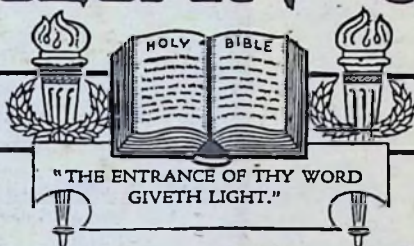


The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

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

A Church Worker's Lapse.

SOME men have suffered the dreadful fate of being pilloried in shame and having their names subjected to perpetual execration. Little did they dream of the damning verdict of posterity. We think of the ill-fated trio who set themselves against our Lord—Herod the murderer of the babes of Bethlehem, Judas the man of Kerioth at the mention of whose name the inspired historian seems to shudder, and Pontius Pilate whose participation in Christ's death has been declared in the creeds of the ages. The names of despots of bygone days and of to-day, of secular rulers, revolutionists, degenerate and fiendishly wicked princes of the church, and even popes, come to mind.

There are men who do not bear such a load of ignominy as these, but yet every mention of their names arouses a feeling of repulsion. In this group appears one who, possibly unjustly, is very frequently referred to as "Demas, the Apostate." The brief allusions in the New Testament to his career are calculated to arouse solemn thoughts.

Demas the Worker.

In two associated letters of the Apostle Paul, doubtless written from Rome about the same time and sent forward by the same messenger, Demas appears in most honorable company. In the epistles to Philemon and to the church at Colossæ appear greetings from five disciples—Aristarchus, Epaphras, Mark, Demas and Luke. Four of these, including Demas, receive the proud distinction of being styled "my fellow-workers," while the other is called "a servant of Jesus Christ."

What precisely did Demas do for the Lord Jesus? What assistance did he give to the Apostle Paul either while he went on those great missionary tours or while he was a prisoner in Rome? We know that the apostle had helpers of different kinds, whom he used as messengers to the churches, or personal assistants and attendants, administrators of baptism and such like. We are not told of the work of Demas; but had Paul's writings closed

with the epistles of his first captivity we should have held this "fellow-worker" in very high regard.

Demas the Renegade.

It is sad to read the only other reference in the New Testament to this man from whom in earlier days great things might well have been expected. A few years later, after release and brief resumption of his work, Paul was rearrested. As he lay in prison, expecting an early death under Nero, one of the monsters of history, the apostle wrote to Timothy, the best beloved of his sons in the faith: "Do thy diligence to come shortly unto me: for Demas forsook me, having loved this present world, and went to Thessalonica; Crescens to Galatia, Titus to Dalmatia. Only Luke is with me." The pathos of this passage appeals to every reader. Sometimes in order to heighten an estimate of the faithfulness of Luke, too general a criticism of some of the absentees is made. As the context shows, we have no reason for indicting all who left Rome. But in the case of Demas, Paul himself in-

dicates the unworthiness of the conduct of his former friend and co-worker.

Are there not many men who would have been rated higher in the esteem and affection of their fellows if only they had died earlier? Let the reader pause for a moment and think of some friends and colleagues of past days whose future seemed so bright. Their diligence and consecration appeared to be excellent, and they may have shamed our lukewarmness. But they have gone. That Christian business man has left the church which once he loved. That Bible school teacher is now utterly disinterested and by his example now leads astray a greater number of young people than once he helped. Apparently steadfast preachers of righteousness have turned aside, and some of them do not now even walk in the paths of righteousness. Had they been taken from earth a decade or two earlier we should now be revering their memories.

The cases of Demas and a host of others in all generations illustrate and emphasise the necessity of the scriptural injunctions to steadfastness and perseverance. Demas had not the ability to last. We all need to give heed to the admonitions and promises of the Word: "Let us not be weary in well-doing: for in due season we shall reap, if we faint not"; "Be thou faithful unto death, and I will give thee the crown of life." It is he who endures to the end who has the promise of salvation.

Cause of Many Lapses.

As to the specific causes of the lapse of Demas, it is idle to speculate. Peril of standing by a condemned prisoner at Rome, discouragement by the hardships of the Christian life, allurements of the hope of earthly advancement, have been suggested. The only thing of which we can be certain is told us by the Apostle Paul: "Demas forsook me, having loved this present world." There are numerous attractions in the world, which makes various appeals to different men.

It would doubtless be no exaggeration to

PRINCIPAL CONTENTS.

	Page.
A Church Worker's Lapse . . .	113
Sub-leaders . . .	114
The Leadership of God . . .	115
A Trip to Maewo . . .	116
Holding Youth for Christ . . .	117
Home Circle and Family Altar . . .	118
Our Young People . . .	119
Here and There . . .	120
News of the Churches . . .	121
Foreign Missions . . .	122
'Along the Indian Road' . . .	123
Notes on Christian Union . . .	123
Obituary . . .	126
Prayer Corner . . .	127

VOLUME XLIII, No. 8.

WEDNESDAY, FEBRUARY 21, 1940.

say that most of the fallings away from church membership and profession of discipleship which we are wont to bewail at conferences can find their explanation in Paul's words regarding the cause of the lapse of Demas. Young and old are enticed by the love of the world, in spite of the biblical declarations that one of the marks of a man's possession of a pure and undefiled religion is that he keeps himself unspotted from the world; that "whosoever would be a friend of the world maketh himself an enemy of God," and that "if any man love the world, the love of the Father is not in him." Are not these searching statements for us all? It is distressingly sad to see a Christian's zeal and faith decline because of the engrossment of worldly affairs. Let not that love seize us. We can find our security in him in whom the prince of the world had nothing, and who said to his disciples: "Be of good cheer; I have overcome the world."

We have not adopted the title "Demas the Apostate," though post-apostolic tradition classes him amongst the apostates from the faith and takes a dark view of his character. It is not revealed whether his lapse was temporary or permanent. The lesson of warning for us is rendered no less important because we have to leave the final verdict regarding Demas with the great Judge before whom all must appear.

Annual Offerings.

MARCH 3 is the selected date for special offerings to be taken in churches of Christ in three States of the Commonwealth. In New South Wales the importance of youth work is being stressed, and the committee of the Young People's Department appeals for an offering of at least £250 on March 3. A page is devoted in this issue to the departmental appeal. The offering for Home Missions will be taken in South Australian churches. The committee has set as an aim the raising of £1,111 for this year. In Victoria the Church Extension, Properties, Trusts, and Bequests Committee is inviting all churches to help its extension work by a liberal offering. This committee does not make great demands upon the generosity of the brotherhood, but would appreciate the aid of all members in helping needy churches to reduce their building debts.

Conferences.

RECENT reports in "The Australian Christian" reveal the growing conference spirit amongst churches of Christ. Numerous district conferences have reported good work accomplished and plans made for future co-operative effort. It is good to see the growth of united work and the overcoming of the dangers and weak-

nesses of an ultra-congregational policy. In a few weeks the larger conferences will be held in five of the States of the Commonwealth. These should be occasions of rich fellowship and much blessing. They are also times of stocktaking and heart-searching. The early date of Easter, involving a shorter period for reported work, may affect some of the returns, financial and other; but due allowance can be made for this, and we trust that the reports will be such as to bring joy to the Christians who gather together. The serious world situation should lead to a determination to make greater efforts to bring the Gospel to men, and to spread the principles of the Lord Jesus Christ through all the earth. The nature of the crisis might well induce brethren to forego mere holidaying for Christian conference, fellowship and planning for the extension of the Master's kingdom.

Padres and Wet Canteens.

IT is stated that the Federal Cabinet is likely to reopen the question of wet canteens in military camps. The government has been divided on the matter, and advocates of wet canteens, it is announced, have the support of some chaplains. In the "Argus" of February 15 the following paragraphs appeared:—

SYDNEY, Wednesday.—On behalf of all padres now in camp with the Second A.I.F. at Ingleburn, a statement was issued to-day urging the immediate introduction of wet canteens in military camps.

The padres represent all denominations, and they will go oversea with the 18th Brigade. For some months now they have lived with men of the Second A.I.F., and they are unanimously of the opinion that wet canteens are an urgent necessity.

The statement read: "Excessive drinking by men on leave from military-camps is a serious problem. The true and proper corrective is the introduction of wet canteens. Men who have volunteered to serve their country at real personal loss and sacrifice should not be deprived of a privilege which is enjoyed to the full by civilians. Because they are deprived of legitimate facilities for obtaining liquor, there is a double urge for them to endeavor to obtain it illicitly. There are many interested persons ready to supply liquor, sometimes of an inferior and dangerous quality, even in contravention of the licensing laws. Wet canteens on the other hand remove the stigma attaching to illicit drinking, prevent profiteering by unscrupulous vendors, and regulate the quantities of drink consumed by bringing it under the easy and efficient control of those who can handle it best."

We regret that the padres have arrived at the conclusion that the present evils are so great that the wet canteen is to be preferred to the system now in operation. Not all will agree with the chaplains' statement. On Friday, for example, the Council of Churches in Victoria expressed its determination to resist the proposals for the introduction of wet canteens, which, the members declared, would not, and could

not, prevent the alleged outside drinking. They would create within the camp, it claimed, all the dangers and revolting conditions associated elsewhere with drink. They would expose non-drinkers to the vulgarities of men who drank in excess, and affect the efficiency of men on whom the destiny of the nation, to some extent, depended.

Faith Enduring Persecution.

OFTEN as we have read the story of the heroic endurance of persecution by devout Christians of all generations, we have been roused to admiration. Early martyrs cheerfully faced death, and some so welcomed it that they rather put themselves in its way than avoided it. To-day, noble souls suffer much for their loyalty to Christ and his truth. We hope that readers will find the same degree of comfort and profit that we have done in the following paragraph quoted in "The Expository Times" from "The Presbyterian Messenger":—

Few Christians to-day can escape the question, "What should I do if I had to endure persecution for my faith? Should I stand fast if I were isolated, starved, beaten and tortured? Would my mind hold out, would my body not shrink? Would faith glow within me? Or should I sink into despair?" In "The Mind of John Gibb," Miss C. M. Townsend tells the story of a conversation between John Gibb and her father, Meredith Townsend, Editor of the "Spectator." "Once when someone at table declared the power to stand torture for a faith had left the world, and asked the editor if he supposed himself capable of it, he replied eagerly that he was a coward, and would deny anything in face of a thumbscrew. After a moment his face changed and he took back his words. 'Who am I,' he said, 'to limit the power of God? I might stand it.' 'That,' said John Gibb, 'is faith.'" Few, if any, of us dare go farther than Meredith Townsend's "I might stand it."

One Hundred Years Ago.

IF our English and European brethren keep to the Bible, the whole-Bible, and nothing but the Bible, call no man on earth Master, avoid all idle and untaught questions and speculations about things unrevealed, and be on their guard lest any should make a prey of them through an empty and deceitful philosophy, after the rudiments of this world—after the tradition of men and not after Christ—I will make an effort to see them, if the Lord will, before many years shall have run their round. But knowing there are many purposes in the heart of a man which shall never be consummated, I leave all in the hand of my sovereign Lord the King.—Alexander Campbell, "The Millennial Harbinger," February, 1840.

The Leadership of God.

E. P. C. Hollard.

"And the Lord went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night."—Exodus 13: 21.

IN these days of national insecurity and uncertainty there is only one thing that has any surety about it, and that is the fact that God still leads his people.

As we enter 1940 we are reminded of the account of the people of Israel, leaving Egypt, out of bondage into freedom. As they go they are never unconscious for one second of the leadership of their God, for the "Lord went before them by day and by night." God went before them to lead them and to light them. Later on we find that an angel of the Lord leads. A more personal guidance is given them.

These people must have often wondered why the journey to the land of promise took so long. For forty years they trekked the wastes between the place of slavery and their inheritance. We know that their sin halted their advance. Now so many of us are expecting the fulfilment of cherished desires this year—surely some of our fondest dreams will be realised. But it may not be so. Like Israel we shall be confident of a short march and quick attainment. Why? Because God goes before us. But that was no guarantee to them that the march would be quick. Nor is it to us—for we forget ourselves, as they forgot to take into consideration the fact of themselves.

God was patient with them, even for 40 years, although they were impatient with God. This is our lesson. This year may not see our dreams come true—our most fruitful stage may not be yet. Why? For two reasons. It may not be good for us in God's sight. Then we forget that we are our greatest stumbling blocks. We have yet a year of sin as well as victory before us.

Moses was an old man before God could use him. For the sin of his youthful years made him an unworthy vessel. The Israel which came from Egypt was not the Israel which entered Canaan. For the sins of the journey made those people an unworthy generation. Thus our youthful years of indiscretion, of sin, may mean that our usefulness shall not be attained until we are older.

Let us call these the years of discipline, when we learn that even though God goes before us, leading and lighting, our continued sidetracking keeps us on the far side of a full inheritance of service.

No Short Cuts.

I remember my first impression of college—a sign behind the study door: "No short cuts to success." There are no short

cuts to 1941, nor yet to personal attainment. Maybe we can take short cuts—paths of lying, cheating, un-Christlike living, and thereby gain that which we set our hearts upon. But these paths are unworthy of us and an affront to him who has gone before us. In the hills of the Mt. Lofty ranges there are two roads which start down to the plain below, from the same place. One is short, one is long. Going the short way one must be tensely strained all the time. The scenery is beautiful, but there is no time nor opportunity to admire it—it is an exhaustive journey. Going the long way the grade is not so steep; there is relaxation to admire God's beauty and

The World's Bible.

WE are the only Bible

The careless world will read:

We are the sinner's gospel;

We are the scoffer's creed;

We are the Lord's last message.

Given in deed and word;

What if the type is crooked?

What if the print is blurred?

What if our hands are busy

With other work than his?

What if our feet are walking

Where sin's allurements is?

What if our tongues are speaking

Of things his lips would spurn?

How can we hope to help him—

And hasten his return?

—Selected.

man's achievement. One gets the feeling that the journey was restful, though longer. God often leads us that way—the long way.

"God Leads—God Lights."

God led his people to their inheritance, but following him then was just the same as following him to-day. He leads us through the way of conflict. These people literally fought their way to Canaan. The way of conflict is our way also.

There is the conflict with sin. The Christian's life is a continual battle with sin, not so much his own, but sin in various shapes. Social sins, national sins, economic sins. Of course, his own are part of his battle. His constant mood is one of preparedness; to rebuff the assaults of Satan and to assail the strongholds of unrighteousness.

Is it not true that the church of God has not accepted his leadership fully in some phases? The church has permitted, yea, even condoned, some of the evil practices of our national life. Where is the conflict if we permit evil to be foisted upon us with the tag of its being lawful attached to it?

There is the conflict with temptation. The worldling does not get the supreme joy out of overcoming temptation; he calls it character building. So it is, but our fighting under God's leadership makes us call it becoming more Christlike. One honors himself; the other honors his Leader.

All conflicts have uncertainty before them. No general is ever sure of winning. But because "I have overcome the world," all those led into conflict by God shall conquer. They shall overcome the binding power of the commonplace, the handicaps of family disinterestedness, the temptation of being spectacular, resentment, anxiety, haste, hatred, greed and impurity.

Is the Future Uncertain?

At present the world very definitely says, "Yes." The world trembles with uncertainty as the news of overseas events comes to hand. But we who have accepted the leadership of God, can we say Yes, too? The student of prophecy who sees the fulfilment of untold theories in our current affairs, says No. But not all in the ranks of the church have theories; what of them? They, too, say No. Because "God lights."

Surely the affairs of this world are as obscure as ever, as far as knowing anything certain about them is concerned. That Old Testament story simply tells us that God lighted the way for his people, not for the world. Thus we can say there is no uncertainty as to what our future course is in connection with our personal and spiritual life, for "thy word is a lamp unto my feet and a light unto my path." The word of God reveals the immediate future actions of us all, as it tells what we must do day by day in the living of a life. Again we read, "For the Lord thy God, he it is that doth go with thee; he will not fail thee nor forsake thee." Without any further comment let us say, "The future is certain because he is in it and I belong to him."

And just as certain is the continuance of life after death. It is not as though Christ leads us over a path unknown to himself as well as ourselves. He has been over it all and leads us surely to the end because he knows the way. Our guarantee is this: He went before into life, therefore he could say, "Fear not, I have overcome the world." He went before into death, therefore he could say through his inspired follower, "Death is swallowed up in victory." He went before into heaven, therefore he could say, "Where I am, there ye may be also."

Thus we face the year with hopes unrealised, and maybe will remain so for years to come; with the long path in front of us; with a year's conflict ahead; but with all, the guarantee of him who leads and lights. Where he has gone, in life, in death, in glory, we, too, shall go and the end is victory.

A Trip to Maewo.

D. Hammer.

THE island of Aurora, or Maewo, lies at the extreme north-east of the New Hebrides group. It is approximately thirty miles long and about seven miles wide at the broadest part. On the eastern side the coast is extremely rocky, and there are no friendly islands to break the force of the ocean. The western side, however, is protected to some extent from the open ocean by the islands of Santo and Aoba, and in good weather provides safe anchorage for a launch. This western side is broken by small beaches consisting of round smooth stones or coral sand, and it is at such places that the small population has established itself.

Accompanied by Mrs. Hammer and David, and some local natives for boat's crew, we left Nduindui early on Saturday, Oct. 28, 1939, in pouring rain, and after a good trip anchored the same afternoon at Oliver Stevens' passage, Maewo. We had covered about thirty-five miles in five hours and a quarter, helping the engine along with the sails whenever possible.

Oliver Stevens is a planter, and his passage, so-called, is a very small bay set in the coral reef, into which at from half to full tide it is possible to take a boat the size of our launch, and once there the boat is perfectly safe from the changeable weather. We are very glad to have the use of this small haven of refuge, particularly as it is convenient to two villages in which we have churches—the villages being Dari and Peterara. We received a wonderful welcome from the population in this district, and decided to stay amongst them over the week-end. Permission was readily given by Mr. Stevens for us to use his boat shelter, so in next to no time we had the rowing boats pulled out from under the grass-thatch roof, and our small tent erected in their place. A small tent such as we made with unbleached calico is extremely handy in the islands, as there are many such buildings with roof and no walls, in which it can be placed, the tent giving privacy and the grass roof protection from the rains.

Dari.

On Sunday morning we went to the village of Dari, and here we found the total population from both villages assembled, together with the two teachers, James and Daniel. We conducted the breaking of bread service and spoke to a congregation of over sixty people. The Dari chapel is comparatively new, and is an extremely neat and clean building, with its bamboo walls, thatched roof and coral lime floor, and the members of the church clean and intelligent.

Peterara.

After lunch we were taken to Peterara for a song service. The Peterara chapel is rather old, and has only an earth floor, but the people are clean like those of Dari. For the afternoon service we found the congregation to be composed of men, and they apparently found great pleasure in singing their hymns and in prayer. We were able to help them in some new hymns they were seeking to learn.

The Maewo people do not hold evening services, partly because they do not possess lamps, but more particularly because of the malarial mosquito, which comes out after dark. Maewo is considered to be a particularly bad place for fever, which probably accounts for the high death rate there, and the gradually diminishing population.

Monday morning found us astir early, and after breakfast we held early morning service at Peterara at seven a.m. A baby was

brought along to be dedicated, and two were received into fellowship, being a man and a woman. The rest of the morning was given over to medicine, and quite a number of injections were given and some wounds dressed. Steady rain kept us inside all the afternoon. The natives say, "Maewo—plenty rain, plenty mosquito, plenty taro," and that just about sums up the situation. We had a fair sample of all three and did not find any to be greatly to our liking.

We held a service again early on Tuesday morning and then said good-bye. The people of both villages came down to the sea to say good-bye, and brought us presents of pineapples, taro, several mats and a live fowl. The people all formed up into a single line, and we walked from one end of the line to the other shaking hands, and then out through the reef and on our way, with just a last glimpse of the people crowding on to Mr. Stevens' stone jetty waving good-bye.

Nasawa.

From Peterara we travelled south for several hours and anchored off a beach of stones near the village of Nasawa. Old David, the leader, was on the beach ready to welcome us, and by the looks of things nearly all the people of the village were with him. There was quite a stir among the waiting people when Mrs. Hammer was helped out into the dinghy, but it was nothing to the excitement when David was lifted over also. When we came to the beach there was a rush at us, and all the women, talking and laughing at the top of their voices, shook hands and felt David all over. That is, they felt him until he objected to their handling. These people said that it was the first time they had ever seen a white woman or child, though, of course, some of the men had seen the strange sight on other islands. The Peterara people had seen women of the Melanesian mission occasionally, but Nasawa is visited by no other whites except the missionaries of the church of Christ.

We did not notice any suitable shelter under which to erect the tent in this village, but we did not need the tent this time. The village people had recently completed the building of a small native store, and they insisted that we take it over and have the complete use of the building while we stayed. We slept that night amongst the tinned meat.

The next day we held the early morning service that has become our custom while visiting the villages, and three babies were brought to us for the usual dedication service. One of the babies belonged to Joe, a very intelligent young man who is acting as store-keeper for the village. Unfortunately the baby's mother died when the baby was born. Before long Joe came to us and asked us if we had any tinned milk we could sell him for the baby. The store had only possessed a couple of tins, and that had been used. We looked through our belongings, and found that we had three tins, which we gave him as a present for the baby. Joe couldn't do enough to show his gratitude. He looked after our well-being while we stayed, and presented us with a beautiful native mat when we left. I noticed that Joe had been working hard, and with only a knife for tools he had cut a cross for a headstone out of a solid piece of rock, and on it he had carved this inscription, "Cross. Luisa she death on October 3st. New Everydiss. Nasawa village." It was a tribute to Joe's perseverance as well as to his love for Luisa.

After the usual few hours spent on injections and medicine, I did some work on the launch engine, and then in the cool of the evening the old native leader came and sat down outside the store and talked to me. One of the most valuable things about visiting the villages is this opportunity for serious talking that comes after the people have gained confidence. It usually takes about twenty-four hours before they will give one this valuable opportunity of helping them in their thinking. Old David brought with him a "different" present. He had it wrapped up in a leaf and tied with creeper—a coconut-eating crab. It was a most repulsive looking thing, about a foot long, but he assured me that if I put it in a box and fed it on coconuts it would grow big and would then be good to eat. We have never had a pet like this before, so we had it sent back to the mission station at Nduindui, but later, fortunately or unfortunately, we haven't decided which the horse took a violent dislike to our pet and killed it.

On Thursday we said good-bye to our friends at Nasawa, and travelled further south, towards Pentecost, calling in at Bytorah. Bytorah is a very small village, and beyond conducting service and talking with the people for a while, we did not prolong our visit. The people here speak very little English, and it is difficult to make oneself understood. We left early in the afternoon, and made our way across the Paterson Passage to Pentecost.

We spent in all five full days among the people of Maewo, conducting seven services and coming into close contact with about 140 people, which number represents what is about our church membership on this island. The people were eager to receive us and our message, and we feel that our visit and stay will encourage the people to greater loyalty and constancy in the cause of Jesus Christ the Lord.

The Ninety and Nine.

"Rejoice with me; for I have found my sheep which was lost."—Luke 15: 6.

A great gathering in Denver, Mr. Ira D. Sankey, before singing "The Ninety and Nine," gave an account of its birth. Leaving Glasgow for Edinburgh with Mr. Moody, he stopped at a newsstand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell upon a few little verses in the corner of the page. Turning to Mr. Moody, he said, "I've found my hymn." But Mr. Moody was busily engaged and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrapbook. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on "The Good Shepherd." At the close of the address Mr. Moody beckoned to his partner to sing something appropriate. He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same way. He tried it and succeeded. From that moment it was a popular hymn. Mr. Moody said at the time that he had never heard a song like that. It was sung at every meeting and was soon going over the world. While travelling in the Highlands of Scotland a short time later, Mr. Sankey received a letter from a lady at Melrose, thanking him for singing the verses written by her sister. That sister was Elizabeth C. Clephane. He wished to call it "The Lost Sheep," but Mr. Moody insisted upon calling it "Ninety and Nine" whenever he announced it.—"New Century Leader."

Holding Youth For Christ.

New South Wales Annual Offering, Sunday, March 3.

FROM Y.P.D. CHAIRMAN.

THE position of youth work in N.S.W. has become critical on account of insufficient financial support. For some years the organiser has been reduced to part-time work, and recently the committee was compelled to still further reduce his remuneration; notwithstanding this he has nobly and uncomplainingly carried on the tasks involved in a unified work under no less than fourteen different headings. Last year the paltry amount of fivepence per member in the brotherhood was received for the annual offering. This works out at one penny per week for every ten members during the year. The committee cannot believe that the brotherhood desires curtailment of any activities of this important department, yet this is what we are faced with unless more financial support be received. The committee asks the prayers and practical support of the whole brotherhood in the name of him who said, "It is not the will of your Father in heaven that one of these little ones should perish." The annual offering on Mar. 3 presents the opportunity for churches to retrieve the situation.—J. L. Stimson.

AS CHURCH SECRETARY SEES IT.

AS a secretary I have tried to assist all branches of brotherhood work, in faithful distribution of literature and in emphasised announcements. The greatest disappointment in our brotherhood work comes to me in the curtailment of Y.P.D. service through want of financial support. To suggest that the 14 branches of Y.P.D. work can be done without a full-time organiser is deplorable. Conference returns show between 5000 and 6000 members in N.S.W. Let us cut this down to 3000 and ask that number to give one penny per week for these valuable Y.P.D. activities. This would bring in £12/10/- per week. What an insignificant sum to ask, but how easy the possibility! Let us build up our Y.P.D. work by contributing worthily on March 3.—T. P. Dale (Mosman).

PREACHER FROM NORTH-WEST SPEAKS.

A LITTLE tot was admitted to a hospital for a serious operation. The morning came. The little patient was prepared. Presently the surgeon, his assistant, and the nurse came into the theatre. The doctor explained how they would make her quite well again, but before that could be done they should have to put her to sleep. The little patient, quite trustful and willing, said, "Very well, but I must say my prayers first," and slipping down beside the operating table she offered her little prayer learned at her mother's knee.

"Now I lay me down to sleep,
I pray thee, Lord, my soul to keep;
If I should die before I wake,
I pray thee, Lord, my soul to take,
And this I ask for Jesus' sake. Amen."

Assisted by the nurse she climbed back to the table, but for a moment the doctors did not raise their eyes; when they did they were evidently deeply touched. What innocent, implicit, childlike trust. Jesus said, "Of such is the kingdom of heaven."

The aim of the Y.P. Department is to keep these little ones in and for the kingdom of heaven. What more glorious work could be found. Have you a part in it? If not, then begin right now, and on Sunday, March 3, present a tangible expression of your interest in the work of the department.—S. C. Jenner.

H.M. SECRETARY SUPPORTS.

CHILDREN had a unique place in the thinking of Jesus Christ. "Suffer little children to come unto me, and forbid them not," are among the best known and loved words of the Saviour. "He took them up in his arms and blessed them." "Of such," he said, "is the kingdom of heaven." "Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven." "Feed my lambs," etc., etc.

These passages all show that Christ has a passionate love for children and the youth of the land. To be loyal to him we must share his love and interest in the young people of the church, and in the youth outside of the church.

I know of no more effective way of demonstrating our love for and interest in the youth and the children of the land than by supporting most heartily the fourteen listed activities of the Y.P.D. Let us take one to illustrate: The Correspondence Home Classes, with 45 classes and 350 scholars; isolated but cared for by the Y.P.D. And again its activity in establishing new schools in important centres, which in time develop into self-supporting churches. These two alone out of the fourteen should assure a liberal response to the Y.P.D. annual appeal. Let us all help them to reach their objective on March 3 next.—G. Burns, Home Missionary Secretary.

FROM A NORTH COAST PREACHER.

IN considering a call to a new minister, his ability to care for young folk is given careful thought. Probably there is not so much need for anxiety. Young people from godly homes are almost certain to find the right way. This does not absolve us from responsibility. The call is for co-operation in the work handled for us by the Young People's Department under the leadership of Bro. P. J. Pond, B.A. By backing the department we unite with other lovers of youth to hold them for Christ and his service.

Only a glance at the department's list of activities, with its fourteen points, and of its achievements of late, is needed to see that the department has grappled with its problems effectively. For example, it is able to report a gain of 1000 Bible school scholars against a public school decline of 30,000. This is merely one detail in the many-sided programme of service.

Yet the department is in danger of going on the rocks for want of funds. This would be a sore loss, and something of a disgrace to us as a people. Let us see that no such disaster happens. We may do our part to that end in the annual appeal, Mar. 3.—A. G. Saunders, B.A.

AS A CITY PREACHER SEES IT.

LUKE 17: 11-19 records the healing of ten lepers by Jesus. One only, moved to gratitude by his cleansing, turned back and loudly glorified God, and cast himself in thankfulness at Jesus' feet. Jesus said, "Were there not ten cleansed? But where are the nine?"

The Lord Jesus enters the cities and the countryside to-day and gathers the young people into Bible schools, C.E. societies, Christian clubs, and other young people's organisations of the church at work. The young people are trained in Christian morality; the foundations of character of incalculable value in meeting life's problems, and in forming right

and helpful friendships are provided. From all this they reap, perhaps unconsciously, inestimable benefit. When they have grown to manhood and womanhood, how many forget to return to the source of these benefactions, and render a return to God, for the start aright and the blessings which followed! In the annual offerings for an extension of these blessings to youth, for everyone who comes with a thankoffering, the words of the Lord apply, "Where are the nine?"

Many parents, knowing the value of the training given by the youth service of the Christian church and of the association with its teachers and leaders, readily avail themselves of the facilities it offers to their children. They rightly expect this good work to be extended to others, and censure the church if it fails to provide such facilities. How many of these parents fail to provide the means whereby this ministry can be passed on to others as it was passed on to them! The Y.P. Department is the brotherhood's provision of the means whereby the blessings of early training may be given to those unreached. Members may encourage by their prayers and their practical support the propagation of the gospel to the young, on Sunday, March 3 next. The offering brings opportunity to answer the question: "Were there not ten cleansed, but where are the nine?"—A. C. MacLean.

GREATEST WORK IN THE WORLD.

PREACHER STUART STEVENS, of Enmore Tabernacle, says: Firstly, let us give ourselves to the greatest work in the world—that of winning the child to the Christ. Secondly, let us give whole-souled prayer and financial support to our Y.P.D. offering on Sunday, March 3, and throughout the years.

Reasons Why We Should Support the Y.P.D.

(1) Capable of making a better world than the present one are the youth of to-day. This only if they are given opportunity and encouragement. As clay in the potter's hand are our young people. The next generation will be made or marred by the men and women of the present. Neglected or wrongly managed, and the enemy of purity and happiness is served. The fashioning for Christ of the juveniles is the rarest of privileges, but never is important work easy.

(2) The souls of the children are valuable. Statues cost marble, and furniture costs forests, Christian service costs sacrifice of self-interest. For the souls of the children are we unwilling to give hours of prayer, and the renunciation of the questionable? The future of the church will be what the present membership makes it. Remember the annual offering, and help make a better world.

THE TIME TO TEACH.

THE "Sydney Morning Herald" recently said, "Any society which hopes for earthly immortality must pay attention to its children."

Jesus, the great Teacher, loved the children. He took them in his arms, blessed them, and said, "Suffer little children to come unto me, and forbid them not to come unto me, for of such is the kingdom of heaven." The time to educate the people is in their earliest years. The mind is then open to receive the message, and gladly receives the story of the Babe of Bethlehem, born the Saviour of the world. The need to spread this wonderful story of the Christ warrants an ever-spreading increase in our Bible schools.

Brethren of the Churches of Christ, arouse yourselves and by your increased offerings show the Y.P.D. committee that you are indeed behind this great work, and are asking the heavenly Father's blessing on this important cause. Remember that the children saved for Christ are the assured members of the churches of the future.—Thos. E. Rofe.

The Home Circle.

Conducted by J. C. F. Pittman.

THE GUEST.

YET if his Majesty, our Sovereign Lord,
I Should of his own accord
Friendly himself invite,
And say, "I'll be your guest to-morrow night"
How should we stir ourselves; call and command
All hands to work!
"Let no man idle stand.
Set me fine Spanish tables in the hall;
See they be fitted all;
Let there be room to eat;
And order taken that there want no meat,
See every scone and candlestick made bright,
That without tapers they may give a light.
Look to the presence—are the carpets spread,
The dais o'er the head,
The cushions on the chairs,
And all the candles lighted on the stairs?
Perfume the chambers; and in any case
Let each man give attendance in his place!"
Thus, if the king were coming, would we do;
And there were reason too;
For 'tis a duteous thing
To show all honor to an earthly king.
And after all our travail and our cost
So he be pleased, to think no labor lost.
But at the coming of the King of heaven,
All's set at six and seven;
We wallow in our sin;
Christ cannot find a chamber in the inn;
We entertain him always like a stranger,
And, as at first, still lodge him in the manger.

—Verses found at Christchurch, Oxford,
in MS. Author unknown.

"DEAR OLD DAD."

WE happened at a home the other night,
and over the parlor door saw the legend
worked in letters of gold, "What is Home
Without a Mother?" Across the room was another
brief, "God Bless Our Home." These mottoes
will be found in many homes, worked by nimble
fingers, and expressive of the love and devotion
felt by the members of the household for the holiest
and happiest of earth's blessings, "Mother" and "Home."
"Home, home—sweet home; be it ever so humble, there's
no place like home." But there is another factor
in the blessedness of home that is too often forgotten,
or, at least, perhaps sometimes not fully appreciated,
and that factor is "Dad."

We want to preach a little sermon in "Dad's"
behalf to-day. It is no disparagement to "Mother"
to say that alongside of the legend referred to
above this other would be appropriate: "God Bless
Our Dad."

"Dad gets up early, lights the fire, boils an
egg, grabs his dinner-pail, and wipes off the dew
of the dawn while many a mother is sleeping. He
makes the weekly hand-out to the butcher, the
grocer, the milkman and the baker, and his little
pile is badly worn before he has been home an hour.
He stands off the bailiff and keeps the rent paid up.

"If there is a noise during the night, Dad is
nugged in the back and made to go downstairs
and find the burglar and kill him. Mother darns
the socks, but Dad buys them in the first place,
and then the needles and the yarn afterward. Mother
does up the fruit well, but Dad buys it all, and jars
and sugar cost like the mischief.

"Dad buys chickens for the Sunday dinner,
carves them himself, and draws the neck from the
ruins after everyone else is served. 'What is home
without a mother?' Yes, that is all right. But, 'What is home without a father?'
Ten chances to one it is a boarding

house; father is under a slab and the landlord is a widow.

"Dad, here's to you. You have your faults—you may have lots of them—but we will miss you when you are gone."

Yes, dear old unappreciated Dad! The legend which ought to grace the walls of a cottage or a palace in your honor may not appear. You may tread the pathway of life, bearing its burdens ungrudgingly and cheerfully, and go down to the grave unhonored and unsung in framed legends, but you will be missed and mourned nevertheless in the cold grey days when you can no longer answer the call for your services, and will receive your reward on the other shore. Dear old Dad! God bless Dad!—Selected.

THE TESTING OF OBEDIENCE.

A MINISTER tells this story, the moral of which is not difficult to find:—

There was once a slave called Æsop, whom the king was fond of praising for his obedience and desire to serve. A courtier who was tired of hearing his praises said:

"Well may he love thee, for thou loadest him with all he can desire, but try him with some painful thing, and then thou wilt see what his love is worth."

Now in the king's garden there grew a nauseous lemon, the stench of which was such that few could bear to approach it. The king told Æsop to go and cut one of the lemons and eat every bit of it.

Æsop accordingly cut the fruit, the largest he could find, and ate every bit of it. The wily courtier said to him:

"How could you bear to swallow such a nauseous fruit?" He answered:

"My dear master has done nothing but load me with benefits every day of my life. And shall I not, for his sake, eat one bitter fruit without complaint or asking the reason why?"—Selected.

WHAT TO BE FEARED.

A SOLDIER comrade one day said to General Sheridan, "Phil, if you could choose for your little son from all the temptations which will beset him the one most to be feared, what would it be?" General Sheridan leaned his head against the doorway, and said soberly, "It would be the curse of strong drink. Boys are not saints. We are all self-willed, strong-willed, maybe full of courage and thrift and push and kindness and charity, but woe be to the man or boy who becomes a slave of liquor! Oh, I had rather see my little son die to-day than to see him carried in to his mother drunk! One of my brave soldier boys on the field said to me just before a battle, when he gave me his message to his mother if he should be killed: 'Tell her I have kept my promise to her. Not one "drink" have I ever tasted.' The boy was killed. I carried the message with my own lips to the mother. She said, 'General, that is more glory for my boy than if he had taken a city.'"—Selected.

ONE WAS ANYWAY.

Master.—"Now, Tommy, you know that the dodo is extinct; can you name any other animal or bird that is extinct?" Tommy.—"Yes, sir; the canary." Master.—"Oh, absurd! The canary is not extinct." Tommy.—"Well, ours is, sir; the cat extincted him!"

The Family Altar.

J.C.F.P.

TOPIC.—FISHERS OF MEN.

Monday, February 26.

HE that winneth souls is wise.—Prov. 11: 30. Here is reference to the greatest work committed to men. Even under law, the importance of soul-winning was recognised, while under grace it is seen to be of stupendous importance, the neglect of which indicates either ignorance or unwillingness to do what we know is required.

Reading—Proverbs 11: 23-31.

Tuesday, February 27.

They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever.—Dan. 12: 3.

True wisdom, as our previous text suggests, is in soul-winning. Here we are reminded of the glorious rewards which will be given to those who engage in this work.

Reading—Daniel 12.

Wednesday, February 28.

He findeth first his own brother Simon.—John 1: 41.

This is the first New Testament record of individual evangelism. It was most fitting that before he told anyone else he first found his own brother, and communicated to him the wonderful news of the discovery of the Saviour. And he not only told his brother the glad tidings, but introduced him to Jesus, becoming the first evangelist under the Christian era.

Reading—John 1: 35-42.

Thursday, February 29.

He findeth Philip. Philip findeth Nathanael.—John 1: 43, 45.

And in this way the work of evangelism progressed, as it has always done since, by similar means. If only all disciples made it their chief business to introduce others to the Saviour, the work of world-wide evangelism would progress with unparalleled rapidity.

Reading—John 1: 43-51.

Friday, March 1.

Brethren, my heart's desire and my supplication to God is for them, that they may be saved.—Rom. 10: 1.

It was not only the sincere wish of the apostle, but constant prayer to God, that his kinsmen should be saved. Although he had been obliged to proclaim God's judgment upon impenitent Jews, he thus shows that he found no pleasure in so doing. On the contrary, it was his earnest desire and supplication to God that the catastrophe might be averted.

Reading—Romans 10: 1-15.

Saturday, March 2.

He who converteth a sinner from the error of his way shall save a soul from death, and shall cover a multitude of sins.—James 5: 20.

So that there is, with soul-winners, a reflex influence for good. Not only do they save others, but themselves as well, for their sins are covered; hidden even from the eyes of God. "Pray one for the other," says James, "that ye may be healed." So should we lead others to the Saviour, that we may be saved.

Reading—James 5: 13-20.

Sunday, March 3.

Jesus said unto Simon, Fear not; from henceforth thou shalt catch men.—Luke 5: 10.

"Jesus called them from a lower to a similar but higher labor. He calls all honest tradesmen in this manner. He invites carpenters to build his temple, servants to serve the great King, physicians to heal immortal souls, merchants to invest in pearls of great price," etc. "Disciples are fishers, human souls are fish, the world is the sea, the gospel is the net, and eternal life is the shore whither the catch is drawn."

Readings—1 Chron. 16: 23-36; Luke 5: 1-16.

Epaphroditus.

Philippians 2: 24-30.

Prayer Meeting Topic for February 28.

H. J. Patterson, M.A.

PAUL had a wonderful capacity for making friends, and of some of them he tells us a little. Epaphroditus was one of the truest Paul ever had. He describes him as "my brother and fellow worker and fellow soldier, and your messenger and minister to my need." He literally gambled with his life in the interests of Paul.

A Gallant Macedonian.

The Philippians were a splendid type of Christian. Witness the character of Paul's letter to them. Epaphroditus whom Paul calls a fellow soldier came of a fighting race. Alexander of Macedon had subdued the world. The spirit of daring seemed to be in the blood. After the last war we sometimes expressed the wish that we might have in the Christian church a moral and spiritual equivalent of the war spirit. The readiness to sacrifice and courage in service. Epaphroditus had in his blood that spirit, and it was allowed to find expression in a Christian way. It would be a great day for the world if all would allow Christ to take what is good and transfigure it and make it radiant with the Christian spirit. If the tremendous expenditure of money and life going on just now could be turned into the channel of real Christian service, the world would be won to Christ in a generation.

A Splendid Christian.

Perhaps he was Paul's convert or perhaps one of Luke's. We do not know. The influence of that stay in Philippi, together with the night in the jail, would be far reaching. But it was long after that Paul wrote his letter. He was in Rome. Doubtless news had reached them of the shipwreck, and perhaps they wondered how Paul was placed. We do not know the whole story. But though they had lacked opportunity to send to him previously, now they send to his aid. "Your thoughtfulness for me has just burst into bloom again" (Phil. 4: 10). Epaphroditus was the volunteer to carry the gift to Rome. "There exists no more graceful tree of the Lord's planting than considerateness. There is no month in the Christian year in which it does not burst forth, for it is planted by the River of Life."

"Money and men are the constant needs of every campaign, military or missionary; Philippi found the money." Epaphroditus was the man. There may have been others with better health and who could have more easily made the journey. But Epaphroditus was a true Christian. He adventured.

A Gambler.

"For the work of Christ he came nigh unto death, hazarding his life." A real Christian should be willing to take the risk. Paul plays on the name Epaphroditus. "Epaphroditus" is a gambler's word. Aphrodite was the goddess of good luck at games of chance. The highest throw with the dice was called the "aphrodite," and the lucky man at play was called the "epaphroditus." He incurred hazards and came out a winner because his hand was divinely guided. Paul tell us Epaphroditus staked his life on a throw and won because God was with him. So Wycliffe rendered Gen. 39: 2: "The Lord was with him and he was a luckie felawe." What the world needs today is that Christian spirit of Epaphroditus. Even physical disability is no excuse for failure to serve in the Lord's army. There are times when we ought to be gamblers and fools for Christ's sake.

TOPIC FOR MARCH 6.—PAUL'S RENUNCIATION AND GAIN.—Philippians 3: 1-9.

Our Young People.

Conducted by Keith A. Jones.

Guiding Beginners in Worship.

THE responses of little children are so unpredictable that it is impossible for a leader to know in advance the situations, materials and methods that will bring about a worship experience. She can only choose carefully what may induce worship—possibly what has induced worship in other children of similar interests and development. This careful choosing, however, presupposes a knowledge of child nature and a knowledge of what may be considered worshipful responses in little children.

Certainly these responses will not be adult in character, or expressed in adult terminology. In fact, if such terminology is used by children, a teacher may be almost sure that the emotion back of the response is not real. For the true worship of a little child is not expressed in pious platitudes. It may not be expressed in words at all. A look of wonder in children's eyes or a bit of gentleness in the touch of little hands, or a note of joyous happiness in fresh young voices may be true worship. And such responses are treasured by a leader of little children.

Avoiding Two Dangers.

There are two dangers, it seems to us, that must be kept in mind by all who desire to guide little children in worship. The first is the danger of not knowing what should be expected of beginners. And the second is a danger which we might classify as "wishful thinking"—such an earnest desire on the part of a leader for results, that she sees what really exists only in her imagination. "Didn't the children respond beautifully to the picture?" she asks her assistants. As a matter of fact the picture was lovely enough to have brought a worship response, and the leader had gone to much care and expense in procuring it. But in some unaccountable way there seemed to all except the leader a lack of warmth and appreciation on the part of the children. Her thinking was colored by her wishing, and so her sense of values was not true.

In calling attention to this latter danger, we do not mean to discourage careful planning, with an optimistic spirit that expects desired outcomes. For only by such planning can we hope to reach worthwhile objectives. The caution is intended to make us more sensitive to real responses and more patient in waiting for them, knowing that they are precious.

Preparing for Worship.

When we speak of preparation on the part of leaders it is perhaps needless to say that leaders do not plan "worship programmes," for little children are not likely to worship through a formal procedure. The leader who understands the nature of a little child plans for an informal procedure, in which there are opportunities for worship experiences.

Surely no season surpasses the springtime in opportunities for worship. And no season, with the possible exception of the Christmas season, brings to leaders the wealth of worship material available when the world is waking from its long winter's sleep and fairly shouting of immortality.

In calling attention here to some of the available materials and methods appropriate to the springtime, it is understood that they are presented for choice with the thought that each leader will choose rather "sparingly" the suggestions that seem to offer the best opportunities for worship experiences.

Contact with Growing Things.

"Nature, rightly interpreted, speaks of her Creator," and no picture or story or conversation can take the place of real contact with the bursting sod, swelling buds, blooming flowers, singing birds and opening cocoon.

We recognise the fact, of course, that some church schools are so situated that it is very difficult to give children contact with the out-of-doors. In such situations it is highly important that nature objects be brought into the beginners' room. We must not, however, lose sight of the fact that this latter suggestion is not altogether a substitute for the discovery of green blades pushing through the sod and pansy faces that seem to brighten in response to the songs of the birds.

Sometimes when there is no garden near the church, a week day excursion may be planned when the children will be taken outside the brick and stone and concrete of the city and allowed to revel in the beauty and music of the country.

Dramatic Play.

Beginner children enjoy playing the story "The Garden that Awoke." It is true that this story is longer than the stories usually used with little children, and it is true that beginners do not often play a whole story. But its interest and dramatic possibilities seem to outweigh these obstacles.

They may be guided to make their own plans. They generally choose to be "the little brown bird," "the tree," "the grass," "the flowers," "the fountain," and "the children." Of course an adult will need to be the chief spokesman using the appropriate rhymes. Probably the only time the little folks will become vocal will be at the climax, when the birds, the trees, the grass, the flowers and the fountain say to "the children": "Spring has come and our heavenly Father sends his love to you."

It is a rare privilege to guide little children to worship in the springtime. And the blessedness of it is that each leader who endeavors to interpret nature religiously is herself brought close to nature's Creator—sharing in the worship response of her children.

The Four Tires.

IN all movements there are four classes or members—the *retired*, the *tired*, the *tiresome*, and the *tireless*.

The *retired* live in the past. They tell us how things were done in the "good old days." Retired friends, we live in 1940. Come, lend a hand with to-day's job.

Then we have the *tired*. Too many in this group! Many with splendid abilities, too. "Let George do it," is their motto. Wake up, tired ones, and lend a hand.

Then the *tiresome* ones. Not too many, we are glad to say. No one knows how they get that way. They are the trouble-makers. Listen, *tiresome* ones—do some helping and see how you will enjoy the change. (We will too.)

And now the *tireless* ones. Our hands go out to greet you. Your numbers are few but you are nature's producers. The creators, the boosters, the thoroughbreds. You are the light, the life and the strength of the organisation. God bless you, every one, and may you crowd out the other classes and take them into your class—the *retired* ones, the *tired* ones, the *tiresome* ones—till we have one great class of *tireless* ones.

Here and There.

March 3: Annual offering day.

Worthy offerings are requested for youth work in New South Wales, home missions in South Australia, and church extension in Victoria.

The 1940 session of the College of the Bible, Glen Iris, is due to begin to-day. The public inaugural meeting will be held in Lygon-st. chapel next Monday evening.

Bro. A. G. E. Smith terminates a five years' part-time ministry with the church at Fairfield, Vic., on Feb. 25. Three young girls were baptised by him on evening of Feb. 18.

We were glad to receive the following telegram from Sydney on Monday afternoon:—"Hinrichsen-Morris mission audiences growing Rockdale; nearly 1000 heard 'Christian Unity' last night; thirty decisions to date.—Hinrichsen."

We are glad to learn that the Macnaughtan-Barber mission at Bordertown, S.A., had splendid commencement on Sunday. The tent was filled, and the missionaries made a good impression. A young man confessed Christ. The mission is expected to continue till March 17.

Our readers will be interested to note that Dr. F. W. Boreham has received the congratulations of his London publishers and of many literary circles on the fact that the Religious Book Clubs of Great Britain have selected his latest book, "I Forgot to Say," as the "Book of the Month" for January, and have ordered a special Book Clubs' edition of 5000 copies.

On Sunday good attendances marked the beginning of Bro. Thos. Hagger's fourth year of service with the church at Gardiner, Vic. Bro. Hagger spoke morning and night, and at evening service two girls confessed Christ. At a happy social evening on Feb. 14 good wishes were expressed to Mr., Mrs. and Miss Hagger, several appreciative addresses being made. A spiritual convention is being held this week, the theme being "Christ's Cross and Ours." Bro. F. C. Hunting was speaker on Monday night, when 110 persons were present.

"Deep sympathy will be felt with the brethren at Broomhill, Northumberland, in the disaster which has befallen them in the destruction of their church building," says "The Christian Advocate" (Birmingham), of Dec. 29. "Just before Christmas an aeroplane, apparently trying to make a landing on a nearby landing field, crashed into the building, and a few moments later flames leaped high into the air from the wreckage. The church itself was soon enveloped in flames, and in a brief time was virtually burnt out."

The finance and planning committee of Southern District Conference, Tas., visited Kelleve church during the week-end. On Saturday afternoon a very happy time of fellowship was enjoyed. The following resolution was almost unanimously carried by the church: "That the Kelleve brethren present at this meeting pledge themselves to raise £120 this conference year towards the expenses of keeping an evangelist among the churches and to help defray the expenses of visiting brethren." Bro. Tease preached at the Sunday services, and at the close of the gospel service a young man made the good confession.

Mr. W. T. Atkin, president of our Victorian Social Service Committee, entertained the women of the auxiliary, the women of the home committee, the matron of the home and members of the office staff, at dinner at the Christian Club on Tuesday, Feb. 13. A happy, profitable time was spent. Mr. Atkin expressed his highest appreciation of the valuable services rendered by the women during his time of office, and particularly praised the women for

the splendid success of the fete held last December. Plans for the future were considered. Opinions expressed appeared to indicate that the fete will be repeated this year.

Twenty-four of our Victorian preachers attended the annual conference held at Y.W.C.A., Seaford, from Feb. 5-9. Each day commenced with morning watch at 7.45. Discussion sessions, over which Bro. J. E. Webb presided, were held at 10 o'clock. Afternoons were free for recreation, fellowship and private discussion. Evening devotions brought each day to a close. The following were the speakers and their subjects:—Bro. R. T. Pittman, "Principles of Interpretation of O.T. Prophecy"; Bro. A. A. Hughes, "The Problem of the Inner Suburban Community"; and Bro. H. A. G. Clark, "The Kingdom of God." A very happy and profitable time was spent by all, and each preacher as a result of the conference should be the better equipped to serve the church.

The Joint Council for Religious Instruction in State Schools in Victoria in its annual report gives information regarding the excellent work being done by many helpers. There are about 2772 State schools in Victoria, with an enrolment of 238,043 scholars. It is reported that 2185 schools have been regularly visited, and religious instruction given to 174,667 scholars. 1239 ministers and 672 "lay helpers," it is reported, are giving their services each week. More workers are still needed. 451 schools are yet unvisited. In the metropolitan area 337 grades are still unprovided for. 1850 children are receiving correspondence instruction. 60,000 remain who are still untaught.

Bro. W. J. Lowe, of Wellington, New Zealand, writes: "I have been more than interested to read in recent issues of 'The Australian Christian' of the tribute that the brotherhood in Australia has been paying to the memory of the late beloved Stephen Cheek. When my parents resided in Tasmania, they were very friendly with Bro. Cheek, who was frequently a guest in their home, and it was through his influence that they became attached to our brotherhood. They removed to New Zealand in 1880, and I have often heard them speak in the warmest tones of his life and work. Is it not more than coincidence that to-day their grandson, W. S. Lowe, is ministering to the church in Launceston, and holds this year the office of president of the Tasmanian State conference? So the influence of a good man and a faithful witness lives on, and the land which gave him to our brotherhood is reaping its harvest of service from his labor even to the third generation." We are reminded of the words of the wise man who said, 'Cast thy bread upon the waters, for thou shalt find it after many days.'

The Victorian Local Option Alliance desires it to be known that it is still pursuing its declared policy of endeavoring to place milk and cool non-intoxicating drink bars in all military camps. The canteens committee has arranged for ice cream to be made available, but units for providing cold milk, fruit juice or other non-intoxicating drinks are being provided by the Alliance as fast as money becomes available. To date, units are operating at Mount Martha camp (2), Puckapunyal (2), Seymour, showgrounds and Torquay (2) camps. Four other units are waiting to be installed. This effort at constructive temperance policy is much appreciated. In one camp, Torquay, 200 dozen cartons of cold milk are being sold daily. Between February 4 and 9 inclusive, 1476 dozen pint cartons and 200 dozen half-pint cartons of milk were sold. The profits from such milk and cool drink units are retained within the camps for the purchase of camp comforts.

Donations which may enable the Alliance to provide further facilities for obtaining cold milk and other healthful, cool, non-intoxicating drinks will be gladly received by the secretary of the Alliance, Mr. R. Ambrose Roberts, 190 Bourke-st., Melbourne.

Padres and Wet Canteens.

AFTER our references to wet canteens on A page 114 of this issue were in type, we received the following letter on the subject from Senior Chaplain W. J. Crossman:—

"The Sydney press of last week contained a letter signed by all chaplains in camp at Ingleburn with the 18th Brigade, A.I.F., advocating wet canteens. Amongst the signatures was that of Padre Helmore, United Board, representing Baptists, Congregationalists and churches of Christ. All the padres who signed the appeal are interstate men, as is the 18th Brigade. Padre Helmore had no authority to speak for churches of Christ or the N.S.W. United Board. Our Board has not expressed itself on the subject of wet canteens; but I can safely say each padre, as an individual, is in favor of a dry canteen, not only for men but officers and N.C.O.s. Why a dry canteen for one and not another? Padres are expected to fight this issue without much help from their preaching brethren. I am in favor of a dry canteen, but why do not the church and temperance committees go further and advocate the placing of hotels out of bounds for all men in uniform? What is the church doing to remove the trinity of evil—drink, gambling, lust? All three are perils in the soldier's life.—W. J. Crossman, Senior Chaplain, United Board, N.S.W."



F. Phillips.



C. Lovell.

At West Preston, Vic., on Feb. 18, an "old folks' service," arranged by the preacher, Bro. Wigney, created widespread interest. Bro. C. Lovell, aged 93 and Bro. Phillips, aged 91, read from the scriptures, and hymns popular in days gone by were enjoyed. Bro. Wigney preached an appropriate sermon, and a greeting to the old folk was given in a short recitation by a member of Y.W. League. Attendance at all meetings is very encouraging, and points to an awakening of interest in the district; 109 came to morning service, when Bro. Wigney brought a message from Luke 4.

ADDRESS.

G. J. Andrews (preacher Surrey Hills church, Vic.)—187 Mont Albert-rd., Surrey Hills, E.7. Phone, WF 8559.

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

News of the Churches.

WESTERN AUSTRALIA.

Kalgoorlie.—On returning from holiday Bro. Riches reported having preached and taken the confession of two native men at Norseman. Bible school has entered upon the State increase and attendance campaign, as well as a local competition. At a social evening Sister Joan Saunders was farewelled prior to her departure for the College of the Bible, and the gift of a cheque was made to her. Some teachers of Boulder school have commenced a J.C.E. society. Kalgoorlie juniors took a meeting for them on Feb. 11. Boulder school work is also progressing.

TASMANIA.

West Hobart.—Bren. F. and C. Richardson were received into fellowship by letter of transfer from Kelleve on Feb. 11. Sewing class held an American tea on Feb. 14. Mrs. M. Vee Couche gave a talk on "From Colombo to Poland." On Feb. 18 Bro. H. Street exhorted the church on "The Three Appearances." "When Kings Don't Count" was subject of Bro. Tease in the evening, when a young lady was baptised. Mrs. Newell, of Kelleve, was received into fellowship by letter of transfer.

Launceston (Margaret-st.).—A youth sermon on Feb. 11 was entitled "A Blind Spot." At evening service 119 were present, and Bro. W. S. Lowe preached on "The Faith of Our Fathers." There were 125 communicants for the day. About 60 young people gathered on Feb. 13 for a "Nautical Night" arranged by State Young People's Committee. The function was very enjoyable. Midweek meetings have increased, and attendance on Feb. 14 was a record for 1940. On Feb. 18 Bro. Lowe spoke to the church on "The Invisible Host." Bible school attendance was a record for over twenty years—127 children and 19 of the staff, in all 146. At evening service one young man made the good confession, when Bro. Lowe preached on "Man-made Religion." Visitors during the day included Mrs. Holmes, of Essendon, Vic., and Mr. and Mrs. Ripper, Kew, Vic. 118 communed for the day. On Feb. 19 the Good Companions' club enjoyed an outing to City Park.

QUEENSLAND.

Brisbane (Ann-st.).—Both services on Feb. 18 were very well attended. Mr. R. H. McHugh, representing Temperance League, addressed the church on "Building the Kingdom." The Christ We Need" was subject of Bro. Allen Brooke's gospel message. Miss Linda Elliott, Toowoomba, sang a solo. Bro. Gager, sen., is again in hospital.

Bundaberg.—On morning of Feb. 11 Bro. G. D. Verco spoke on "Incidents in the Life of Christ." At night his subject was "The Ministry of the Good Seed." On Feb. 8, at annual church business meeting, there was a good attendance. Reports and financial statements from auxiliaries were received. Election of officers also took place.

Roma.—Meetings are well attended after holidays. There was splendid morning meeting on Feb. 11, which was broadcast. Bro. Boettcher speaking on "The Christian's Responsibility." A young worshippers' league has been formed under supervision of Miss Bessie Neil, and each Sunday shows an increase in membership. Bro. Boettcher is conducting the B. & F. Bible Society session over 4ZR each Sunday at 6.5 p.m.

Kedron.—Church annual business meeting on Feb. 7 re-elected the retiring board of elders and deacons. Bro. Kollmar was appointed Bible school superintendent for the tenth year. Church report showed decrease in membership from 95 to 92; funds collected from all sources, £368, including £64 for special mission offer-

ing. Bible school figures showed a slight decrease. On Feb. 11 an address on Saul's conversion, illustrated by lantern, attracted a good audience. An earnest endeavor is being made to increase prayer life of church and improve prayer meeting.

SOUTH AUSTRALIA.

Semaphore.—Feb. 18 was a real welcome home to Bro. Oram, the preacher. The day was fraught with much blessing. I.C.E. and J.C.E. were up in attendance. The preacher's addresses were inspiring. 78 communed for the day.

Pt. Pirie.—Y.P. club has decided to form a badminton club. Ladies' auxiliary held first meeting for year on Feb. 14. Bro. Hutson's subjects on Feb. 18 were, morning, "Life's Tangled Skein"; evening, "God is Love." Mrs. Pillar, sen., is meeting with the church again after extended holiday.

Queenstown.—On Feb. 11 Bro. Brooker exhorted the church, and preached at night. On Feb. 18 Bro. Durdin, from York, gave an inspiring address on "Home Missions." Bro. Brooker was at York. The school is practising for anniversary under leadership of Bro. G. Cox. Girls' club and sunshine club have recommenced activities.

Berri.—Feb. 4 marked commencement of a J.C.E. with eight young people. Membership on Feb. 18 was 16. Good meetings were conducted by Kappas and Betas on Feb. 12. Annual picnic of Dorcas was held at Lake Bonney on Feb. 14. Moorook brethren travelled to gospel service on Feb. 18. Bro. Holland delivered a splendid address, when the building was crowded. Afterwards a Bible school girl was baptised.

Strathalbyn.—On Feb. 4 Mr. Gray (representing Temperance Alliance) was morning speaker. Bro. Wanke preached at night. At night meeting on Feb. 11 Bro. H. R. Taylor spoke on behalf of home missions, and after the meeting showed pictures of the life of Christ and views concerning H.M. work. Church anniversary took place on Feb. 18, Bro. A. Jones being special speaker. His topic at night, "In Him," was enjoyed, as was the beautiful singing by the choir, conducted by Sister S. Bartlett. Y.P.S.C.E. hold good meetings, and a fine spirit prevails.

Nailsworth.—Attendances on Feb. 11 were good. Inspiring addresses were delivered by Bro. Shipway. At night a young lady confessed Christ. On Feb. 12 Bro. Taylor, B.A., gave a lantern lecture on H.M. work. Mr. Woollacott delivered an address on social service work on morning of Feb. 18. Bro. Taylor preached at night. The church has increased Bro. Shipway's salary. Joyce Baber, a young member, sustained serious injuries on Feb. 17. Aged sister Mrs. Walling passed away. Sympathy is extended to Sister Mrs. Page and Daphne. Bible school has commenced practice for anniversary.

Adelaide (Grote-st.).—On Feb. 15 about 80 church members, including choir, met to say farewell to Bro. Gordon Ellis, organist for last eight years, who resigned in order to go to the College of the Bible. A pleasant time was spent. Bro. E. R. Manning bade farewell to the guest on behalf of church and Bible school, and Bro. Palmer on behalf of choir, and Bro. Manallack, for young people's clubs. Bro. Hurren, who presided, presented Bro. Ellis with a sum of money. Bro. G. Ellis suitably replied. On Feb. 18 Bro. Nankivell spoke at morning service on home missions. Bro. Hurren gave a stirring address on "What is Your Life?" to a good congregation at night. Mid-week prayer meetings are increasing. One has been received into fellowship previously baptised.

Hindmarsh.—On Feb. 4 Bro. W. L. Ewers addressed the church on "Church Organisation." The gospel subject was "The New Testament Church—Its Gospel." On Feb. 11 the morning message was "Our Lord's Two Comings," and topic at evening service was "The New Testament Church—Its Commission." On Feb. 18 Bro. H. R. Taylor, B.A., H.M. organiser, addressed the church in interests of H.M. offering. Attendance was 131. At gospel service Bro. W. L. Ewers preached on "The New Testament Church—Its Confession of Faith."

Cottonville.—Well-attended services over the fortnight ending in harvest festival on Feb. 18 have been inspiring. At gospel service on Feb. 11 Mrs. Smith confessed Christ. In addition to harvest thanksgiving on Feb. 18, an H.M. message was delivered by Bro. Theo. Edwards, of Forestville. Sunday school and Endeavor activities grow, and preparations are in hand for Bible school anniversary. Bro. Manning continues energetic visitation work. The passing of Mr. Kennedy is regretted, and sympathy is extended to his widow.

VICTORIA.

Warragul.—Church attendances have increased. Sunday school re-commenced on Feb. 4. The chapel has been repainted.

East Kew.—Bro. Earle, of North Richmond, brought us a fine message on morning of Feb. 18. Bro. Turner spoke in evening on "Now no condemnation to them which are in Christ Jesus."

Newport.—Fine meetings are held in the new hall. Bro. Quirk is giving a series of chart addresses at gospel meetings. On Feb. 11 Bro. Cox, from East Camberwell, sang two appreciated solos.

Dandenong.—The Sunday school has commenced practice for anniversary. Bro. Lewis gave addresses on Feb. 18, subjects being, "Time, Temptation and Teaching" and "Is Religion a Way of Escape?"

St. Kilda.—On Feb. 18 Bro. W. Andrew, from Gardenvale, gave the church an inspiring address. Bro. L. Johnston spoke at night. Visitors were present at both meetings. Bro. L. Braden has accepted position as deacon.

Hampton.—During February Bro. Stephenson is giving special evening addresses. On 11th a "Sea Service" was conducted, when Bro. Buckley was soloist. The theme on Feb. 18 was "The Martyrs." Miss Vowles sang a solo.

Oakleigh.—All auxiliaries have commenced work for year. Bro. Mudge was speaker at each service on Feb. 11 and 18. At morning service on Feb. 18, three new members were received into fellowship—two by letter and one by faith and obedience.

Kyneton.—Bro. Wright is getting well established in the work, and his messages are helpful. Bro. G. Goudie spoke on Feb. 4. Sympathy is extended to Sister T. Price in the passing of her mother, Sister D. Gibbs, of Brunswick, formerly a Kyneton member.

Melbourne (Swanston-st.).—Members are returning from holidays and meetings have improved. On Feb. 18 several visitors were present. Bro. A. Hughes spoke morning and evening. The latter service was broadcast. The choir sang an anthem and Mrs. Hunt a solo.

Blackburn.—On Feb. 18 Bro. H. A. G. Clark, from Box Hill, brought the church a helpful message. Bro. Bischoff in the evening continued his series on "The Seven Utterances on the Cross." On Feb. 16 the boys' club enjoyed a short hike ending with a camp fire supper.

Castlemaine.—At close of an appeal at evening service on Feb. 11 by Bro. Baker, two young ladies confessed Christ. Last Sunday night these, together with another who stepped out after an address on "The Conversion of Lydia," were baptised on Feb. 18. Sympathy goes out to Sister Mrs. Joseph Smith in the sudden death of her husband. Bro. Baker conducted a service at house and graveside.

(Continued on page 121.)

Foreign Missions.

Conducted by

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

NEWS SUMMARY.

LET us all rejoice together that the balance sheet presented to the Federal Board at the last meeting revealed that the general income was approximately £80 higher this year than for the first five months of last financial year.

As a result of an interview with Bro. and Sister Dudley, it has been decided that better housing conditions should be supplied to our island missionaries. The house on Aoba is old, and white ants and weather have taken their toll. Enquiries are now being made as to type of house best suited to island needs and the cost of same. Climatic conditions make it imperative that living quarters are good and healthy so that the comfort of missionaries be assured and their health safeguarded.

Another decision of far-reaching importance regarding the islands is the decision to endeavor to send a nurse to Aoba. A nurse on the spot would safeguard the health of missionaries and natives, and give companionship to Mrs. Dudley whilst Bro. Dudley visits inland places and keeps a closer tie with the other islands, Pentecost and Maewo.

The Federal Board have announced their decision to the C.H.M.S. that the present subsidy to the China work will be continued up to the end of 1941. The original agreement ended at the end of 1939, and the subsidy has been commenced for 1940. The satisfactory way in which our friends have carried out the work, despite grave difficulties, has been extremely commendable. Gifts for the continuance of this work will be welcomed.

Friends will be pleased to learn that all bungalows in India will have better sanitary fixtures in the near future. Three bungalows are equipped in this regard, but three remain under the old system. The funds to defray cost of such fixtures are already in hand.

Deputations finalised to date for State work are as follow:—Queensland.—Conference and visitation to churches, Miss F. Cameron. New South Wales.—Visitation to churches, Miss F. Cameron and Mr. L. Dudley. Victoria.—Easter conference, Mr. and Mrs. L. Dudley; Miss L. Foreman (visitor); visitation to churches, Mr. L. Dudley and possibly A. Anderson, Federal secretary. Tasmania.—Easter conference and visitation to churches, Mr. J. E. Allan, chairman Victorian F.M. Committee. Western Australia.—Easter jubilee conference and visitation to churches, A. Anderson, Federal secretary. South Australia.—Still under consideration (State conference not held at Easter).

The March issue of "Goodly Pearls" is being prepared. It will contain some new and interesting pictures of India and the islands.

NEW HEBRIDES.

ADDITIONAL mail from Bro. D. Hammer tells that they are well, but the weather had not cleared sufficiently to take the relief rice to Pentecost. His December report is so interesting and full that we reproduce same.

December, 1939.

Spent the first Sunday of the month at Nduindui, speaking at three services to good congregations, including a number from the other villages as far along the coast as Seranamundu. Rain and strong wind were experienced during the first days of the month, reaching a climax on the night of Tuesday, 5th, when the wind reached hurricane force and did considerable damage to the food supply of the natives. At this time of the year they are depending on

bananas and breadfruit as their staple food, but the wind stripped all the fruit off the trees and blew over all the banana plants. The natives claim that they are left without their native food, but the Aobans are not in difficulties, as practically all of them grow coconuts and make copra. (We heard on the "Mirani" a few days ago that the centre of the hurricane was in the Banks Is., just a little to the north of us, and there the damage was tremendous.) A number of trees fell on the mission fences, and several small buildings were unroofed, necessitating a good deal of work to bring things back to some semblance of order.

Sunday, 10th.—Walked up into the bush behind Nduindui, and conducted the communion service at Numberingwerli. Then went on to Tavolovuti (where many people are still heathen) and conducted service late in the afternoon at Pinanwangwa. Rain made these services smaller than they might otherwise have been, but we met quite a number of people, and enjoyed the fellowship.

Monday, 11th.—Put the mast back into the launch, and set out on a hurried trip to see how the Pentecost people fared in the hurricane. They do not grow much copra, and haven't the ready cash that the Aobans have. Reached Pentecost on the Tuesday afternoon and made some enquiries from Melanesian natives, who would not be hoping to receive assistance from us. They claim that there is little food left, and that within a month or so the natives will be in difficulties.

Wednesday, 13th.—Came back to Aoba, and set out for Santo the same afternoon. Bought rice to the value of £10 approximately, and a bag of salt on the chance that we might be able to get a bullock on Pentecost to provide a little meat to go with the rice, together with some private goods that we were able to obtain at the French store.

Sunday, 24th.—Went to Emata to open the chapel which they have spent the past four months in repairing. Dedicated two babies and conducted the Lord's supper, etc. Spoke at Matandan in the afternoon and Nduindui at night.

Monday, 25th.—Christmas services at Nduindui. Spoke at two services, including the morning service at which there were 187 people present.

Wednesday, 27th.—The natives held their Christmas feast, to which we were invited. Christmas presents were given out to the children who attended the mission day school during the year. The natives held themselves responsible for the gifts, which included the

goods sent out in the Christmas box this year, together with articles they themselves purchased at the store.

Sunday, 31st.—Spoke at Navuti and conducted the Lord's supper in the morning, and took part in the watch-night service. Gave an address at Nduindui at this evening service.

Throughout the whole month I have had a sore ankle, originally blistered by sandals while visiting churches up the side of the mountain, and apparently with a germ in the sore. Have not been able to heal it up yet, and it has made my work very painful. Has probably hampered the work a little. The natives are in good heart concerning the work. They have had several little arguments of their own, which we have been able to see safely fixed up.

During the month a certain Frenchman, Monsieur Leroux, has been supplying the natives with gin at the cost of 10/- per bottle. The New Hebrides laws are against the natives being supplied with intoxicating liquors. The drink racket has been going for quite a long while, and gets worse toward Christmas time. A number of the natives obtained drink, and held drunken orgies late at night in various places, resulting in the church leaders putting a number out of the church. While in Santo for the rice I took the opportunity of interviewing the Government district agent, and stating the case to him. He accepted a statement from two of our natives, one who openly stated that he had obtained the drink, and another who was an eye witness of the results of the drinking, and promised me that these statements would constitute prima facie evidence to make Leroux appear before the court. I haven't heard any more from the district agent, but the grog-selling goes on. On Saturday, Dec. 30, a half-bottle of gin was put into my hands, for which I paid. I have kept the gin as evidence, and taken statements from the two who bought it from Leroux. I wrote to the district agent notifying him that I had these things. . . . If it does nothing else it should hurry the officials into some stand on the matter. I have no wish to cause trouble with Leroux, but it is possible that a word or two from the Government will frighten him into a discontinuance of his unlawful practices.—David G. Hammer.

PRAYER FOR WORLD.

"HAD I known what I now know of the services of prayer," said a dying saint, "I would have given three-fourths of my day to intercession." Nothing is effectual that is not first covered by prayer. Dr. Bachus, a former president of Hamilton College in America, was told that he had but half an hour to live. "Is that so?" he replied; "then take me out of my bed, and put me on my knees, and let me spend it calling on God for the salvation of the world." And so they did; he died upon his knees.

QUICKSILVER

Cash-in-hand slips through the fingers. The safest plan is to bank all you can, making withdrawals only as the necessity arises. A balance in the bank smoothes out many difficulties!

MAKE GOOD USE OF THE FACILITIES OFFERED BY THE

STATE SAVINGS BANK OF VICTORIA

Head Office:
Elizabeth St., Melbourne.

J. THORNTON JONES,
General Manager

"Along the Indian Road"

"THE Expository Times" writes as follows about a new book by Dr. E. Stanley Jones: "Stanley Jones never fails in his writings to interest, to stimulate and, at times, to provoke. His latest book, 'Along the Indian Road' he speaks of as a sequel to 'The Christ of the Indian Road,' written fourteen years ago. It is, we venture to say, the finest book he has written. It is largely autobiographical, and like his former book, abounds in striking incidents connected with his round-table conferences in India. These conferences may be apt to give an altogether too favorable view of India's attitude to Christ, but the writer recognises that much of it is lip-service. 'You can raise an Indian audience off its seat in appreciation and applause, and then when you ask them whether they will do something about it they will reply, 'Oh, no, but it's all very lovely and we will hear you again.' It should also be noted that his contacts are practically all with Hindus, and that the Muhammadan problem is hardly touched. One of the most interesting chapters deals with the character and views of Mahatma Gandhi, for whom Stanley Jones has a profound but not indiscriminate admiration. He believes that by his non-co-operation movement Gandhi has given to the world the moral substitute for war. He lets it appear, however, that the British authorities have treated the non-co-operators with great consideration. 'We can thank our lucky stars,' said one of them, 'that we are fighting the British and not some other nation, for the British have something in the inside of them to appeal to.' The question may fairly be raised how they would fare if they had to deal with the German Gestapo or the Russian GPU, or what would become of them if left to the mercy of the fighting races of the North-west. There are admissions that the use of force cannot yet be dispensed with. Mr. Jones speaks of communal riots—'riots which would set India ablaze were they not put down,' while Gandhi says, 'We have frequently to depend on the police and sometimes even the military.'

"An important chapter, entitled 'Clogged Channels,' deals with the handicap of a divided church, and Mr. Jones, while firmly repudiating a mechanical union, strongly affirms spiritual unity and outlines a scheme for what he calls a 'Branch Unity Plan.' In this connection he launches a formidable attack on the Madras Conference for putting the church in the foreground instead of Christ and the kingdom of God.

"One admirable feature in his work is the frankness with which he declares himself an evangelist, out to convert men to Christ. In this he differs from some others who in seeking brotherly fellowship with Hindus tend to keep distinctively Christian truth in the background. The question was asked the other day regarding a distinguished missionary, 'Does he maintain the finality of Jesus?'; and the answer given was, 'That depends on how many yards he is away from Radindranath Tagore!' No such criticism could be made of Stanley Jones who is first and last an evangelist. Let high ecclesiastics note that he regards as one of the most merciful escapes of his life the day when he was elected but declined to be a bishop! Whatever may be thought of some of his interpretations of Christ's teaching and of its application in political and economic spheres, this is emphatically a book to be read and pondered in all the churches."

"The Expository Times" gives the following extract from the book.

Belief.

"To hold that all religions are the same is to practise mental abdication. This is not mental liberality; it is nonsense—and unscientific. Science does not wave its hand over all theories and say they are equally good and equally valid.

"What is the object of these lectures? What are you trying to do? Convert us?" asked a Hindu at question time. 'Of course I am,' I replied, 'what do you think I am here for if not to convert you? But I am convertible, and if you have something better than I have, I am a candidate for conversion.' They laughed and we were friends. They expected me to apologise, but respected me when I did not. 'Thank God for somebody who believes something,' said a Columbia University student as he came away from a meeting. He was tired of sitting on the horns of a dilemma, and was grateful for someone who dared to choose."

Notes on Christian Union.

A. W. Stephenson, M.A.

THE essential unity of Christians is to be found in Christ. Christ unites men and women into one fellowship. The strength of that bond of fellowship depends upon the degree in which individuals surrender themselves to Christ. Those who make a full surrender of life and spirit find an immediate unity of purpose and aim. Where only a partial identity is made with Christ many differences will undermine the fellowship of these followers of Christ.

Human instincts and human desires tend to divide. Only when these are brought into subjection to the spirit of Christ—the spirit of truth and unity—will there be revealed harmony within the fellowship of Christians. Unity cannot be expected among those who are merely formally united to Christ: unity can only be found when there is a spiritual as well as a formal acknowledgment of Christ. The call to unity must then always be a call to Christ. This will mean more than the acknowledgment of Christian ordinances: it will most certainly mean the acceptance of the principles of the kingdom of God which Christ announced and revealed in his life.

The emphasis which the fathers of the Restoration Movement laid upon the need of making Christ the personal centre of life, and not human creeds, and the necessity of manifesting the spirit of Christ in word and deed, is still the vital issue for the Christian church. Our plea must still be back to Christ—back to his spirit and way of life.

Report of the Madras Conference.

"Three significant stages in the expansion of Christianity in the twentieth century are signalled by three dates, 1910, 1928 and 1939." Dr. Nicol Macnicol writes in "The British Weekly," Dec. 14, 1939: "In each of these years a great international conference assembled—the first in Edinburgh, the second in Jerusalem, and the third in Madras. With each of these meetings there emerges a new discovery of the increasing range and the deepening responsibility of the world church of Christ."

"At Madras last year there was no longer any question of inequality. For the first time the churches, we may say, of the whole inhabited world, old and young alike, as Dr. Mott put it, 'were woven together on a parity as to numbers, initiative, participation and leadership.' The ecumenical church was there not merely as an idea, but as a fact, and for that reason the occasion was one of tremendous significance."

Behind Barred Frontiers.

An appeal has been sent out by leaders of the Scandinavian churches to all Christians in belligerent countries to maintain the spirit of unity in spite of the closed frontiers, for "that which unites is after all stronger than that which divides." "This fellowship of suffering has made the idea of humanity stronger than it has ever been. Out of the depths the human race cries as one soul for deliverance."

"We are grateful for the clear words we have heard from several quarters concerning

the necessity of not confounding the kingdom of God with human aims.

"Possibly we might become instruments for creating an understanding between Christians whose consciences are distressed by that which produces unnecessary misconstruction and gives pain."

The World Day of Prayer.

On Feb. 9, 1940, Christian women of various communions met together in prayer and worship. Fellowship in such meetings encourages the desire for closer co-operation in Christian work, and it encourages the desire to seek for further unity within the church. We rejoice because there are so many signs indicating the growing desire for church union.

PREACHERS' PROVIDENT FUND.

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

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

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

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

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

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

The Objects of the Fund are:

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

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

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

Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to W. Gale, S. Price Weir and D. M. Wilson.

NERVES, CATARRH, ULCERS,
GALLSTONES, ETC.
TAKE BOTANIC REMEDIES.
Many Testimonials.
Consult H. WATSON
(of India).
Room 416, London Stores, City.
MX 4963.



Don't Be Hung Up

With a Leaking
or Boiling Radiator or
Faulty Electrical Equip-
ment. Drive your car right
in for Free Examination.

Radiator House, 305 Latrobe St., Me'b
CENT. 5758



W. J. Aird Pty. Ltd.

The RELIABLE OPTICIAN
FOR SATISFACTORY SERVICE
AT MODERATE COST
ALTSON'S BUILDING,
1st floor, 82 Elizabeth St.
(Cr. Collins St.), Melbourne

Phone 6937

News of the Churches.

(Continued from page 121.)

Box Hill.—Bro. W. A. Sharp, a loved and respected deacon, passed to his rest on Feb. 17. The church extends sympathy to those who mourn. With holiday period over, church auxiliaries have taken up work again. There was a baptismal service on evening of Feb. 18.

Stawell.—Bro. Thurrowgood has been giving interesting sermons. Meetings have been fair. Sister Dorothy Phillips has been in hospital, and Sister Rose Smith is progressing favorably after operation. Phi Beta Pi chapter has recommenced after holidays. During the holidays visitors were present.

Ivanhoe.—On Feb. 18 Bro. E. L. Williams completed his first year of service with the church. Miss Gwen Reed, Melba scholarship finalist of W.A., assisted with a solo at evening meeting. Ladies' guild had an encouraging attendance at their first meeting of the year. Mrs. Williams was appointed president.

Boronia.—A large attendance enjoyed church and Sunday school picnic at Aspendale on Feb. 17. Members of P.B.P. club conducted evening service on Feb. 18, when Bro. L. G. Read gave a fine message. Church officers conducted communion services on Sunday afternoon at three homes where members are unable to attend.

Middle Park.—The church is indebted to Bro. E. Forbes who has consented to lead singing for three months. Bro. Jackel delivered splendid addresses on Feb. 11 and 18, and solos by Bro. Forbes were appreciated. At midweek service on Feb. 14 a lady was baptised. Bro. Jackel has been doing extensive visitation that is bearing fruit.

Northcote.—On Feb. 14 the half-yearly business meeting was held. Reports showed that auxiliaries are active in the work. Mr. Atkin spoke at both services on Feb. 18. On 19th he commenced his annual holidays. The church regrets the death of Mrs. Sutch, one of the oldest members, always actively engaged in church work and regular in attendance.

Ballarat (Peel-st.).—Meetings on Feb. 11 were well attended. Bro. Randall addressed both services. At night the Sunday school club took active part. Good audiences came on Feb. 18. Bro. Randall gave the church a helpful message on "The Cost of Discipleship." There were 102 scholars at Bible school. Bro. Randall preached at night on "The Eternal Word."

Doncaster.—A complimentary social was tendered to Bro. Laurence Tully on the occasion of his marriage. Bro. Connor, on behalf of the members of the church, made a presentation. Sister Connor, who has been laid aside during the last fortnight, is improving and shortly expected home from hospital. Sister Mrs. S. McDowell has also been ill, but is recovering.

Dunolly.—Auxiliaries have resumed after holidays with encouraging attendances. During Bro. Nixon's absence in W.A., the help of Bro. Johnson, of the college, has been greatly appreciated. A number of delegates attended Midland District Conference at Bet Bet. We rejoice that we are a self-supporting church again. Bro. W. Anderson, who has been ill for some months, is still in hospital.

Carlton (Lygon-st.).—On Feb. 14, over 50 ladies attended a pleasant afternoon at a special mission band gathering; four new members were enrolled. On Feb. 17 the teachers of Bible school held a pleasant outing to Mordialloc at the home of Mr. and Mrs. Dixon. There were splendid attendances at all gatherings on Feb. 18, 170 breaking bread, and 120 at Bible class. Two were received into membership at morning service. The church has suffered a heavy loss in the home call of two members—Sister Mrs. J. E. Magilton and Bro. Doug. White. Special reference was made by Bro. Baker at morning service. The church extends deepest sympathy.

Caulfield (Bambra-rd.).—During absence of Bro. Clipstone on holidays services were taken on Feb. 11 by Bren. J. Holloway and R. Sheehan; Feb. 18, Bren. R. Geyer and C. Hing. Miss Fisher, of Northcote, was soloist at gospel meeting. Sister Winnie Rosamond was received into membership by faith and baptism. Bro. and Sister F. A. Youens, of Sydney, received a warm welcome as visitors.

Thornbury.—An enjoyable Bible school picnic was held on Jan. 29 at Rickett's Point. Bro. Searle has returned to work after vacation. Bren. Lee, Killmier and Shaw officiated during his absence. Plans are in hand for a big forward move. Meetings now show increased attendances after holidays. 147 broke bread on Feb. 18. Bro. Searle spoke in the morning on "Testings of Life" and at night on "Undetected Losses."

Fitzroy (Gore-st.).—Good meetings were held on Feb. 18. Bro. Robinson's morning topic was "Service." Evening subject was "The Shipwreck of Pilate." Attendances are maintained. Sympathy was expressed to Bren. Cousins at the loss of their father. Bro. Hince (of Thornbury), who has been helping Bible school for some time as superintendent, has resigned on account of ill-health. All auxiliaries are working happily.

Moreland.—On Feb. 18, 173 broke bread and 164 were present at evening service. Four young men confessed Christ after Bro. Graham's appeal. In view of her approaching marriage Miss Phyllis Blain received a presentation from teachers and staff of Bible school at a social on Feb. 12. Cricket club held a pleasant evening to augment their funds on Feb. 19. Miss Anderson is still unable, because of illness, to attend services.

South Richmond.—On Feb. 18 the meetings were good. Bro. C. Cole gave excellent addresses morning and night. The C.E. society has restarted meetings. Women's mission band commenced the year with a happy meeting in Botanic Gardens. The vacation school conducted for ten days by Mr. Hughes and helpers increased in membership from 40 to 100. The ordinary Sunday school has received encouragement and help.

Prahran.—On Feb. 14, at church annual business meeting, the treasurer presented a gratifying report. During the year there was a slight decrease in membership due mainly to members leaving the district. Bro. John Campbell, an elderly member, was taken ill last week and is in Alfred Hospital. On Feb. 18, 98 broke bread for the day. In the evening Bro. Hunting spoke on "The Challenge and Thrill of the Christian Life."

Ormond.—In absence of Bro. C. L. Lang on holiday Bro. F. W. Bradley gave the message at prayer meeting. On Feb. 18 Bro. K. A. Jones gave the church a stirring message. At Bible school he brought greetings and encouraged teachers and scholars. The school is growing in numbers. At night Bro. H. Farmer gave a good message and the choir sang an anthem. Bro. and Sister Youens, N.S.W., were at the service for worship.

Frankston.—Officers of church met members of home missionary committee on Feb. 8 to discuss plans for building a chapel. At annual business meeting of church on Feb. 12 all officers were re-elected: Secretary, R. Hinde; treasurer, F. Bentley; deacons, J. McRoberts, J. Fletcher, W. Ward and R. N. Jackson. Deaconesses, Sisters P. and N. Ellis and Mrs. Fletcher. Most departments show increases. Outstanding effort for the year has been the paying for block of land for proposed chapel. Sympathy is expressed to Sister B. Corbel in the loss of her father on Feb. 9. On Feb. 18 Bro. Amos spoke at both services. In morning a sister was received into fellowship. After evening service a party travelled to Chelsea chapel to witness the baptism of a young man who recently made his confession. The secretary, Bro. R. Hinde, was absent because of illness.

Preston.—The loyalty campaign concluded with a successful tea on Feb. 17, the winning section being entertained by the losers. Plans were made for canvassing the district in preparation for the tent mission, commencing at end of March with Bro. Macnaughtan, of Queensland. Bro. Robinson addressed good meetings on Feb. 18. Two young men were welcomed into fellowship at morning service, and at close of gospel service a young man reconsecrated his life to Christ.

Echuca.—On Feb. 15 Bro. F. T. Saunders gave an illustrated lantern lecture in the interest of the college. At morning service on Feb. 18, Bro. Hargreaves spoke inspiringly on "The Mission of Christ." At night the Y.P.S.C.E. conducted anniversary service. Bro. Hargreaves led the song service. A duet was rendered by Sisters Mrs. Payne and Mrs. Miller, and a chorus was sung by members of J.C.E. The meeting was led by Bren. P. Payne and A. Smith, who each gave an address.

Hartwell.—On Jan. 29 the Bible school held a successful picnic to Heathmont. Bro. Webb gave inspiring messages at both meetings on Feb. 11. 135 broke bread for the day. On Feb. 18 Dr. Oldfield exhorted the church on medical work in mission fields. 115 broke bread. Bro. S. Flatman and Sisters Mrs. and Miss Flatman were received by letter from Malvern-Caulfield. At gospel service Bro. J. E. Webb preached. A member of senior Bible class confessed Christ. All meetings are very well attended.

Surrey Hills.—Bro. G. J. Andrews, late of Lismore, N.S.W., has commenced a ministry here. Bro. and Sister Andrews and family were welcomed at a social on Feb. 14, at which representatives of various brotherhood activities were present and joined in the welcome greetings. Bro. Andrews commenced his Sunday services on Feb. 18 with well-attended meetings. As a guest at the young people's Sunday tea his welcome response was greatly appreciated. Bro. F. T. Saunders filled the pulpit between the change of preachers.

Ascot Vale.—Meetings are on the up-grade. Bro. Coventry is doing fine pastoral work. A combined prayer meeting was held in the chapel on Feb. 15. Bro. W. Mason, of North Essendon, presided and Bro. McIlhagger gave the address; brethren from North Essendon, Essendon and Newmarket were present. Bro. Brown is still in hospital, but improving. Sister Mrs. Holland is also in hospital. Bro. White is convalescent. A boys' club has been formed, called "The Explorers' Club." Sister Miss Kirby has undergone a slight operation, and is doing well.

Kaniva.—Good meetings have recently been experienced. South Lillimur C.E. society had a happy social to say farewell to Bro. Withers. Kaniva mission band presented Mrs. Withers with a Bible at their meeting on Feb. 1. Several sisters spoke in appreciation of her worth. Bro. C. Cunningham preached at Kaniva on Feb. 11 to a large congregation. At annual business meeting of Kaniva church on Feb. 16, previous officers were elected again. Methods of church finance were fully discussed, and it was decided to expand use of duplex envelopes among members. A good attendance listened to Bro. Withers' message on "The Unworthiness of Man" at gospel service on Feb. 18.

Geelong.—Bro. D. Stewart gave stirring messages on Feb. 11. At midweek prayer meeting a study of the book of Galatians for past few weeks has proved very helpful. On Feb. 14, ladies' aid society tendered Sister Miss Madge Cashmore and Bro. Ivan Reed a kitchen tea; a large number of members and friends gathered, and a fine collection of gifts was presented. A crystal vase was presented on behalf of senior C.E. and a meat safe from ladies' aid. On morning of Feb. 18 Bro. Hering exhorted on "Unity is Strength." At night Bro. T. Pope preached on "What is Religion?" Bible school is practising for anniversary.

South Melbourne.—Attendances are on upgrade after the holidays, and a splendid spirit prevails in all departments. Annual business meeting revealed steady work maintained. Bro. H. McCallum has led the work most acceptably for past few weeks, Bro. J. C. Cunningham being on holidays. Feb. 18 saw best attendances for new year. Bro. Keith Jones was speaker at gospel service, his message being enjoyed.

Footscray.—Girls' Fellowship held a very successful meeting recently. Under leadership of Sister Mena Gardiner, the revived junior Endeavor is making good progress. Bren. H. Helmore and Ken. Lacy are in charge of intermediates. Sister Mrs. J. Boyle is seriously ill. During the week Sister Mrs. G. Allen had to enter Prince Henry Hospital for treatment. On Feb. 18 the annual service of Endeavorers was held. Representatives of societies took part in evening service, when Bro. Wakefield's subject was "The Faithful Promise." Choir and Endeavor quartette also rendered vocal numbers.

Mildura.—Seventy broke bread on Feb. 11. Bro. Waters spoke on "Fading Before the Rising Sun." Sister Davis was welcomed into fellowship. Enjoyable men's fellowship tea was held at Merbein; discussion on "Declining Membership." Bro. Waters' exhortation on Feb. 18 was on "Tempted in all Points." Service was broadcast. To celebrate youth day 44 young people had tea together, followed by song service. There was special singing at gospel service. Bren. G. Chislett and J. Leng gave addresses on "Christ Through the Eyes of Youth" and "The Church through the Eyes of Youth."

Ballarat (Dawson-st.).—Quarterly business meeting of school staff was held on Feb. 12. Mt. Clear Sunday school conducted annual picnic at Ballarat Gardens on Feb. 17. At Dawson-st. and branches on Feb. 18, communicants numbered 181 for the day. Morning service at Dawson-st. was addressed by Bro. T. Maxwell on "Immanuel—God with Us." A youth rally, with parade and roll call of youth auxiliaries of church, was conducted at night, Bro. W. W. Saunders preaching to a congregation of 220. Bro. J. A. Wilkie addressed morning meeting at Doveton-st. and Bro. L. Smith preached at gospel service on "The Only Hope." Morning service at Mt. Clear was conducted by Bro. Saunders. Bro. G. W. Dickson passed to be with Christ on Feb. 18. Sympathy of the church is extended to Sister Mrs. Dickson and sons in their loss.

NEW SOUTH WALES.

Tempe.—On Feb. 11 Bro. K. Taylor delivered an instructive address on "The Sins of Omission." At gospel service Bro. J. Rosser spoke on "The Kingdom of Heaven." A young lady confessed Christ. Bren. Miller and Bourne rendered a duet.

Marrickville.—Since Bro. Schwab's resignation Bro. Chas. Rush has been much appreciated as interim preacher pending the arrival of Bro. P. E. Thomas, of Hamilton, who has accepted an invitation to Marrickville, and will commence his ministry on May 19. A farewell by the church was tendered to Bro. Bert Eager on Feb. 14, prior to his departure for the College of the Bible. On Feb. 18 visitors included Bro. Douglas Panton, from Lake-st., Perth, who is in camp with 2nd A.I.F.

Hornsby.—Bro. Little's expository and devotional talks on Ephesians at mid-week meetings continue to attract interest, and attendances show steady increase. Bro. W. Uren (Unley, S.A.) spoke at morning meeting and preached the gospel during his recent visit. Bro. P. D. McCallum (Epping) and Bro. A. W. Gilbertson (Marrickville) have been recent morning speakers. Bro. and Sister S. Watson and Miss Wigley were received into membership by letter from Enmore. On 18th Bro. F. B. Stow (Bexley North) joined Bro. Little in a duet at gospel service.

Albury.—Attendances at all meetings are returning to normal. Helpful messages were given by Bro. Walmsley on Feb. 11, and a message in song was rendered by Bro. Fred. Combridge. Endeavor meetings have average membership of twelve; members show sincere interest in the work. A lantern lecture was given by Bro. Saunders on Feb. 13.

Lismore.—There was a large gathering on Jan. 24 to say farewell to Bro. and Sister Andrews, who have left to take up the work at Surrey Hills, Vic. Bro. C. L. Savill presided, and words of appreciation and farewell were spoken by representatives of the church organisations and several members of the ministers' fraternal. Bro. R. Wotherspoon, the church secretary, presented a wallet of notes and made feeling reference to Bro. Andrews' work during the last four years. On behalf of the sisters Mrs. T. Murray presented Mrs. Andrews with a crystal dressing table set with best wishes of guild and mission band. Bro. and Sister Andrews suitably responded. A presentation of a set of brushes was made to Bro. Wm. Atkin, a member of over 40 years' standing, who has given faithful service, and who is leaving to reside in Sydney. An interesting programme was enjoyed. The church's love and best wishes go with those who have left.

IN MEMORIAM.

CORDY.—In loving memory of our dear friend and co-worker, Mrs. J. Cordy, who passed away Feb. 18, 1939, at Footscray.

"For ever with the Lord!

Amen, so let it be;

Life from the dead is in that word,

'Tis immortality."

—Inserted by Footscray Ladies' Aid.

GULLOCK.—On Feb. 16, 1929, our loved one was taken to the "home of many mansions."

The home beyond the shadows,

Beyond the crystal sea;

The home of many mansions,

Where rest remains for me:

I'm waiting, only waiting,

Its hallowed peace to share;

I long its gates to enter,

With our loved one waiting there.

—Sorrowing husband, son and daughters.

ROADLEY.—In loving memory of our dear son and brother (Don.), who passed away on Feb. 19, 1939. Dearly loved, sadly missed.

—Inserted by his loving mother and stepfather, Mr. and Mrs. F. R. Raisbeck, and sister, Mrs. Jean Ward.

TO LET.

Self-contained flat and sleep-out, accommodation 6, sewerage, wireless, two doors from beach, available from Feb. 24, £2/2/- per week. Easter 10 days, £4/4/-.—F. Larler, 18 Bristol-ave., Chelsea.

House, furnished, 5 bedrooms, clean, accom. 9, all conv., 1 min. beach, 4 min. station, vacant now and at Easter. 'Phone Edithvale, WF 5203.

SORRENTO, VICTORIA.

Bungalow, accom. 2 or 3, clean, linen and cutlery provided. Vacant now, house, accom. 7, 3 bedrooms, diningroom, breakfast room, kitchen, bathroom, water laid on, garage, clean, mod. Both close to front beach.—"Earlsden," Kerford-rd., Sorrento.

WAKOOL GUEST HOUSE.

VIEW STREET, MORNINGTON, VICTORIA.

'Phone 238.

Two minutes from Fisherman's Beach. Hot Water System. Refrigeration. All Home Comforts. Moderate Tariff.

Mr. and Mrs. E. B. Beruldsen.

COMING EVENTS.

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

Displayed matter, 2/- inch.

(State if display required.)

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.

MARCH 3.—Brighton. Welcome to Bro. A. B. Withers, from Kaniva, who commences his ministry on Sunday, March 3, 11 a.m., 7 p.m.

MARCH 3.—St. Kilda. Home-coming Sunday. All past members are invited to be present. Speaker, morning, 11, Bro. J. E. Thomas; evening, 7, Bro. L. Johnston. Hospitality extended. Advise secretary, F. W. Pippard, 64 Dixon-st., Malvern, S.E.4. 'Phone, UY 5848.

A PLEASANT HOUR.

LYGON STREET, CARLTON.

(Next to Trades Hall.)

Every Sunday at 3 p.m.

On Feb. 25 Mr. Maurice Price will sing, "I heard the voice of Jesus say," and "Tis Jesus."

Be Sure to Hear this Vital Talk:

"RESPECT FOR A NAME."

A Safe Investment for Your Interest.

Tea for all at small cost.

Church Extension, Properties, Trusts and Bequests Committee.

Appointed by Conference of Churches of Christ in Victoria.

ANNUAL OFFERING

is invited from all Churches in Victoria on

First Sunday in March,

MARCH 3.

R. Enniss, Secretary.

J. E. Austin.

Robert Lyall, Treasurer.

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.

MONDAY, MARCH 4, 8 p.m.

Please reserve above date for concert by "Ladies' Choir" in Lygon-st. chapel, in aid of the Sarah Meyer Memorial Fund.

Obituary.

Mrs. C. Moyle.

ON Dec. 30, at Lameroo, S.A., Mrs. C. Moyle passed to be in the presence of her Lord in her 83rd year. Born in England, our sister arrived in Australia 64 years ago. Over 50 years ago she was baptised and joined the church at Mallala. In those 50 years she had been a most faithful follower of her Lord, and in her quiet faithful life she endeared herself to all who knew her. The last 15 years of her life she spent as an isolated member in Lameroo district. There, when possible, she worshipped in the Methodist church. To the last she dearly loved to read her Bible and the "Christian." Her funeral took place at Lameroo. Two daughters and four sons mourn her going. Their sorrow is tempered by the remembrance of her exemplary life, and the hope which belongs to those who believe.—D.J.D.

Mrs. Sawyer.

AFTER many years of suffering Mrs. Minnie A. Sawyer died in Manning River District Hospital at Taree, N.S.W., on Jan. 30. Mrs. Sawyer had been a member for many years of Taree church, but, living at a distance, was unable to get to the meetings. She was only 44 years of age, but was sadly worn and aged in appearance by her continual sickness. Her body was laid away before a large gathering in a corner of the quiet country graveyard beyond Tinonee on Jan. 31. We are sure that for our sister death meant rest from pain and weariness. She is survived by her husband, Mr. E. Sawyer, two daughters, and a son who has gone abroad with the Second A.I.F. To these friends we tender our heartfelt sympathy.—A.G.S.

South Australian News-letter.

H. R. Taylor, B.A.

A Preacher's Bequests.

BRO. E. G. WARREN, one of our most highly respected preachers, who passed away recently in Adelaide, has left several bequests to our brotherhood work and to outside philanthropic organisations. The list includes our two orphanages at Baramati and Shrigonda (each £50); Home Mission Department in S.A., for establishing a new cause, £100; Morialta Protestant Children's Home, £100; Minda Home, Brighton, £100; Australian Inland Mission, £100; College of the Bible, library of books (those not needed to be presented to exit students). Bro. Warren's house is to be sold after life tenancy by his brother, and the proceeds devoted to medical missions in India. The residuary estate is left to the Kadina church where Bro. Warren labored for several years.

The River of Evangelism.

Publicity is being given to the work of home missions in our State in view of the annual offering on March 3. Last year the total offering was £950. The department has set its aim at £1111 ("Four Ones") for this year, which will fulfil the aim set in the "Three Year Plan." A neat folder bearing the title, "The River of Evangelism," has been issued. Preachers and secretaries of the churches are earnestly co-operating with the organising secretary to enlist the support of the churches. The writer has visited a number of the churches in the city and country districts, and has been well received everywhere. This augurs well for the offering, and shows the interest of the brotherhood in evangelism. It is particularly pleasing to find the young people keenly alive to the supreme need of the hour.

Sunday Morning Trams.

An agitation is afoot to obtain a skeleton service of trams in Adelaide on Sunday mornings. A bus service, once fairly generally in operation between ten and eleven, has been discontinued with two or three exceptions. Opposition to the suggestion of a limited tram service has come from the Council of Churches and the executive of the Methodist church on the grounds of unnecessary Sunday work for the employees of the Tramway Trust and the desire that suburban churches shall not suffer. It is admitted by advocates of the additional service that Sunday morning trams in other capital cities do not pay. This may settle the question here.

United Churches Citizenship Demonstration.

Under the auspices of the United Churches Social Reform Board a demonstration is to be held in the Adelaide Town Hall on Sunday afternoon, March 3. The United Board consists of ministers and men of the Free Churches, and was brought into existence last year to secure improved moral and social legislation. Principal E. S. Kiek, M.A., B.D., and Mr. J. R. Blanchard, B.A., who has recently taken charge of the Scots Church, will be the speakers.

Preacher for Glenelg.

Bro. Wilkie Thomson, of Murray Bridge, will begin his ministry at this important seaside resort on the first Sunday in March. Bro. C. Schwab is spending a month with the church. The work at Glenelg was carried on for nearly five years by Bro. James Johnston, M.A.

Bro. and Sister Schwab.

Much sympathy is felt for our beloved friends on account of the sickness of Sister Schwab which necessitated her return to her home State for treatment. The brotherhood will be glad to learn that our sister is responding well to the attention being given by specialists, and the prayers of the churches are sought for her speedy recovery.

Christian Unity.

CHRISTIAN unity

Is a harmony
Of my soul with God's great Soul,
My spirit's blending
With truth unending—
A part of God, the Whole.

Christian unity

Is a mastery
Of my self by God alone,
A sweet reliance
And glad compliance
That makes my heart his own.

Christian unity

Is an amity
With my God by which I share
Life's victory
And ecstasy
And peace beyond compare.

—Chauncey R. Piety.

J. FERGUSON & SON

J. Ferguson - E. J. Collings

Funeral Directors

712 HIGH ST., THORNBURY

Phone JW 3037

176 High St., Northcote, JW 3333.

47 Vere St., Collingwood, J 1448.

Orders promptly attended to. Up-to-date Motor Service

Christian Guest Home

139 Atherton Road, Oakleigh

S.E. 12, Vic.

The only Social Institution of Churches
of Christ in Victoria.

▽

A Home for Christian Men and Women
in the eventide of life and in other needy
circumstances. The Home is dependent
on gifts of friends for maintenance and
development. Remember the Home in
your will. Our solicitor will draft your
will for you without charge.

▽

Secretary, Will. H. Clay,
Bible House,
241 Flinders Lane,
Melbourne, C.I.

Tel.—Office, MX 3083; Home, UM 2441.

BETTER FEET. BETTER HEALTH.
HORACE L. LEE, M.A.I.S.Ch. (Melb.),
D.I.S.P. (London).
FOOT SPECIALIST
Successfully Treats All Foot Ailments.
Evening Appointments if Desired.
LEE'S PHARMACY, 108 Greville St., Prahran
LA 1036.

Do You Want a Diamond Ring

Made to your order at no extra cost? If so,

Consult **B.J. KEMP, JEWELLER**

288 Lit. Collins St., Melb. 6th floor

REPAIRS PROMPTLY EXECUTED

YOU CAN DEPEND ON ME Cent. 8604

You Can't Beat a Singer.

CASH FOR YOUR OLD SEWING MACHINE.

The New Singer from 3/- per week.

Call or write—

E. A. SCAIFE, 497 Gilbert Rd., West Preston

Repairs attended.

JU 1360.

Miss M. E. Pittman, L. Mus. A., (Univ. of Melb.)

Teacher of Singing

"Brentwood,"
147 Hampton Street,
Hampton, S.7

Also at
Lygon Street
Christian Chapel.

FOREIGN MISSIONS.

Wanted:
Gifts Small and Large.

Contributions from Victoria
should be sent to

D. E. Pittman, Treas., 530 Elizabeth-st.,
Melbourne.

Prayer Corner.

Conducted by G. J. Andrews.

"THY PRAYER IS HEARD!"

A CHILD who is helped to "make friends with the Lord Jesus" has something of inestimable worth, the lack of which no amount of later study and practice and devotion can entirely replace.—Eleanor Martin.

○

"SOME VERY DEEP-DOWN PART."

A child growing up in the midst of parents and friends who themselves are conscious of God and who deliberately order their lives in response to such consciousness, is in the presence of a strong suggestion which acts upon his spiritual being as the sun and rain act on the germ of life in a seed.

A certain youth of eighteen years of age was talking to a friend, and was explaining that as a child he rebelled against the wishes of a very good mother and refused to go to church or to Sunday class. He consciously pulled against her wishes. "But," to quote his own words, "all the time I was pulling against her some very deep-down part of me was following her, and when I was about eighteen I felt as if I turned completely round towards those things which she loved."

There is evidently something which corresponds to slow and hidden germination in the realm of the mental and spiritual as in the realms of physical nature, and the young man who gave this very natural description of what happened was expressing in his own words a deep psychological truth.—Phyllis Dent.

○

PRAY AND PRACTISE.

Thomas Fuller tells how once he saw a mother threatening to beat her little child for not rightly pronouncing the petition in the Lord's Prayer, "Forgive us our trespasses, as we forgive them that trespass against us." The child tried its best, but could get no nearer than "tepasses" and "trepasses." "Alas!" says Fuller, "it is a shibboleth to a child's tongue wherein there is a confluence of hard consonants together"; and then he continues, "What the child could not pronounce the parents do not practise. O how lispingly and imperfectly do we perform the close of this petition: As we forgive them that trespass against us."—Geo. Jackson.

Sisters' Auxiliary, S.A.

AFTER being in recess for two months the monthly meeting of the Sisters' Auxiliary was resumed on Feb. 1. It being home missions meeting, the devotional session was presided over by Mrs. C. Verco (superintendent H.M. committee). There was a fine attendance of 89 sisters, of whom 54 were delegates, and Mrs. Verco's talk on "Pioneers" was much enjoyed. Business session was presided over by the president (Mrs. Brooker), who welcomed three of our new preachers' wives, namely, Mesdames Hurren, Forbes and Nankivell. These sisters suitably responded, and brought greetings from W.A. and Victorian sisters. Mr. C. Verco (president of S.A. conference) spoke on H.M. work, and also gave a fine message on women's work. The offering amounted to £2/2/10. Special prayer was offered for Sister Mrs. Schwab, who is very ill in hospital.

Arrangements were made for the Morialta Protestant Children's Home Bazaar Day to be held on Feb. 9. Mesdames Tippett and Trowbridge were elected conveners for the Church

of Christ stand. An interesting letter was read from Mrs. Hammer (New Hebrides). The sisters decided to provide tea on May 4 for Youth Week.

Overseas superintendent (Mrs. Downs) reported that Miss Lambert sent kind thanks to sisters; also that there were 40 churches and 831 Christians in the New Hebrides.

Treasurer's statement to Dec. 7, 1939, included the following items:—Home missions, £6/14/5; overseas missions, £4/14/4; catering fund, £11/4/1; General Fund, balance in hand, £15/18/4.—Mrs. H. R. Charlick, assistant secretary and treasurer.

Tasmanian Women's Executive.

THE first meeting for 1940 was held at Collins-st. on Feb. 5. The chair was occupied by the president (Mrs. A. Madel-Cole), whose address to executive and visiting sisters was on "Our Heritage." Devotions were led by Mrs. Heard. Regret was expressed for the absence of Mrs. Bowes and Mrs. Jarvis, who are laid aside by sickness. Mrs. N. Warmbrunn was present, having recovered from a severe illness. A welcome was also extended to Miss Jessie Ashlin, of Geeveston. Enjoyable solos were rendered by Mesdames A. M. Cole and McLennan. A letter from Mrs. Tom Street, of A.I.M., Derby, W.A., giving an insight into the progressive work there, was greatly enjoyed.

Reports from most of the auxiliaries show good progress. Temperance report is not so encouraging. The need for bands of hope in conjunction with Bible schools was emphasised by the superintendent (Mrs. Warmbrunn). Prayer meeting committee goes steadily on, arranging meetings in homes and in country districts wherever possible.

Preparation is being made for the sisters' conference in Launceston at Easter.

Next meeting will be held at West Hobart on March 4.—B. Taylor, secretary.

H. E. GILBERT & SON.

33 TOORONGA RD., EAST MALVERN.

"A" Grade Auto Engineer,
R.A.C.V. Service Station.

Authorised Dealer for Vauxhall Cars and Bedford Trucks,
offer for sale—

1 only 1939-40 Model, 10 h.p. Wyvern Calceche as new, with long registration. This car averages 40 miles per gall. Sell for £75 dep., balance over 18 months.

'Phone UY 6053 for any demonstration.

F. J. LANG,

WATCHMAKER AND JEWELLER.

23 years with late F.A. Newmans Pty. Ltd.

Engagement Rings, Wedding and Birthday Presents.

Watches, Clocks and Jewellery Repaired.

Satisfaction guaranteed.

4th Floor, York House,
294 Lit. Collins Street, Melb., C.1.

'Phone, Central 4293.

S. H. PITTMAN,

Organ and Pianoforte Tuner;

Specialist in Reed Organ Repairs.

Telephone:
Windsor 4912.

339 ORRONG RD.,
E. ST. KILDA, S.2.

Victorian Churches of Christ

HOME MISSIONS

THE 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?

○

Send NOW to W. Gale, H.M. Secretary, Churches of Christ Office, 145 Collins-st., Melb.

DON'T PAY A HIGH PRICE.

We have large stocks of Good New and Slightly Used Machines at Low Prices. Call or Write To-day



WARD BROS.,
Established 50 years.

32-38 Errol Street, N. Melbourne. F 3985.

WATERS & ENNISS

(C. J. Waters, J.P.; R. Enniss, J.P.; L. S. Millis),

271 Collins Street, Melbourne.

LICENSED REAL ESTATE AGENTS.

Property Managers and Salesmen — Home Builders

□

See us about all Property matters.

We make necessary financial arrangements.

We Specialise in Erecting Modern Brick Homes

TAILORING

LADIES' OR GENTS'

Our New Prices Suit
Reduced Incomes

CRAIGIE & CO.

265 LITTLE COLLINS STREET

Four doors from Swanston St.

A Sympathetic and Efficient Understanding, achieved by Long Years of Experience.

We would appreciate an opportunity to serve you when in need of a competent FUNERAL DIRECTOR

LEWIS - - Undertaker

PHONES: J 1066, J.W 1579 and 3029

LYALL & SONS PTY LTD

39-51 Leveson St., North Melbourne

Also at Lara and Geelong.

CASH CHAFF, HAY, GRAIN, PRODUCE, and HARDWARE MERCHANTS

Exporters of Pressed Hay, Chaff, and Colonial Produce

Seed Oat and Grain Specialists—Grass,
Clover and Other Seeds.

All kinds of Poultry Feed and Meals supplied.
Manufacturers of "Excello" Chicken Feed,
Laying Mash, and Calf Food.

HARDWARE LINES:—

Galvanized Iron, Spouting, and Ridging, Fencing
Wire, Galvanized, Black, Baling & Barbed Wire,
Wire Netting, Chicken Netting, and all other
sizes. Galvanized Water Piping and Fittings.
Cyclone Gates and Fencing Supplied.

We stock and can supply everything required for
the Poultry Yard and the Farm.

For Service, for Quality, **LYALL'S**
for Price, try

Alfred Millis & Sons Pty. Ltd.

Wholesale Fruit Merchants

Registered Office: 438 Queen St., Melb.

Phone F 1862

Also Queen Victoria Wholesale Markets.

LEARN BY POST

(Pittman's Correspondence Courses.)

The subjects are Preaching, Speaking, Bible
Study, Bible Analysis, Bible Doctrine, Church
History, Christian Evidences, Grammar and Com-
position, Teacher Training, Elocution, Church
Efficiency (for Presidents, Officers, Secretaries
and Treasurers), Paul's Life and Work, Women
of the Bible.

Terms: £1/1/- per Quarter.

These lessons help toward efficiency in ser-
vice, which should be the aim of all.

Enrol me as a Student in { Course.....
Send Particulars re {

Name.....Address.....

Fill in above, and post to

J. C. F. PITTMAN,

7 Pollock St., Colac, Vic.

(Enclose 2d. stamp for postage.)

DEPARTMENT OF SOCIAL SERVICE
and
CHRISTIAN FELLOWSHIP
ASSOCIATION.



Experience has shown that 90 per cent. of
social problems which come before us are to
be solved by money alone.

We need clothes, blankets, footwear and food,
but we need money too.

C.F.A. invites you to co-operate with 3500
others in providing a regular source of money.

Particulars from Agents in the Churches or
Secretaries—

T. P. Dale, Will H. Clay,
Social Service Office, 241 Flinders-lane,
242 Pitt-st., Sydney. Melbourne.
Phone, MA 6633. Phone, MX 3083.

Parcels addressed Churches of Christ Mission,
Flinders-st., Melbourne, carried free on rail.

Strife.

"It is an honor for a man to keep aloof from
strife; but every fool will be quarrelling"
(Prov. 20: 3).

The opposition of this precept to the maxims
of the world proves it to be from God. A
world of sin must always be a world of strife,
because governed by "the wisdom that descend-
eth not from above," the parent of "strife, con-
fusion, and every evil work" (James 3: 14-16).
And yet an evil world is a fine theatre for the
display of the grace of God, in the fruits of
"the wisdom that is from above"—meekness,
gentleness. We have been before reminded
that "it is his glory [of a man] to pass over
a transgression" (Prov. 19: 11)—here to cease
from strife. Many, from the love of quiet, if
not from a better motive, would overlook an
injury. Yet if they were embroiled in strife,
they would feel their honor at stake—not in
ceasing from it, but in following it up—striking
the last blow. Far more difficult is it to

THOUGHT FOR THE WEEK.

ARE you going to deny
that there is a sun in
the heavens because a cloud
is passing across your sky?

—Dr. James Stark.

gather back the waters once let out than to
restrain them within their proper bounds. To
"leave off contentions" (Prov. 17: 14), especially
when we see that we are in the wrong—or "if"
in the right—that no good will come from it—
this is a high honor for a man—a noble tri-
umph over the flesh. Abraham thus ceased
from strife by disinterested concession (Gen.
13: 8, 9). Isaac showed himself a man of
peace under the vexatious annoyance of the
Philistines (Gen. 26: 17-31). The prophet "went
his way" to prevent a further kindling of anger
(Jer. 28: 11). But how much more commonly
is strife fed by the folly of man's pride than
extinguished by a peaceful and loving spirit!
(Judges 8: 1-4). The meddling fool rushes into
strife as his element (Prov. 18: 6)—a torment
to himself and a plague to those around him.
To return "a soft answer" to "grievous words"
(Prov. 15: 1)—to keep out of the way of an
angry person—is the path of wisdom.—Selected.

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

52h, 530 Elizabeth St., Melbourne,
Victoria, Australia.

Phone, F2524.

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

All Communications to Above Address.

SUBSCRIPTION—Through Church Agent, 2d. week;

Posted Direct, 10/6 year; Foreign, 14/-.

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

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

ADVERTISEMENTS—Marriages, Births, Deaths,
Memorials, Bereavement Notices, 2/- (one verse
allowed in Deaths and Memorials). Coming
Events, 16 words, 6d., every additional 12 words,
6d. Wanted, For Sale, To Let and Similar Ads.,
24 words, 1/-; every additional 12 words, 6d.

Other Advertising Rates on Application.

Merits Support

The College of the Bible

merits the support of the
brotherhood because

It is true to the "faith of the
fathers" in that it is loyal to
Jesus and his Word.



It is a federal work. It serves
every State and all brotherhood
co-operative enterprises. Stu-
dents are trained to think in terms of
a brotherhood reaching beyond State
limitations.



It is a missionary force. More
than one in nine students have
served in overseas fields, or
with missions to aborigines.



It maintains fires of evangelism.
New churches have been or-
ganised, weak churches revived,
live churches strengthened by students
and graduates.



Its Charter is the Great Com-
mission. It fulfils the command,
"Teaching them to observe all
things I have commanded," and responds
to his command, "Pray ye the Lord of
the harvest."

The College depends on the brother-
hood for support.

Will you help?

Send now for the need is real and
urgent.

A Centre of



Faith & Culture

The College of the Bible

GLEN IRIS, VICTORIA, AUSTRALIA

CONTROLLED BY THE FEDERAL CONFERENCE

Board of Management: R. Lyall (chairman).
R. L. Leane (treasurer), J. Adams, W. T. Atkin,
Dr. W. A. Kemp, F. N. Lee, A. R. Main, M.A.,
G. L. Murray, H. J. Patterson, M.A., T. H. Scam-
bler, B.A., Dip. Ed., F. T. Saunders (secretary).

Teaching Staff: T. H. Scambler, B.A., Dip. Ed.
(Principal); R. T. Pittman, B.A., Dip. Ed.;
E. L. Williams, M.A.; J. S. Taylor, B.A.

Send Donations to

Fred. T. Saunders, Secty. & Organiser,
99 Queen St., Melbourne, C.I., Victoria.
Phone, MU 3474.