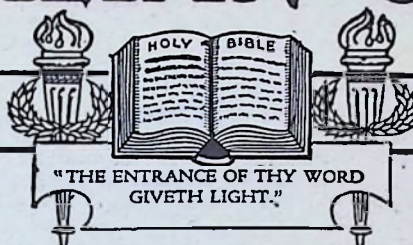


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A Plea for a United Church.

A. W. Stephenson, M.A.

A DAMAGED spade is an ineffective instrument with which to dig. A broom bereft of half its hair is almost useless for sweeping. While it may be true that a poor workman blames his tools, it is certainly true also that a good workman desires perfect instruments with which to work.

The church is God's instrument. By means of the church God is striving to reclaim and save the world. But the church is, alas! as an imperfect and damaged tool, since it is split and divided by warring sects and indifferent denominations.

The church is not just a human institution. It is more than an association of people. It is more than a club or a lodge. When people meet as a church they meet in the name of the Lord, and this assures us that Christ and his Spirit are present. When the church meets, divine and human personalities are gathered together in one organic group. On the one side, therefore, the church is divine and on the other it is human. It is human and divine.

On the divine side the church is united in a perfect harmony; but on the human side we find division. It was when he was speaking of the divine side of the church that Thomas Campbell said that the church is essentially one. Unity is found in the divine essence and at the heart of the church.

On the human side we find human ambitions and human passions conflicting with the authority of the divine Lord. Only when the human members of the church are more completely surrendered to the will of the divine members shall we see unity. Division is due, in other words, to human sins; sins of omission and commission.

God Revealed in Unity.

When we look at the heavens we marvel at the magnitude of a mighty host; but a more amazing fact is perceived in the perfect harmony of movement revealed in the heavens. The unity of the heavens speaks of God. Certainly, as the psalmist sang, "The heavens declare the glory of God."

The Bible is a book revealing a striking unity of plan and purpose. While many wrote it at many times and in many places, we are conscious of the movement of a single mind behind it. The Bible declares the unity of the mind of God.

Wherever God is manifest we are aware of an underlying unity. He is the Spirit of unity. Through unity he speaks to the human mind.

God desires that the essential unity of the church be outwardly manifested in the union of all the followers of Christ, so that the world may see him in the church and be saved. He who encourages division and seeks

to maintain a divided church hinders God and sins against him.

Unite to Save.

While the unity of the church may be most desirable, it must not be considered as an end in itself: it is actually a means to an end. The Lord desires, and prayed for, a united church so that the world might be saved. The Lord desires a united church so that he might have a perfect instrument through which he might save the world. Division hinders evangelism, but unity furthers it.

It was about 130 years ago that a clarion call was sounded for unity within the modern

*I pray . . . that they may
all be one . . . that the
world may believe that thou
didst send me . . . That they
may be perfected into one that
the world may know that thou
didst send me.*

—John 17: 20-23.

church. It was a call from the centre of the church; it was sounded because of the growing disgust arising from the bitterness caused by church divisions. This call was raised by Thomas Campbell, a Presbyterian minister of learning and piety.

Another cry was raised in more recent times; this came from the warriors on the church battle-front, from the Christian missionaries facing the fierce onslaughts of paganism. These men realised that the divisions of the church hindered their efforts.

At a world conference of missionaries held in 1910 at Edinburgh, it was felt that missionary work would be really successful only if the church manifested the spirit of unity. A group of American churchmen was so impressed with this truth that it made overtures to leading church authorities. As a result a world conference on faith and order was called in 1927, and held at Lausanne, Switzerland. Another great conference followed, in 1937, at Edinburgh. During the final meeting of this latter conference, the great assembly of representatives of the universal church confessed that "We are one in faith in our Lord Jesus Christ, the incarnate Word of God"; "We are

divided in the outward forms of our life in Christ, because we understand differently his will for his church"; "We humbly acknowledge that our divisions are contrary to the will of Christ, and we pray God in his mercy to shorten the days of our separation and to guide us by his Spirit into fulness of unity."

Here we have a confession by church leaders of the truths which Thomas Campbell had set out in his "Declaration and Address" at Buffalo, U.S.A., in 1809.

Banish Indifference.

There is a recognition that the church ought to be one. It is agreed that division is due to human failures and weaknesses; in other words that it is due to sin. It is also realised that the sectarian spirit is hindering the progress of the church in many lands. And yet, in spite of all this, there is indifference. Words there are in abundance; but action is wanting. While many are perishing, we sit idle and do little to create unity within the church and make it a more effective instrument for God to save the world.

When James Hudson Taylor was home on sick leave from China he aroused the people of Britain to their obligations toward Christian missions in China. He used to relate to crowded audiences an experience he had. With dramatic power he told his story. Once he travelled up a river in China on a large ship. When the boat called in at a river-port Hudson Taylor went into his cabin. While there he heard a splash and a cry for help. Running to the deck, he saw a Chinese companion in the water struggling against the fast current. There were fishermen in a boat nearby. Hudson Taylor called upon them to save the man; they refused. He cried, "I'll give you a dollar." They smiled. "I'll give you five," he added. They shook their heads. "I'll give all the money I have here," he cried. The men then began to move slowly. By the time they reached the place where the man had drifted he had disappeared. Telling this story with power, a feeling of disgust was aroused in the audience. This was soon turned to shame, for Hudson Taylor would turn to the people and say, "You are like those fishermen. While millions perish in China you are indifferent; you excuse yourself by saying it is not your concern."

Since the divisions in the church hinder the progress of the gospel in all lands, our indifference to this question of Christian unity is a contributing factor to the appalling situation in foreign lands. We must not be indifferent to the needs of a divided church. We must work to realise a closer bond between Christians and indirectly assist to evangelise the world. Those who help to unite the church help to increase the evangelising power of the church.

The Way to Unity.

It is not enough that we set out the ideal of Christian unity; we must set out, in addition, a way by which it may be attained.

1. We believe that unity can only be secured

by the surrender of all Christians to the complete will of Jesus Christ. Our knowledge of Christ is gained by a study of the New Testament. These scriptures present the authoritative story of Jesus, the only story accepted by the church. Apart from the Scriptures we have no authoritative knowledge of Christ and his teachings. Just as the microscopic world cannot be seen without a microscope, so apart from the New Testament we cannot say that we know Christ. Unity is found in going back to Christ, but it is the historic Christ of the Scriptures to whom we must go. His life, teachings and commands are set out there, and that is why we declare, "Where the Bible speaks, we speak; and where the Bible is silent, we are silent."

2. Others, it must be said, make the same claim, but that does not bring them into the bonds of unity. Another principle, therefore, must be accepted and followed. Individualistic interpretations of the Scripture must not be made the rules of church life. We must seek an interpretation of the will of Christ that has the endorsed authority of the spiritual scholarship of the Christian church of all ages and places. In matters of opinion there must be liberty, but in essentials there must be unity. But what must we consider as essential? Whatever Christ requests his followers to do is binding upon all. What he has said in his teachings may be determined by the consensus of the opinion of the qualified spiritual scholars of the universal church. When it is clear as to what Christ meant when he spoke, we are to obey him in the

manner in which he has requested. It is not for us to waive or change his direct commands.

People who are true to this plea cannot be called sectarian nor denominational in outlook; they are in truth catholic and Christian, since the authority for their interpretation of the Scriptures is in the common or universal mind.

The Future.

Here is a vision of a united church. It is not limited by denominational limits nor by national boundaries, for it incorporates the whole. It is not an impractical ideal, since it has for its practice the saving of the world. A little mind will pass it by. Will you?

Are you seeking for an opportunity to go forward into a realm where you will have an opportunity to venture forth as a pioneer in new realms of research work? Here is a field where you may accomplish much. The way will be difficult, perhaps lonely, and most certainly trying. Many venture forth, but soon give up. The faint in heart turn back. Will you?

At a South African port, I am told, there is a statue erected to the memory of Cecil Rhodes. He is represented as pointing toward the heart of the continent of Africa. New arrivals see the monument, and when they examine the inscription they read, "There is your hinterland, go!" The vista which the ideal of Christian unity opens up to you is vast and grand. Now, "There is your hinterland, go!"

The Cost of Disunity.

W. S. Lowe, B.A., B.Com.

IT would not be difficult to show that one of the costs of disunity is a serious and useless drain on the finances of the churches. The provision of competitive buildings and competitive ministries are glaring illustrations. However, there are more serious difficulties and anomalies inseparable from disunity.

A Lessened Witness.

A world bitterly in need of an authoritative spiritual pronouncement and a united moral leadership is unable to obtain either. Her counsels divided, her pronouncements equivocal or contradictory, her leaders lacking in co-operative fellowship, the disunited church cannot expect to occupy the place in moral leadership for which God designed her. We cannot wonder that the world at large is unready to listen to divided counsels. In this day, when it is apparent that humanity needs as the very foundation of its future less racial and national exclusiveness and more unity, the church lies open to the apt retort, "Physician, heal thyself!" as she offers this advice. On the mission field, in social questions, in evangelism, the church's witness is devitalised by its own unhealed wounds.

An Inefficient Ministry.

Bible schools are ill-equipped and understaffed, not because there are insufficient resources and teachers, but because the competition inseparable from disunion impoverishes all the competitors, splits the church's forces, and often within a hundred yards maintains two or three weak schools where one strong one would be less costly and infinitely more efficient. The same is true in many districts of church congregations, buildings and general equipment. Several churches sharing a district waste their efforts, and in caring each for its own members make no impact on the lives of the many for whom no one has any

responsibility. If one church only were responsible for a district or a community, many who are untouched could at least be sought by the recognised spiritual ministry of the area.

An Unchristlike Spirit.

Few churches to-day dare to practise any effective Christian discipline because to do so would merely drive the offender into some other body, and so serve no useful purpose. The consequence is that the individual often has no standard of conduct beyond his own inclination or convenience. Money is often a cloak for unchristian life, and the whole situation breeds life that is Christian only by label and bears no resemblance to the genuine article.

Narrow parochialism, the undesirable type of denominational loyalty, often a recurrent sectional bitterness and a more or less constant distrust are other aspects of the unchristian spirit which disunion breeds.

If the church would face the problems of her disunity and in a realistic fashion seek union, there can be no doubt that this would be reflected in her life and witness and her impact upon a spiritually bankrupt world would be more satisfying. If the world is to be won, the church must be one.

UNITE TO LIFT THE WORLD.



WHO can doubt for a moment that there would be joy in the presence of God and among the angels of heaven and all celestial intelligences, over the blessed consummation of a united church? The father-heart of God would thrill with joy to see all his children loving one another and working unitedly together to lift the world to a higher moral and spiritual level.—J. H. Garrison.

A Padre on Christian Union.

Les. E. Snow.

WHEN large numbers of men representing varying walks of life are gathered together for months in a military camp their chaplain gets to know just what men think of many of his theories. Of course the "man in the street" may not be right in his ideas and so the church cannot accept his standards; but while the church wants to win him for the Master his ideas do count. At present we are in camp with approximately ten thousand men, and we share the spiritual oversight with ten other chaplains. Each of us is attached to a unit to which he gives particular attention. Our experience with the men and with the other chaplains leaves a few facts impressed on our mind with reference to the question of church union.

First of all we are impressed with the *unity which already exists*. Each Protestant chaplain takes a weekly church parade in which all Protestants in his unit are in attendance. All are able to worship in the one service without sacrificing anything vital in their faith. Wonderful times of fellowship and communion are experienced in week-night devotional meetings. Nobody thinks of asking, "To what church do you belong?" It really doesn't matter in camp. The bonds which unite the Christians in one fellowship are so important that the things which divide denominations seem trifles. If religious differences do occur they are as likely as not to be with members of our own communion, for the biggest religious controversies of to-day are not those which exist between denominations but those which exist within denominations.

When one gets to know and understand his brother chaplains, he is usually impressed with their sincerity, their loyalty to the truth, and with their faith in Christ. There is a bond which unites all followers of the Master, and a military camp shows the tremendous importance of this Christian unity which already exists.

Then our experience makes clear the fact that *the need for church union is urgent*. We are almost staggered by the apparent indifference of men to the claims of the Lord Jesus Christ. The state of affairs is tragic, and leads us to realise that a divided church is not presenting an effective witness. If we are to accomplish the tremendous task which we face to-day we must marshal all of our forces and utilise all of our resources. Only a truly united church can do this. To meet the international crisis of the present time, every nation is calling for a united people. It is no exaggeration to say that the church is facing a real crisis, and to meet it she must be united. The gospel is still God's power unto salvation—the world badly needs that gospel; the situation calls for our best. We are all called upon to make sacrifices for the sake of national unity. The churches, too, will have to be prepared to make sacrifices for the sake of church union.

We find that men who are at all interested in the church nearly all want church union. They feel that questions of doctrine or of church government are not important enough to stand in the way of organic union. *Our faith in Jesus Christ and our allegiance to him are the things which really do matter*. If his spirit exists in us all, then we have Christian unity, and we'll find that church union is not far away. Let us recall the familiar truth: Christ is the centre of our faith, and like the spokes of a wheel the nearer we are to the centre the nearer we'll be to one another.

Christian Unity

From the Viewpoint of the Evangelist.

E. C. Hinrichsen.

THE subject is not mine, but it is a good one. No evangelist can afford to ignore so vital a subject.

It Attracts.

Even in Edinburgh, where people are said to be cold, cultured and conservative, an audience of 2000 gathered to hear it discussed. Since there could not have been more than 200 members, there must have been 1800 non-members interested in the subject. The usual experience is that in a town of 10,000 the special address on Christian unity attracts about 1000.

It is Explanatory.

Thousands of people wonder why there are so many churches or denominations. They are greatly relieved to find that God is not to blame. He had one church, and only one started. "Upon this rock I will build my church," not my churches. Men started the various denominations. Some of them were very good men; nevertheless they should have gone back to the church started by the apostles and maintained the original unity.

It is Gaining Supporters.

One hundred years ago, when the Church of Christ preachers advocated unity, many arguments were manufactured to justify division. No one does that to-day. All agree that unity is more than desirable.

We are Weakening.

Some of us argue that the old statement, "Where the Bible speaks, we speak," etc., has its limitations. Of course it has. So has God. He can't bring about unity until the people are willing. Nevertheless if the Bible is not the final book of authority we have no basis, no chart, no compass. Some of us still believe that "the Bible and the Bible alone contains the religion of Protestants."

The Problem Solved.

The evangelist does not enter into an academic study of the question. The statement must be a popular one. Here it is:—

1. Christ is the Head of the church. His word is final.

2. The Bible contains God's revealed will, and nothing should be added thereto or taken therefrom.

3. *The Name*.—Human names divide. Only one name unites, and that is the name of Christ. Since the church is the bride of Christ, the church should wear his name, and Rom. 16: 16 says, "The churches of Christ salute you." No one can object to that name.

4. *Ordinances*.—Some say allow the people to please themselves; others say eliminate them altogether. In neither case would it be *Christian unity*. In order to be Christian it would have to honor Christ, and people do not do that by pleasing themselves and going their way, but by going his way. If the ordinances of Christian baptism and the Lord's Supper are to be eliminated, it would simply be a glorified Y.M.C.A. or Y.W.C.A. These institutions claim to be Christian, but lay no stress on ordinances. Who wants a church like that? If the ordinances are put out of the church then Christ goes out too. The safer plan is to accept the position which is practically accepted universally. To illustrate: All scholars admit that immersion is correct. So let us accept that position. Now some try to say that although immersion is correct, sprinkling for baptism is not incorrect. However, millions

of Christians do not accept that. So trying to introduce sprinkling is divisive. Hence eliminate it. Similarly, no man will say it is wrong to baptise one who believes in Christ and has repented. Hence we accept that position. On the other hand millions say it is unscriptural to baptise an infant. Since it is questionable, eliminate it. Hence the Book teaches that it is correct to immerse believers. Why try to introduce unscriptural practice?

Lord's Supper.—No one says it is wrong to partake once a week on the Lord's day. Since everybody admits it is right, let all Christians be satisfied with the weekly observance. Space forbids the possibility of establishing the fact, but it is true that by taking the Bible, and the Bible alone, Christian unity could be brought about in twelve months. Creeds should not be mended—they should be ended.

Someone will object that that would mean Christian unity by absorption. Maybe that is true, but the Church of Christ can say to all, "As soon as the churches are willing to accept the Bible as the book of authority and Christ as the person of authority we are willing to drop out of existence." We would then disappear to reappear in a bigger way. "No creed but Christ; no book but the Bible" is still worthy of attention.

Putting the Architecture Into It.

H. G. Payne.

EMERSON tells of an ungainly building being erected. He asked the name of the architect, and was told, "Oh, there isn't any architect settled on yet. I am just building it as you see, and there's a man coming from Boston next week to put the architecture into it." This sadly illustrates the divided and disorganised state of Christianity with its disregard of the divine Architect.

Disunion had its origin in the substitution of belief in doctrine for belief in a person; in other words, for faith in Christ. It is not so much what one believes *about* Christ, but whether one believes *in* Christ; not *what* we believe, but in *whom* we believe. "Provided faith in the one fundamental fact be the centre of Christian life, no minor difference of creed should be allowed to disturb Christian unity" (Neander on John's First Epistle). Had this principle been observed divisions would have been unknown.

It is a good omen that the idea that denominationalism is approved and blessed of God is disappearing. The good done by the divided church has been in spite of, not because of, division. The recognition of this is becoming general, and is leading to attempts to remedy the defects.

Christ tells us that the salvation of mankind depends upon the unity of the church. Experience confirms this, for the sceptic sneers that our God has not the power to keep his church united. The Roman Catholic church jeers at the divided ranks of Protestantism, and uses these divisions as an argument in favor of its system. In disunity the church has placed a weapon in the hands of those whose sins and interests are antagonistic to Christ, and they do not hesitate to belabor the church with its self-made weapon, and then retreat under cover of the self-conscious confusion caused by the attack. Honest souls

THE world is waiting to see the miracle of a working religion. Religion seems to be so ineffective, and the reason is that it works no miracles. The church never staggers and astonishes the world by the things which it accomplishes. We suggest all kinds of schemes in order to fill our half-empty churches—shorter sermons, brighter music, the use of the cinema, the establishment of all kinds of clubs. These are all absolutely futile for the purpose. What the world needs is a religion that does things that nothing else can accomplish. It is the recovery of the miracle of conversion that we really need; and the power is there for us to use in Christ and him crucified. I verily believe that when we lift up the cross before the eyes of men that they may realise something of the wonder of his infinite sacrifice, when we do that, I believe the miracle will again take place in the church, and people will flock to it from every quarter.—Dr. J. D. Jones, C.H.

I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfected together in the same mind and in the same judgment. —1 Cor. 1: 10.

desiring to serve God are misled and live in doubt bordering on despair, or make shipwreck of their faith—in some cases drowning in pools of agnosticism and atheism, ending all doubts in the darkness of spiritual death. Waste of time and money caused by overlapping would be avoided. This has been strikingly illustrated in Australia in the Methodist church as also in the Presbyterian. We are guilty of folly and waste while unity is lacking.

Our Saviour's prayer, indicating the vital necessity of unity, and showing its relation to the salvation of men, should force the question upon the consideration of those who are anxious for the salvation of their fellows and the glory of God, for "the church is essentially, intentionally and constitutionally, one" (Thos. Campbell).

The problem of Christian unity faces us side by side with that of war and economic conditions. Given united Christianity, would we have war? Would we have economic distress? What would be the value of the influence and testimony of a united church?

Christianity has failed to influence the ideals, thoughts and conduct of nations; not absolutely, for she has had and still has influence; but relatively, for she has not the power she should have. Had she not failed we would not be at war. National and international brotherhood can never be effectually expounded and established by a church which lacks the very principles and qualities which it advocates. Unity would have saved the church from shame and the world from disaster.

Men have failed to understand the teachings of Jesus because they have not distinguished his teachings from those of the church. Through the centuries theology has cried, "Hear the church." The Father says, "Hear ye him."

Tasmanian Conference.

Folliott T. Morgan.

THE 45th annual conference of associated Churches of Christ in Tasmania was held in Hobart at Easter. Although reports presented showed good work done during the year, there was not very much business brought to conference and the whole of it was dealt with on Friday. Conference evening meetings were well attended, and the conference can be reckoned a successful one. Principal speakers at evening rallies were as follow:—Home Mission Rally, Bro. K. A. Macnaughtan; Overseas Mission Rally, Bro. W. S. Lowe, B.A., B.Com.; Social Service Rally, Bro. L. A. Bowes.

The report of the executive committee showed in its statistical table that there had been a decline in membership of 11, there being now 851 members in Tasmania. The year saw an increase of 60 in Sunday school enrolment with one additional teacher.

Home mission progress was revealed in the H.M. Committee's report. The three-year plan adopted at last conference completed its first year with some success. Successful volunteer missions were held at Sandhill by Bro. Bowes and at Tunnel Bay by Bro. Tease. A tent mission of six weeks' duration was held at Invermay under leadership of Bro. K. A. Macnaughtan with Bro. I. Barber as song-leader. In reporting on the year's work at Invermay, which is a home mission church, Bro. F. T. Morgan stated that the tent mission had resulted in 31 confessions, 28 being baptised. As a direct result of the mission 27 people were added to the membership of the Churches of Christ in Launceston, 20 at Invermay and seven at Margaret-st. The financial response of the churches (excluding subsidies) did not reach the aim of 50 per cent. increase set in the three-year plan, but did increase by 35 per cent. Plans for the second year of the plan were reported to be in hand. Reports from assisted fields showed that good work has been done. Financial assistance to West Hobart has been reduced by 7/6 weekly and that given to Invermay by 5/- weekly. Bro. Tease has done well at West Hobart in spite of the removal of a number of active members. The work in the north-west circuit, which includes Caveside, Mole Creek, Devonport and Ulverstone, has advanced under Bro. H. W. Street. Bro. Street was not able to be at conference, as a tent mission was planned to commence in Devonport on Easter Sunday. The H.M. Committee reported to conference that advice had been received of a legacy of £250 which the late Bro. C. J. Garland had left for home mission work in Tasmania. The committee's recommendation that the proceeds of the legacy be devoted only to the opening of work in a new field was adopted by conference. The Sisters' Conference presented through Sister Mrs. Cole, the president, a cheque for £60, a considerable donation to the funds of the H.M. Committee. The new H.M. Committee elected by conference is as follows:—President, Bro. J. P. Foot; vice-president, Bro. R. Edmunds; secretary, Bro. H. V. Stevens; assistant secretary, Bro. F. T. Morgan; treasurer, Bro. G. J. Foot; and Bren. W. S. Lowe, H. Nicholls, T. Orr, E. A. Stevens.

Many facts that are well known to all interested members were included in the report of the Foreign Mission Committee. We shall not repeat them here. The report showed that there had been a considerable increase in Tasmanian giving to foreign missions. The report was well received, and interest shown in all the work that is being done under the control of the Federal Board. The following committee was elected to carry on the work for the coming year:—President, Bro. B. J. Golder; vice-president, Bro. T. Lillye; secretary, Bro. G. O. Tease; treasurer, Bro. N. J. Warmbrunn; and Mesdames S. Cooper, J. A. Boxhall, Ashlin, Miss G. Swinton, Bro. J. Park.

The Bible School and Young People's Department reported a good year of work done. Changing the time of holding the annual examinations in the Bible schools from Monday night to Sunday afternoon in several schools had caused a marked increase in the number of entries and passes. Youth Week had been held in August, and in most places young people had been in charge of services. Special youth activities had been arranged by local committees. A Christian service camp, held at Mole Creek from Dec. 25 to Jan. 1, had been very successful. Bro. A. A. Hughes, of Melbourne, was guest lecturer, and contributed largely to the high tone of the camp. Campers were present in conference from the fellow-



Jas. P. Foot,
Newly-elected Tasmanian Conference President.

ship camp arranged by the department for the Easter period. Some 60 young people were together in Hobart for this. An hour was given to the Y.P. Department on Friday night prior to the home mission rally. A very fine pageant entitled "The Sorrowful Star" was presented by campers under the direction of Sister Mrs. W. S. Lowe, A.T.C.L. The Southern District Youth Committee had fully justified its appointment, having arranged various activities for the young people of the Hobart churches as well as co-operating fully with the State committee. The committees for the coming year are:—State Committee: President, Bro. K. W. Barton; vice-president, Bro. F. T. Morgan; secretary, Sister Miss E. Greaves; treasurer, Bro. C. Orr; and Misses E. Nicholls, J. Gullidge, Mrs. W. S. Lowe, and Bren. W. S. Lowe and R. Comer. Southern District Committee: Sisters Miss G. Boxhall, Mesdames S. and H. Cooper, Bren. B. Golder, G. O. Tease and E. Byard.

Temperance and Social Services Committee reported much work done during the year, particularly in the relief of some of our brethren who suffered through the ravages of bush fires and in temperance work. The possibility of the formation of a Christian Fellowship Association was explored, but the committee concluded that the time was not yet ripe for such a venture. The new committee elected by conference consists of the following brethren; President, Bro. L. A. Bowes; vice-president, Bro. J. Boxhall; secretary, Bro. J. Park; treasurer, Bro. D. Pearsall; and Bren. J. Woolley, A. E. Heard, T. Lillye, S. Harwood. Resolutions carried by conference included the following:—

1. That the "Australian Christian" be commended to the brethren with the hope that study of its pages may lead to an extension of the restoration of New Testament Christianity in this State.

2. That a minute of appreciation of the splendid services rendered to the brotherhood during his term of office by the retiring secretary, Bro. R. Edmunds, be recorded in the minute book.

3. That this conference of Churches of Christ in Tasmania requests the Australian Temperance Council to make strong representations to the Acting Prime Minister and to the Minister for Defence concerning the abuses associated with wet canteens in military camps, especially the supply of liquor to young militia trainees; and also to call attention to the failure of the Federal Cabinet to fulfil the promise made that temperance representatives would be appointed to Canteen Control Boards. The conference expresses its strong disapproval of the efforts being made to bolster up the wine industry by official appeals to the people of Australia to introduce wines into their homes. The conference affirms its deep conviction that there is need for national legislation to restrict the manufacture, sale and consumption of alcoholic liquors for the duration of the war and twelve months afterwards.

The Family Altar.

J.C.F.P.

TOPIC.—"WALK IN THE LIGHT."

Monday, June 2.

HE that doeth the truth cometh to the light. John 3: 21.

Only evil-doers shun the light for fear of exposure. He who does right welcomes the light. He loves to abide in the presence of our great Exemplar, and rejoices in the sanctifying power of divine grace.

Reading—John 3: 16-21.

Tuesday, June 3.

If a man walk in the night, he stumbleth, because the light is not in him.—John 11: 10. Many desire evil rather than good. They deliberately walk into the darkness. No wonder they stumble.

Reading—John 11: 1-11.

Wednesday, June 4.

Walk, while ye have the light.—John 12: 35. Jesus here shows that "a proper use of the light then given them would make them sons of light." Thus he gave a solemn warning to those who were so blinded by preconceived views and false interpretations of scripture that they prevented themselves from walking in the light.

Reading—John 12: 20-36.

Thursday, June 5.

Light shall shine out of darkness.—2 Cor. 4: 6.

He who at creation caused the light to shine out of darkness is able and willing to illumine the sin-darkened soul with heavenly light and truth. Yet men choose to remain in the dark because their deeds are evil.

Reading—2 Corinthians 4: 1-6.

Friday, June 6.

Walk as children of light.—Eph. 5: 8. Having come from the darkness into the light, Christians should walk as becomes their new position, remembering that light is an emblem of knowledge, purity and joy.

Reading—Ephesians 5: 1-14.

Saturday, June 7.

Who called you out of darkness into his marvellous light.—1 Pet. 2: 9.

The purpose of this call is indicated in verse 9. It is that penitent sinners, responding to the call, may rank themselves as amongst the elect of God, and by their conduct show forth the excellences of their Lord.

Reading—1 Peter 2: 1-10.

Sunday, June 8.

If we walk in the light we have fellowship one with the other.—1 John 1: 7.

As light is the common possession of all, so all who walk in the light of God's presence feel his benign influence and are drawn together in loving fellowship.

Readings—Psalm 51; 1 John 1: 1-2: 6.

The Unjust Judge.

Luke 18: 1-8.

Prayer Meeting Topic for June 4.

H. J. Patterson, M.A.

THE prayer life for not a few presents many difficulties. Some feel that God already knows everything, therefore why bother him with our needs. Others think that the individual petition can have little effect in a universe governed by law. Yet prayer is the most emphasised thing in both Old and New Testaments. Jesus taught his own disciples to pray for themselves as well as for the coming kingdom; for physical as well as spiritual needs; and he must have known that God knew.

Vain Repetition.

The widow in the story didn't come each time with a fresh petition. It was the same thing for which she pleaded, and she persisted with it till the answer was given. This would lead us to believe that we might continually pray the same prayer. The parable was spoken "to this end, that men ought always to pray and not to faint."

But there is vain repetition. Jesus condemned it in the Pharisees who, for show and ostentation, loved to be seen praying. The saying of the Lord's Prayer, so called, may amount to vain repetition, because only words are said. Only to say it once may be in vain, and will be unless heart and mind are in it. The singing of the National Anthem, as indeed the singing of any hymn of prayer, may be a vain repetition and often is. We do it as a matter of form and as a patriotic gesture, but without any real appreciation of the words we use. That is vain repetition. But the earnest repeating of a request is not condemned else Christ and Paul and the "elect" of this parable are condemned.

God and the Unjust Judge.

Perhaps this parable ought to be taken in conjunction with chapter 17, which tells of the second advent and the preceding suffering. It is an exhortation to prayer and watchfulness. Even a man, unjust though he be, will eventually heed the request of the unfortunate. Surely God who is so unlike an unjust judge will maintain the cause of the elect against the adversary. The story of the early days of Christianity is the story of insistent and persistent prayer unto God for deliverance. The answer seemed to be delayed, but God would and did grant it. But should answer to prayer be delayed? Is God like the unjust judge and only to be moved because we continually come to him? Before we could answer we would need to know more of the mind of God and of his great purposes for man. Prayer is a preparation of the petitioner so that God can do his will through that one. It is not that God is unwilling or unable or unjust, but he is working through human agency for the salvation of the world, and there needs changed hearts and lives which maybe can be changed only in this way. The widow knew that none other could help her, and so she prayed the unjust judge to redress the wrong. None other than God can save the world. Man does not yet realise that, therefore he does not pray earnestly and continuously, thus fitting himself as a medium of the Holy Spirit of God.

No Faith.

Jesus says that God will answer and avenge those who suffer for righteousness sake. The trouble with us to-day is that we are not prepared to suffer, and if we do for righteousness sake we feel that God must answer and work a miracle for us as individuals. When he comes shall he find faith? Some say that the implied answer is, No. Pray for strong faith. The world is forgetting God.

TOPIC FOR JUNE 11.—TRUE RELIGION.
—Psalm 27.

Our Young People

Conducted by Keith A. Jones.

VISIT OF DR. T. Z. KOO.

AUSTRALIAN youth is to have the privilege of meeting and hearing Dr. T. Z. Koo again. Many will have vivid memories of his visit some years ago. He is a cultured Chinese Christian, and his work is known in many lands. For some years he has been a travelling secretary of the World's Student Christian Movement, and recently toured the United States of America, Canada, India and China.

Dr. Koo is known throughout the world as a great religious leader "with a gift of lucid exposition combining simplicity and clarity with penetrating insight and depth of conviction." In addition he is accepted as an authority on international affairs and can speak convincingly on China's cultural and spiritual life. On a number of occasions he has been chosen by the Chinese government to represent it at international conferences.

Dr. Koo was an outstanding figure at the Amsterdam Youth Conference which met on the eve of the outbreak of war. He will come to us with a well-stored mind concerning the work of Christian youth in many lands. We ask the young people of the various States to note carefully the dates when he will be visiting the various cities: Melbourne, June 15-22; Tasmania, June 23-29; Adelaide, July 1-7; Perth, July 9-15; Brisbane, July 18-25; Sydney, July 29-Aug. 5. You will be notified concerning meetings locally. Of special interest to Melbourne young people is a special youth meeting which will be addressed by Dr. Koo in the Independent Church, Collins-st., on Wednesday, June 18. Admission will be by card only, and these are available at the church office. Early application is advised.

ALL-AUSTRALIAN YOUTH CONVENTION.

THE National Council of Religious Education has arranged for its next convention to be held in Adelaide, October 1-7, 1941. This will follow the conference of our South Australian brethren. The convention is being held to assist all young people, youth workers in Sunday schools, and youth directors. Addresses and group studies will be led by outstanding youth leaders from all States. Some of the features will be: Inspirational messages, education and evangelism, visual education, vital discussions on Sunday school and youth work, exhibition of teachers' aids and equipment, and outings to leading resorts. Reduced rail fares have been granted for the convention. If you can arrange your holidays for early October, you could not spend the time more pleasantly or profitably than in the lovely city of Adelaide attending the youth convention. Bro. Will Beiler (13 Pearse-st., Underdale, S.A.) is the convention organiser, and further information may be obtained from him or from the State youth departments.

COMMENCE MONDAY.

FAR too many teachers skim through the lesson on a Saturday night or even on a Sunday just a little while before they are due to attend school. How can we expect to be effective if we work in this way? Children are wonderfully keen, and they know whether a teacher is prepared or not, and there is a further reason for this early start in preparation. If a teacher commences early in the week with preparation, then lots of things that happen during the week have a way of helping in the preparation of the lesson. We have experiences that are good illustrations for the Sunday following. We read various things that give us material for thought and study. Seven days' preparation is always better than one hour.—"S.S. Herald."

Wollongong Mission, N.S.W.

R. D. Main.

THE story of our new church at Wollongong needs to go back a little over four years, when a few members (their numbers could be counted on the fingers of one hand) gathered in Port Kembla to partake of the Lord's supper. As the district developed a few more came and settled in Wollongong, and so two years later meetings were transferred to Wollongong, and a group, still less than ten in number, met for the breaking of bread and Bible study. Later monthly gospel meetings were commenced in a nearby hall and continued till the mission began. Sydney brethren, in particular Bro. Carter who took full responsibility for some months, made this work possible.

On Friday, March 21, the tent was pitched, the best vacant block in the town having been readily made available, and on Sunday, the 23rd, the first meetings were held. That God was with us was evident from the beginning for apparently insuperable difficulties melted away. Well on towards a hundred people assembled for the first Sunday night's meeting, with fifty or more every night of the first week. Interest increased, and soon the tent was filled to capacity on Sunday nights, with good attendances during the week. Particular interest was shown in Bro. Hinrichsen's Tuesday night talks on prophecy and the coming of our Lord. The best attendance was on a cold wet night, when about 400 gathered in the town hall to hear Bro. Hinrichsen's plea for a New Testament church.

A gift of £300 towards the purchase of a block of ground made possible early preparation for building, and the mission party scoured Wollongong, but found land scarce and dear. However a fine central block was secured for £520.

Under the capable direction of Bro. Morris plans were prepared, foundations poured, building commenced, and on Saturday, May 17, a band of voluntary workers completed the building, only a little over three weeks having passed since the purchase of the land. The building is brick veneer, and its attractive modern appearance has brought much favorable comment.

The services of the Sunday and Monday, May 17 and 18, made a fitting climax to the mission. The building was opened by Bro. F. S. Steer, and was filled to overflowing for the first service. A number of visiting brethren took part, the conference president (Bro. J. L. Stimson) presiding, and Bro. Hinrichsen giving a fine opening sermon. Others taking a public part were Bren. Morris, Carter, Westcott, Jackson, Steer, Hilder, Corlett and Rush. The tent was again crowded at night, and at the conclusion of a moving address fourteen confessed Christ, bringing the total number of confessions to 115. Bro. Hinrichsen then requested that all who would promise God to attend if possible the Lord's table every Sunday for three months and endeavor to win one in the next twelve months to signify their decision by taking his hand. The sight of about 100 people filing down the aisles to make this promise was most impressive.

On Monday night, May 18, the thanksgiving service was held. A number of Sydney preachers was present, and some brought greetings. When the appeal for the thankoffering was made, it was quickly evident that mission costs would be more than cleared. Brethren from all over the Commonwealth had promised gifts large and small, and those present in the meeting were promising liberally. The offering as announced was £750—including the original gift of £300 for the land—but further gifts have since brought this to £805. Of this, £355 was given and promised at the meeting, the greater portion being given by those who had confessed their faith in Christ during the mis-

(Continued on page 251.)

Here and There.

The articles on Christian union appearing in this issue have been gathered by Bro. H. Earle on behalf of our Victorian Committee for the Promotion of Christian Union.

Dr. James Moffatt, the noted author and translator of the Bible, is to remain for another year at Drew University, Madison, New Jersey, U.S.A., as "Visiting Professor of English Bible."

Bro. A. Anderson, Federal F.M. secretary, has been visiting Queensland churches in the interests of the annual offering. He expects to be in Melbourne on June 5 and 6, on his way home to Adelaide.

On Tuesday morning the following telegram reached us from Sydney:—"Hinrichsen-Morris mission had wonderful finish Wollongong; 12 adults decided Sunday, 131 total; had busy week-end; travelled over 400 miles several meetings; 20 confessions.—Hinrichsen."

Bro. Jas. E. Thomas states that a letter received from Miss M. Coventry indicated that Mr. and Mrs. Colin Thomas were due to leave for Calcutta on May 5. They may therefore be expected in Australia very soon. An airmail from Palestine brought the news that Bro. Donald Thomas was well.

Friends of the British and Foreign Bible Society will be interested in the announcement in this issue that W. H. Rainey, B.A., F.R.G.S., is to preach at Lygon-st. church on Sunday evening, June 8. Mr. Rainey has recently arrived from Western Europe to take up his appointment as Commonwealth secretary of the society for the duration of the war.

On May 25 Bren. Enniss and Lyall, on behalf of the Victorian Church Extension Committee, visited the church at Frankston, and after morning service submitted a proposal to assist in providing a church building on the block of ground which was purchased by the church some time ago in quite a favorable position. The matter was very warmly approved by the members, and it is proposed to arrange for the building to be proceeded with as early as possible.

In the tent mission conducted at Devonport, Tas., Bro. Macnaughtan gave fine gospel messages during the last week of the campaign. On Monday one girl confessed Christ. On May 25 Bro. Macnaughtan gave a splendid morning address on "The Sin of Babyhood." Visitors were present. At night Bro. Macnaughtan gave a splendid gospel message, at conclusion of which two married ladies and two young ladies accepted Christ. There was an attendance of 88 in the tent. Sister Barber sang a solo. The mission was to conclude on Monday, May 26.

Under the auspices of the Australian Students' Christian Movement and the Regional Committee of the World Faith and Order Movement, arrangements are in progress for a meeting in the Melbourne Town Hall on Tuesday, June 17, to give the Melbourne public an opportunity to hear the distinguished Chinese visitor, Dr. T. Z. Koo. Dr. Koo comes with a world-wide reputation as a scholar and thinker; he has a vital message for our times. Further particulars of Dr. Koo's itinerary will be found in our young people's column on page 245.

We note that announcement has been made that "authority for Jehovah's Witnesses to meet for Bible study, prayer, or worship under certain conditions have been gazetted. This organisation which was the Watch Tower Bible and Tract Society and the International Bible Students' Association was declared subversive last year. In future such organisations which have been declared subversive will be permitted to carry on activities which do not have a subversive tendency and are not injurious to the public safety." It is right that disloyal speech and acts should be restrained. We are glad to note that liberty to worship according to conscience is not to be challenged.

The visit of Dr. Lynn Harold Hough, Dean of Drew University, New Jersey, to Australia is arousing much interest. He accepted the invitation to deliver the Cato Lecture at the Triennial General Conference of the Methodist Church to be held in Brisbane. Dean Hough is to visit other capital cities. The London "Christian World" states that he "has sadly missed his annual visits to England. He very much wanted to be in England last summer. 'Perhaps,' he adds, 'if the United States gets into the war there may be some service I can render by coming over. Of course, I do not want to come and merely clutter up a bit of space. You may be sure that I am with you in the deepest way in these bitter and dark days.'"

W. Gale writes: "We are happy to report excellent meetings at the various churches on our journey. Mr. Allan's health has improved considerably. Despite many discouragements in-

COMMITTEE FOR THE PROMOTION OF CHRISTIAN UNITY.

OUR committee is anxious that we do all in our power to promote the spirit of Christian unity. A message might well be given to our own people urging that our plea be not merely a formal presentation of a message received from our fathers, but a living, passionate expression of a people conscious of present trends and problems, and facing them as matters of vital and immediate concern.

And when we speak to others, and proclaim our conviction that the pathway to unity is along the way of New Testament Christianity, seeking to reproduce its doctrines, its ordinances and its fruits, let us speak the truth in the fulness of love, that our message may preserve the unity of the Spirit as far as it now exists, and thus prepare the way for the more complete unity of the faith.

T. H. Scambler, Chairman.

cidental to country life in these days, the brethren in most centres are making good efforts. It was good to meet Mr. and Mrs. A. H. Pratt, who are resting at Albury after their ministry at St. Arnaud, where Bro. Pratt was very highly respected. Our journey amongst the churches has given us a real insight into modern problems, and we have a deep sympathy with them. All are looking to the churches in the metropolis and large centres to help our country churches in these days of their definite needs. We are encouraged by what we have seen, and are now better able to deal with the problems of home missions."

The 50th anniversary of the church at Ascot Vale, Vic., was celebrated by a week of special meetings. Commencing on May 11, a crowded meeting broke bread and heard Bro. Thos. Hagger deliver his sermon on "The Church." At 3 p.m., with Bro. L. E. Snow, and at 7 p.m., with Bro. H. J. Patterson, meetings were also packed to capacity. Meetings continued through the week with a men's night, a combined spiritual rally with Bro. J. E. Webb as speaker, ladies' night, and concluded with a youth social on Saturday evening. Thanksgiving offering totalled £40/10/-. To Bro. J. W. Burns, who organised the celebrations, thanks are extended. Three young men were baptised on May 18, and a sister was received in on May 11. Bro. Thomas,

who has accepted a military appointment, terminated his ministry on May 25. The church has invited Bro. B. V. Coventry, of the College of the Bible, to take up part-time work.

Mr. Lionel B. Fletcher, the world-famed evangelist, speaking at the 57th anniversary celebrations of the Central Methodist Mission, Sydney, last week, is reported to have said: "To-day is the day of cocktails in the simplest homes, which never knew such things before. Drunkenness is growing while we are in a death grapple with our enemies. There is impurity and blatant beastliness about. There is a mighty indifference to this war. If Germany wins, Christianity will go, and we shall be slaves to the pagan. Australia will not escape. We need a mighty spiritual revival. Until the Empire utterly repents, there can be no peace. When it repents, there can only be victory." The president of the Methodist Conference said: "This city is blighted by brewers and their satellites, who live on the degradation of the people. Gambling is a curse—our national imbecility. These evils are sapping our national life."

At Maryborough, Vic., the church celebrated 79th anniversary on May 25. At morning service the Mayor and civic party attended, and Bro. W. Gale gave a fine address to about 120 persons. Night service saw the building filled to capacity, when Bro. J. E. Allan delivered an excellent address on "The Church has a Message for To-day." Choir rendered special selections; Miss D. Taylor was soloist. Birthday offering was almost £10. Miss Jean Miller, from Melbourne, was received into fellowship at after meeting. Ladies of the church are making garments for relief in China. This work was inspired by Miss Lee, of China, who is meeting with the church whilst a refugee in this country. With her is her mother and Mrs. Jones, of England and Hong Kong. Bro. Renton is making progress after his accident, although still in hospital. Misses Irene Lamprell and Thelma Hill have returned home from hospital; Mrs. Koefod remains there. Bro. Holland was called upon to bury James Farley, an old resident of Maryborough and Bible school scholar.

Bro. R. Burns writes: The "Recall to Religion" mission at Unley, S.A., which began on May 11, closed on Sunday, 25th, when Bro. Coventry preached in morning and Principal Scambler at gospel meeting to full congregations. The meetings throughout were well attended, and deep interest was manifested in the discourses earnestly and faithfully delivered; but very regrettably, the residents of the neighborhood failed to respond to the many invitations to hear the gospel tidings in speech and song. However, church members have been richly blessed, and the uplifting effects of this special effort promise to be lasting. Five confessions, all of young people, were taken. As the preacher (Bro. Nankivell) observes: From the beginning to the close Bren. Scambler, Pike, Wright and Coventry were unsparing in their efforts. "Their eagerness to serve in whatever possible way has been, and should continue to be, an inspiration to all. Our prayers will follow these brethren in their future ministry for the kingdom, and that God will bless the College of the Bible." The mission team made contact with many homes of Sunday school scholars, and we are hoping that there will now be closer co-operation between home and school. Many church members are suffering from bad colds, and Bro. Nankivell was laid aside by sickness just prior to the mission closing.

ADDRESSES.

W. Brown (secretary Dawson-st. church, Ballarat, Vic.).—27 Victoria-ave., Ballarat.

S. Vanham (preacher of Rockhampton church, Qld.).—131 George-st., Rockhampton.

News of the Churches.

TASMANIA.

Invermay.—All meetings continue to be well maintained. On May 19 Bro. F. T. Morgan spoke effectively at all services. Bro. W. S. Lowe, from Launceston, spoke splendidly at morning service on May 25 on "Taking a Risk." Bro. Morgan preached a thought provoking sermon at night on "What is a Christian?" During recent weeks prayer meeting attendances have been very encouraging.

Launceston (Margaret-st.)—There have been two confessions of faith and one baptism. Communicants have averaged 128. On May 21 the pageant prepared by youth committee for conference was repeated to large audience and an offering received towards purchase of launch by F.M. committee. Bro. Morgan addressed the church on May 25. Visitors included Bro. Neil Burn, of the college. Camp echo social evening was held on May 17.

WESTERN AUSTRALIA.

Perth.—On morning of May 18 three were welcomed into membership. Bro. J. Wiltshire exhorted on "The Needed Salt." In afternoon there was a largely increased attendance at Perth Town Hall. Bro. Wiltshire delivered a powerful address on "The Unconquerable Christ and Hitler's Defeat." At night in the tent the missionary spoke on "Pilate's Question and Mine." A solo was rendered by Bro. E. R. Berry.

Subiaco.—A busy week of meetings was held during Youth Week which terminated on Mother's Day. Morning service was conducted by young men, at which outstanding addresses were given by Bren. Doug. Pallot and Frank Raymond. On Tuesday evening following, all mothers of the church were entertained by girls' club. On May 18 Miss Jessie Thomas, who on the previous Thursday had been baptised, was welcomed into the church.

QUEENSLAND.

Monkland.—Mother's Day was observed very effectively on May 11, when junior C.E. gave a suitable dialogue. Cradle roll department held a reception for mothers and babies on May 15. On May 18 two were welcomed into the church who were baptised the previous Sunday.

Albion.—At evening service on May 18 two young men were baptised. Bro. Stirling gave farewell addresses on May 25 to crowded meetings. During his ministry of five years and eight months there have been 95 confessions, the church building has been extended, and attendances have grown. A successor has not yet been found. Prayers of the church are with Bro. and Sister Stirling as they commence their work at Wollongong.

Gympie.—Bible school picnic was most successful on May 5. For Mother's Day the C.E. entertained mothers on May 9. On May 11 all services emphasised this observance, and at night the J.C.E. took part with a dialogue. On May 8 the mothers and babies were entertained at a cradle roll reception. On May 18 one was welcomed into the church by faith and baptism. Bro. Fisher conducted a service in the afternoon in Ross Creek union chapel.

Annerley.—Excellent meetings were held during past month, gospel services being best for months, with inspiring addresses by visiting speakers. On May 18 happy fellowship was enjoyed with Chaplain C. Young, of Melbourne, who spoke on "Jesus Understands." Bro. R. L. Arnold commenced special revival meetings on May 19 to 23. Bro. T. G. Westwood following for second week (May 26 to 30). The church mourns the passing of Sister Biggs, called to higher service.

VICTORIA.

Portland.—On May 25 Bro. Comer gave a splendid address on "Be Prepared." Visitors were present. Christian Endeavor held first meeting on May 21; members all enthusiastic.

Hampton.—On morning of May 25 Mr. and Mrs. Meekings and their two daughters were received as baptised believers. Bro. Stephenson was speaker for the day. At night Mrs. Booth helped with a solo.

Stawell.—On May 14 a farewell social was tendered to Bro. and Sister King, who have left to make their home in S.A. On May 25 Bro. Thurrowgood gave stirring addresses morning and evening.

Prahran.—Mother's Day was observed on May 11. On May 18, presentations were made to Ken and Rod Lee on final leave from A.I.F. Happy Hour continues its good work among the children of Prahran.

Boronia.—Bro. P. R. Thickins organised a splendid social to honor Leading Aircraftman Don. Maguire on May 24. A presentation of a wristlet watch and a book were made to our brother, now training at Narrandera, N.S.W.

Preston.—At close of gospel service on May 25 two Bible school girls made the good confession. During the service a boy who made the confession some weeks ago was baptised. Bro. Robinson has completed two years' faithful ministry. Prospects are very bright.

Minyip.—Bro. Gale met church members on May 12, and gave an interesting and helpful talk. Miss Jones, of W.C.T.U., gave a lecture on May 14. Sympathy has been expressed with Bro. and Sister H. J. Newell, who lost their home and most of their belongings by fire.

Echuca.—Attendances have been good during recent weeks. A series of addresses by Bro. Hargreaves on "Armageddon" and "Christ's New World Order" have been much appreciated. On May 25 Bro. Hargreaves gave farewell addresses. Aged Sister Mrs. Marsh is very ill in hospital.

Ballarat (York-st.)—Bro. Carling, himself in failing health, has been bereft of his wife. Services on May 25 were satisfactorily attended; speakers, Bren. Sheppard and H. Feary morning and evening respectively. There was increased attendance at school.

Red Hill.—In recent weeks visitors from city churches have been welcomed. Bro. Raisbeck presided over one service. Bro. G. Murray has also been at meetings. Messages by H. E. R. Steele from 1 Cor. and other scriptures have been most helpful. Gospel topic for May 25 was "People of the Way."

Fairfield Park.—There were good attendances on May 11, when Bro. Clay exhorted the church and Bro. Goldsworthy preached at night. On May 25 Bro. White, of Brunswick, addressed the church. Bren. White and Roberts, missionaries, conducted evening service, at the close of which there were five decisions.

Northcote East.—On May 25 the morning meeting was exhorted by Bro. Goldsworthy, of Fairfield. In the evening a helpful message was given by Bro. Bethune, of Collingwood, at a well-attended youth service. Scholars took part, and the prizes won in a recent temperance examination were presented.

Baywater.—On May 17 Sister Ivy Peck and Bro. Les. Molyneux were married, Bro. Bischoff officiating. Bro. Burns spoke at both services on May 18. Boys' club continues to have helpful meetings. On May 25 Bro. Burns' theme was "Going Up and Going In." At conclusion of an earnest address a young man made his stand for Christ.

Northcote.—On May 11 Mr. Atkin was speaker at both services, when "Mother" was remembered. On May 18 Mr. Atkin again spoke, evening service being a baptismal one, when a young lady was baptised. Mr. K. A. Jones was speaker at morning meeting on May 25, when the young lady was received into fellowship. At night Mr. Atkin was speaker.

Dandenong.—Bro. Marshall gave two inspiring messages on May 25; morning theme being "Talking with Jesus"; evening, "The Way of Initiation." A Bible school scholar who made the good confession the previous Sunday was immersed.

Montrose.—On May 18 a children's service was held, when Bro. Reg. Sparks, of Box Hill, was speaker. There was a very fine attendance of parents and friends. At conclusion, presentation of prizes to scholars took place. During college vacation the student preacher, Bro. K. Roberts, has spent several days visiting the homes of members and residents in the district.

Carlton (Lygon-st.)—Bro. F. Raisbeck was speaker at morning service on May 25, and Bro. Baker at evening meeting. Bro. Geo. Findlay, of R.A.A.F., was presented with a wallet from the church before his departure on active service. Bro. Ennis spoke at afternoon meeting on "Stop Criticising." Sympathy is extended to Miss Harriet Hermon in her bereavement.

Moreland.—Mr. Graham continues with sermons of sterling quality. Evening service on May 25 was impressive. Newly-formed choir, under leadership of Bro. Barber, presented an anthem beautifully. Mr. Graham preached on "For such a Time as This." An offering was taken for comforts for men of the church serving overseas. Changed order of evening service proved very successful.

Thornbury.—On May 13 the junior and senior girls' clubs entertained 70 mothers to a social evening and supper. On May 24 there were splendid meetings. Four were received into fellowship. "Inevitable Power" was Bro. Searle's subject. Evening service was led by men of the church, subject being "A Mysterious Defeat." Youth council inaugural meeting on May 24 was addressed by Bro. Keith Jones.

Warrnambool.—There are good attendances at all services, and interest is sustained in all activities. Bro. Gale visited the church on evening of May 18, and gave a lantern lecture entitled "The Romance of the Restoration Movement" to a splendid congregation. Young People's Fellowship pleased on Thursday evening with an entertainment, at which the pageant, "The March of the Months" was well given and received.

Drumcondra.—On May 25 Bro. Dudley gave a further message in the series on "The Holy Spirit," and at gospel service spoke inspiring on "The Significance of the Ascension." Ladies' Aid and Mission Band are working well towards raising money for church funds. Bible school maintains fair average attendance. Sister Mrs. McKay has been confined to her bed for the last two weeks. Phi Beta Pi is meeting regularly.

Newmarket.—On May 11 Mother's Day was observed. Bro. Robb spoke in morning, and Bro. Robert Gardiner at night. Bro. Robb addressed both meetings on May 18. Bible school anniversary was held on May 25. Bro. A. Hughes gave an illustrated address on Indian children. At night Bro. M. Sandland spoke on "Letters." Both services were very well attended. The children sang splendidly under baton of Mr. Colin Ferguson.

Melbourne (Swanston-st.)—On May 25 Dr. W. H. Hinrichsen was morning speaker, and his message was appreciated. At evening meeting a detachment from the Melbourne Boys' Club attended in uniform. Bro. Hughes made his sermon specially helpful to young people. After the service a social hour was spent, when members and visitors were entertained. The boys rendered musical items in excellent style and were warmly commended.

Blackburn.—Anniversary services concluded on May 11 with good attendances. Speakers were Bren. W. McDowell, C. L. Lang and H. C. Bischoff. On May 25 Bro. F. T. Saunders spoke in morning and Bro. H. C. Bischoff at night. Newly-formed J.C.E. is working well under leadership of Mrs. Miles. On May 24 the sisters raised £20 for war service funds at a combined fete. Bro. and Sister Bischoff have accepted a further two years' engagement as from Aug. 1.

Collingwood.—On May 22 the Y.P. society visited North Fitzroy and held a fine meeting. On May 24, junior and senior cricket teams held a combined social, and prizes and trophies were presented. On morning of May 25 Bro. R. Sandalls delivered a fine address on "The Rediscovery of Christ." He also spoke at Bible class on work in the New Hebrides. At gospel service Bro. T. Fitzgerald spoke inspiringly on "The Divine Intensity." All meetings were well attended.

Essendon.—An enjoyable communion service was held on morning of May 25. Several visitors were present, and Bro. A. E. Illingworth gave an interesting exhortation on "An Oft-repeated Question." Bro. Charles Robertson was received into fellowship. An Empire Day service was held at night, Bro. Illingworth's subject being "Saved by Endurance." Bro. A. Ferguson is recovering from his recent accident. P.B.P. club is progressing; six new members have joined recently. A monthly magazine published by this club is meeting with success.

Cheltenham.—Bro. F. T. Saunders addressed morning meeting on May 18 in interests of College of the Bible. At gospel meeting Bro. Huntley was speaker. In absence of Bro. Allan (conference president) visiting country churches, Mr. McCue, of Victorian Local Option Alliance, addressed morning meeting on May 25. Bro. Keith Jones met Sunday school teachers at tea and preached in the evening. Much interest is shown in Junior Christian Endeavor, and a social evening and grocery night was held on May 22. Sister Miss A. Keir is still ill in hospital.

Oakleigh.—On May 24 cricket club celebrated winning of premiership of Oakleigh District Cricket Association. About 60 guests were present. Trophies were presented and supper was provided. On May 18 the 25th anniversary of the church was celebrated with over 180 present morning and evening. Bro. Webb addressed morning meeting and Bro. Murray at night. Dinner and tea were provided by the ladies. A very happy day was enjoyed by old and new members. Thankoffering amounted to £14. Bro. Mudge, who is steadily improving, was present at evening service.

Wangaratta.—The church enjoyed a visit from Mr. and Mrs. Trezise, from Toowoomba, Qld. Mr. Trezise gave a splendid morning address on "What is Fear?" On May 20 the physical culture and tennis clubs had a social, over £2 being raised. On May 23, at the home of Bro. G. Jackel, a home mission lantern lecture was held, Bro. Gale being lecturer. Bro. Allan, conference president, addressed the gathering. The ladies of the church provided supper. Junior C.E. presented bouquets on Mother's Day to hospitals and private homes. Services were well attended. Miss L. Campbell rendered a solo.

Caulfield (Bambra-rd.).—Anniversary services brought crowded congregations. On May 18, 211 broke bread. Inspiring messages were given by Bro. C. Schwab, of Adelaide. Singing was rendered by choir under Bro. Machin. On May 25 Miss Amelia Scarce was soloist. Annual business meeting showed church to be in excellent financial position, and all branches of work well maintained. The following were elected: Elders, Bren. Griffiths (life elder), Nicholls, Thomas, Brown; deacons, Bren. G. Murray (secretary), P. Padey (treasurer), Grenfell, Nugent, Sheehan, Dowsey, C. Smith and Rutherford.

South Yarra.—On May 12 a complimentary concert tendered to Miss Amelia Scarce by the Churches of Christ Ladies' Choir was a most enjoyable evening. Boys of the church cricket club held premiership social on May 17. The church is indebted to those who have assisted since departure of Bro. Candy. On May 18 Bro. A. Wilson, of Swanston-st., gave helpful messages morning and evening. On May 23 Bro. J. Brown gave morning address, and Dr. Kemp's evening message was much appreciated. Another link with the past was severed on May 20, when Mrs. Brown, sen., was called to rest. Sympathy of the church goes out to the bereaved family.

Geelong.—On May 25, at morning service, Bro. Griffiths, of Balwyn church, gave an inspiring address to a good congregation. He also spoke at evening service. Members look forward to return of Bro. Macnaughtan after fourteen weeks' mission work in Tasmania. Sister Mrs. T. Brownhill, M.L.A., gave a very enjoyable banquet to cricket club on account of team reaching semi-finals. Work is well maintained.

Hawthorn.—After an appropriate address on "Christ and the Children" on morning of May 25, Bro. S. Neighbour delivered a charge to Sunday school staff and teachers and also to the church, emphasising the importance of work amongst the young. Between 2000 and 3000 homes are being canvassed by voluntary workers in preparation for the New Life Campaign. Many parents and friends gathered for Sunday school prize-giving in afternoon.

Ballarat (Dawson-st.).—On May 18 Bro. J. A. Wilkie addressed morning meeting, and at night Bro. W. W. Saunders spoke on "Is God Love?" At Doveton-st. Bren. E. Steele and L. Smith spoke morning and evening respectively. Evening service at Mt. Clear was conducted by Bro. T. Maxwell, who also spoke at Y.P.S.C.E. consecration meeting on May 19. Good Companions' devotional meeting on May 20 was addressed by Mr. Saunders. A combined mid-week meeting was held on May 21, when two young women were immersed, and opportunity was taken to bid farewell and make presentations to Bro. and Sister Lindsay Smith, who have been transferred to Swan Hill. Endeavorers assisted at gaol service on May 25. Bro. Saunders addressed both services at Dawson-st. Bro. A. Graham spoke at Doveton-st. in morning, and Bro. L. Smith preached farewell sermon at night, when a young man confessed Christ. Bro. G. Reed conducted morning service at Mt. Clear. Deepest sympathy is extended to church secretary, Bro. W. Brown, in bereavement caused by death of his mother, to Sister Mrs. Stevens, of Mt. Clear, in death of a son, and to Bro. Clack in his double loss sustained in the death of a brother and sister.

SOUTH AUSTRALIA.

Norwood.—On May 18 Bro. C. H. G. Wright, of the College of the Bible, was speaker at morning service and Bro. Ingham at evening service. On May 24 the Dorcas held a social evening. Bro. Ingham was speaker at all services on May 25.

Gawler.—On May 22 the half-yearly meeting was held. A token of appreciation was given Bro. H. R. Fitch for services rendered. On May 25 Bro. F. Busbridge gave the morning message, and at night Bro. M. Edmunds preached on "The Unanswerable Question, How Shall We Escape?"

Adelaide (Grote-st.).—Bro. Hurren spoke inspiringly at both services on May 25, in morning on "Inspiration for Steadfast Service," and at night on "Good Seed in Various Soils." Midweek prayer meetings keep up well, about 30 attending. One received the right hand of fellowship who had previously been baptised.

Hindmarsh.—On May 25 Bro. Wm. L. Ewers spoke in morning on "The Resurrection." There was a better attendance at gospel service, when he gave a good message on "The Uplifted Christ." Bro. Ford Outlaw, of Army Canteen Service, has been transferred to Alice Springs. Friends of Sister Miss Dos. Oatway, who is to be married shortly, tendered her a "pantry evening" at home of Bro. and Sister J. F. Allan.

Berri.—Bro. M. Rowan was morning speaker on May 18, and Bro. Patching spoke at night on "The World's Greatest Need." Anniversary services were held on May 25. Vocal items were rendered by Mesdames Chapple, Hall, Liddicoat and Hughes, and the Misses O. and M. Chapple and B. Paddick. Bro. Patching spoke morning and evening, his messages being greatly appreciated. Special offerings amounted to almost £9. In a pre-sermon reference to Empire Day on May 25, Pte. Norman and Lieut. Minnocks were reported as wounded in action. Special prayer for the nation in its great need was offered by the preacher.

Forestville.—On May 4 Bro. Bridgman, of Dulwich, spoke at gospel meeting. Bible school anniversary services were celebrated on May 18, when morning speaker was Mr. J. H. Pinton, of Goodwood Methodist church. Bro. W. Beiler addressed the children in afternoon, and Bro. Theo. Edwards in evening. Services were continued on May 25. Bro. H. R. Taylor, B.A., spoke in morning, and Bro. A. E. Hurren in afternoon. Evening speaker was Bro. A. E. Brown, a past scholar of the school. There was special singing by school and choir, conducted by Miss M. Culver.

Dulwich.—Church has enjoyed fellowship of Bren. H. Richter, R. Graham and J. Black, all on leave from R.A.A.F. training school at Ballarat, Vic. Bro. Collins on May 18 began a series of six Lord's day evening addresses on "Why Does God Allow War?" His first topic was on conditions for answering of prayer. Sister Miss Eva Russell was married recently to Bro. G. Whittaker. On May 25 Bro. A. M. Ludbrook gave morning address on "Three Parables of Service and Reward." Sister Miss Miller was received into fellowship by letter from Cowandilla. Y.P.S.C.E. has been reformed and meets Lord's day mornings.

Nailsworth.—Well-attended Mother's Day services were held on May 11, Bro. Shipway speaking morning and evening. Choir assisted with appropriate hymns. On May 12 Ladies' Guild took meeting at Y.P. Endeavor. The church is celebrating anniversary services. On May 24 a tea and social took place. Officers of church arranged the programme and waited at tables. Bro. A. Brown gave a very interesting talk. Bro. Shipway was speaker at both services on the Sunday. Choir assisted at both services. Meetings were well attended. Fellowship with Bren. Brian Peltman and Charlie Smith, both home on leave from R.A.A.F., has been enjoyed. Christian Endeavorers visited North Field Hospital, singing hymns and distributing dainties.

Bordertown.—Work continues happily with good attendances, although there is some sickness. A presentation was made on behalf of the church to Pte. R. G. Martlew, whilst on embarkation leave with A.I.F. Inspiration and blessing were received from the visit of Bro. B. W. Manning. Many Endeavorers and friends from Bordertown were present at both meetings at Mundalla. On May 15 a kitchen evening was tendered to Sister Miss Leola Macdonald prior to her marriage to Bro. Russell Maddern on May 24 in Bordertown chapel. Bro. and Sister Henry Dinning have been received by letter from Victor Harbour, and Sister (Nurse) Ruth Nancarrow has been transferred to Norwood. On May 25 Bro. L. Riches, M.P., exhorted, and Bro. D. R. Milne preached the gospel.

Queenstown.—On May 11, Mother's Day, Bro. Brooker spoke morning and evening. On May 18 Bro. Brooker was again the speaker. On May 25, young people's meeting was held; Bro. G. Cox is giving valuable teaching. Bro. Hinds addressed church, and Bro. Brooker in evening spoke on "Fathers and Children." Bro. J. Hall has been laid aside for several weeks and is still very ill. Ladies' Sewing Guild held monthly meeting on May 13, with good attendance, and many garments were made for local distribution and overseas. At sisters' "bright hour meeting" on May 15, home mission sisters paid a visit and an enjoyable meeting was held. On May 24 Bro. L. Martin and Sister Y. Laven were married. Both are workers in Sunday school and members of choir. Bro. Martin has been in camp and expects soon to be sent away.

NEW SOUTH WALES.

Mosman.—G. E. Burns conducted two weeks' mission at Canterbury-Earlwood from May 4 to 18; in his absence Bro. Gilbertson preached on 4th and 11th and Bro. A. Allen on 18th. The church appreciates the help of these brethren. On May 25 Bro. Burns exhorted from Phil. 2. Mrs. Bushell, of Windsor, was present. At night he preached on "Will There be a New Order?" Mrs. Mitchellhill is laid aside through illness.

Georgetown.—On May 24 the first church anniversary was held. Bren. E. C. Hinrichsen and V. Morris, also Bro. A. Hinrichsen, from Rockdale, were in attendance. The services on Saturday were conducted by Bro. E. C. Hinrichsen. At 3 p.m. he gave an encouraging address on the first year's growth of the church. In the evening he gave a powerful address on "Prophecy Working Out." Both addresses were appreciated by large audiences. Seven confessed Christ. Tea was provided free. On May 5 Bro. Amos was speaker at both services. Singing included items by choir, duet, solo and quartette.

Belmore.—On April 20 Mr. Frank Hunting, director of youth work, was present all day. His addresses both morning and evening were of a high order, and his talk will long be remembered by 42 young people who gathered for tea. At gospel service a girl from Bible school decided for Christ. K.S.P. and P.B.P. clubs held combined anniversary on April 27. At morning service members of K.S.P. took part, and a splendid address was given by Bro. A. Hinrichsen. At gospel service members of P.B.P. club took part, and an excellent message was given by Bro. G. Sloman, of K.S.P. On April 29 the clubs held a social reunion.

North Sydney.—Mother's Day was marked by the Endeavorers giving an enjoyable social to mothers and friends. In an outstanding programme a feature was the scripture recital by Miss Flegg. Gospel service on May 11 was assisted by Endeavor choir. The 36th anniversary of the church and 13th of the new building was celebrated on May 18. Morning message from Bro. F. Hunting was much appreciated. He also met school staff in conference. Bro. Paternoster's address on "The Church" was instructive, and Bro. E. Baker, from Bexley North, gave two enjoyable solos. Of the original membership, only Bro. and Sister Brydon, Bro. F. Horsey, and Bro. and Sister Modral now remain with us. Bro. Brydon has completed 35 years as treasurer, Bro. Horsey 23 years as secretary, and Bro. Modral 16 years as assistant secretary. The celebration was continued on May 21 with tea and public meeting. Bro. Paternoster presided, and the address was given by Bro. Youens, of Chatswood, on "We are Laborers Together with God." The occasion also marked the 36th anniversary of Bro. and Sister Paternoster's wedding, and a presentation was made to them.

Broadcasts and Natural Voices.

FOLLOWING is an editorial note from our British "Christian Advocate" of January 29:

"I must confess that, listening to some of the religious broadcasts, especially those on Sunday mornings, I have been keenly disappointed. This disappointment has sometimes had to do with the quality of the sermon, which occasionally has been jingoistic in more recent days, and at other times has been full of platitudes. I cannot help feeling that people who are not attached to the church will not be helped forward by some of these efforts. This is more the pity because there are many better preachers to be had. But my chief disappointment has more often been with the way the service has been taken.

"A few Sunday mornings ago I listened to a service which was taken by an eminent ecclesiastic and the whole service, except the singing, which was poor in quality, was a parsonic whine from beginning to end. Why do people have to adopt some droning or whining voice as soon as they read from the Bible, a hymn book, or offer prayer? There are only two ways to take a service, either to intone it as Roman priests do (and then it is sung and not said), or to take it in the natural voice. Our own tradition, like that of the Quakers, has been to use the natural voice and to avoid all parsonic drones and whines. Why any man should want to spoil the beauty of the Scriptures by curious tones is beyond my comprehension. In this connection I am grateful

to many of the staff of the B.B.C., who, when they read the Scriptures or prayers in services, do so in the natural voice. I wonder how many people have been 'put off' church attendance by mumblers, droners and whiners! It is a comfort to know that in most theological colleges to-day the thing is disapproved of. It is as antiquated as the Victorian actor's habit of the melodramatic voice. The Scriptures can be read and prayers said reverently without adopting any of these devices."

BLESSED ARE THE POOR.

IN the "Life of Dr. John Watson" (Ian I. MacLaren) we are told that when he was a child, as he gazed at the procession of elders at the administration of the Lord's Supper, he was specially interested in an old man with very white hair and a meek, reverent face. Some time after he was walking on the road, and passed a man breaking stones. The white hair caught his attention, and he looked back and recognised the elder who had carried the cup. Full of curiosity and wonder, he told his father the strange tale. His father explained to him that the reason why the old man held so high a place in the church was, that although he was one of the poorest men in all the town, he was one of the holiest. "Remember," said his father, "the best Man that ever lived upon this earth was the poorest, for our Lord had not where to lay his head"; and he added, "James breaks stones for his living, but he knows more about God than any person I have ever met." So he learned, and never departed from the faith, that the greatest thing in the world is character, and the crown of character is holiness.—"The Morning Watch."

NEW BOOKS.

Can God Save that Man? Stories of transforming grace in lives reached by the Open Air Mission, London. 1/6 (1/8).

Touching the Invisible. By Norman Grubb, author of "C. T. Studd: Cricketer and Pioneer." 1/6 (1/8).

Under Law to Christ. By W. W. Fletcher. The relation of the Christian to the Law and the Sabbath; written primarily to help Seventh-day Adventists, with whom the writer was formerly associated. 2/- (2/2).

The Uncertain Future. By Dame Christabel Pankhurst. The author, an erstwhile suffragette, shows the futility of human effort to better the world, and in contrast deals with the certain triumph of righteousness which will take place at the return of Christ. 7/6 (7/11).

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COMING EVENTS.

JUNE 1.—Cheltenham (Vic.) 84th church anniversary. 11 a.m., Mr. T. Hagger; 3 p.m., Bible school reunion; 5 p.m., Social Tea Hour; 7 p.m., Mr. J. E. Allan, President of Conference. Past members and friends invited home to these reunion meetings.—F. E. J. Smith, sec.

JUNE 6.—Victorian Women's Executive will meet on Friday, June 6, at 2.15, in the hall, Swanston-st. Mrs. D. E. Pittman leads devotions. Mr. J. E. Allan, president of General Conference, will give an address on "Overseas Missions." All women cordially invited.

JUNE 9 (Monday).—Sacred concert in Swanston-st. chapel, Melbourne, on behalf of Dhond Hospital, India, by Victorian Churches of Christ Ladies' Choir. Note the date, June 9, not June 2 as printed on tickets in first place.

GLENFERRIE ROAD, HAWTHORN.

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SUNDAY, JUNE 1.

11 a.m., Worship Service, Bro. J. E. Webb.
7 p.m., Gospel Service,
Bro. C. B. Nance-Kivell, B.S.Litt., B.D.
All past members and friends heartily welcomed.

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36th ANNIVERSARY.

LORD'S DAY, JUNE 1,

Speakers:

11 a.m., Bro. Eric McClean, Bro. D. L. Shue.
7 p.m., Bro. R. Burns.

TUESDAY, JUNE 3, 7.45 p.m.,

PUBLIC MEETING.

Speakers: Bro. J. E. Allan (Conference President), Bro. D. C. Gow.

Chinese and English musical items.

At the close supper provided.

Welcome. All former helpers and friends are asked to accept this as an official invitation.

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Soloist: Mr. Val. Wolf.

Braille Reader: Mr. Hugh Jeffrey.

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WESTERN SUBURBAN DISTRICT FIRST ANNUAL CONFERENCE.

FOOTSCRAY CHAPEL, JUNE 14.

3 p.m., H. J. Patterson, M.A., "Is the Church Meeting the Needs of Youth?" Keith Jones, "How can Youth Serve the Church?"

5.45 p.m., TEA will be served; charge 9d.
7 p.m., LANTERN LECTURE by Colin Thomas, of India, "Christ and India."

7.45 p.m., SONG SERVICE led by A. G. Searle.
8 p.m., Thos. Hagger, "What Christ Expects of the Church"; W. G. Graham, "What the Church has for the World."

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MATTERS OF INTEREST.

LETTERS from the islands state that Miss Clipstone arrived safely after a very satisfactory voyage. Our workers are all well and looking forward to happy united service.

The new launch will now be in operation, and no one will be more keenly delighted than Bro. and Sister Hammer in using the launch to show Miss Clipstone the ramifications of our island work. Bro. Purdy has intimated that he is prepared to wait till July for payment for launch. This will mean a great concession, and will allow our Endeavorers to collect the necessary money. All States report some activity in this direction, and amounts have already been forwarded. We urge all Endeavorers to have a share in securing the "Endeavour III."

With Dr. Michael leaving to do military duty and thus leaving Shrigonda, some changes will possibly have to be made regarding the stationing of our missionaries. Miss Vawser is already stationed at Baramati, which would leave Miss Cameron alone in that important work. The return of Bro. Coventry will help solve some of these pressing problems, but the dream of years, namely, the opening of Indapur as a station, is likely to be postponed. These people have not been entirely neglected, for in recent years some of our evangelistic camps have been carried out in this area.

From Mr. Tong, secretary of the C.H.M.S., we learn that their work continues despite the cruel bombing by the Japanese in many parts of China. As our own area has not been affected in this way, they are able to concentrate a little more strongly than might have been the case in normal years. He states that our Christian people enjoyed the Christmas bounty sent, and that the continuation of the subsidy is deeply appreciated.

From Dhond we have had the encouraging news that there have been five baptisms. Two have had the influence of Christian parents, but the other three come from the ranks of Hinduism. As the plans are already under way for the erection of a chapel at Dhond, we feel that in the future an even better witness will be made in this area. Miss Foreman has been exceptionally busy since her return at the beginning of the year. More women are taking advantage of the facilities that the hospital offers.

TENT PEGS AT NIMBGAON.

AS we left Baramati old "Lizzie" groaned a bit under the weight of camping equipment that we had been able to "beg, borrow or steal" from our friends at Baramati or Shrigonda. Mr. Bolduan had kindly lent us a tent to live in, and Miss Cameron had lent one for the preachers and the cook.

After a day's stay at the government bungalow, Nimbgaon, we secured a camping place about a quarter of a mile from the town, and were settled in by nightfall on Saturday. Our tent is pitched close to a bullock-cart road that feeds the main road, and there are numerous hamlets beyond us from which people go to and from the town.

The people here are "Malce," or a gardener caste of people, and grow the staple grain, jawari, as well as a leaf used by almost all people of India almost as much as people use cigarettes.

The crops are watered by wells, and all day, except in the midday heat, we hear the noisy creak of wooden wheels by which water is drawn up to irrigate the fields. In the town our best friends are the outcaste (Mahar) people, and they are nearest to the light and to the gospel call. They have given up idols, and for the most part their young men have for-

saken the Hindu religion, but as yet have not found Christ in reality. Among both Mahars and Malce classes we have found a sale for New Testaments, and enquiries are frequent. We seem to have callers all day, and Mrs. Thomas has been busy speaking with the people, especially women, around the tent door, and administering a little medicine.

We have a unique party of workers with us at the moment. Our preacher Vishwinath is helped by a blind man, Wamanrao Angre, who is very efficient as a singer and musician with Indian instruments. He is not a great preacher, but his testimony is very often a great help. Besides Mrs. Thomas and myself, we have a good Christian cook who has helped us quite a bit, and seems to be particularly anxious for the Mahars to be impressed by the gospel. He helps in the singing, and his quiet talks and faithful witnessing, I am sure, are blessed of God.

You folks at home would be highly amused at some of our efforts to bring the gospel by word and song to these people. The other night we were invited to a hamlet about half a mile away, and so we took lantern and slides, organ and drums, and set up our little band in the main street, facing a house wall on which to show the pictures. The headman of the village kindly assisted in calling the people, and soon we had a crowd of more than 100 men, women and children. The band of three started, and I focussed the lantern and prepared to show the story of Jesus. After a few slides had been shown, however, a few spots of rain came, and then came more, until everyone picked up belongings and ran for shelter. We were able to rescue all our lantern slides and sheet, etc., and ran for the headman's house, where we were invited to sit up on a raised platform that is used for the beating out of grain and the sorting of wool, etc.

More than sixty people crowded into that small house, and others stood at the doorway and window openings, while we sat with the gas-light before us and gave the message we had to bring. I could not help smiling to watch Wamanrao and Vishwinath performing on their instruments. At one time they became so worked up in that limited space that it was almost comical to watch them. "If some of our people in Australia could see our party now," I thought "they would say, 'A couple of wild cats.'" Yes, but to see the response of the audience to the effort that was put up that night, you should have said, "It was to the glory of God." After a short while the preacher became so hot that he took off his coat and laid it aside. Later he tried to stand up, but the roof was too low, and so he had to be content to sit and finish his discourse before 12 midnight. I think this was one of our best nights, regardless of the rain that

drove us indoors, and the heat of a crowded room and a gas-light.

As we go about among these people here we wonder how we can reach them best, and how we could keep in touch with them long enough to be able to teach them fully the way of life. Many villages are still untouched, and the workers we have are not sufficient to cope with the need, nor with the opportunities that we have. We need more trained, or at least semi-trained, native workers who are prepared to go with us anywhere in spite of difficulties and are consecrated to the work of redeeming their own people from the bondage of Satan.—C. V. G. Thomas.

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New Zealand News-letter.

W. R. Hibbert.

NEW ZEALAND has now settled into the work of the conference year under the new president and new committees and their aggressive policies. And what a great conference! Great in spiritual fervor, rich in fellowship, urgent in business, because the matter of unity requires haste if it can be accomplished without jeopardising convictions. Conference received a report from the combined committees of the Churches of Christ and the Baptist Union re church union. J. K. Robinson received very sincere praise for his presidential work at the business sessions and throughout the year. It was to him a high calling. The devotional messages were a unity. The theme was developed as follows: "We would See Jesus as Man, God, Saviour, Lord, High Priest, Good Shepherd, Prince of Peace."

An Achievement in Brotherhood.

The conference location was Greymouth, on the West Coast of the South Island. It meant long distance travelling for many by boat and train. Northern delegates required at least eight days. There are no regrets, because it meant so much to this rural town and West Coast district. Surely a people who can find it within their hearts to plan a Dominion conference on this basis and overcome real wartime difficulties have within them the true instinct of brotherhood. The Regent Theatre was engaged for the large Sunday gatherings. The theme of the conference sermon delivered by E. P. Aderman was "The Church Militant." Principal A. L. Haddon addressed conference on the subject of "The Church on World Highways," and G. R. Stirling on "Our Contribution to the Religious Life of the Dominion." Dr. J. F. G. Richards is the new president, and L. R. Usmar, general secretary, preaches the 1942 conference sermon.

Some Resolutions.

A resolution bearing on gambling excluded members from participating in each and every form of gambling, even if the immediate occasion is in support of a cause good in itself. Amongst the important resolutions was one expressing loyalty to the Throne and another remembering the members serving in His Majesty's forces. Conference made the following affirmation: "That the individual member be left free to follow his conscience in the matter of participation in military service, and that he shall in no way suffer any loss of fellowship by reason of his convictions in the matter, either on the part of the collective body or on the part of his fellow members individually."

Towards Unity.

E. P. Aderman presented the report of the combined committees of the Churches of Christ and the Baptist Union conferring re church union. The spirit with which the approach had been met by the Baptists was of the highest Christian order. "It was a joy and pleasure," said the speaker, "to share in these discussions and to present this report to conference." The report brought forth a keen and careful discussion, revealing an ardent desire to prevent mere terms thwarting so worthy an objective. The report was amended in the section covering Christian baptism. Later in the year it will come to the attention of the Dominion conference of the Baptist churches.

Youth Ventures.

Easter, 1941, accounted for 270 of our young men and women adventuring in the abundant life. A district camp was held in Nelson, a Dominion camp at Greymouth, the location of conference, and a North Island camp at Taumarunui. The latter was a new venture because 120 campers invaded a rural town in which we have no cause. The department is elated with the success. The three camps required a leadership of over sixty, when study leaders and

social group leaders are included. This aspect of the work brings good returns because it calls into service many capable young men and women. The camp studies were entitled, "Shaping the Larger Liberties."

WOLLONGONG MISSION, N.S.W.

(Continued from page 245.)

sion. The new church will thus be left with a debt of about £800.

Concluding services were to be held in the chapel with Bro. Hinrichsen's farewell service on the 25th. On Thursday, 29th, a welcome will be extended to Bro. Stirling, who has accepted the challenge to labor with this new church.

In conclusion our deepest appreciation must be expressed to our brethren at Belmore for their Christian action which made it possible for Bro. and Sister Corlett to render such valuable assistance, to our brethren at Albion for so promptly releasing Bro. Stirling, and to all others who have helped by prayer and gift. To the mission party we would express our sincerest thanks, not only for their work in the actual mission meetings, but also for their indefatigable labors in securing and financing building and furnishings, and for their Christian example and teachings, which will long remain in the minds of the people of Wollongong.

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2. Do you know a Bible reminder to be
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3. What are some tests that tell if a builder
of houses is honest?—Luke 6.

4. What tragic story warns us to be honest
in our giving to the Lord?—Acts 5.

5. What wonderful seed grows best in a good,
honest heart?—Luke 8.

6. What splendid willingness is mentioned
in the last chapter of Hebrews?—Hebrews 13.

7. For what special service did the early
Christians choose seven honest men?—Acts 6.

8. Can you complete a text which says,
"Whatsoever things are honest"?—Philippians 4.

9. Whose eyes will see whether we are get-
ting things honestly or not?—2 Corinthians 8.

10. In what special way will Christian honesty
be helpful to other folk?—1 Peter 2.

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THOUGHT.

*To what a heaven the Earth might
grow,
If fear beneath the Earth were laid,
If hope failed not, nor love decayed.
—Selected.*

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