 1883, at the age of 31 years. In less than six months he had established churches at Zillmere, Rosewood, Toowoomba and Warwick. He spoke aloud the glad tidings of the gospel, and it seemed that all his ideas and messages in private and in public came from that one source. On the east side of his monument it is written, "He being dead yet speaketh." Stephen Cheek had the right to speak to the present generation and to challenge their industry and their loyalty. He would say to them, "Be urgent, be instant, be onward in the cause of Christ." Mrs. H. G. Payne, who remembered the farewell to Stephen Cheek when he left Melbourne to come to Queensland, placed a wreath on his grave. Following the ceremony the visitors had lunch in the gardens and cafes of Warwick, and afterwards gathered for fellowship in the park, before proceeding to Ma Ma Creek for a short service en route home. For those who

travelled from Brisbane it meant a complete journey of more than 220 miles.—L.A.T.

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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.

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

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S. G. Chipperfield, Secretary, 82 Lyndhurst-st., Richmond, E.I.

News of the Churches.

(Continued from page 89.)

Owen.—Owing to holidays meetings for January were below average. On Jan. 7 fellowship with Bro. and Sister Turner and Bro. Mott, of East Kew (Vic.), was enjoyed. Bro. Turner exhorted the church. A valuable worker has been lost in Bro. Jack Cope, who has moved to Tasmania. He was Bible school secretary. A surprise social was tendered in the home of Bro. and Sister L. W. Marshman. The messages of Bro. McKenzie to the church are helpful and appreciated.

Pt. Pirie.—Bro. Hutson had charge of both services on Jan. 28. His morning subject was "Habits"; evening, "Youth Service." Y.P. fellowship rendered special singing. Misses C. Arnold and J. Walladge sang a duet. Y.P. club had arrangements of motor trip to Pt. Broughton on Jan. 29 to meet Kadiaa young people. Y.P. club meeting was held on Jan. 31. On Feb. 4 Bro. Hutson's subject in morning was "Christ's Teaching from Common Things"; evening, "The Golden Stairway."

Maylands.—Services on Jan. 28 were well attended. In the morning five who had recently made the good confession were baptised and received into fellowship. Evening service was broadcast. The choir rendered an anthem and a ladies' trio was sung by Mrs. Anderson, Mrs. Wakeley and Miss V. White. Mr. Wakeley's subject was "Questions Concerning Christ." On Australia Day the choir held annual picnic at the Gorge, between 40 and 50 being present. Services on Feb. 4 were well attended. One lady was received into fellowship by transfer. In the evening Mr. Wakeley's subject was "Will Jesus Help a Man to Overcome Sin?" Two ladies confessed Christ. An anthem was rendered by the choir, also a quartette. At Bible school 260 were present.

Strathalbyn.—On Jan. 7 Mr. Jackling spoke in morning and Bro. H. Steward ably gave the gospel message at night, H. Anderson and K. Cross assisting. Bro. R. Knight was speaker for both meetings on Jan. 21, and Sister Knight sang a solo. On Jan. 28 Bro. Wilson's evening address on "Rocks Ahead" was much appreciated. At half-yearly business meeting on Jan. 30 reports were given by secretaries of church, Bible school, ladies' auxiliary, Y.P. and junior C.E. societies, showing much good work accomplished. A fine rally of C.E. societies took place on Feb. 3, our members taking a very active part. Bro. Wilson is president of Southern C.E. Union. Southern churches conference, is planned to be held here on Feb. 20.

VICTORIA.

Sunshine.—On Jan. 27, senior C.E. had a consecration meeting. All committees reported on their work. Bro. Moroney spoke at morning and evening services on last two Sundays.

Newmarket.—On Jan. 28 Bro. Gardiner addressed both meetings. Bro. Burns, of Ascot Vale, spoke on morning of Feb. 4, and Bro. Rasmussen, of Coburg, was evening preacher. All auxiliaries have resumed after holidays.

Melbourne (Swanston-st.).—Several visitors were present on Feb. 4, including Dr. and Mrs. Messent and family, from Unley, S.A. Some members have returned from holiday. Bro. Hughes preached morning and evening. Choir resumed their duties.

Echuca.—Helpful addresses were given by Bro. Hargreaves on Jan. 28. At evening meeting Bro. Paul Payne was presented with a supplementary tune book and Church of Christ hymnary in appreciation of his valuable services as organist, S.S. secretary, and as an officer, on the occasion of his leaving the district. At worship service on Feb. 4 Bro. Hargreaves spoke on "Heavenly Treasure in Earthen Vessels," and at night he preached on "Matthew."

Dandenong.—Bro. Lewis was speaker at both services on Feb. 4. Sunday school held annual picnic at Mordialloc on Foundation Day. In view of the approaching marriage of Sister Hazel Cossons, the church tendered her a kitchen tea on Feb. 3.

Fairfield.—On Feb. 4, C.E. services were held, led by Sister Catterall, assisted by Miss Jean Norman. Mr. A. G. E. Smith spoke on "Remember thy Creator in the days of thy youth." There was a good attendance of Endeavorers, three of whom made the good confession.

Middle Park.—On morning of Jan. 28 Bro. Ron. Muller gave an earnest message. Bro. Jackel spoke at both services on Feb. 4. At close of gospel address a married lady made the good confession. Bible school held an enjoyable picnic at Diamond Creek on Jan. 29.

Merbein.—On Jan. 28 Bro. Waters, of Mildura church, addressed morning meeting, Bro. Martin being on holidays. On Feb. 4 Bro. Martin addressed both services. At close of evening service one young man was baptised on confession of faith. Sister Hazel Neville has returned to Melbourne. Several members are still on holidays.

Shepparton.—Y.P.S.C.E. was well represented at district C.E. union rally at Kyabram on Jan. 29. Over 60 adult aborigines, besides many children, attended a special service on Jan. 28 conducted by Bren. Payne, Atkinson and Paul at Mooroopna. One man made the confession in reconsecration.

St. Kilda.—Bro. J. Meyer, from S.A., was speaker at a gospel service recently. On Jan. 28 a lady, baptised the previous week, was welcomed into fellowship. The Sunday school picnic on Jan. 29 was a happy time. Ladies' guild has provided cost of a new cyclone fence, which has just been erected at front and side of the chapel.

East Kew.—Good services and prayer meetings continue in loyalty campaign. Bro. J. E. Webb was preacher at the beginning of final month. Bible school new scholars' campaign is bearing fruit; seven new enrolments to date and many more in view. Much of the district is yet to be canvassed. Buildings and fence are looking quite nice after repainting.

Moreland.—Bible school teachers and friends held an enjoyable picnic at Edithvale on Jan. 29. K.S.P. resumed activities on Feb. 1. Impressive addresses were given by Bro. Graham on Feb. 4 to large congregations. Bible school reports a number of new scholars and increasing attendances. About ten young men are at present in military camp.

Essendon.—Folk are returning from holidays, and there were good attendances on Feb. 4. Bro. R. W. Payne was speaker at morning service, and Bro. Illingworth addressed a good audience in evening, followed by a communion service. Bro. A. G. E. Smith gave an interesting talk on aboriginal problems on morning of Jan. 28. Sister Mrs. Scott passed away on Jan. 7.

Caulfield (Bambra-rd.).—Splendid meetings were held on Feb. 4. At gospel service Bro. Clipstone spoke on "A Treasurer's Conversion," after which the ordinance of baptism was observed. C.E. societies held a praise and testimony meeting at 8.15 p.m., a happy time of fellowship and blessing being enjoyed. Cricket club held a picture night on Feb. 4, programme given by Mr. Gilbert.

Ballarat (Peel-st.).—Meetings on Feb. 4 were well attended. In morning Bro. Randall gave a delightful message. 102 scholars attended Sunday school. There was a good attendance at gospel service, when Mr. Squire Nicholson (Local Option Alliance) was speaker. Mr. Geo. Watkins rendered a solo. A young married woman who made the good confession on Jan. 28 was baptised. Newly-formed Sunday school club, under leadership of Bro. and Sister A. Graham, is most helpful to the young folks. Fifteen members attended South-western Conference at Drumcondra on Foundation Day.

Malvern-Caulfield.—A great day of fellowship was experienced on Feb. 4. Four were received into membership. Mr. Jas. Holloway delivered a very helpful address at morning service. At gospel meeting Mr. F. E. Buckingham brought a challenging message on "Asleep in a Dangerous Place." 177 broke bread during the day. Miss M. Scarce rendered two beautiful solos in the evening.

Castlemaine.—Morning service on Jan. 28 was addressed by Bro. T. H. Scambler. The following day saw fine representative gatherings, when addresses were delivered by Bren. Wilkie, of Ballarat, and Combridge, of Bendigo, Dr. Oldfield, and Sisters Oliver and McCann, of Melbourne. C.E. society has resumed with several new members. Bible school has commenced practice for anniversary.

Frankston.—On Jan. 21 Bro. J. E. Webb, conference president, spoke at morning service on "The Scientific Accuracy of the Bible." Bro. R. Amos spoke at gospel service on "The End of the Road." Several visitors were present. C.E. held a successful social on Jan. 25. Bro. R. Amos conducted both services on Jan. 28, subjects being "The Brotherhood of the Helping Hand" and "An Age-old Question."

Oakleigh.—Bro. Mudge resumed his ministry on Jan. 28, speaking at both services. Over 120 children and adults attended Bible school picnic at Edithvale on Australia Day. Several visitors were present at services on Feb. 4, and Sisters Mrs. and Miss Sanders, formerly of Dandenong, were received into fellowship. Bro. Mudge conducted both services, evening theme being "Elements of the Present Struggle."

Carlton (Lygon-st.).—On Feb. 11 Bro. Baker resumed his ministry after a holiday. All services were well attended. Interstate visitors were present. One by transfer and one by faith and obedience were received into membership. Bro. Baker preached on "A Standing Debt." At Bible class, in a series of studies in the Ten Commandments, Bro. R. Enniss spoke of "Undivided Loyalty"; 102 were present. A brother and sister confessed Christ at evening service.

Hampton.—On Feb. 1 the young men's society commenced the year's sessions with a lantern lecture on Peru by Mr. A. H. Hawley, missionary on furlough. The women's mission band farewelled Mrs. Trinnick, who is leaving the district. On Feb. 4 Bro. R. T. Pittman was morning speaker. At night Bro. Stephenson preached, and Miss Lang sang a solo. Amongst the sick are Sister Miss Sharp and Bro. Shrimpton, who after operations in hospital are progressing well.

Mitcham.—Midweek and young people's meetings have resumed for new year and are well attended. A successful Bible school picnic was held at Seaford on Foundation Day, a company of 70 travelling in two buses. Bible school attendances have been 48 on Jan. 28 and 52 on Feb. 4—a good improvement. On Feb. 4 Bro. Brooke, of Ringwood, spoke at breaking of bread on "The Lost Christ," and in the evening Bro. D. Thomas gave a fine gospel address. Attendances at breaking of bread average 30.

Mildura.—Officers elected at annual business meeting were: Secretary, Bro. J. Leng; treasurer, Bro. H. E. Squires; elders, Bren. Mellberg, Harrop and Henderson; deacons, Bren. A. Leng, Jarvis, G. Chislett and C. Robinson; organist, Bro. Knyvett. On Jan. 28 Bro. Chislett, sen., of Merbein, spoke on "Practical Christianity." Bro. Waters gave gospel message. Bible school picnic at Lake Gol Gol was an enjoyable day. "Holy Spirit of God" was title of Bro. Mellberg's exhortation on Feb. 4. Bro. W. Robinson, of Melbourne, gave a message in song. J.C. Endeavorers enjoyed consecration talk given by Sister Fowler. A kitchen tea on Feb. 5 was tendered to Sister N. Benham, who is to be married shortly. S.C.E. gave a surprise birthday party to Bro. Waters and Sister Morton.

Wangaratta.—Church attendances are returning to normal after holidays. Sister Mrs. Mildren and Bro. Reg. Mitchell have been received into fellowship by faith and baptism. Sister Mrs. Dalton was welcomed back after several weeks' illness. Sister Mrs. Colson has undergone an operation and returned home. Bro. George West was farewelled and presented with a Testament prior to sailing with 2nd A.I.F. Bro. Jim Campbell has put down concrete steps and paths in front of the building.

Ormond.—Women's mission band commenced meeting on Feb. 1. At prayer meeting, to a good attendance, Bro. C. L. Lang gave a good message on "Paul in Rome." At a well-attended worship service on Feb. 4 Bro. Lang gave a good message. Mr. Keatley was received into membership. Bible school has started an efficiency campaign. At gospel service Bro. Lang gave a good message on "The Word that is the Greatest Teacher." Choir sang an anthem. Sister Mrs. Gason was soloist. A number of old members and friends attended both meetings.

Preston.—Preparations are in hand for a tent mission to be conducted early in April. A special effort was inaugurated on Feb. 4 to remove building fund overdraft and cover mission expenses, the effort to close on May 12. Bro. Robinson has been conducting a week's special effort at Collingwood City Mission. Church officers took charge of Intermediate Christian Endeavor service on Jan. 28. On Feb. 4 Bro. Hart was morning speaker and Bro. Burdeu conducted gospel service. An offering of £1/15/- was donated to Australian Aborigines' Uplift Society.

North Williamstown.—Meetings were well attended on Feb. 4. At 11 a.m. fellowship was enjoyed with Miss M. Forward, of W.A., missionary-elect for C.I.M. All were pleased to hear her testimony. "Seekers' Bible class was inaugurated at 3 p.m., Bro. Jas. E. Thomas commencing a series of talks on "The Sermon on the Mount." At teachers' tea Bro. and Sister Lionel Tilley, of Bordertown, S.A., were guests. Bro. Thomas delivered a fine gospel address at night, subject being "Is the Bible Inspired?" Bro. Bob Fisher, S.S. secretary, is transferring to Colac, and at monthly fellowship hour after gospel service, opportunity was taken to wish him success and present him with a copy of the scriptures.

Box Hill.—After the holidays the church is getting back to normal. The auxiliaries have taken up their work, and Sunday school attendance has got back to approximately 200. Several members have been laid aside in hospital, including Sister Miss Lynda Foreman, missionary from India, who is in St. Andrew's hospital. Bro. H. A. G. Clark, M.A., has returned from his holidays in S.A. In his absence Bren. Brown, Earl, Griffiths, Hinrichsen, Kemp and Sparks led the meetings. Members appreciated their services. The church equipment has been further improved by the building into the kitchen of cupboards and collapsible tables. Cricket team is at top of premiership list in A Grade reporter association.

NEW SOUTH WALES.

Chatswood.—After holiday season attendances are resuming normal proportions. 135 were present on morning of Feb. 4. Bro. Youens gave an inspiring address on "The Prayer which Christ Refused to Pray." Bro. and Sister Youens are on holiday in Melbourne.

Taree.—A baptismal service was held on Jan. 25, when three adults were immersed. These have since been welcomed into fellowship. There were good services on Feb. 4. Visitors included students from Croydon Bible College, who gave the morning message, also speaking at Wingham service morning and night. Bro. Saunders visited Comboyne in the afternoon, and gave a helpful address at Taree in the evening.

Paddington.—On Feb. 4 there was a good attendance in morning, service being broadcast. Bro. Greenhalgh's topic was "Christianity—Challenge or Compromise?" A solo was rendered by Miss Walter. In the evening Bro. Greenhalgh continued his series of addresses on "The Lord's Prayer."

Bexley North.—On Jan. 26 Bro. Flood, of Kingsford, gave morning message. Bro. and Sister W. Bagley and Mrs. Hindman were received in by transfer from Lygon-st. and Belmore churches respectively. Bro. Avenell (conference president) addressed members on Feb. 4. Bro. Stow continues subjects on "Facts from Acts" at gospel services. Mrs. Bagley and Miss Priestley (Rockdale) rendered solos at evening meetings. Y.P.S.C.E. enjoyed launch cruise on George's River on Jan. 29.

Mosman.—On Jan. 28 G. E. Burns' morning subject was "Worship and Service," when Nola Skerman, of Toowoomba, and Miss Munro, of Melbourne, were visitors. At night he preached on "Preparing Christ's Way." On 30th Bro. and Sister Burns' fourth anniversary was celebrated with an old-fashioned tea meeting followed by a public meeting, when congratulations were presented by Bro. Avenell (conference president), Mrs. Rush (vice-president women's conference), and Bro. Paternoster (representing preachers and Northern Suburbs Conference). On behalf of the church Mrs. Button presented Mrs. Burns with an electric toaster, and T. P. Dale presented Bro. Burns with a wristlet watch. On Feb. 4 T. P. Dale exhorted on "Youth Needs" and "Grow in Grace." Bro. Burns' evening subject was "Come Ye After Me."

Belmore.—Attendances at all services have been excellent. On morning of Dec. 31, Bro. Taylor delivered an excellent message. At night several candidates were baptised by Bro. Corlett, and a married man surrendered to Christ. Owing to ill-health Miss Walton has resigned as kindergarten superintendent and church organist, which position she has held for the past ten years. Bro. Reg. Deane, a member of the 2nd A.I.F., was present on final leave on Jan. 7. We regret to report the sudden home-call of Mrs. W. Schofield, and Mrs. Taylor, who had been ill for many months. During January a married lady and a young lady decided for Christ, and a brother who had previously made the decision came forward for baptism. A sister also came forward for reconsecration. K.S.P. club won the senior shield at P.C.F.O. athletic sports on Jan. 29.

ADDRESSES.

R. W. L. Crosby (preacher Kersbrook church, S.A.).—7 Milner-st., Prospect. Tel. M 3369.

H. Hargreaves (preacher Echuca church, Vic.).—McKindlay-st., Echuca.

W. S. Lowe (preacher Margaret-st. church, Launceston, Tas.).—13 Gloucester-st., Launceston.

E. R. Schurmann (preacher Palmyra and North Fremantle churches, W.A.).—369 Canning Highway, Palmyra.

DEATHS.

CHARMAN.—On Jan. 29, at Harvey, W.A., Elizabeth Augusta, widow of the late George Patrick Charman, loving mother of Roy, Violet, Ernest, aged 74. Foundation member Harvey Church of Christ. A faithful witness.

GIBBS.—On January 28, at her residence, 229 Edward-st., East Brunswick, Alice, dearly beloved wife of Douglas, loved mother of Florence (Mrs. T. Price, Kyneton) and Elsie. Aged 76 years. "He giveth his beloved sleep."

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COMING EVENTS.

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FEBRUARY 10 (Saturday, 3 p.m.)—The foundation stone of the Chown Memorial Chapel will be laid at the College of the Bible, Glen Iris, by Mr. R. Lyall, chairman of the college board.

FEBRUARY 18 to 25.—Third Gardiner Convention. Services on Lord's days at 11 a.m. and 6.45 p.m.; week nights (except Saturday) at 7.45 p.m. Chapel at cor. Malvern-rd. and Scott-gve. Camberwell tram passes door. Theme: "Christ's Cross and Ours." Special speakers and singers. All invited.

FEBRUARY 25.—Newmarket Church of Christ anniversary. Speakers: 11 a.m., W. H. G. Wakefield; 7 p.m., E. McIlhagger. Old members and friends are invited.

FEBRUARY 25 (Sunday).—Cliff-st., South Yarra. Annual home-coming services at 11 a.m., 3 p.m. and 7 p.m. A cordial invitation is extended to past members and friends to spend the day with us. Hospitality provided. Come and meet friends you have not seen for a long time.

FEBRUARY 26 (Monday).—College inaugural public meeting will be held at Lygon-st. chapel. Programme by combined choirs of Swanston-st. and Lygon-st. churches. Address by Mr. Thos. Hagger.

MARCH 3.—Silver Anniversary services, Essendon church (Buckley-st.). Speakers: 11 a.m., H. A. G. Clark, M.A.; 3 p.m., Dr. W. A. Kemp; 7 p.m., S. Neighbour. Luncheon Hour speaker, R. Enniss. Tea. Special singing. You are cordially invited.

BROADCAST SERVICES.

3 SR Shepparton is to broadcast "Open Pulpit" session, to be conducted by Bro. A. R. Lloyd on Sunday, Feb. 11, at 1.30 p.m.

3 LO Melbourne is to broadcast evening service from Swanston-st. on Feb. 18; A. A. Hughes preacher.

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Social Service Notes and Comments.

Will. H. Clay.

The New Year.

1940 has brought with it most of the problems of 1939 and some of them in a more aggravated form. It must be expected that the wave of enthusiasm with regard to military preparations, and the appeal for comforts for the soldiers, will make it very difficult to emphasise and gain support for those activities which are always with us. Charitable institutions are likely to have a very lean period. Apropos to this is a statement appearing in the press the day following the A.I.F. march and the Comforts Appeal, that "the services of the Children's Hospital must be curtailed unless the hospital received between £5000 and £6000 within the next few months." Let us preserve our sanity and strive to view things in their right perspective.

Social Service.

Just recently the Victorian Social Service office had as many as ten distinct forms of social service for consideration by personal interviews in one day. This was apart from other matters introduced by correspondence. The value of this department of our work cannot be overstated, but much of it is difficult to tabulate. It should have better support from the churches.

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

N.S.W. churches are fast approaching the thousand mark of C.F.A. membership, and the Queensland board is making big efforts to enrol the first 500. Victoria has reached the 3600 mark, but some of these, for various reasons, have defaulted. As in other matters where regular payments are required, even though small, so in C.F.A., many members must continually be reminded and urged to continue. Payments to C.F.A., however, are purely voluntary, and are made with no thought of selfish gain.

Christian Guest Home.

Sister Miss Ockenden, of the church at Cheltenham, has been added to the guests of the home since last report; no other changes have taken place. Bro. W. Ward and Sister Grono have been on the sick list, but are not confined to their rooms. The board has under consideration the extension of the accommodation of the home to provide for a total of 20 guests. Matron desires to have some poultry, and it is suggested that some friend may desire to present her with a dozen or more. There is certain waste from the kitchen and table which would go far towards feeding them. Sister Salmon has rendered good service during the absence of Sister Ross, who has returned to duty.

National Pledge Signing Crusade.

There appears to be a good deal of uncertainty concerning the programme of the anti-liquor forces of Australia with regard to the pledge-signing crusade which was initiated some months back. The crusade seems to lack direction. It is felt that thousands of pledges could be secured were the States to take united action. At present it is anybody's and everybody's business to see the thing is done, and nobody is in charge. Certain denominations have acted independently and have issued their own cards.

Milk Bars.

We learn that units have been installed at Mount Martha and Torquay, Seymour and Melbourne Show Grounds, and less than £700 is in

hand of the £3000 required. Money is urgently needed.

Anonymous Givers.

There are many good folk who give anonymously, but few who give both anonymously and regularly. "Church Member" has continued to send 2/6 per week to the Victorian C.F.A. for nearly three years. It was thought that at last he or she had defaulted, but a P.N. for £1 was received last week and the date to which payment was made given. Please accept thanks!

C.F.A. Organiser.

Bro. H. R. Coventry has retired from the office as organiser of our Christian Fellowship Association, and wishes agents and members of C.F.A. to accept his grateful thanks for the help he has received from them. In a letter left with the office he states that the hospitality of the members is a by-word, and he recognises that he is under a great debt of gratitude to all, especially those in country churches, who have shown him kindness. He would thank preachers who have helped him in making contact with the members of their churches, also the C.F.A. board, who have done everything possible to make his task pleasant. He regards the agents in the churches as the key men of the C.F.A. movement, and would urge them to continue to be faithful in their service. His friends will be glad to know that he is taking up work with a local church.

CHAPLAIN WITH THE A.I.F.

THE appointment of Mr. R. A. Helmore, minister of East Camberwell church, Vic., as the representative of the United Board of Chaplains, has been gazetted, and he is now attached to the 2/10th Battalion, 18th Inf. Bgde., A.I.F., encamped at Ingleburn, N.S.W.

The United Board represents churches of Christ, and Congregational and Baptist churches. Mr. Helmore is the only chaplain representing these churches to go abroad with the 6th Division A.I.F. The most urgent necessities of a chaplain on active service are those which give him direct and intimate contact with the men, and Mr. Helmore feels that his immediate needs are as follow:—

(1) Finance—from £50 to £100; (2) Recreational equipment—table and other indoor games, and gramophone records, sacred and secular; (3) Literature—biography, history, fiction, magazines and pictorials. Tracts, etc., have been supplied and promised; (4) Comforts—socks, toilet requisites, handkerchiefs, chewing gum, etc. Mr. Helmore would be pleased for any who are interested in his work to communicate with him direct or through their chaplaincy boards or their churches. Time is a vital factor, as the period of training in Australia may be limited to a matter of weeks. Parcels addressed to Liverpool railway station, N.S.W., will be collected, and letters should be addressed to Chaplain R. A. Helmore, 2/10th Batt., A.I.F., Ingleburn, N.S.W.

The earnest prayers of God's people are requested.

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"When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter 5: 4.

○

CHERISH LIFE'S CROWNS.

Let us praise God for virtuous womanhood and encompass her precious ministries with our intercessions. The graces of girlhood (Matt. 25: 1-13) and the glories of motherhood (John 19: 25-27). Works with the hands (Matt. 13: 33) and accomplishments of the heart (Matt. 15: 22-28). Hospitality to strangers (Acts 16: 14, 15), aid to the needy (Acts 9: 36-41), indeed, service to the Lord Jesus (Philip. 4: 1-3). "A virtuous woman is a crown to her husband" (Prov. 12: 4).

Let us honor the aged and have them in prayerful remembrance. Old folk in our midst are as marks of God's favor and sparing mercy (Zech. 8: 4); his promise of blessing is over them (Isa. 46: 4); they may share the wonders of inspiration (Joel 2: 28) and "still bring forth fruit in old age" (Psa. 92: 12-14). Like Luke we must cling to the memories of our Simeons (Luke 2: 25-35) and Annas (Luke 2: 36-38); and show affection for some aged one in particular, "One Mnason of Cyprus, an old disciple" (Acts 21: 15, 16). "The hoary head is a crown of glory if it be found in the way of righteousness" (Prov. 16: 31).

Let thoughts of children fashion our prayers. Children playing (Luke 7: 31-35); children in bed (Luke 11: 5-10); children at meal table (Luke 11: 11-13); children in the Lord's house (Matt. 21: 15, 16). Consider Christ Jesus as the children's champion (Mark 10: 13-16) and remember the challenge which he issues to us (Matt. 18: 1-6). We must give ourselves so truly to the Lord that by word and example we may instruct young lives in the great essentials of obedience (Ephes. 6: 1-4), love (1 John 3: 15-18), and consecration (1 John 5: 18-21). "Children's children are the crown of old men; and the glory of children are their fathers" (Prov. 17: 6).

○

A CROWN OF THORNS.

O Lord, thou kingly Christ, crowned with the glory and honor of the eternal realm, we yet remember that thou didst wear victoriously a crown of thorns. Give us of thy grace and courage to endure the sharpness of life and triumph in it. Teach us how to suffer with thee that we may also reign with thee. For thy name's sake. Amen.

Obituary.

Mrs. Mary Collins.

ON her way home from the evening service on Dec. 31, Mrs. Collins suddenly became ill and passed away in Adelaide where she was holidaying. Baptised by W. S. Houchins more than 44 years ago, she was a faithful and loved worker in Bendigo church, Vic. For 27 years she taught in the Bible school, and when this was no longer possible she became cradle roll superintendent. A genuine and unassuming personality, her adornment was the imperishable ornament of a gentle and peaceful spirit. Bro. A. E. Hurren conducted a service prior

to the funeral leaving Adelaide, and Bro. L. E. Baker officiated at the Bendigo cemetery. Loving sympathy is extended to those who remain, among whom is her brother, John Ellis, one of the oldest members of the Bendigo church.—B.J.C.

Mrs. Fanny E. Frazier.

ON Jan. 25, at Grafton, N.S.W., Mrs. Fanny Elizabeth Frazier passed to be in the presence of her Lord, in her 80th year. Born at Worcestershire, England, Mrs. Frazier was baptised in Grafton by Bro. E. C. Hinrichsen in November, 1934. Although she was unable to attend services during the writer's ministry at Grafton, she was faithful to her Lord by word and example. Her funeral took place at Tamworth on Jan. 26.—T.V.W.

W. H. Perkins.

AFTER a short illness William Hubert Perkins passed away at Eaglehawk, Vic., on Jan. 10. He had previously been connected with Dunolly church, and after removing to Eaglehawk found it difficult on account of distance to meet regularly with the Bendigo brethren. He was very highly respected among those who knew him, his character bearing unmistakable evidence of his Christian convictions. He frequently conducted services in a little church near his home. A widow and four children mourn his going, whose sorrow is tempered by the remembrance of his exemplary life, and the hope which belongs to those who believe.—B.J.C.

Mrs. E. A. Pigott.

BANGALOW church, N.S.W., has been saddened by the loss of their beloved sister, Mrs. E. A. Pigott, who, after a few months' illness, died on Saturday, Jan. 20. Mrs. Pigott, who as a baptised believer joined the Church of Christ 27 years ago, served the church faithfully as treasurer for most of that time, and was one of the most regular attenders. By her sweet singing and kindly ministrations she endeared herself to all. A large number of church members and Bangalow citizens attended the funeral service, which was conducted by Bro. G. Andrews, of Lismore, assisted by the local Methodist minister. The sympathy of the whole church goes out to the bereaved relatives, consisting of three daughters, one brother and two sisters.—J.G.S.

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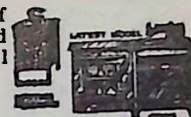
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you give to other people, and the annoyance
you bring upon yourself, by never answering
letters, by always being late, by having fever-
ishly to do something in a hurry which you
ought to have done long ago, by having nothing
planned out beforehand, by trusting to what
you are going to say on the spur of the moment.
It does not matter for a day, or a week, but
if you went on for fifty years, you would be
worn out before your time, and would have
worn out everyone else with whom you have
to do."

THOUGHT FOR THE WEEK.

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TO stuff a man is not to
educate him, any more
than stuffing a trunk with
books is educating that trunk.

—Henry Ward Beecher.

HOW can I cease to pray for thee? Somewhere
In God's wise universe thou art to-day.
Can he not reach thee with his tender care?

Can he not hear me when for thee I pray?
Somewhere thou livest and hast need of him:
Somewhere thy soul sees higher heights to
climb,

And somewhere, too, there may be valleys dim,
Which thou must pass to reach the heights
sublime.

Then all the more because thou canst not hear
Poor human words of blessing which I pray.
O true, brave hearts, God bless thee, wheresoe'er
In God's wide universe thou art to-day.

—Selected.

LET no man despair of himself. We may
be sepulchres full of dead powers; but
Christ is the resurrection and the life, to make
us shrines full of living, seeing, soaring, re-
joicing thoughts and passions.—Dr. W. L.
Watkinson.

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