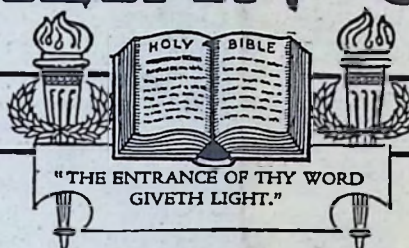


# The AUSTRALIAN CHRISTIAN

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## The Leading of the Spirit.

"AS many as are led by the Spirit of God, these are sons of God." This great announcement in the Epistle to the Romans sets forth the necessity of following the guidance of the Holy Spirit. The immediate context tells us that unless a man has the Spirit of Christ he is none of his. There are few passages of Scripture surpassing these in their importance for believers.

A study of the New Testament makes it clear that the Spirit works in the conversion of the sinner and the sanctification of the believer. We have often quoted approvingly the dictum of Alexander Campbell that we "could not esteem as of any value the religion of any man, as respects the grand affair of eternal life, whose religion is not begun, carried on, and completed by the personal agency of the Holy Spirit."

### *The Spirit Does Not Contradict Himself.*

The word of God, "the sword of the Spirit," is the Spirit's agency in the conquest of the world. Apostles and other inspired men spoke as the Holy Spirit taught them. The accepters of the Gospel as delivered by these messengers of Christ were sure of their Christian standing; for they could not be misled unless the Holy Spirit himself could mislead. Those who rejected the inspired word are said to be resisters of the Holy Spirit. Thus Stephen charged the rejecters of his word with resisting the Holy Spirit as their fathers had done.

Nobody following the guidance of the Holy Spirit ever rejects a message which has come from that Spirit. God's Spirit in the twentieth century, we may be sure, does not contradict what he led apostles and evangelists to say or write in the apostolic age. One does not need to have great age or experience to find modern claimants to Spirit-leading giving teaching utterly out of harmony with the Word of God. It is much easier to believe that the claimants are mistaken, however sincerely, than to think for one moment that the

Holy Spirit can be charged with contradicting himself.

Long ago John Wesley in his sermon on "The Witness of the Spirit" said: "How many have mistaken the voice of their own imagination for this witness of the Spirit of God, and thence idly presumed they were children of God, while they were doing the works of the devil!" Yes, it could be as bad as that; but even people of excellent Christian character and devout life can err by attributing their own thoughts and mistaken notions to the guidance of the Spirit.

### *Two Mistakes.*

Two errors are exceedingly common today. The one which most frequently causes us to wince is the light way in which Christian people, including a good many speakers, talk of their being "led" to do certain things, when it is quite evident that all the truth in their statement is that they thought it well to do the things. They misuse a great concept and word when they throw all the responsibility for their words and acts directly upon the Holy Spirit.

The other error is that of modern speakers or writers in claiming inspiration in the sense in which prophets and apostles had it. Dr. Inge has succinctly said: "The theory of individual inspiration, if pushed to its logical conclusion, is too absurd to be widely held. It would result in making each Christian, who believed himself inspired, his own church and his own Bible." Few may make the claim, but some rashly use words which imply it; and it is not uncommon to hear statements about the Spirit's leading which imply an elevation of the speaker's authority to that of the apostles—or rather, a lowering of the apostolic status to that of the speaker's. The best thinking of even great men, the genius which is responsible for the finest literary work, come far short of the works of inspiration. There is no reason for believing that Tennyson or Browning, Milton or Shakespeare, were inspired as were Isaiah, John and Paul. Nor is there adequate reason for the belief that Christian people to-day who are indwelt by the Spirit have either the degree or kind of inspiration enjoyed by the apostles of our Lord. Neither the writer nor reader of this dares to pass on the product of his best thought with the prefaced statement, "Thus said the Lord."

### *Knowing the Will of God.*

The question of guidance is prominently before us in the present day, and various rules have been given for the ascertainment of the will of God. Leaders of the Oxford Group have said that individuals are guided by God, both during the Quiet Time and throughout the day in the following ways:

"Through the Holy Spirit in attentive prayer by means of:

- The Scriptures.
- The conscience.
- Luminous thoughts.
- Cultivating the mind of Christ.
- Through reading the Bible and prayer.
- Through circumstances.
- Through reason.
- Through church, group, or fellowship."

Henry Drummond composed eight maxims for guidance, including the fol-

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lowing: Pray, think; "talk to wise people, but do not regard their decision as final; do the next thing (for doing God's will in small things is the best preparation for knowing it in great things.)"

George Muller, of Bristol, gave the following helpful statement on "How I Ascertain the Will of God":

I seek at the beginning to get my heart into such a state that it has no will of its own in regard to a given matter.

Nine-tenths of the trouble with people is just here. Nine-tenths of the difficulties are overcome when our hearts are ready to do the Lord's will, whatever it may be. When one is truly in this state, it is usually but a little way to the knowledge of what his will is.

Having done this, I do not leave the result to feeling or simple impression. If I do so, I make myself liable to great delusions.

I seek the will of the Spirit of God through, or in connection with, the Word of God.

The Spirit and the Word must be combined. If I look to the Spirit alone without the Word, I lay myself open to great delusions also. If the Holy Ghost guides us at all, he will do it according to the scriptures and never contrary to them.

Next I take into account providential circumstances. These often plainly indicate God's will in connection with his Word and Spirit.

I ask God in prayer to reveal his will to me aright.

Thus through prayer to God, the study of the Word, and reflection, I come to a deliberate judgment according to the best of my ability and knowledge, and if my mind is thus at peace, and continues so after two or three more petitions, I proceed accordingly. In trivial matters, and in transactions involving most important issues, I have found this method always effective.

The emphasis upon the will of God as revealed in the Scriptures makes Muller's statement of special value.

### Leading Involves Following.

We do not for a moment imagine that the Apostle Paul, when he wrote that "as many as are led by the Spirit of God, they are the sons of God," meant merely that these were brought to a knowledge of God's will. He inferred doing and following. Those who submit their wills to God, those who not only call Christ Lord but are active in his service, those who follow the light given by the Holy Spirit, are those who are led and manifested to be the sons of God.

## Home in the Light.

IN a newspaper review of "O. Henry Encore," a volume of collected early stories by William Sydney Porter, that master of the short story who has charmed so many thousands of readers, we note a reference to the author's "famous dying words: 'Turn on the light; I'm afraid to go home in the dark.'" It is very pathetic to read such words as these. Happy are they who walk that path which the Scriptures declare to be as the shining light that

shineth more and more unto the perfect day. Confidently, they say with the psalmist, "With thee is the fountain of life; in thy light shall we see light." One on whom our faith and hope are set has said: "I am the light of the world; he that followeth me shall not walk in the darkness, but shall have the light of life."

## It Has Been Tried.

SOME time ago a writer in "The Christian World" criticised the very familiar epigram of the late G. K. Chesterton: "It is not that Christianity has been tried and has failed; it is that Christianity has been found difficult and never tried." Most of us have frequently had to listen to this statement given with the numerous variations of platform quotation. Nobody thinks that Christianity has been tried to the extent it should have been. If the epigram were to lead any to a more active trial, we should rejoice. But to say that Christianity has never been tried is simply not true. There have been sixty generations of Christians in the world, and millions proved in their own experience the power of Christ to save and help humanity.

Doubtless the reader will think of other epigrammatic statements which do a certain amount of good by giving a jolt to our complacency, but which will not bear close analysis. There are many such which make an incorrect suggestion. Two well-known books are entitled "The Man Nobody Knows" and "The Book Nobody Knows." The author evidently knew them well enough to write about them. Hosts of others know them, some very well; but all should seek for fuller knowledge. The inexhaustible nature of great subjects does not leave us without knowledge. The apostle prayed that Christians might "know" the love of Christ which "passeth knowledge."

## U.S.A. Survey.

ONE of the most important items of recent news is President Roosevelt's announcement that he is sending the Under-Secretary of State (Mr. Sumner Welles) to Europe to make a personal survey of conditions in Italy, Germany, Britain and France. Mr. Welles has not been instructed to make proposals or commitments in the name of the United States. He is to advise as to the present conditions in Europe. The Secretary of State (Mr. Cordell Hull) has issued the following statement:

"In view of the effect of the hostilities on neutrals and of the neutrals' evident desire for an eventual restoration of world peace on a sound and lasting basis for all nations, informal diplomatic conversations have been begun with neutral Governments and will probably be continued with all neutrals.

"It should be emphasised that the conversations involve no plan or plans, but are in the

nature of preliminary inquiries relating to a sound international economic system, simultaneously with a world-wide reduction in armaments.

"Matters involving present war conditions are not part of these preliminary conversations, which can be extended to belligerents in so far as they involve these two common problems of future peace."

It is reported that the move has been approved in Britain and the United States. Leaving for the time all consideration of what peace terms may involve, we are sure that Christian people will hope that the survey will help to a speedy cessation of war and "restoration of world peace on a sound and lasting basis." We trust that all the nations at war will be willing to confer regarding any reasonable proposals to this most desirable end.

## One Hundred Years Ago.

WE are warned against anything which would have a tendency to separate the body of Christ. We should occasion ourselves to look at such a result as one of the greatest calamities that could befall us, and as under the highest obligations to preserve the unity of the church after the example and upon the same principles as exerted in the apostolic age. On one occasion the British monarch desired to make Arnold known to the high-minded Earl of Balcarras; after the usual ceremony Arnold extended his hand to the Earl. "What, sir," said the latter to the king, at the same time drawing himself up to his proudest height, "is this the traitor Arnold?" and refused to reciprocate the honor. "The hand of Douglas was his own."

In the same manner would an apostle have treated even a co-laborer if he had proved recreant to the cause, and have attempted to betray the interest of the Christian kingdom at the shrine of a party, or into the hands of the enemy.

Let us then habituate ourselves to think and to speak in favor of union, as the only ground upon which truth can triumph over error, light can dissipate the darkness, and the church can save the world. Let this be our motto, and whatever else we give up, let us not part with the "unity of the spirit." We may differ about things, lawful and expedient. . . . We may express ourselves with freedom upon many subjects, and honestly differ; but "let all our works be done in love," and no evil, but good, will be the result. —James Challen, "The Millennial Harbinger," February, 1840.

The sacred book no longer suffers wrong, Bound in the fetters of an unknown tongue, But speaks with plainness art could never mend, That simplest minds can soonest comprehend. —Cowper.



# The Secret of Union With Christ.

Col. 3: 1-4.

Geo. O. Tease.

THE closest possible union of our spirit with the Lord Jesus Christ should be our untiring aim. So zealous should we be to "know Christ and the power that is in his resurrection," that we ought to be willing to make any sacrifice, forego any pleasure, break down any idol and surrender any friendship.

The Word of God is remarkably plain on the point of how this union can be accomplished. We are exhorted to

## Be Sure of Our Salvation.

"If ye then be risen with Christ." Here we are confronted with an "if." But it is something about which we can be sure, for 1 John 5: 10 says, "He that believeth on the Son hath the witness in himself." The Holy Spirit gives the witness that we have overcome the world. Verse 13 says, "These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life and that ye may believe [still further] on the name of the Son of God."

"These things" which are proof of one's salvation include walking in the light (1: 5-7); sin confessed and forgiven (1: 9-2: 2); obedience and love (2: 3 ff); the victory of faith (5: 1 ff), and so on. So our salvation is something about which the believer will have no doubt if these evidences of it are seen in his life. Assuming then that we have had experience of these evidences, we may discover what is the secret of permanent union with Christ. The believer will find it to be a

## Permanent Pursuit After Holiness.

Verses 1 and 2 say, "Seek those things," "set your affection." Some do not thus seek because they are indifferent or are unwilling to pay the price. Every worthy thing in life is attained only after effort. The thing easily got is easily lost. The thing secured after a struggle is valued. "Seek" is one of the great words of the New Testament; and, whatever the aim is, it is worth it.

A further part of the secret is the

## Rebuke of Worldliness in Our Own Life.

"Set your affection on things above, not on the things of the earth." Worldliness is enmity towards God. "Know ye not that the friendship of the world is enmity with God?" (Jas. 4: 4). It is said that Constantine allowed the world into the church in official compromise. Certainly the world is in the church to the detriment of the church's power. This worldliness is enmity against God. A specific type of worldliness to which James refers

is the pursuit of wealth to the exclusion of God (4: 13-15). But whatever its nature, it remains an impediment to the achievement of vital union with Christ.

The Colossian letter goes still further in its revelation of this secret of abiding in Christ. It includes the

## Indwelling of the Word in the Heart.

"Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another" (Col. 4: 16). Such an indwelling of the Word is a guarantee against sin; for Psa. 119: 11 says, "Thy

## Tell Jesus.



TELL Jesus when the burden seems too great  
For you to bear;

Go, lay it at the feet of Christ  
And know that he will care;  
And tell him all the little things

That come to cloud your way,  
The troubles and perplexities  
That trouble you to-day.

Tell Jesus all there is to tell  
About your daily needs,  
About the dim uncertainties  
Through which your pathway leads.

Tell him all the story now;  
No other friend could be  
From morning light till evening shade  
What Jesus is to me;

His loving heart is still the same  
To-day as yesterday,

And in his love I find my rest  
And in his strength my stay.

—Selected.

word have I hid in my heart, that I might not sin against thee." If we are constantly obeying the Word we shall not be engaging in acts of sin. This is obvious. "For this is the love of God that we keep his commandments, and his commandments are not grievous" (1 John 5: 3). All this means that the supreme emphasis of the Christian life must be on the things of the Spirit, the growing in grace, the growing like Christ. "For ye are dead, and your life is hid with Christ in God."

It was Paul's general custom to accompany a command with a statement concerning its beneficial results if obeyed. In this particular case of vital union with Christ we are not left in doubt regarding

## The Glorious Results.

Paul immediately follows the command with v. 4, which presupposes the rapture

of the saints: "When Christ who is our life shall appear, then shall ye also appear with him in glory." The scriptures afford us at least two peeps into this glory. One is the event on the mount of transfiguration, and the other is Christ's revelation of himself to Paul on the way to Damascus. This is the glory which shall be shared by those who live in vital union with him. "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in [not "to"] us" (Rom. 8: 18). The Revised Version renders Col. 3: 4 thus: "When Christ who is our life shall be manifested, then shall ye also be manifested with him in glory." Christ has never yet been manifested to the world. Sinful men saw him only in the flesh a citizen of Palestine. His revelation in anticipation was to believers only, both on the mount of transfiguration and in his resurrection ministry. The manifestation of Christ of Col. 4: 4 will be to all the world. In this his saints will participate. Neither have they yet been manifested to the world. We are still men and women of flesh and blood, still to all outward appearances the same citizens we were before we were saved. The glory of the resurrected Christ dwelling within us has not yet been seen by the physical eye of our fellow men. But it will be, and that when Christ, too, in all his resurrected and ascended glory shall be revealed to them.

This brief study of so profound a theme places before us sufficient facts to stimulate us to a more holy ambition. We know well, if we are honest with ourselves, that we are far removed from a very advanced union with Christ in the most real sense. But the passages we have studied are an inspiration to keep on keeping on.

## CONQUEST.



ALL conquerors, in fact, are bound to be more than conquerors. Those who do not accept the stern condition will soon lose even that which they have gained. After conquest come higher responsibilities, for in the battle with evil either within our souls or around us, we must redeem that which we have overcome. It is not enough to make a desolation and call it peace. Life must cease to be our enemy and become our friend. So the true Christian conqueror is not merely a man with a brilliant deed behind him; he has entered into a new and wonderful world full of the rich fruits of victory."—John Kelman.



# The Face of Jesus Christ.

## 2. — A Determined Face.

A. M. Ludbrook.

A GERMAN sculptor, Dannecker, was for eight years engaged in fashioning a marble statue of Christ. When he had labored on it for three or four years and the work was apparently finished, he called an intelligent little girl to come and see it. "Who is this?" he said. And the little girl replied, "A great man." Disappointed, he began the work afresh, and in two or three years called the child again and asked, "Who is this?" And she at once exclaimed, "Suffer little children to come unto me." Then the sculptor knew that his work was a success, for goodness rather than greatness was what he wanted to portray.

### Greatness of Jesus.

The picture we have now to consider is that of a determined face, one that represents the greatness of Christ rather than his goodness, or at any rate his sternness rather than his tenderness. Some artists give our Lord rather effeminate features. Christ's character was no weak one; it was grand as well as gentle.

The steadfast face is the expression of consecration to a great purpose, surely a strong characteristic of the Christ. He "came to do the will of him that sent him," and to that purpose he consecrated all his powers of body and of mind. Let us for a little while look upon the countenance of Jesus Christ now lit up with a high and holy purpose as he "set his face like a flint" (Isa. 50: 7)—"steadfastly set his face to go to Jerusalem" (Luke 9: 51).

By this latter phrase we are probably to understand mental preparation and heart preparedness, rather than geographical direction. The latter is indicated two verses later where we are told that "the Samaritans would not receive him because his face was as though he would go to Jerusalem." But from now on, facing north or south, his heart was increasingly fixed, his resolution went from strength to strength toward the accomplishment of that for which he came into the world.

### His Fixity of Purpose.

How wonderfully in his own life Jesus carried out the teaching he gave to his disciples—"No man, having put his hand to the plough and looking back, is fit for the kingdom of God." Christ had his own hand on the plough. He knew well what going to Jerusalem meant, that (as later in the case of his apostle) bonds and afflictions awaited him. He knew that it meant unparalleled anguish of soul, as well as the physical agony of the cross. But he steadfastly set his face to go to Jerusalem. Jerusalem was to be to him a "City of Dreadful Night," wherein indeed a darkness that could be felt would for a time sweep over his soul. But he swerved not one jot or tittle from his purpose. Like Paul, he said, "This one thing I do."

How early this consecration to his life-purpose manifested itself! At 12 years of age, found in the temple, he said, "Wist ye not that I must be about my Father's business?" All through his earthly course, he was under a divine compulsion, a self-assumed necessity. At the beginning of his public ministry he said to Nicodemus, "As Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up." Already, in measure, he had "steadfastly set his face." Now a few months before Gethsemane and Golgotha, he seems—like the war-horse Job describes—to be "scenting the battle from afar"—"From that time forth began Jesus to show unto his disciples how that

he must go unto Jerusalem, . . . and be killed, and be raised again the third day." A vision of doom was staring him in the face, and filling his soul with solemn feeling.

The temptations that beset our Lord were not all left behind in the wilderness. Satan only left him "for a season." So now Peter began to rebuke him, saying, "Be it far from thee, Lord, this shall not be unto thee." But Jesus, recognising the source of the temptation, turned and said unto Peter, "Get thee behind me, Satan; thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men." It was the victory of his mind over the awful prospect of death—such a death! He had "set his face like a flint."

### A Mysterious Reference.

There is an interesting passage referring to a yet later incident in our Lord's earthly life that is very suggestive in this connection. It

### HIS LAMPS.

HIS lamps are we,  
To shine where he shall say;  
And lamps are not for sunny rooms,  
Nor for the light of day;  
But for dark places of the earth,  
Where shame and wrong and crime have birth,  
Or for the murky twilight grey,  
Where wandering sheep have gone astray,  
Or where the lamp of faith grows dim  
And souls are groping after him.  
And at sometimes a flame we find,  
Clear shining through the night  
So dark we cannot see the lamp—  
But only see the light—  
So may we shine, his love the flame,  
That men may glorify his name.

—Annie Johnson Flint.

is one of Mark's realistic touches that the other evangelists don't give us. "And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed they were afraid." As we read this we feel that there is something mysterious, something unexplained here. It is said of Oliver Cromwell's soldiers that on the eve of a battle they used to look at their general's countenance and say to each other, "He has on his battle face"—that stern, iron look indicative of fixed resolve and heroic purpose. And I think it must have been something like that with Jesus and his disciples on this occasion. There was manifest in Christ's aspect such steadfast resolve, such expression of high, heroic purpose, that the disciples instinctively realised that here was something unique, something in which they could have no fellowship, something in which the Master must stand in awe-inspiring isolation. "And Jesus went before them; and they were amazed; and as they followed they were afraid"—filled with wonder and fear.

That there is some such meaning below the surface is borne out, I think, by the context—"they were in the way going up to Jerusalem, and Jesus took the twelve, and began to tell them what things should happen unto him"—he foresaw it all—the desertion of his friends,

the malice of his foes, the mocking, the buffeting, the scourging, and the cross. But none of these things moved him. He had "set his face like a flint." It was the iron, fixed aspect of One who knew how serious, how decisive, was the conflict that awaited him, and who meant to go through it, without shrinking, to the bitter end—and to the glorious end! The disciples saw that set look on the "battle face" of Jesus, that set look which was just the index of a fixed heart. "He steadfastly set his face to go to Jerusalem." And in the power of his great purpose he overcame the world and the Devil, and opened again to the sons of Adam the gates of Paradise.

### Of Heroes and Hero Worship.

Basil Mathews in his "Livingstone the Pathfinder" says that on a certain trying occasion his hero "walked in with his strong resolute forward-tread"; and that at another time when his followers were refusing to go further "he stood firm, and said he would go on whoever lagged behind, he set his face steadfastly." And so H. M. Stanley, who "found Livingstone," said of him: "His is the Spartan heroism, the inflexibility of the Roman, the enduring resolution of the Anglo-Saxon"; and he confessed the powerful influence—amounting almost to "conversion"—the explorer's character had upon his discoverer. Carlyle, too, in his "Heroes and Hero Worship" has written that "we cannot look, however imperfectly, upon a great man without gaining something by him; he is a living light-fountain which it is good and pleasant to be near." If that be so with reference to those of whom Carlyle writes, how much more so with reference to him whom he deemed too holy to include in the scope of his work, and who is by far the greatest Hero of all!

As we look intently upon the steadfastly set face of Jesus, may we catch more and more of his spirit. To be a Christian does not mean to be less manly, but to be more manly; it means to be true to our ideals at all costs. The world will throw its golden apples in our way to tempt us to turn aside from the path of duty and from the Christian race. But let us keep right on, our eyes on the heavenly goal, and on the divine Forerunner who has already won it. We may have our Gethsemane and perhaps even our Golgotha. But let us not be dismayed, let us be steadfast in the sacred purpose the gospel has wrought into our heart and life. Let us ever follow in the footsteps of Jesus, in a like spirit of high resolve and determined holy purpose.

"Onward like thee through scorn and dread  
May we our Father's call obey,  
Steadfast thy path of duty tread,  
And rise through death to endless day."

### GOODWILL.

THE man who has the goodwill and the good nature of the men among whom he lives, of the society in which he dwells, is like a craft that has the wind astern, and is helped thereby. Where a man is believed to be seeking his own, to be selfish—meanly selfish, craftily selfish, untruthfully selfish, unfaithfully selfish—everybody is his enemy, and everybody says, "I like to give him a clip; I like to see him stumble; I like to know that he has gone down." And for a man to try to go through a great community that feels so toward him is like trying to beat in the teeth of the wind. It makes his way zigzag, long, and laborious. Your prosperity in life largely depends upon the goodwill and confidence and sympathy of those with whom you deal. Truth, honesty, fidelity, and purity win confidence. And this is capital for a young man. —Henry Ward Beecher.



# A.S.C.M. and the War.

[In last issue we presented a report of the Australian Student Christian Movement convention held in January. The business session of the convention adopted a statement regarding the war and the problems which it raises for students. The carefully drawn-up and balanced statement coming from such a representative and important section of our Australian young people is of more than usual interest. We therefore print the greater part of it for the information of our readers, in the hope that it may be helpful to some.—Ed.]

WHILE not one of our members desires war for its own sake, the majority support the war as the last practical instrument of national policy available to us. But others, while seeking the same end may, for conscience sake, refuse to bear arms or participate in military activity. We all agree in seeking to build a more Christ-like world. This fundamental unanimity of aim but radical divergence of method creates tension in all our activities relating to the war situation. We accept this tension as a necessary accompaniment of growth, and act in the faith that diversity of method, if founded in love, will create a vital and comprehensive world community.

*What are the Particular Problems that the War has Raised for Students?*

1. All students will need to adopt an attitude to the war and to discover some course of action in conformity therewith. This will require a decision about—

- (a) Definite military service.
  - (b) Non-combatant activities definitely auxiliary to the military services.
  - (c) Activities which are in themselves of value for national well-being, but might also serve military ends.
  - (d) Social services which minister to the permanent well-being of the nation, and which cannot be directed to military ends.
  - (e) Positive action for justice and reconciliation between nations without resort to war.
2. The difficulty always present as to the relation between loyalty to nation and Empire and loyalty to God has become more acute and demands greater honesty of thought and strength of decision.
3. The war has produced a feeling of deep uncertainty about the future which may result in a fear of change and the loss of a sense of purpose; the hope of achieving one's aim may be "blacked out," study may seem irrelevant, and a restless inefficiency develop.
4. There is for some the dislocation of their whole life's purpose by full-time military service, and for others interruptions due to compulsory military service.

5. The concentration on the war effort becomes so all-absorbing that it will be increasingly difficult to maintain a vigorous and constructive contribution to the parallel tasks of reconstruction. There is the problem of guarding our minds against propaganda and keeping our consciences alert to the moral implications of policy.

6. Our world outlook will be in danger of degenerating into an empire outlook as we concentrate on protecting the welfare of our own community. There will be a growing tendency "to treat God as a British subject" and to consider our enemies as no longer his children.

7. The increasing emphasis placed on the technical side of university work by the war effort tends to divert the university still further from its main task of seeking the truth.

8. The emotional strain in wartime may lead

to superficial relaxation with its consequent decrease in moral and spiritual sensitivity. This may lead to a steady and serious deterioration of moral standards. While this problem is more acute in military camps, it is a danger we all face.

*What Aspects of the Christian Message Should be Given Particular Emphasis at this Time?*

1. However chaotic the world, the all-important facts are that God is, that he rules in the universe, and that Christ is the Lord of our life.

2. The present chaos is the result of man's continued refusal to live in God's world according to God's will. This refusal has brought its own consequences, and in this sense God is revealing to us in the world conflict the inevitable result of living in contradiction to his will—the moral order has effectively asserted itself. We must never cease to remind ourselves that our nation as well as others stands under the judgment of God and is called to penitence.

3. Defective political and economic arrangements aggravate man's misuse of his powers, but the root causes of the present situation are the sins of man—his selfishness, greed, pride and prejudices. The Christian message declares the powerful influence of men's sins, and proclaims the need for repentance and the fact of forgiveness. In so far as we humble ourselves before the cross of Christ, acknowledging our sins, asking for forgiveness, making restitution where possible, and turning our steps ever away from the paths of former evil, we discover that the seeming triumph of evil can be turned to defeat.

4. God has a purpose for the world, and this purpose cannot be finally defeated by the opposition of sinful man. But God needs man's co-operation in achieving final and complete victory. Man finds his true place working with God and for God, though many generations may pass before the consummation of God's purpose. We are to run with patience the race that is set before us, looking unto Jesus, the Pioneer and Finisher of our faith, remembering "that the future is, in the last resort, not our future, or the future of the world, but God's future. The Christian hope and the Christian message, even in, or perhaps precisely in, a situation from which there is no way out, is simply—Christus Victor. He will overcome the world, because he has overcome the world. If Christian youth can look upon our times from that angle, it will not let itself be overwhelmed by a sense of futility or despair, but rather seek to discover how and where the victorious Christ is breaking in upon the world."

5. The wholesale destruction of human life and the power of war to brutalise man force us to re-assert the value of human personality in the sight of God. The dehumanising influences of war, industrial civilisation and totalitarianism are preventing man from realising his true destiny as a child of God. It is a gross sin to traffic in the most precious of all commodities and to view slaughter lightly. On the other hand, no matter how terrible the destruction of human life, there is safety and significance for every soul which places its trust in God.

6. The church, the world Christian community, because it is centred in God, because it is his creation, remains a fact, and the war, while intensifying our divisions, should not destroy our fellowship in Christ. In the World's Student Christian Federation we have pledged ourselves to keep faith with one another at the times of greatest conflict and

strain. This is made possible by a common loyalty to Christ. "In him, and in him only, lies our unity. We may be torn apart by world forces and find ourselves engulfed in a sea of suspicion, hatred and destruction; but so far as we are upheld by faith in Christ, and keep our hearts free by his grace from the turmoil of passion, we shall remain in fellowship with Christians on the other side of the conflict. Although war may pit Christians against one another in bloody conflict, all is not lost if they refuse to deny their fellowship in Christ."

*What is Our Responsibility as a Student Christian Movement?*

The Movement's task of witnessing to the Christian gospel remains as urgent as ever, though its message will take on the special emphasis peculiarly important for our time. . . .

We must strive for the earliest possible settlement which will ensure the progressive embodiment of justice and liberty in a world order. To this end we must ask the government for a more specific declaration of its war aims and its peace proposals, which we must study and criticise from the Christian standpoint.

We must discover means of holding together in our Christian fellowship those who feel that "in obedience to conscience they should bear arms in defence of liberty and justice," and those who "for conscience sake will refuse to render military service."

The Movement can in many ways help students faced with the problems outlined above. [Amongst these ways the statement included the following:]

By placing clearly before students the ultimate goal—a Christian world—and helping them to relate their study to that, the S.C.M. may calm the restlessness of war-disturbed minds and imbue them with a greater purpose. It must challenge students with the necessity to study and to work for the creation of a social structure which will permit the forces for good to work more effectively and eliminate the barriers which have been raised on the divisions of race, nation and class.

The S.C.M. must keep in contact with those of its members actually engaged in warfare and those serving as conscientious objectors (e.g., by providing them with literature) and help them to realise that they still retain their fellowship in the wider community of the kingdom of God. In this way the S.C.M. can resist the breakdown of moral standards in camps, on active service and elsewhere.

The S.C.M. must seek, and yield, concrete evidence of man's brotherhood under God's Fatherhood. We can do this by active participation in the life of the World's Student Christian Federation, by reading its literature, sharing in its pioneering work of building the World Christian community among students, and by supporting student relief.

Experience during the war of 1914-18 and in the Far East to-day proves that there will be opportunities of evangelism and service of unsurpassed importance. Circumstances and methods change, but our commission to preach the gospel remains. Those who go to the university to serve the community as students, and especially members of the S.C.M., in a time like the present have a responsibility to give themselves to their work as completely and with as little regard for personal comfort or advantage as does the man who serves as a soldier. We all, pacifists and non-pacifists alike, as Christians share a common purpose, namely the creation of a more Christ-like world. Our purpose is one, and we act in the faith that diversity of method if founded in love will create a rich and comprehensive community. This is the task to which God calls us.



# The Home Circle.

Conducted by J. C. F. Pittman.

## SYMPATHY.

JUST the touch of a hand,  
To tell me I'm not alone,  
The wave of a magic wand,  
To bring bread out of a stone,  
The binding into a band,  
Of heart to heart unknown.

Only a tender word  
Touching a current deep,  
Only a brooklet stirred  
Into a pulsing leap,  
Only a watchword heard,  
Hushing a fear to sleep.

Only a tender thrill  
Through the touch of a circling arm,  
Only a discord shrill,  
Turned into music calm,  
At the top of a weary hill,  
A tree of healing balm.

—Selected.

## THAT MAN, SNORER.

I WANT to tell you about that man, Snorer. I am not sure that he was a Christian. Baptised in middle life (all but his pocket-book), he became a member of the church at —. He is dead now, and the name "Snorer," is fictitious, out of tender regard for his numerous and sorrowful (?) relations. I do not know how it was, but I presume he was reading in Mark's Gospel, and he came to that command: "Sleep on, now, and take your rest," and he said, "That is easy; I can obey that command," and he began to sleep. Next Sunday the three church bells of the village did not succeed in waking him up in time for the morning service. He went to the evening service, but while the congregation sang: "Must Jesus bear the cross alone,  
And all the world go free?"

he was like one that dreamed of rich pastures and fat cattle.

An evangelist came to the village, and in thunderous tones he shouted, "Yet forty days and Nineveh shall be overthrown." "Ye Christless souls, where will ye spend eternity?" but Snorer slept on.

Then several young ladies called and invited him to a turkey supper that the church was having to make up a deficit in current expenses. He awoke for a short season, went to the supper, and after feasting on turkey and the other adjuncts, he put twenty-five cents on the plate, and said to his soul: "Soul, thou hast been exceedingly liberal in the Lord's cause to-night. Sleep on, now, and take your rest," and Snorer slept on.

Next came McDlarmid, with the shrill sound of the Highland bagpipes, and he blew into his ear: "Seventeen million Telugus are dying without the gospel, for which we are responsible," but Snorer slept on.

And Bosworth happened to be passing that way, and he exhibited relics of superstition and made a million Frenchmen dance before him in the dance of that death that never ends, but Snorer slept on.

Then came Vining, of the great North-west, a young tornado issuing from his soul that shook the building in which they were assembled, and sent forth flashes of lightning, revealing the approaching millions for which we are to provide the Bread of Life, but Snorer slept on.

Now it was McEwan's turn. He began by reasoning, then he hit him on the head with a bundle of facts and figures, and ended by

appealing to his patriotism in poetical language. Said he:

"The year is almost at an end,  
Strike—for your altars and your fires,  
Strike—for the green graves of your sires,  
God, and your native land."

But Snorer did not strike; he slept on.

It was winter, and there came a white angel to his bed with black wings. He opened his eyes and saw the angel, and muttered something about "another chance." But the angel said, "Snorer, it is enough; the chances are lost. Sleep on, now, and take your rest." And the black wing of the white angel touched him and he was fast asleep—to sleep until the trumpet sounds that wakes the dead.

Two days after, while the earth was being shovelled in on his sleeping form, I wondered if, when the trumpet sounds, the Judge would say to him: "Well done, thou good and faithful sleeper," or would he say: "Thou wicked and slothful sleeper, thou oughtest to have put my money to the exchangers."

Returning from the grave I wrote this sonnet, out of sympathy, and as a warning to all his sleeping friends:

## THE SLEEPER'S SONNET.

He said, "Could ye not watch with me one hour?"  
For they had slept while he had felt the power  
Of sin-cursed world's approaching doom. A sweat  
Of blood-drops oozed from out his brow, and wet  
With heaven's dew, and weak, prostrate, he fell  
To earth, and prayed: "Father, this cup of hell  
Remove, if be thy will," and thrice returned;  
But they slept on, till, waking, their cheeks burned  
With shame. His one reproof was the request:  
"It is enough; sleep on, and take your rest."  
O Christ enthroned, the world looks back to see  
Thy prostrate form in dark Gethsemane!  
But woe the man, while millions die in sin,  
Who thinks that soft command was meant for him.

—Jas. B. Kennedy.

## TAKEN TOO LITERALLY.

THE Bible Society has achieved many wonders with its manifold translations of the Bible, but once it nearly brought a missionary to his death.

"It is required of ministers that they be found faithful" had by some mischance been rendered in the vernacular:

"It is required of ministers that they be faithfully hanged," and the Islanders for whom the translation had been done were carefully considering the expediency of following out the mandate when, happily, the error was detected.—Selected.

## THE POOR FARMER.

Visitor—"I really don't see how you can manage to get along these hard times."

Farmer—"Oh, last year we all lived on faith, this year we are living on hope, and next year we'll probably be living on charity."

"Why are you so angry with the doctor?"  
"When I told him I had a terribly tired feeling he told me to show him my tongue."

# The Family Altar.

J.C.F.P.

## TOPIC.—DEMONS DRIVEN AWAY.

Monday, February 19.

AND he called the twelve together and gave them power and authority over all demons.—Luke 9: 1.

It might reasonably be expected that these twelve men, divinely commissioned, should be miraculously endowed. Miracles are not always needed. They have been compared to the scaffolding of a rising building, which is taken down when the edifice is completed. Yet to convince the doubter of the divine origin of their mission, it was fitting that those first sent should perform miracles.

Reading—Luke 9: 1-6.

Tuesday, February 20.

And the seventy returned with joy, saying, Lord, even the demons are subject unto us in thy name.—Luke 10: 18.

This report caused our Lord to rejoice, for he said, "I beheld Satan fallen as lightning from heaven," the meaning being that the overthrow of the arch-enemy was already in progress, indicating that the day would come when he should fall from his lofty position as the lightning falls from heaven.

Reading—Luke 10: 17-20.

Wednesday, February 21.

Then said Jesus unto him, Get thee hence, Satan.—Matt. 4: 10.

Thus Jesus drives from his presence the evil one, whose proper place is never with Christ, but away from him. Even Peter, who on one occasion presumed to know better than his Master, was ordered to get behind him, for "the disciple is a follower of his master, and his proper place is in the rear."

Reading—Matthew 4: 7-11.

Thursday, February 22.

Go, and say to that fox, Behold, I cast out demons and perform cures to-day and to-morrow.—Luke 13: 32.

Jesus treated with contempt the crafty, treacherous Herod (likening him to a fox), and instructed these messengers to let him know that devils were being driven out and cures wrought. "Nevertheless," said Jesus, "I must go on my way to-day and to-morrow and the day following; for it cannot be that a prophet perish out of Jerusalem."

Reading—Luke 13: 32-35.

Friday, February 23.

This kind can come out by nothing, save by prayer.—Mark 9: 29.

It appears that demons, like human beings, are not all alike, and some are exceptionally obstinate. To expel such required more faith, to obtain which needed more prayer. So if we look to God for help we also shall be able to drive away every unclean or evil spirit.

Reading—Mark 9: 20-23.

Saturday, February 24.

Resist the devil, and he will flee from you.—James 4: 7.

This resistance is dependent upon divine aid. "Draw nigh to God," says James, "and he will draw nigh to you."

Reading—James 4: 1-10.

Sunday, February 25.

Hold thy peace, and come out of him.—Luke 4: 35.

There were many reasons for commanding silence. Men's fate must not be allowed to depend upon the word of a liar, and if Satan's word had been received men might have had cause for accusing Jesus of collusion with the enemy. The greatest reason for silence was that there was to be a gradual unfolding of truths relative to the Messiahship, and Christ's hour had not yet come.

Readings—Psalm 145; Luke 4: 30-44.



## Light in the Darkness.

Philippians 2: 14-23.

Prayer Meeting Topic for February 21.

H. J. Patterson, M.A.

A POOR boy down in the coal mines had to close a door after the coal waggons had passed. That was his only job, and he was left in the darkness most of the time. Someone asked him if he did not grow weary of sitting so long in the dark. He said, "Yes, I do get tired; but sometimes the men give me a bit of candle, and when I get a light I sing." Spurgeon told this story, and added this, "So do we; when we get a light we sing. Glory be to God; he is our light and our salvation, and therefore we sing." Jesus is the Light of the world. "Ye are the light of the world." "Among whom ye shine as lights in the world." The Christians should shine as stars in a world's dark night.

### A Dark Night.

The present darkness is not scientific, nor is it intellectual or educational. We have learned much of a material world, but something comes between man and the true light so that the darkness is real. It is a kind of eclipse because the true light is there in the heavens. We had hoped that the League of Nations would have helped men, but self-interest came in between the true light and the welfare of all and darkness resulted. Youth has discussed the future and the problems of the present age, but selfish pleasure has obscured the sky. We live in a world in which shadows and imaginary figures and dangers seem ugly and awesome. If we could see clearly we should not be so afraid.

### Light in Darkness.

If I were out in the Australian bush at night and the stars were shining I would know my direction. If no stars were visible I would be lost perhaps. Christians can help rob this world's night of its terrors by shining—by holding forth the word of life—by living the obedient life. They can give direction.

We can shine by reason of our confidence. Of all people Christians should never suffer from an inferiority complex. We have the knowledge, we know the way, and the light of God is in us. We should never be grumblers or fault-finders, but we should be able to say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." We are or should be confident.

We should shine by reason of our hope in the gospel. The night will pass away. There is nothing surer. The day of Christ will dawn. A cripple child one day was being discussed, and one said, "What a life to live. What has he in all the future to look forward to?" The cripple boy overheard and said, "I am looking forward some day to having wings." Glorious hope!

### The Perfect Day.

This is the day of Christ. The day when all shall be made clear. The day of his coming, the day of redemption, the day of revelation, the day of reunion, the day of rejoicing. Will it dawn for me? That depends on whether I am willing to shine for him now. In the face of threatening dangers, am I willing to be really Christian? Is my faith in God so great that I am willing to make the greatest of all sacrifices? Is the world's night so terrible that I shall feel I can no longer shine? We must shine, for as Christians we can do no other.

TOPIC FOR FEBRUARY 28.—EPAPHRODITUS.—Philippians 2: 24-30.

## Our Young People.

Conducted by Keith A. Jones.

### A Vacation Venture.

#### Filling Flying Hours.

You will be wondering how we filled in 9.30-12 noon daily. We started with singing, and sang for half an hour; simple, cheery choruses; and when in the spirit to appreciate things, all joined in prayer, repeating simple prayers of thanks for all God's good gifts. After kindergarten children had gone through into the hall the rest had a story or blackboard talk. This, with singing interspersed at intervals, gave place to the lesson period. Classes were divided roughly according to age, there usually being up to six classes apart from kinders. Then came the adjournment to the playground, if I may honor it with such a name. Then back we come for pictures. We had managed to shut out most light from the hall, and every day we had 30 minutes of stills or movies, and of course, when we topped off with an animated cartoon we were very popular. Isn't it marvellous what you can borrow when you know where to get it? We borrowed about 3000 feet of films from different sources, projectors, screen and even a sheet off the bed for the slides.

#### Building Christian Character.

The first week averaged 56. We had set the limit at 80 both because of equipment and staff. But by the second week we were nearing 100. In fact, we averaged 91 for the second week. On Friday of the second week 83 children and adults took advantage of excursion fares and spent the day at Brighton Beach.

Of course the Bible school will benefit from the effort. But that will be an indirect benefit, for no mention was made of the Sunday school. Nor were enquiries made concerning church or S.S. affiliation. This was purposely omitted. In fact, it was obvious that we had children of an entirely different color, but we made no distinctions. We were there to achieve the maximum in building Christian character in the time, and at the same time to gain access to the heart of the community, in the hope that something constructive may be done, and not merely in Sunday school, but in a programme for seven days of the week that we hope to see develop there.—A. A. Hughes.

FOR a fortnight in January we have been down in a savory centre. In the angle of the converging railway lines at Richmond, Vic., with noses up to catch the fragrance of pickles and sauces, a little team of volunteers put in ten tiring but thrilling days with children. We were surrounded by a double circle. The inner circle was one of poverty and want; the outer, one of symbols of plenty and luxury. The inner circle was composed of children, many of whom, though not all, showed the traces of struggle their homes have known against hunger and want. Outside this circle stood three great factories, symbols of three comfort commodities—light, food and heat; Electricity Supply, Rosella and Bryant & May.

#### A Vacation Bible School.

In case no one knows what a vacation Bible school is, it is just what its name signifies. We went to Richmond on Sunday afternoon to meet the children in the Bible school, and invite them to come and bring their pals on Monday at 9.30. Well, a school of about 30 brought together 45 children next morning, with no publicity save the children. So we started off. They were not to dress up—just to come as they were for holidays, with the possible additional preparation of a good wash, clean teeth, hair done, etc. And so they came.

#### Heroes.

We had a clear programme in the ten days' work. During the first week the aim was "to give the children confidence in the goodness and love of God," and a brief outline of lessons and suggested stories was given to all. Building on to this, the second week was devoted to the aim "to show that Jesus inspires the noblest life and service." What a wealth of thrilling stories this theme opened up. Paul, Stephen, Telemachus, Livingstone, Barnardo, Grenfell, Studd, etc., all came into the picture. A perfect galaxy of heroic portraits! Open eyes and open mouths indicated open hearts, as the children drank in the stories of Christian heroes. We are convinced that an indelible impression has been left on upwards of 100 children by this testimony of faith.

### 1940 Camp Activities in New Zealand.

THE Otago district committee held their Christmas camp at Tapanui. Seven young people decided for Christ at the watchnight service on New Year's Eve. Later, at the baptismal service, three others made a like decision. The Young People's Department set up camp in Wellington City over the holiday season. The Centennial Exhibition is being held in the capital city, and naturally there is a steady pilgrimage of youth. The Young People's Department capitalised on this and turned it to brotherhood account by providing a friendship centre and a summer school programme. A feature of the second camp week was the excess of young men and a rural majority. During the 14 days of camp over 2100 meals were provided, not including morning tea and supper. Four gas stoves and two coppers were part of the cookhouse equipment. Campers were permitted to enter for full-time or a limited period. Many took advantage of the camp for the public holiday periods. W. R. Hibburt, Dominion youth leader, directed the camp, Mrs. E. W. Ware acted as hostess, M. Williamson registrar and N. Liebezeit treasurer. Bren. V. C. Stafford, R. W. Simpson, A. D. Lowe and T. Bate gave the required leadership

for the devotional and study work. Room inspection by the director and camp hostess, besides providing a happy inter-house rivalry maintained a high standard of camp order and cleanliness. Those in camp Sunday, Dec. 31, assisted the camp director in the evening broadcast over the National Station 2YA.

The Centennial camp will be continued again in Wellington over the Easter period, but the big Easter event will be the Dominion camp at Auckland simultaneous with general conference. The Epsom showgrounds have been engaged and also the concert chamber for the young people's demonstration. The youth leader will direct this camp, supported by Miss J. Petherick as hostess and H. J. Voice, camp host. A special study booklet has been prepared entitled "Youth and Law." The study aims to contribute to world order by exalting God and his sovereign will in the life of the individual and the nation. The final study exalts the principles of Christ and shows the necessity of the law of love.

Nelson District Committee also purpose holding an Easter district camp. J. K. Robinson will give oversight to this venture.



## Here and There.

Mr. and Mrs. F. A. Youens, of Chatswood church, N.S.W., are at present enjoying a holiday in Melbourne.

Bro. K. A. Macnaughtan, of Queensland, was in Melbourne at the week-end. He is due to begin a mission at Bordertown, S.A., next Lord's day.

Mrs. Oliver, of 67 Rochester-rd., Balwyn, Vic., sends a reminder to all who are interested in the Bible-women's fund. She will be pleased to receive all donations as soon as possible.

We received the following telegram from Rockdale, Sydney, on Tuesday morning:—"Hinrichsen-Morris had marquee crowded out Rockdale last night; five adults decided.—Hinrichsen."

Church secretaries are requested to distribute the envelopes supplied by the Church Extension Committee this week, and to make good announcement of the offering to be taken in Victorian churches on March 3.

Members of the Victorian General Dorcas will hold their usual monthly meeting on Wednesday next, Feb. 21, in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All interested in the work are invited to attend.

We learn that Bro. E. J. Waters has tendered his resignation to the church at Mildura, and expects to close his labors in that field on March 31. Our brother has spent four happy and useful years in service there, and is now free to consider a call to some other field.

Many thousands of our people have learnt with thankfulness that Australian and New Zealand troops have in safety and without mishap crossed the ocean and arrived in the middle east. We would that they and others could be saved from all harm, and from the temptations of the enemy of men's souls, while they are absent from their homes.

At Lygon-st., Carlton, Vic., on Feb. 11, Bro. H. Cooper was received in by letter from Ann-st., Brisbane. A brother and sister were baptised at evening meeting, when Bro. Baker spoke on "The Hymns of Bible Character." On Feb. 5 the "New Century Bible Class was entertained at a dinner given by the joint leaders, Bren. S. R. Baker and Reg. Enniss. Over 150 guests enjoyed a very happy function.

Bro. Stan. Chappell took services at Yarrawonga, Vic., on Jan. 28. North-eastern District C.E. rally was held there on Jan. 29. Inspiring testimonies and messages were given by a party from Kew Baptist C.E. At annual business meeting on Feb. 3 all officers were re-elected. There were six additions by baptism; fourteen losses by transfer and eleven by removal. During the year £38 was raised for building fund. The church has been self-supporting throughout the year. Three girls who confessed Christ during Bro. Hagger's week-end convention were baptised on Feb. 4.

At a well-attended annual business meeting at Ann-st., Brisbane, on Feb. 8, reports showed good progress in all departments. During 1939 there was a nett increase of 30 members, and an average communion attendance of 172. The following were appointed as deacons, in addition to four previously elected: Bren. A. H. Berlin, E. D. Collins, A. W. Dellow, K. Gerrand, W. Keable, J. McCorriston, W. Southwick and B. N. Stanway. An induction service was held on morning of Feb. 11. Bro. Allen Brooke exhorted on "My Kind of Church." In the evening a fine gathering listened to the gospel message on "The Sinner's God." Sister Mrs. Keable sang a solo.

Announcement is made in this issue of the death of one of our most highly esteemed preachers in Great Britain, Bro. R. K. Francis. For fifty years our brother labored indefatigably in the Gospel. He was an able preacher, with

a sure faith in Christ Jesus, a passion for evangelism, and a firm conviction of the power of the Gospel. During his long life of service he had the joy of winning many souls for Christ. He was held in honor, too, for the unblemished purity of his Christian life. We extend sympathy to the sorrowing ones, who have the fragrant memory of a beautiful and most useful life. One of Bro. Francis's daughters is Mrs. W. Green, of Adelaide. Another daughter (Mrs. Pryce) is a missionary working under the direction of our British F.M. Committee.

On Feb. 4 the eleventh anniversary of the church at West Preston, Vic., was celebrated. In morning a "family service" was held, and the chapel was full. Bro. T. H. Scambler gave an appropriate address. Evening meeting was also well attended. Bro. Wigney gave a very impressive gospel message. At annual business meeting reports from church and auxiliaries showed splendid progress. Bible school reported 31 teachers on roll and an average attendance of 28. J.C.E. has 31 on roll with an average attendance of 28. Bro. Wigney will take charge of Y.W.L. and Bro. Reg. Green of intermediate C.E. Bro. Hall retired from the board of officers and his place was taken by Bro. Seal. Bro. Wigney is working earnestly. He has accepted the church's offer of engagement for another two years.

Some members are living in Wollongong and Port Kembla district, N.S.W. About fourteen of these have been interested in meetings for the breaking of bread, which are now held in the home of Mr. and Mrs. E. J. Bignill, Hillview-ave., North Wollongong, on Sundays at 4.30 p.m. Four evening services have also been held in a Sunday school hall in Berkeley-rd., North Wollongong. At two of these Cyril Byrnes, of Penshurst, was the preacher, and the others were conducted by R. D. Main and Claude Cunningham, of Kaniva, Vic. At the last of these gospel services, held on Feb. 4, there were 31 persons present, and 16 broke bread at a communion service following. Mr. Mrs. and Miss Williams, of Kaniva, being amongst the visitors. If any of our readers know of members resident in or moving to Wollongong or Port Kembla, it would be a great help if they would kindly notify R. D. Main, 41 Donaldson-st., Port Kembla. For some time a kindergarten has been conducted in her home by Mrs. Main on Sunday mornings. So far the attendance has been about 10 to 12; but on Feb. 4 there were 17 present all told.

W. Gale writes: "Last Sunday was spent in a field that is not associated with home missions—Maryborough. It is one of our oldest causes—the sixth in point of date—established in 1862. The first home mission work undertaken in Victoria was in connection with this district, when a preacher was sent up to work amongst the miners. It is a town of 6000, with quite a deal of industrial activity. But in keeping with all our country churches, it has felt severely the drift to the city, resulting in their inability to offer what many consider should be the minimum salary. Our country churches are drifting to this condition at a rapid rate. The burden ahead of home missions, if we are to maintain all our work in the country, will soon require double our present income, especially if we are to enter additional towns and embrace the big opportunities nearer and in the metropolis. Surely we must quicken the pace. Yes, our day was a busy one—it began early and ended when we reached home at midnight. At morning service 36 were present, plus 13 young worshippers. 80 were at school. There were over 50 at gospel meeting."

## The College of the Bible.

THE ceremony of the laying of the foundation stone of the Chown Memorial Chapel took place on Saturday afternoon, Feb. 10. Mr. Robert Lyall, chairman of the Board of Management, performed the ceremony, using a trowel presented by Mr. F. A. Illingworth, the architect. Mr. J. W. Baker, preacher of the church at North Fitzroy, spoke words of appreciation of the late Bro. and Sister Chown, of North Fitzroy. Brief addresses were given by the principal, T. H. Scambler, the conference president, J. E. Webb, and the college organiser, F. T. Saunders. Mr. A. R. Main voiced the sense of thanksgiving on the part of the board of management and the whole college community in this development. The foundation stone bears the names of Edmund Henry Chown and Amelia Charlotte Chown through whose gift the new chapel was made possible.

Visitors were invited to inspect the modernised bathrooms of the college, the remodelling of which was made possible by the gift of £160 from an anonymous donor. A new laundry for the use of the students and a new college garden were also objects of interest to the visitors. The new garden, which has been developed by the principal and students during the past year, was set out under the direction of Mr. E. H. Hammond, garden contractor, of Box Hill. Bro. Hammond was formerly a student of the college, and generously provided the design, and superintended the planting of trees and shrubs.

Eight new students have been accepted to enter the college this year, one of whom is a lady. Three of these come from Victoria, one comes from each of the three States, Queensland, South Australia and West Australia, and two come from New South Wales.

The opening session of the college will take place on Wednesday, Feb. 21, at 9.30. Visitors will be welcome. The inaugural meeting will be held in Lygon-st. on Monday evening, Feb. 26. Mr. T. Hagger will give an address, and Lygon-st. and Swanston-st. choirs will present items. Scholarships will be awarded at this meeting.

The Correspondence Bible Course promises to have a good enrolment. The first lessons will be sent out on March 4, and all enrolments should be complete by that date. A comprehensive course of studies, covering three years, will be provided, and students who successfully complete the course will receive a certificate from the college.—T.H.S.

### ADDRESSES.

W. W. McDowell (preacher under Qld. H.M. Com.).—"Oamaru," Annie-st., Windsor, N.3, Qld. M. Morehouse (secretary East Kew church, Vic.).—10 Kitchener-st., North Kew, E.5.

### DEATH.

FRANCIS.—On Feb. 7, at Southport, England, Robert Knight Francis, for 50 years evangelist with the Churches of Christ in Great Britain.

### IN MEMORIAM.

GORDON.—In loving memory of my dear husband and daughter, father and sister Lily, Jan. 23 and Feb. 17.

Far away beyond the shadows  
In our Father's house at home,  
There our precious ones departed,  
Watch and wait for us to come.  
—Inserted by Mrs. Gordon and family.

MEYER.—In loving memory of my dear wife Sarah, and loving grandmother of Dorothy, who passed away at Richmond Feb. 19, 1936. "Ever remembered."

—Inserted by her loving husband and granddaughter Dorothy.

MEYER.—In loving memory of our friend and co-worker, Mrs. S. Meyer, who passed away Feb. 19, 1936.

—Inserted by staff of North Richmond Church of Christ Bible school.



# News of the Churches.

## TASMANIA.

**Invermay.**—During Bro. Morgan's absence on holidays Bren. T. Orr, E. A. Stevens, M. Kane and H. Nicholls conducted Sunday services. Bren. Alderton and H. V. Clements spoke at midweek services. On Feb. 4 Bro. F. T. Morgan spoke splendidly at all meetings. Fellowship was enjoyed with Sister Miss Winks, from Paddington, N.S.W., and Bro. J. Hodgson, returned after a short ministry at Devonport.

## WESTERN AUSTRALIA.

**Perth (Lake-st.).**—Throughout the Christmas period meetings were well attended. Results of the tent mission are being felt. On Sunday morning Bro. F. D. Pollard gave a very interesting message, and in the evening Bro. R. Raymond took charge of gospel service. Young people of Lake-st. spent the Christmas week in a camp at Watermans Bay with Bro. J. Wiltshire as leader. This proved a time of spiritual uplift.

**Maylands.**—The church has enjoyed very fine meetings. On Jan. 25 the girls' club tendered a social to Sister Digwood's girls' camp; about 80 people were present. Speakers were Mrs. Gordon, president of women's auxiliary; Mrs. C. H. Hunt, and Bro. C. J. Garland, conference president, who gave a short message on "The Value of Time." On Jan. 28 Bro. T. Marsden was morning speaker, 80 being present. At gospel service Bro. Hilford conducted; 100 were present, and five young women of the girls' camp confessed Christ. Midweek prayer meeting numbers are increasing.

## QUEENSLAND.

**Rockhampton.**—C.E. society and Girls' Good Companions made a good start after holidays. Heat and holidays have affected the attendances. The church has again felt deeply the passing of another of its members, Bro. C. Thorsen, who was for some years a much loved elder. Bro. Greenwood conducted a memorial service on Feb. 4, and spoke on "A Strong Man's Tears." Recently Bro. L. Maycock stressed the needs of social service and the value of the C.F.A.

**Maryborough.**—On Jan. 14 Bro. van Eerde gave a helpful message to the church entitled "The Fountain of Life." Sister Schebrowski and Bro. Anderson contributed a message in song. The service was broadcast. Evening service was conducted by Bro. McIlhagger, of Melbourne. On Feb. 4 Bro. van Eerde delivered two challenging messages. The church has introduced the new hymnbooks for morning use. Sunday school resumed activities on Feb. 4, when five new scholars were added to the roll.

**Albion.**—At annual business meeting on Jan. 31 and Feb. 7 reports showed all activities connected with the church to be in a flourishing condition. An induction service of officers was held during morning worship on Feb. 4. Bro. and Sister W. W. McDowell were welcomed from S.A. Bro. McDowell is occupying the pulpit while Bro. D. R. Stirling is on a special ministry at Mackay. On Feb. 10, chapel was full both morning and evening, when Bro. McDowell preached inspiringly. His evening address was entitled, "Why I Believe." 121 broke bread for the day.

**Rosevale.**—The church had the privilege of fellowship with Bro. E. C. Hinrichsen, Bro. Alf. Hinrichsen and family, and other visiting friends. On Dec. 31 Bro. Alf. Hinrichsen exhorted. Bro. E. C. Hinrichsen preached in the evening, when two young people made the good confession. On Jan. 7 Bro. E. C. Hinrichsen exhorted, and on Jan. 11 he gave another fine gospel address on "The Devil at the Points," after which three more young people

confessed Christ. The building was crowded. On Jan. 14 Bro. Alf. Hinrichsen gave an uplifting address. There was a baptismal service after gospel service, at which Bro. E. C. Hinrichsen was preacher. Five more owned Christ as Lord. Bro. Larsen presided at this and the baptismal service. On Jan. 28 there was a good attendance at worship, and the ten who were baptised on Jan. 14 were received into fellowship by Bro. Larsen. A successful picnic was held on Jan. 1. Almost £18 was taken for the day. There was a great gathering at night, and a delightful programme was rendered. Prizes were distributed to each member of the Sunday school.

## SOUTH AUSTRALIA.

**Mill End.**—Since arrival of Bro. and Sister Forbes, interest and attendances are definitely increasing, and the spiritual tone is excellent. Midweek services have passed the 30 mark.

**Victor Harbour.**—Visiting members from various parts of the State seem delighted with appearance and arrangements of new church home being erected. Seating for chapel has now been let. Splendid services were held on Feb. 11, with visiting members and friends from many centres.

**Winkie.**—Bro. Tucker, from Berri, was morning speaker on Feb. 3. Bro. Holland's subject at night was "The Inseparable Three." C.E. meeting was well attended on Feb. 8. On Feb. 11 Bro. Holland addressed the church on "Marred but Remade." Bro. L. A. Chapple addressed evening service.

**Unley.**—Bro. Nankivell's addresses are listened to with deep attention by large congregations, and attendances at prayer meetings have much improved. Keith Cook, a young and much respected member, sustained serious motoring accident on Saturday night, and prayer is offered for him and his wife.

**Semaphore.**—Services on Feb. 11 were all on the up-grade. Bro. F. Harris exhorted the church. Attendance was better in Bible school. A meeting followed on the three-years' plan, conducted by Bro. R. Peacock. Bro. J. C. Stanley preached at night on "Our Lord's Return." 77 communed for the day.

**Forestville.**—Bro. K. M. Leak delivered the address at morning worship on Feb. 11. Bro. Theo. Edwards was absent at Forbes, a neighboring district, where another church is being established. At this, the opening meeting, eighteen partook of the Lord's Supper; there are now thirty-five children on the Bible school roll. Auxiliaries at Forestville have resumed activities after holidays.

**Naracoorte.**—Bro. McNicol and Bro. Bawden gave appreciated help during Bro. Cave's absence on holidays. Several members are still away. Church attendance is getting back to normal. Auxiliaries have taken up their work. On Feb. 7 Bro. Taylor, B.A., gave a lantern lecture on home mission work. On Feb. 11 Sister Goldsworthy was received into fellowship by letter of transfer. In the evening Bro. Cave gave a fine gospel address on "Stoppage of Waste."

**Henley Beach.**—Good meetings continue, with several holiday visitors. On Feb. 4, J.C.E. commenced, Miss E. Richards in charge. Y.P.S.C.E. meetings are increasing in numbers. The Pages commenced meetings on Feb. 5. The churches in the district are uniting to form an inter-church men's fellowship. The church regrets the passing of Bro. Pascoe, formerly a preacher of the gospel. He spent his last few years residing at the Grange and attending the church at Henley Beach when his health permitted. Sympathy is extended to his wife and family.

**Kadina.**—On Jan. 29 the Y.P.S.C.E. met young people from Port Pirie in a combined picnic at Pt. Broughton. On Feb. 14 Bro. A. H. Russack exhorted on "The Bible—its Place in Our Lives." Bro. and Sister Dayman and daughter were visitors from Emu Hill, W.A. At night Bro. S. R. Trenwith preached on "The Security of the Church." Bro. S. Wilton is improving in health. On morning of Feb. 11 Bro. A. P. Russack spoke on "The Jewish Sabbath and the Lord's Day." At night Bro. E. Keith Russack's subject was "True Living."

## VICTORIA.

**South Richmond.**—The vacation Bible class which was conducted by Mr. Hughes and helpers from Jan. 16-26 has increased school membership from 40 to 100.

**North Richmond.**—Attendances at services on Feb. 4 were excellent, when inspiring addresses were delivered by Bro. H. Earle. At night two young people confessed Christ.

**Northcote.**—On Feb. 4 Mr. Atkin was speaker at both services. After Sunday school the teachers' monthly meeting and tea took place. Mr. C. J. Robinson was speaker on morning of Feb. 11, and Mr. Atkin preached at night.

**Dandenong.**—Bro. Lewis brought the church an excellent address on morning of Feb. 11 on "The Man who Prepared the Way." At night he spoke on "Full-time Religion." Women's mission band commenced work for this year on Feb. 7.

**Gardiner.**—On Feb. 7 the church enjoyed a lecture by Mr. Hawley, of the Evangelical Union of South America, and on morning of 11th a fine address by Bro. Patching, of Brunswick. Bro. and Sister J. W. Ennis were welcomed back after their trip abroad.

**Preston.**—All auxiliaries have resumed activities after holiday recess. Building fund copper offerings at Sunday morning services are proving successful. Bro. Atkin, of Northcote, addressed the church on Feb. 11. Bro. Robinson preached at night, Bro. F. Lang, jun., rendering a solo.

**East Preston.**—Morning and evening meetings have fair attendances, and Bible school is growing since the holidays. On Feb. 4 a J.C.E. was formed. Morning addresses have been given by Bren. K. Smith, R. Clinton, Plummer, Abbey, Rush and J. Northeast, while Bro. J. T. Smith has given gospel messages. On Feb. 11 Bro. Cockcroft, of Preston, presided, and Bro. C. Young preached at night. In the morning seven members were received by transfer and one by faith and baptism.

**Horsham.**—Bro. C. W. Jackel has entered upon a systematic and extensive visiting campaign, 150 visits being made since commencement of his ministry. At Haven a decided improvement is evident, there being an average of 65 in attendance. A plan for advancement has commenced there. Sisters of women's mission band are preparing for a year of service. Bro. Hall, of Rochester, addressed the church on morning of Feb. 11. At night Bro. Jackel preached on "The New Birth." There were two confessions. A baptismal service was held.

**Bendigo.**—C.E. societies held anniversary services on Feb. 11 and 12. At worship service on Feb. 11 Bro. B. J. Combridge gave a helpful message on "Whatever He would have me Do." Evening service was an inspiration. J.C.E. assisted with items in song. Miss F. Vercoe rendered a solo. The choir rendered an anthem, and Bro. Combridge presented a challenging message on "Christ's Call." Seven decided for Christ. Sister Mrs. Coulsen, a former Bendigo member but now of Central Australia, who was welcomed at evening service, brought greetings of the S.A. brotherhood. On Feb. 12 the C.E. anniversary rally was held, when Bro. L. Baker, of Castlemaine, was speaker.

(Continued on page 108.)



# Foreign Missions.

Conducted by

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

## INDIA.

**B**RO. J. E. THOMAS has passed on word concerning some good news received from his son Colin in India. During Mr. Colin Thomas' recent visit in the Shrigonda area (already reported on these pages) he was able to lead a man to give attention to the claims of Christ. Now he writes, "I had the pleasure of baptising six souls in the name of the Lord Jesus for the first time in India on New Year's Day, 1940. I cannot tell how happy I felt inwardly, though I did not do all the work of winning them and persuading them to follow Christ. It has been the work of our preachers for twenty years, and what we were able to do through the help of the Holy Spirit that led to the reaping. There were two men, three women and an older girl from the home. They feel many more will soon come."

Bro. J. E. Thomas adds: "Another thing we rejoice in is that some years ago Mrs. Thomas' father, Mr. T. B. Verco, sent the money to make the fine well at Shrigonda. They made a pool by this well for a baptistery, and his grandson Colin had the privilege of baptising in it years after his death. So one sows and another reaps in many ways."

## CHINA.

### Yunnanfu-Hueili.

**S**OME reading the daily papers and seeing reports that Haiphong-Kunming railway has been bombed by the Japanese have perhaps not known that the line referred to is the railway that runs from the coast to Yunnanfu. This was the railway travelled by all our missionaries, and is still the main route used by the C.H.M.S. between the coast and Hueili. If traffic on this line is held up for any length of time, mission work throughout the whole of the Yunnan Province and Southern Szechuan is likely to be hindered. Yunnanfu, which is the headquarters of many mission societies, has several churches, mission schools and hospitals.

Writing from Yunnanfu about Christmas time, Pearl Anderson states that all mission work was proceeding normally in the city. She also reports that Pastor Chen is now in Yunnan, and that Mr. Heo is established in Hueili. From her home sources in Hueili she is happy to state that all is quiet there. Speaking of herself she says: "There are nine of us in the University school of nursing taking a special course. Do you not think this will be a great opportunity for me? Only eight months more and I will graduate. I am glad to let you know that afterwards I desire to go back to Hueili and help the women and children there." Pearl finished her ordinary nursing course a year ago, and her desire after finishing the special course is to work under the direction of Dr. Gee of the C.H.M.S. in Hueili. Thus it would be that she would return to the city of her childhood to her own people and for her own people. Pearl has developed into a fine Christian woman ready to serve Christ as he directs. Pray that her planning will be blessed of God. Her regards and greetings are sent to her many friends and enquirers in Australia.

### Sunday School Promotional League.

"During the year seven more of the suspended schools have been rehabilitated in other parts of the city, so there were in operation at the time of the annual meeting nineteen regular and six refugee camp Sunday schools;

just one less than the number on the eve of the present Sino-Japanese conflict. The progress may well be called one of remarkable recovery." The words "remarkable recovery" are no exaggeration when the figures at the annual meeting are revealed. Teachers in attendance, 5151. Average pupils in attendance, 99,271. As well as distribution of scriptures and encouragement given scholars to memorise the scriptures, broadcasts are also given over the Christian broadcasting station. Miss Tonkin naturally rejoices at the success of the league, and through many of her past scholars is kept fully posted concerning its activities. Just prior to the close of the old year the league held a decision Sunday, when more than two hundred young people confessed Christ, whilst over one hundred consecrated themselves to his service. For the latter, special classes for instruction have been started in the hope that many of these young people will give wider service in the cause of Christ. In the past few years over eight hundred young people attending the league's Sunday schools have decided for Christ.

## NEW HEBRIDES.

**J**UST a line from Aoba, as I know that you would like a line to hear of the work here. I could see on arrival that there had been a big improvement in the spiritual tone of the church from when I was here last. Bro. and Sister Dudley have done a good work under difficulties—especially as he had so much repair work to do. The better ones are, I think, leaving a bigger gap between the lukewarm ones and themselves. Some of the lukewarm ones do not seem to be making much progress, but as long as those who are in authority are true, there is hope for the future. And some of them like Gwero, Tow Halile and others are shaping very well. Before you get this letter you will have seen Bro. and Sister Dudley I expect, and will hear all the news.

Bro. and Sister Hammer arrived with Mrs. Purdy, and they got a good reception, and are well liked. They are dropping into the work very nicely and are being well received. What a tragedy might have happened on the "Marani," or rather in the sea. If the water had not been dead calm nothing could have saved both from being drowned. Mrs. Purdy said it was a dreadful ten minutes. Just now they and David are at Pentecost. They left for Maewo last Saturday fortnight. It was raining, and

rained for four days, so they would have a wet time at Maewo. We heard from Maewo natives, who came over here, that they had left Maewo for Pentecost on the Friday, six days after leaving Aoba. We expected them home on Saturday, but they did not come, so they will have been at Pentecost a week and a half by Wednesday, when we expect them home, as the "Mirani" is due and they know it, and want to be here when she arrives. They will have seen all over Pentecost, which is a good thing, as they will know the exact situation there. The launch is going all right now, but they had a job to get it to start. They found ultimately that the rocker arm in the magneto which made the make and break was not working properly. Bro. Dudley took it out and eased it, and their trouble was over. That was probably the trouble previously—it would work sometimes and then not budge. It may have worked all right in Sydney, but not in this sticky atmosphere.

Walaha and Vilabalaka are adamant still. I think the main reason is that they do not want to be ruled from Nduindui, for the council wanted to have power right around the island. Another reason may be that Lulu does not want to lose his power down that way. All the other districts are favorable except Lolokaro, and they follow the S.D.A. Having a man there in their midst it could hardly be otherwise. But there are not many people there.

Mrs. Hammer is pretty game to go on these long trips with her husband. They said that they were going to retire for the night at dark, so as to avoid the fever mosquitoes. It is not a bad idea, especially as they are here only temporarily. They would arise at the streak of dawn, when it is the best time to do anything. So I hope they come through fever-stricken Maewo safely. When they left it was raining, and if they come to-morrow it appears as if they will arrive here in rain. To-day is wet, and appears likely to continue, but it is a very welcome rain.

We had a nice little earthquake a while ago. I was hoeing in the garden about 6 p.m. and thought I must be getting giddy, until I realised what it was. I heard the report too, which always precedes one, but I thought it was the sea dashing into one of the holes in the rocks. I thought of our Tilley standing lamp, and staggered like a drunk to prevent its falling, but before I got there it had stopped. All things hanging were swinging a treat, but no damage was done.

I speak at the services here sometimes. Gwero takes the meeting when the missionaries are away and often calls on me to speak. I hit them up so hardly a few Sundays ago that I thought they would not want me to speak again, but Gwero called on me last Lord's day and I enjoyed the experience.—F. J. Purdy.

## QUICKSILVER

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## Tasmanian News-letter.

W. S. Lowe, B. Com.

### Criticism of the A.B.C.

TASMANIAN church circles have long been dissatisfied with the allocation of Sunday church broadcasts, but protests have gone unheeded. Last year the Baptists of the North withdrew entirely from the roster as a protest against the basis of allocation. Invermay Methodist circuit recently affirmed its support of the General Conference in any protest against the curtailment of Sunday church services. Other bodies have voiced criticism but the authorities seem impervious to it. The recent change from State to National broadcasts for one service each Sunday has caused renewed criticism including emphatic letters in newspaper columns. The new arrangements still further restricts listeners' choice of programmes, and in many quarters is leading to an abandonment of interest in church programmes. There is very just cause for complaint both from churches and listeners in the preponderance of episcopal services broadcast. Strangely enough, while insisting on the census basis for Sunday allocations, the Commission has an entirely different basis in arranging weekday devotional services.

### Amongst Ourselves.

Bro. L. A. Bowes, of Collins-st., Hobart, was guest speaker of the Northern District Conference held at Ulverstone on Jan. 29. He also assisted the church there in remaining for a series of special services.

Bro. H. W. Street, who has been associated with our Queensland work for some years past, is at present in Tasmania and has assisted Hobart churches in relieving their regular preachers for work elsewhere.

Collins-st. (Hobart) church is observing February as a rally month, with special services catering for a wide circle, while at Margaret-st., Launceston, Feb. 4 was a "Back to Church" Sunday following the holiday period.

### Moral Re-armament.

Under Oxford Group Movement leadership meetings have been held recently in both Launceston and Hobart, giving emphasis to the doctrine of moral re-armament. Representatives in many walks of life have witnessed to the Christian values in a public way which must do good. There is evidence that some of the earlier extravagances of the movement are being recognised and eradicated. Leaders in recent meetings have included a Melbourne "team" and returned visitors from the Second World Moral Re-armament Conference.

### In General.

Methodism recently celebrated its centenary in the Midlands centre, Campbelltown, with extensive publicity and a variety of gatherings.

The Y.M.C.A. and Apex Club conducted a camp again on a Tamar site during the holiday period for the under-privileged boys of Launceston. This and similar work by these organisations is highly valued.

The Launceston Trades Hall Council has agreed to place a ban on the distribution of communist literature on its premises.

## South-western District Conference, Vic.

THE ninth South-western District Conference was held at Drumcondra on Jan. 29, and again proved very helpful. The chairman, D. D. Stewart, preacher of Latrobe-terr. church, Geelong, welcomed all delegates and friends, and especially W. W. Saunders, preacher of Dawson-st. church.

Reports from churches connected with conference showed the work to be in a healthy condition. Latrobe-terr. report 14 additions; Colac reported two new members; its secretary, Mr. Selwood, spoke encouragingly of the work being done by Mr. Methven in the newly-formed circuit.

Dawson-st. church, Ballarat, reported that ten had been baptised, and seven had been added by letter.

The new cause started by Dawson-st. at Doveton-st. was showing excellent prospects; one had made the decision for the Lord. The work also at Mt. Clear is in good shape; Sunday school has 30 scholars. Peel-st. church reported 12 additions during the past eight months. Ballarat churches maintain Miss Helen Wiltshire as a living link in India.

Mrs. J. Grant, secretary of Meredith church, thanked Ballarat and Geelong churches for assistance in sending speakers and providing transport every Sunday. Conference decided to continue weekly meetings and to make up any arrears.

The following officers were elected: President, W. W. Saunders; vice-presidents, E. H. Randall and A. W. Wilkie; auditors, Mr. Ferguson and Mr. Gullock; secretary and treasurer, R. McLeod.

At afternoon session Mr. Stewart warmly welcomed the incoming president (Mr. W. W. Saunders) who fittingly responded.

It was decided to hold the next conference on June 17, 1940, at Dawson-st. church, Ballarat.

Solos by Mrs. E. H. Randall and D. D. Stewart and a recitation by Miss Nola Selwood were much appreciated. J. E. Thomas, of Williams-town, gave an excellent address on "The Miracle of the Jews."

The evening service commenced with a song service led by A. Graham, of Ballarat. Mr. Thomas spoke on "The Inspiration of Christ's Return."

Special appreciation was made of the excellent work of D. D. Stewart and C. W. Jackel, to whom mainly the establishment of the conference was due. The conference will be the poorer because both will henceforth be serving in other fields. The sisters of Drumcondra church were thanked for the splendid way in which they had catered for the needs of visitors; also Jas. E. Thomas for his excellent messages.—R. McLeod.

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Representative in Victoria: W. Gale, T. & G. Building, 145 Collins St., Melbourne, C.1.

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

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

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

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

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## News of the Churches.

(Continued from page 105.)

**Fitzroy (Gore-st.).**—Good meetings have been held the last two Sundays, and Bro. Robinson's messages have been helpful. On Feb. 11 the morning address was on "The Lord's Prayer." Prayer meetings at members' homes have been helpful. A social evening was held on Feb. 4 at the home of Mrs. Shephard.

**East Kew.**—Bro. Turner's message on morning of Feb. 11 was on "The Confidence that Comes from Experience." Bible school continues to grow. Endeavorers entertained Collingwood scholars at a picnic on Feb. 10. On evening of Feb. 11 a young lady was baptised and three young men made the good confession.

**Cheltenham.**—On morning of February 11 Bro. Allan's address on "Lessons from an Old Letter" was very helpful. Evening address was entitled "The Triumphant Cross." Mrs. W. Follett rendered a solo. Bible school picnic at Noble Park on Jan. 29 was enjoyed by a large gathering. The mission band have commenced meetings for the year.

**Ballarat (York-st.).**—Tennis courts are rapidly nearing completion, their construction adding materially to the fine property. Meetings are good, though some members are still holidaying. A married man confessed Christ at gospel service on Feb. 11, Bro. Ritchie preaching. Bro. Carling has sufficiently recovered to permit him to participate in morning worship.

**Black Rock.**—A happy day was spent at Cheltenham Park at Bible school picnic on Foundation Day. Attendances are improving after holidays. Miss Betty King has gone to Swan Hill. Midweek prayer meeting has improved. Bro. Mathieson's messages are much appreciated and an earnest spirit prevails. During recent weeks six young people have reconsecrated their lives.

**South Yarra.**—During absence of Bro. Candy on holidays, all services were conducted by Bro. A. G. Searle. A fine spirit prevails throughout the church, and both morning and evening meetings are well attended. Mrs. Robinson is still in hospital, and Mrs. Bunney has been laid aside with illness. Miss Millie Scarce is congratulated on reaching the finals for the Melba Bequest Scholarship.

**St. Arnaud.**—Mrs. Martin and son Lloyd, from Ipswich, Mr. J. Warwick, Boonah, and daughter (Matron Warwick, of Maryborough, Qld.), had fellowship during January. The treasurer, M. Smith, has been ill. Sister McNichol, after long illness and operation, had fellowship with the church last Sunday week. Though attendances at services are lighter, the work as a whole is in good heart.

**Brim.**—Bro. Edwards continues to give stirring addresses. At annual business meeting on Feb. 7 all officebearers were re-elected. At conclusion of meeting a social tea was held in kinder hall. It was decided to form a young people's club to be run in conjunction with Sunday school, under direction of Bro. and Sister Edwards. Sister Stronach, sen., has not been enjoying good health.

**Chelsea.**—An enjoyable day was held on Jan. 29, when the Bible school picnic was held at Ferny Creek, over 100 being present. Ladies' guild resumed activities on Feb. 6. Bro. Hunt's messages have proved helpful both morning and evening. Fellowship was enjoyed with a number of visitors on Feb. 11. Bro. Boak, of Ormond, presided. Bible school has commenced practice for anniversary.

**Blackburn.**—Bro. Bischoff addressed the church on Feb. 4 and 11, average attendance being, morning 59, evening 97. A message in song by Sister Bischoff was appreciated. Sunday school attendance on Feb. 11 was 80. Three members from girls' fellowship association, Misses Thompson, O'Malley and Scambler, visited the girls' sunshine club recently. A branch of the fellowship was formed with eleven members.

**Bayswater.**—An enjoyable day was spent at annual picnic at Mordialloc on Jan. 20. W.M. band helped with gospel service on Jan. 21. Bro. Burns exhorted on "Mary, the Mother of Jesus." Bro. Keith Jones visited on Y.P. night, Feb. 4. Testimonies and items by S.S. were a feature. Many visitors were present and special items were rendered at Y.P.C.E. anniversary on Feb. 10. Bro. Hagger (Gardiner) gave a stirring address on "Faith that Conquers."

**North Essendon.**—On Jan. 31 a "get together" meeting for scholars, parents and teachers of the Bible school was held, teachers presenting the case for co-operation of parents in the school work. At midweek meeting on Feb. 8, three young people who attended Kyneton camp (Gwen. Medhurst, Enid Hewitt, Ron. Saunders) gave impressive testimonies of the value of the experience. Bro. McIlhagger on Feb. 11 completed the first twelve months of his ministry.

**Mont Albert.**—Steady progress has been made and good fellowship prevails. A special meeting was held after gospel service to consecrate selves and talents toward a forward movement. An increase in numbers is desired. Bro. P. Blacwell (deacon) passed away after a severe illness. Bro. Watson officiated at the service in the chapel and at the graveside. Scholars are entering heartily into Bro. A. M. Ludbrook's hymn competition. Sister Deakin is recovering from severe illness.

**Ormond.**—At a well-attended prayer meeting Bro. C. L. Lang finished his series on "The Life of Paul." At worship service on Feb. 11 he gave a helpful message to a well-attended meeting. The church was glad to renew fellowship with Bro. K. A. Macnaughtan on his way to Bordertown for a mission. At gospel service Bro. Lang gave a good message on "The Looks of Christ." Bro. R. Lang sang a solo. Young worshippers' league is growing in numbers under leadership of Bro. and Sister Booth.

**Brunswick.**—On Feb. 4 Endeavorers took part in evening service, when Bro. Patching's subject was, "Meeting the Mind of Youth." A few words of appreciation and farewell were addressed to Bro. and Sister Morley and Sister Miss Morley as they leave owing to removal from district. Bro. Hagger was speaker at morning service on Feb. 11. Members of cricket team were present at night. Bro. Patching's subject was "Humanity at the Crossroads." Sympathy is extended to Bro. Arthur and Sister Alice Holton in the loss of their mother.

**Ararat.**—The ladies' church aid society held first meeting for year on Feb. 7, when annual election of officers took place. Retiring officers were re-elected together with Mrs. D. Campbell as mission band superintendent. On Feb. 8 a children's party launched Y.W.L., J.C.E. and clubs for year. Attendance certificates were awarded to six young worshippers and medals were presented to five from the school for handwork books. On Feb. 11, at close of morning service, presentation Bibles were given to Mrs. W. Bates and Miss M. Sheppard, who, after many years of active fellowship, are leaving for Lorne.

**Hamilton.**—Meetings are improving wonderfully since holiday period. Many new children are joining Sunday school, which took Sunday school over the air from 3 HA on Feb. 4. Bro. Garland at gospel service on Feb. 4 spoke challengingly on "Fossickers Among Sinners." Members farewelled Bro. and Sister Cook and family on Feb. 5 at a social. Gifts were presented to commemorate their six years' work with the church. They will unite with the church at Warrnambool. Endeavor members combined with Baptist Endeavorers at a meeting on Feb. 6, Miss Jones, of Temperance League, being speaker. On Feb. 11 a brother who confessed Christ the previous Lord's day was immersed. Bro. Garland's subject at gospel service was "The Authority of Jesus." Each Lord's day different brethren journey to Portland to assist the meetings there, and report splendid attendances on every occasion.

**Boort.**—On Jan. 18 Bro. H. R. Coventry gave the talk at prayer meeting. On Jan. 21 he gave the church an address on C.F.A. In the afternoon he conducted the service at Pyramid. At night Bro. Sandells preached. On Jan. 28 Bro. Sandells spoke in morning, Bro. Stocks at night. Bro. Sandells went to Pyramid Hill. On 24th, Pyramid officers met with Boort officers to discuss plans for future work. On Feb. 1, at conclusion of prayer meeting, Bro. Sandells presented Bro. Barton Burt with a fountain-pen and spoke words of farewell on behalf of the church, prior to his departure for Euroa. On Feb. 4 Bro. Sandells spoke morning and evening. A young man made the good confession. On Feb. 7 a social was held and proceeds of a three months' talent effort, £8, handed in. On Feb. 8 Sister Violet gave a splendid address at prayer meeting. On Feb. 11 Bro. Sandells spoke in morning. Bro. Sandells spoke at night at a baptismal service, when Sister Lacy and Bro. Stocks rendered a duet.

**Ballarat (Dawson-st.).**—At annual business meeting of the church on Feb. 7, a satisfactory year was reported. Auxiliaries told of work maintained and splendid service rendered. An encouraging report of the new branch at Ballarat North was given by Bro. L. Smith. The following were added to the diaconate: Bro. W. H. Benson, W. Brown, T. Maxwell, E. H. Price. As a mark of esteem and appreciation for long service the church honored Bro. E. Gullock by conferring upon him life membership on the board of deacons. Bro. Wilkie spoke of Bro. Gullock's 58 years' association with the church and of the service he had rendered in various capacities. Bro. Gullock feelingly responded. Bro. Doug. Nicholls, of Northcote, spoke on morning of Feb. 11 on "Why Bother About the Aborigines?" He addressed Bible class, and preached at gospel service to a congregation of 320 on "Witnessing for Christ." At Ballarat North Bro. E. Steele addressed morning meeting, and Bro. L. Smith preached at night on "An Unpopular Sermon." Work at Mt. Clear, led by Sister Miss Florence Horbury and Bro. T. Maxwell, is in good heart. Sunday school conducted an enjoyable pre-picnic social on Feb. 8.

### NEW SOUTH WALES.

**Chatswood.**—In the absence of Bro. Youens on holiday Bro. Manning, of Belgian Congo, addressed the church on morning of Feb. 11, when there was a good attendance. In the evening Bro. Allen was the speaker. The assistance of both these gentlemen was greatly appreciated.

**Georgetown.**—Three young people have been baptised since last report. Young people's choir is doing good work. Average attendance at C.E. is about 33. The recent visit of conference president (Bro. Avenell) was much appreciated. During current week special drive is being made to re-awaken interest of absentees from Sunday school.

**Kingsford.**—On Feb. 5 the Phi Beta Pi held their annual public installation of officers. Mr. Flood installed the girls. The chaplain (Mrs. McWilliams) presented Mrs. Flood with a gift from the Phis in appreciation of her assistance to the club. The ladies' guild held an afternoon on Feb. 6 in Mrs. Flood's honor, about 40 ladies being present. Mrs. McLane, secretary, on behalf of the guild, presented Mrs. Flood with an illuminated address and a cheque, 100 broke bread on Feb. 11. After a stirring appeal by Bro. Flood, a young woman made the good confession.

**Lane Cove.**—There have been two confessions and baptisms since last report. During Christmas, although many members were away, services were better attended than last year. One member, Dr. Noel Saxby, has gone overseas with the A.I.F. A splendid pageant, "The Challenge of the Cross," was repeated by special request



in aid of home missions—a worthy effort of the mission band. Free Fishers decided to purchase a heater for baptistery. Bro. Nance-Kivell's subjects of late have been "Never Forget Jesus Christ," "The Warnings of God," "Eternal Blessedness of the Saints," and "Restoring Faith To-day in Jesus." Church publishes "Living Link," a monthly paper. Elder Saxby, B.A., and Bro. E. Palgrave also addressed the church.

## New South Wales News-letter.

C. B. Nance-Kivell, B.S. Litt., B.D.

### Humorist on Bible Characters.

MR. L. W. LOWER, writer in the "Telegraph" and "Women's Weekly," may be Australia's foremost humorist, but we sincerely regret that he takes Bible characters such as David, Goliath and Samson and with crude language turns them into jokes and ridiculous creatures. Mr. Lower, whose writings appear regularly in Sydney, would do well to remember he is dealing flippantly with the Holy Bible—God's word.

### Letter from a Friend.

Mr. F. Purdy, member of Lane Cove church, is at Aoba and in an interesting and instructive letter to us states our mission work in the islands has become very spiritual of late; that Bro. and Sister Hammer are doing exceptionally well; all churches have been visited; and the native brethren are enthusiastic in soul-winning. The Commonwealth welcomes this note of encouragement.

### This War and Religion.

A hut canteen controlled by women of the Church of England was officially opened in the grounds of St. Andrew's Cathedral on Feb. 1. The Federal Attorney (Mr. W. M. Hughes) in the ceremony said: "The Christian church will need all its activity in this war, because its future and the future of religion itself is in doubt." Lord Wakehurst added, "The root of the issue is: shall Christian principles triumph? Another canteen now stands in the Domain controlled by Roman Catholics. The idea is to offset drinking liquor."

### N.S.W. Y.P.D. Appeal.

The annual offering will be received on March 3. This work deserves special help. There are fourteen departments serving the young people of the State in an excellent manner. New schools opened last year are at Blackheath, Inverell and Green Pigeon. It will interest everyone to know that Bro. P. J. Pond entertained 60 children at Erskineville on Feb. 4 and later led them in worship. A sample of Y.P.D. work, and to be continued there must be more money.

### Recent Examinations.

Among the university examination results many names of Church of Christ young people are prominent. We trust they will be very useful as they devote themselves to their careers and serve Christ and his church who have done so much for them. Mr. Ray Fox, son of late Bro. W. Fox and Sister Fox, has graduated M.D., and is resident doctor at Sydney Hospital.

### Controversy.

Archbishop Wand, of Brisbane, in an address attacked certain parts of the Bible, in Sydney recently, and next day replies by Bren. Kirkwood and R. Greenhalgh appeared in the press. Bishops and Free Church leaders followed. The man in the street laughed. Whether counter statements did any good we do not know, but we regret that men travel 600 miles to increase doubt regarding God's word to man. What a waste of time!

### Dr. Law on Jonah.

Dr. Law, of Toorak, has delivered scholarly

messages to large congregations in Sydney, and particular mention was made of Jonah and the fish. The doctor's stand is "according to scripture," and its presentation called forth admiration. The usual controversy followed.

### Etc.

The State deeply regrets owing to ill-health the departure of Bro. and Sister Schwab from Marrickville. We trust our sister will soon recover. Bro. C. C. S. Rush, B.A., will serve the church for a brief period.

The Hinrichsen mission at Rockdale gives cause for thanksgiving to God and calls for even more prayer.

### MARRIAGE.

JACKEL-JOHNS.—Mr. and Mrs. J. Jackel announce the 50th anniversary of their wedding celebrated at Berwick on Feb. 18, 1890. Mr. C. Thurgood, minister. Address, Ann-st., Dandenong.

### BEREAVEMENT NOTICES.

Mrs. H. L. Pang wishes to thank all friends for letters, cards and personal expressions of sympathy to her in the loss of her daughter Irene (Mrs. A. E. Bennett).

—11 Tiuna-gve., Elwood, Vic.

Mrs. Rough, Mr. and Mrs. Lacy and family wish to thank kind friends for letters and telegrams received during their recent sad and sudden bereavement. Will all please accept this as a personal expression of sincerest gratitude?

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### COMING EVENTS.

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FEBRUARY 17.—Surrey Hills. Bro. G. J. Andrews, late of Lismore, N.S.W., commences his ministry with the church at Surrey Hills next Sunday, 17th inst. Friends and visitors warmly invited.

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 (Sunday).—Cliff-st., South Yarra. Annual home-coming services. 11 a.m., Dr. W. H. Hinrichsen; 2.45 p.m., a pleasant Sunday Afternoon, speaker, Mr. F. Lee; 7 p.m., A. W. C. Candy. Soloists, Miss M. Scarce and Mrs. L. Gove. A cordial invitation is extended to past members and friends to spend the day with us. Hospitality provided.

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.

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First Sunday in March,

MARCH 3.

R. Enniss, Secretary.

J. E. Austin.

Robert Lyall, Treasurer.

### BRIGHTON.

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Sunday, March 3,

11 a.m. and 7 p.m.

BRUNSWICK (GLENLYON ROAD),  
BIBLE SCHOOL ANNIVERSARY.

Speakers:

MARCH 3. MARCH 10.  
11 a.m., F. N. Lee. 11 a.m., T. H. Scambler.  
3 p.m., H. Roland. 3 p.m., C. Lang.  
7 p.m., G. Hing. 7 p.m., S. L. Patching.

Cordial invitation to all. Tea provided for visitors.

Scholars' Demonstration, Wednesday, March 13.



## Obituary.

### Mrs. Charman.

ON Jan. 29, 1940, at the age of 74, Mrs. Charman, a pioneer member of the church at Harvey, W.A., departed to be with Christ. She was baptised by the late Stephen Cheek more than 50 years ago, and was in membership with the church at Berwick, Vic., from several years. Together with her late husband she came to Harvey about 45 years ago, at which time they were used of God to establish the Harvey church. The husband, who was church secretary at different times until his death, was taken about four years ago. Until near the end, despite bad health, our late sister was regularly present to remember the Lord in the breaking of bread, and was highly respected by the brethren. She has left a daughter and two sons, the daughter being wife to the church secretary, Bro. Len. Roesner. The deceased will be remembered as one who fought the good fight, who kept the faith, and as one for whom there is laid up the crown of righteousness, which the Lord will give her at his appearing.—L. G. Burgin.

### A. R. Geddes.

BRO. ALEXANDER RAFFAN GEDDES passed away suddenly in the early morning of Sunday, Jan. 28, 1940, aged 58. The day previously he went to his work apparently in good health, but while attending to his duties as a signalman in the service of the Tramway Trust he was taken ill with a heart attack and was immediately removed to hospital, where the end came. Our brother was born in Banffshire, Scotland. He came to Australia in 1910, and in 1911 was married to Mary Constance Fax, who survives him. In 1912 Bro. Geddes confessed Christ in a mission conducted by Bro. Scoville, and was baptised by the late Bro. P. A. Dickson at Norwood, where he remained in membership for some years, later transferring to Queenstown. For the past nine years Bro. Geddes was in fellowship with the church at North Adelaide, where, at the time of his death, he was an honored deacon. Possessed of a genial disposition, he was loved by all who knew him, and was highly esteemed for his loyalty to Christ and the church. Besides his widow, he leaves behind him two sons, a daughter-in-law (all members at North Adelaide) and two grand-children. In the presence of a large company of friends, including many fellow-employees, our brother was laid to rest in West Terrace cemetery on Jan. 29, services at house and grave being conducted by the writer. We commend the loved ones left behind to the Father's love and care, and we rejoice that they "sorrow not as those who have no hope."—G.R.

### Mrs. Gibbs.

SISTER ALICE GIBBS received the home-call on Jan. 28 at the age of 76 years. She accepted the Lord Jesus in 1882. She was in fellowship at Kyneton, afterwards at North Fitzroy, and was transferred in 1918 to Brunswick, Vic., where she was a member until called home. She was a faithful member for 22 years, and regular in her attendance at the Lord's table. She leaves a husband and two daughters, Mrs. T. Price, of Kyneton, and Elsie.—A.M.

### Mrs. Mary Walker.

AFTER some years of failing health Sister Walker was called home on Jan. 13. Sister Walker had been a member of the church at Kirkby-in-Furness, England. She came to Charters Towers, Qld., 52 years ago, and has been in fellowship with the church ever since. She was always regular in her attendance at the Lord's house. Being nearly 82 years of age and failing in health, Sister Walker was

not able to attend recently as she did in the past. However, she was at the Lord's table just three weeks before her death. A generous giver to the Lord's work and an ardent worker in the Women's Christian Fellowship, she will be greatly missed. The writer conducted the service at the chapel and graveside and a memorial service on Jan. 20. Her long life of service and devotion is an encouragement to us all and a challenge to all to be faithful.—W.G.

### Mrs. A. C. Watling.

ON Thursday morning, Feb. 1, Sister Mrs. A. C. Watling passed in her sleep to be with Christ. Our sister had reached the age of 91 years, and her life was the embodiment of Christian humility and sweetness. She was baptised in Grote-st., Adelaide, during the ministry of Bro. Wren Grinstead, and had held membership at Hindmarsh, Mile End, and in the latter years at Nailsworth. Failing health latterly precluded her from attending the house of God. She has passed to be with Jesus, which for her is very far better. We commend her loved ones to the comfort of the heavenly Father.—J. E. Shipway.

### Southern District Conference, Tas.

ARISING out of the following resolution of the Tasmanian Southern District Conference in November last, a special session of the conference was held at West Hobart church recently. The conference president, Bro. Knight (Dover), presided. The resolution was: "That the Southern District Conference Executive investigate opportunities of establishing a new cause in Southern Tasmania or elsewhere in the State, or means of strengthening old causes, or making a part-time church self-supporting," and report to the Southern District Conference at a date not later than four months hence.

A blessed time of fellowship was enjoyed, and all felt that the time was opportune for the beginning of a campaign of aggressive evangelism. The following resolutions were unanimously carried:—

1. That the southern district churches are in favor of supporting a mission or other forward move, as decided by this conference.
2. That the southern churches combine and support a man for at least twelve months, with the option of extending the time of engagement.
3. That this conference appoint a finance and planning sub-committee of three members, whose duties will be to obtain finances and help from the churches in the Southern District Conference, to keep an evangelist amongst them for at least twelve months.
4. That when the finance and planning committee complete arrangements the conference executive be empowered to go ahead with arrangements for securing an evangelist.
5. That it be left in the hands of the committee and the brother engaged to arrange with the churches their programme.

The committee referred to in No. 3 made good progress with its work, and is looking forward to a successful campaign. West Hobart, Collins-st. and Dover churches arranged to visit Geeveston on Feb. 10, and the committee to visit Kelleve on 17th.—G. E. Ashlin, secretary.

The finance and planning committee recently appointed by a special session of the Southern District Conference, together with about thirty-six members from the Dover, Collins-st. and West Hobart churches, visited Geeveston church on Feb. 10 to place before it the business which arose from the conference, at which the Geeveston church was not represented. A very happy time of fellowship was enjoyed, and in the evening an inspirational meeting was held, during which items were rendered and addresses were given by Bren. Street and G. Tease.

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## Prayer Corner.

Conducted by G. J. Andrews.

### "THY PRAYER IS HEARD!"

**O** GOD, help us not to wriggle or excuse, but in thy sight confess our need and have these cords of defeat cut from our inner lives. For we would be free. Amen.—E. Stanley Jones.

○

### TOO TIRED TO PRAY?

"Rabbi" Duncan, at one time professor of Hebrew in New College, Edinburgh, and a man of vast learning in the Oriental tongues, was suspected by his students of offering his private prayers in Hebrew. It is said that two of them determined to prove the truth or falsity of this rumour by listening outside his bedroom door just after he had retired for the night. Everything went according to plan. They heard the old scholar potter about the room for some minutes, and then kneel to pray. But it was no Hebrew that came. The erudite old saint just said:

"Gentle Jesus, meek and mild,  
Look upon a little child,  
Pity my simplicity,  
Suffer me to come to thee. Amen!"

That was all. His deep prayer had been offered earlier in the day, and with a fresh mind. He committed himself to God at the last with the simple words of childhood. The listeners heard the bed creak and knew that "Rabbi" Duncan had gone to sleep. Reverence, as well as the simple sense of the thing, demands that we pray before we are too weary to pray well.—W. E. Sangster in "He is Able."

○

### TOO MANY INTERRUPTIONS.

General Gordon, whose name shines so brightly in the records of England's noble soldiers, was as loyal to Christ as he was to his country. Indeed, noble as he was as a soldier, he was nobler still as a Christian. Each morning during his journey in the Soudan there was one half hour when there lay outside General Gordon's tent a handkerchief and the whole camp knew the meaning of that small token, and most religiously was it respected by all, whatever their creed, color or business. No foot dared to enter the tent while this handkerchief lay there. No force of sentinels could better have guarded the tent door. No message, however pressing, was ever sent in; whatever it was, of life or death, it had to wait until the guardian signal was lifted. Everyone knew that God and Gordon were alone there together.—J. R. Miller.

### Central Northern District Conference, Vic.

**O**N Jan. 29, at Castlemaine, the Central Northern District churches held their half-yearly conference. Fine delegations came from the churches affiliated—Bendigo, Boort, Castlemaine, Drummond, Echuca, Harcourt, Kyneton, Rochester and Pyramid Hill.

The president was Bro. H. Hargreaves, of Echuca, and the song-leader Bro. L. E. Baker, of Castlemaine. A solo was well rendered by Bro. J. Wright, of Kyneton. It was decided to hold the next conference at Bendigo.

Officers elected were: President, L. E. Baker, Castlemaine; vice-presidents, S. G. Lacy, Castlemaine, and R. J. Sandells, Boort; secretary, R. Goudie, Kyneton; treasurer, E. H. Duus, of Bendigo; auditors, R. McPherson and G. Briggs, Bendigo.

A grant of £5 was made to provide for visitation by Bro. Sandells to Pyramid Hill. At morning session a splendid address on "The Church and the Future" was delivered by Bro. B. J. Combridge, of Bendigo. It was a delight to have a visit from Dr. Oldfield, who ably spoke on mission work in India.

Mrs. McCann, of Gardiner, presided over the women's session gathering, which was addressed by Mrs. Oliver. These two sisters represented the State Women's Conference. Mrs. Sandells, of Boort, was elected president, Miss J. Goudie, of Kyneton, secretary, and Mrs. L. Baker, of Castlemaine, treasurer.

In the youth session and the evening meeting Bro. J. A. Wilkie, of Ballarat, gave inspiring messages on "Christian Youth at the Cross-roads" and "Floodlighting Jesus Christ."

Attendances were very good, the evening gathering being a record.—R. Goudie, secretary.

### Victorian Women's Conference Executive.

**O**N Friday, Feb. 2, there was an attendance of 133, over which Mrs. Oliver presided in the absence through illness of Mrs. Brough, our president. Devotions were led by Mrs. Box.

"Jesus Christ our Inspiration" was the topic of a splendid address given by Mrs. T. Hagger. An allocation of £6 to home missions and £4 to overseas missions was granted from the funds.

Sympathy is extended to Mrs. Jackson, Mrs. McColl, and Mrs. Pang in their bereavements. An interesting report was given of the district conference held at Castlemaine at the women's session. Mrs. McCann presided, and Mrs. Oliver gave the address.

Overseas Missions.—We are pleased to report that Sister Foreman is making satisfactory progress after her operation. Remember her in your prayers. Mr. and Mrs. Dudley are expected in Melbourne for conference.

General Dorcas.—With gratitude we acknowledge liberal gifts from friends. £12 from Margaret Goudie Fund, 10/- from a young man to help brighten the lives of some poor children. Glad to welcome Mrs. Thurgood and Mrs. Knight after such a lengthy illness. Goods were distributed to hospital committee, Eye and Ear Hospital, Convalescent Home, City Mission, W.C.T.U. Free Kindergarten, one private case. The periodical visit was paid to the College of the Bible, when attention was given to necessary repairs to mattresses, etc.

Hospital Visitation Committee paid 108 visits to various institutions. The sisters of the following churches are gratefully thanked: Gardiner, Surrey Hills, Brighton, Swanston-st., Essendon, Fitzroy, East Kew, Camberwell, General Dorcas. Cash donations amounted to £2/10/3. This money is used for special comforts.

Prayer Committee visited Footscray and St. Kilda churches. There were good attendances and a helpful time was spent.

To isolated sisters 211 letters were written and 45 replies were received.

Mission Bands.—Warrnambool has now 20 members. Mission band books will close on Feb. 14, not later.

Social Service.—During December and January 52 parcels were received and 74 despatched, including 40 parcels of Christmas cheer. To all who helped make 40 homes brighter we tender grateful thanks.

Temperance.—A letter was sent to mission bands re contributing to the milk bar fund; up to date £6/2/- has been received, through the committee's interest. Letters have been sent to the leaders of the various religious organisations drawing attention to the insidious propa-

ganda of the liquor trade in their advertisements showing women and young people drinking. We ask that the soldiers in camp will be helped by the milk bar. Will those who have not contributed do so as early as possible? This is a practical way in which our boys can be helped physically and morally.

For Miss Anderson, superintendent of Temperance Committee, who is very ill, and our sisters in hospital, we pray a speedy recovery to renewed health.

Next meeting of executive will be held on March 1 at 2.30 p.m. Mrs. C. Oliver will lead devotions. Speaker will be Mr. Robert Lyall; topic, "Church Extension." A cordial invitation is extended to all.—Miss Rometch, secretary, 32 Craigmore-st., E. Malvern.

### Victorian Churches of Christ

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**T**HE committee returns thanks to all who helped in the recent annual appeal. We have not reached our objective, being several hundred pounds short. Will you help us to go higher?

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**GRENFELL ON PRAYER.**

THE privilege of prayer to me is one of  
my most cherished possessions, because  
faith and experience alike convince me that  
God himself sees and answers, and his an-  
swers I never venture to criticise. It is only  
my part to ask. It is entirely his to give or  
withhold as he knows is best. In the quiet of  
home, in the heat of life and strife, in the  
face of death, the privilege of speech with  
God is inestimable. I value it more because  
it calls for nothing that the wayfaring man,  
though a fool, cannot give—that is, the simplest  
expression to his simplest desire.

**THOUGHT FOR THE WEEK.**

A FAIR deportment with  
great gifts and splendid  
performances, without Christ,  
is but a more genteel way to  
perdition everlasting.

—Fowler, 1650.

**MY AMBITION.**

TO live as gently as I can;  
To be, no matter where, a man;  
To take what comes of good or ill  
And cling to faith and honor still;  
To do my best and let that stand  
The record of my brain and hand;  
And then, should failure come to me,  
Still work and hope for victory.

To have no secret place wherein  
I stoop unseen to shame or sin;  
To be the same when I'm alone  
As when my every deed is known;  
To live undaunted, unafraid  
Of any step that I have made;  
To be without pretence or sham  
Exactly what men think I am.

—Author Unknown.

If God is really preparing us all to become  
that which is the very highest and best thing  
possible, there ought never to be a discouraged  
or uncheerful being in the world.—Horace  
Bushnell.

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