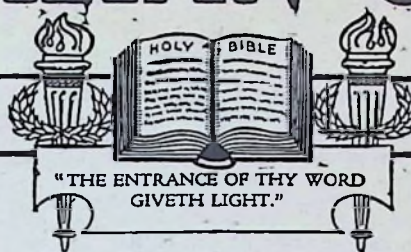


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WEDNESDAY, JUNE 4, 1941.

Why Go to Church?

W. J. E. Lewis.

[Mr. W. J. E. Lewis, of Marrickville Church of Christ, N.S.W., wrote the following brief article a few months ago to the church editor of "The Reader's Digest." In his acknowledgment the editor regretted that the manuscript had arrived in America too late for insertion. We think Mr. Lewis's pointed article well worthy of publication.—Ed.]

Dear sir,—

IN "The Reader's Digest" for October, which has only just come to hand, Mr. Channing Pollock gives his reasons for not going to church. In the course of his remarks he says, "There are, of course, hundreds of clergymen of fine mind and character, richly endowed, human and vital, and I do not find their churches empty. To such missionaries I can listen with pleasure and profit, in the pulpit or out of it, whether I agree with them or not." If Mr. Pollock is really sincere, why then does he not attend such churches, instead of missing all the "pleasure and profit" by staying away?

If Mr. Pollock will reflect for a moment he will doubtless realise that most of the greatest reforms in history have been brought about largely owing to the influence of the church. It was Christian sentiment, working through the church, which was responsible for the abolition of slavery in the British Empire. It was the same force which did away with child slavery in Britain, that prevented the horrors of the French revolution from deluging England also with blood, which started the movement which led to the freeing of slaves in America, and in many other ways helped to make this world of ours a cleaner and better place. What happens when the influence of the church is withdrawn from a nation, is vividly and tragically illustrated by the experience of Russia and Germany. In these countries there is no real civil or religious liberty, and men dare not worship openly for fear of imprisonment, torture and even death. At present, in the British Empire and America, its peoples enjoy both civil and religious liberty, but by neglecting to support the church by his presence and influence, Mr. Pollock and his non-church supporting friends are helping to destroy this priceless heritage. If Mr. Pollock believes that the church should be more faithful to its mission (and I agree with him that it should), why not join up and use his power and influence to make it better? Is he not guilty of the basest ingratitude in accepting all the privileges, and the liberty and freedom which he enjoys, and which as I have tried to show is the result of the influence of the church, and yet refuse to throw his weight on the side of the institution which stands between civilisation and paganism?

There is another aspect to be considered. Christ himself founded the church, which he termed his body, and left it with the commission to carry on the work which he began. If

Mr. Pollock be a Christian, which I take it from his remarks he claims to be, then he is disloyal to Jesus Christ, who "loved the church and gave himself for it," and declared that "the gates of hell shall not prevail against it." No, no, Mr. Pollock, if the church is not what it should be, accept Christ's challenge and get to work to help make it more after the fashion our Lord meant it to be.

The continental Sunday, which meant Sunday sport, Sunday amusement, emptied the churches and undermined the spiritual development of the people, which, in the opinion of some of the best brains in Europe, was the cause of the collapse of France.

I believe with all my heart that every individual who neglects to support the church of the living God is, unwittingly perhaps, playing the part of a fifth columnist in helping to undermine those principles of Christian teaching for which our forefathers were willing to shed their blood that future generations should enjoy the liberty and freedom that were often denied to them. In conclusion, preachers would do well, when considering what topic to speak upon, to remember that when Philip met the Ethiopian, he preached unto him Jesus.

President Roosevelt's Great Speech.

THE speech of President Roosevelt last week has been described as a historic one. In clear and definite terms he indicated the attitude of the United States. His denunciation of the evil ambition of Hitler to dominate the world was very direct, as also was his statement of what a Nazi victory would mean. "Your government," he told the American people, "knows what terms Hitler, if victorious, would impose. They are, indeed, the only terms on which he would accept a so-called negotiated peace. Under these terms, Germany would literally parcel out the world, hoisting the swastika itself over vast territories and populations, and setting up puppet Governments of its own choosing, wholly subject to the will and policy of the conqueror." "The whole fabric of working life as we know it—business, manufacturing, mining, agriculture—all would be mangled and crippled under such a system. Yet to maintain that even crippled independence would require permanent conscription of our manpower. It would curtail funds we could spend on education, on housing, on public works, on flood control, on health. Instead, we should be permanently pouring our resources into armaments, and year in and year out standing day and night watch against the destruction of our cities. Even our right of worship would be threatened. The Nazi world does not recognise any God except Hitler, for the Nazis are as ruthless as the Communists

in the denial of God. What place has a religion which preaches the dignity of human beings, of the majesty of the human soul, in a world where normal standards are measured by treachery and bribery and filth columnists? Will our children, too, wander off goose-stepping in search of new gods? We do not accept and will not permit this Nazi shape of things to come. It will never be forced upon us if we act in this present crisis with the wisdom and courage that has distinguished our country in all the crises of the past."

"To-day the whole world is divided between human slavery and human freedom—between pagan brutality and Christian ideals. We choose human freedom, which is the Christian ideal. No one of us can waver for a moment in his courage or his faith. We will not accept a Hitler-dominated world, and we will not accept a world like the post-war world of the 1920's, in which the seeds of Hitlerism can again be planted and allowed to grow. We will accept only a world consecrated to freedom of speech and expression, freedom of every person to worship God in his own way, freedom from want, and freedom from terrorism. Is such a world impossible of attainment?"

The president's speech closed with the following great sentences: "The nation will expect all individuals and all groups to play their full parts without stint and without selfishness, and without doubt that our democracy will triumphantly survive. I repeat the words of the signers of the Declaration of Independence—that little band of patriots who fought long ago against overwhelming odds, but were as certain as we are of ultimate victory, "With a firm reliance on the protection of divine providence, we mutually pledge to each other our lives, our fortunes, and our sacred honor."

Prime Minister's Plea for Unity.

MR. MENZIES, our Prime Minister, received a great ovation in Sydney Town Hall last week, and his powerful address was punctuated by the hearty applause of the great audience, which was stirred by his account of conditions in the homeland. Mr. Menzies sought to impress upon Australians the gravity of the position, and stressed the fact that the next six months must be a very critical period for the Empire. Recent developments prove that this warning of the Prime Minister was very pertinent. With great earnestness also Mr. Menzies stressed the need of unity. He pleaded for a national government. The whole-hearted co-operation of all of our people is needed for a victory for freedom and right. Many in Australia have given up much for our cause, but Australia as a whole has not done all that is desirable. Personal ambitions and differences ought to be subordinated to the desire to help our country in its time of greatest need. The State has a right to the help of every citizen.

All that can be urged in favor of national unity comes short of the cogency of the plea that to meet the needs of the world and to advance the kingdom of God on earth Chris-

tian people ought to be willing to co-operate in service. Christian union is right by divine requirement apart from any additional reason, but the state of the world for which Christ died gives strong support to a unity appeal.

Wollongong.

A VERY remarkable mission, with E. C. Hinrichsen as preacher and V. Morris as song-leader, has been held at Wollongong, N.S.W. For some years a small church has existed in the district. Meetings for breaking of bread first began at Port Kembla, where a very small number met in a private house. Later the meetings were transferred to the home of a member in Wollongong. After a time monthly Gospel meetings were held in a hall kindly lent by a sympathetic Christian. The prayers and preparations of the little church for a mission have been answered and abundantly successful. At the nine weeks' mission about 130 persons confessed Christ. We are not aware of the actual number likely to be in membership. An attractive chapel has been erected, and on Thursday of last week the new preacher, Mr. D. Stirling, was to be welcomed. Belmore church graciously released its preacher, Mr. Corlett, to help in the mission, and he and Mrs. Corlett rendered excellent help throughout. The thanksgiving service was a very remarkable one. Gifts and greetings came from many States. The thank-offering was a record one, even for Bro. Hinrichsen's missions. £300 had been given for the purchase of land by a Sydney brother who desired to remain anonymous; the local church and the new converts responded excellently, so that another £505 was given or promised (the promises to be redeemed within three months). Wollongong is a large city, rapidly growing, with nearby towns also quickly extending. It will be a joy to see the work of Christ advancing in this splendid district. The mission has again demonstrated that people are ready to accept the Gospel of Christ.

Conference Resolutions.

AT the conference of Churches of Christ in New Zealand after a resolution of loyalty and warm appreciation of the splendid spiritual leading of His Majesty King George VI. and many of his counsellors, the following motion was carried: "Conference remembers with brotherly love members of Churches of Christ serving in His Majesty's Forces at home and overseas, and prays that God will graciously uphold and succor them in every trial and temptation, and grant them a safe return."

We note with great pleasure that it was also decided that copies of this resolution be duplicated by the Conference Executive and supplied to individual churches for forwarding to those referred to.

This is an example worthy of following. It is a Christian thing to let the brethren who are fighting for our liberties know that we are constantly remembering them.

The conference also made the following affirmation concerning the participation or non-participation of members of Churches of Christ in military service: "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."

Union With Baptists.

WITH pleasure we note that in New Zealand the question of union between Baptist churches and those known simply as Churches of Christ is being discussed in a Christian spirit. At the New Zealand conference of Churches of Christ held at Easter, after lengthy discussion, it was unanimously resolved that the report on union, amended as follows, be adopted and referred to the churches:—"We

believe that man's salvation is based upon the atoning act of our Lord, perfected on the cross.

"We believe that salvation so secured is God's free gift to all them that believe. In the words of Scripture, 'those that believe are justified freely from all things.' Where there is faith there is salvation. Where there is no faith there is no salvation. By faith is to be understood no mere verbal acceptance of dogmas, however true in themselves, but the entire response of the whole man, mental, emotional and volitional to Christ himself. Christ saves when such faith is exercised in him. Neither church desires to make an addition to this simple statement.

"We believe that faith in our Lord Jesus should be followed by the immersion of penitents in the name of the Father, the Son and the Holy Ghost.

"For Christian baptism in the New Testament four great things in the sense that these are its normal accompaniments. It implies a *cleansing from sin*; 'Arise and be baptised, and wash away thy sins, calling on his name.' It is linked to the *gift of the Holy Spirit*, the experience of those new powers which distin-

guish it from the baptism of John; 'Can any man forbid the water, that these should not be baptised which have received the Holy Ghost as well as we?' It is *administered to believers*, and there is no evidence in the New Testament that it was ever administered to any but believers: 'Repent ye and be baptised every one of you in the name of Jesus Christ unto the remission of your sins, and ye shall receive the gift of the Holy Spirit.' For Paul, at any rate, it meant an *experiential union with Christ* in his redeeming acts, deeper in meaning than words can express: 'We were buried therefore with him through baptism into death: that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life.' If it is asked just what the outer act of baptism contributed to these inner experiences of forgiveness, regeneration, faith and fellowship with Christ, we must reply that *the New Testament never considers them apart* in this detached manner. The baptism of which it speaks is no formal act, but a genuine experience; on the other hand, the New Testament knows nothing of unbaptised believers."

Gethsemane and the Holy City.

Chaplain Allen Brooke.

AT 8.15 p.m. the taxi called to take me to the Garden of Gethsemane. Because of the possible danger from enemy planes, Jerusalem observes a rigid black-out at night. As we motored carefully through the dark streets with little light other than the stars, I thought, "This is the only light Jesus had when he went to the Garden of Gethsemane." Brother Julian, an English-speaking Franciscan, received me at the garden monastery most graciously. "You are a Roman Catholic, padre?" he enquired. "No," I said. "An Anglican priest, perhaps?" "No, I am a minister of the Churches of Christ," I said. "Most welcome, my brother." We chatted a while, then Brother Julian enquired, "You would like to go into the garden? Alone, perhaps?" I nodded. "You will desire to stay some time?" "Yes, if I may." And so he unlocked the iron gate, and in the starlight I came alone into the garden to pray. The noises of the night did not disturb. The Lord drew near. Beneath one of the gnarled old olive trees a padre knelt in reconsecration. I was loath to leave. Brother Julian waited my return, and then gladly took me into the adjoining chapel—the Basilica of Gethsemane—a beautiful modern sanctuary erected about 1925. Three magnificent pictures overshadow the altar—in the centre, a portrayal of Christ in his agony, on the left the betrayal, and on the right the surrender, "I am he." As we studied each in turn, Brother Julian asked, "Do you like it?" He showed me the beautiful mosaic of the various domes, provided by the gifts of friends in many nations, and then led me to "the rock of agony" before the altar, a naked section of rock on which our Lord is said to have knelt. Around the "rock" was a low crown of thorns fencing, the gift of friends in Australia. "You would like to go in and touch the rock," he asked, leaving me alone again. Once more I prayed earnestly. Soon I was in the monastery chatting again with Brother Julian. As I left he pressed into my hand a small folder containing an "olive leaf from one of the trees of the Garden of Gethsemane . . . a sweet and holy souvenir for those who believe and love." We travelled the Jericho road round the north-eastern corner of old Jerusalem, the city walls on our left. We passed Herod's Gate, the Damascus Gate, New Gate, and came soon to the Hotel Fast. In my room I re-read Matt. 26: 36-57 and bowed again in surrender, grateful that Bethlehem and Gethsemane marked the beginning of my pilgrimage in the holy city.

Next day I was in the Garden of Gethsemane early as the beginning place for the day's walk, quite alone except for a lad quietly clipping and a monk gently raking. Both seemed anxious not to disturb. In daylight I had found Gethsemane's garden just as I had pictured it. My reading had prepared me for a quiet sanctuary, dominated by ancient olive trees, and beautified by small garden plots carefully attended by loving hands. In the distance were the rising sounds of the city's life, but here there was peace. I had just finished reading Matthew 26 once more, when Brother Julian joined me. We greeted each other like old friends. "And do you like it in daylight?" he asked. "I do; I like its peace and atmosphere of devotion. It speaks of Christ in whom alone we have true peace." He agreed. We talked awhile longer, till Brother Julian remarked, "I must not disturb your praying." And he left. I prayed earnestly—the third time for the same people, if not in the same words.

Walking thoughtfully uphill, I entered the city through St. Stephen's Gate, and by arrangement soon joined a party of soldiers in the Temple area. Tewfik, a man of forty years' experience, was our guide for the next part of the morning's walk. We noted the great paved space where Christ often must have preached. Away in the western corner the Tower of Antonia looked watchfully down over the area, as in Christ's day. Paul's defence before his Jewish antagonists (Acts 21: 31-22:21) was made from steps near this tower. On the eastern side, now walled-in Golden Gate, with its twin arches—Repentance and Mercy—held its secrets of the Triumphal Entry (Matt. 21: 1-12) and the healing of the lame man (Acts 3: 1-11). Some of us felt that we were on holy ground.

Between the ancient Roman barracks and its Tower of Antonia and the holy sepulchre there are 14 "stations of the cross" especially venerated by certain pilgrims. These "stations" are the places at which Jesus is supposed to have rested during his sorrowful journey. Two sections of the winding way bear the Jerusalem street nameplate, "Via Dolorosa." The entire road is no more than 1000 yards in length. Street "stations" mark the place where Simon of Cyrene was pressed into service (Mark 15: 21), and where Jesus addressed the weeping women (Luke 23: 27-31), as well as the place of the traditional meeting with Veronica, who is supposed to have wiped the sweat from his brow with her handkerchief. Inside the church

there are "stations" where the Lord's body is said to have been washed and anointed, and finally where the body rested in the holy sepulchre itself. No one can be certain that was the actual way of the cross, nor that these things actually happened along the road. The one thing of which we could be certain is that somewhere in this vicinity, with bleeding brow and faltering feet, but also with loyal and happy heart, Christ walked the way to the cross that we might be redeemed.

I am afraid I was not greatly impressed with the church of the holy sepulchre, except by the obvious sincerity and devotion of certain pilgrims. The Moslem doorkeeper, the Palestine police, guard the contending religious communities, each holding services at rigidly observed times, the elaborate decorations, the rituals, the jewel-covered figures, and the atmosphere of commercial sight-seeing, all seemed out of harmony with one's deeper thoughts about the crucifixion and resurrection of Christ. A Greek priest with his collection plate stood in the tiny sepulchre at the head of the reputed burial place. I declined the candle he offered. A dark-faced Abyssinian monk followed me into the little sanctuary. Looking back, I noticed him on his knees kissing the marble slab which covers the place where they say Christ's body once lay. It was a moving sight.

I had purposely planned to visit Gordon's Calvary and the adjoining Garden Tomb immediately after the Church of the Holy Sepulchre. Meeting Essa, my guide of yesterday, I was soon passing the Damascus Gate bound for this English sanctuary, just outside the city wall. On the wicket gate of the entrance were the heartening words of our Lord, "I am the Resurrection and the Life." Inside, Peter, an Englishman, with quiet dignity, conducted me to "the place of the skull," the "wine-press" (a sure sign of an ancient garden) and the "rock tomb," with its roomy interior. Scripture passages quoted and passages related would lead one to share General Gordon's conviction. The weight of tradition is certainly with the Holy Sepulchre, but as Peter said, "That satisfies the locals, but not the Englishman. We are not competing with others. We believe time will confirm our convictions." Cer-

tainly one would like to believe that here is the garden tomb mentioned so definitely by John (John 19: 41, 42). It was a very moving experience to go quietly and alone into this unadorned rock tomb, to sit near the resting-place, to pray, to come thoughtfully away, and when leaving the Garden, to be handed a simple folder, on which was printed nothing more than the testimony of Bible texts.

My guide now motored me to the Mount of Olives, from the place of the resurrection to the place of the ascension. We travelled for perhaps three miles past St. George's Cathedral, the British War Cemetery, the Hebrew University, and over Mt. Scopus to the Church of the Ascension, on Olivet. A dome near this church marks the traditional place from which Christ ascended. It is kept by greedy, none-too-clean Moslems. Essa had the good sense not to say anything about the unconvincing and foolish "footprint of Christ" in the centre of the floor. Overlooking such puerilities, one nevertheless knew that this mount was the same as in Christ's day, whatever the changes in the city itself, and that from some spot near this dome the disciples heard Christ's last words, "Ye shall be witnesses unto me" (Acts 1: 8) and saw him ascend towards heaven. A blind beggar near this dome repeated probably his only English sentence, "Help the blind, help the blind." We helped him. I came away feeling that I would like to witness for the risen, ascended Christ with greater fervor among the spiritually blind.

THE LIVING LORD.

▼

"MOST sweet of all, when dark the way and moonless,

To feel a touch, a breath,
And know our weary spirits are not tuneless,
Our unseen goal not death;
To know that thou, in all thy old sweet fashion,
Art near us to sustain!
We praise thee, Lord, by all thy tears and passion,
By all thy cross and pain!"

At the Table of the Lord.

A FAITHFUL SAYING.

"Faithful is the saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief."
—1 Timothy 1: 15.

FEW thoughts are more worthy of our consideration as we sit at the table of the Lord than those which filled the mind of the Apostle Paul. The "faithful sayings" of the New Testament are statements of precious truths which were dear to the early Christians, and which fill with joy the hearts of believers to-day. The greatest and dearest of all truths to us is that God loves us and that Christ Jesus died to save sinners. This is the central message of the Supper. The Apostle Paul never forgot the years of sinning, of opposition to Jesus, and of persecution of the church. He loved to think of the grace and mercy which extended even to him, the chief of sinners. We do not need to be guilty of precisely such sins as Paul had to confess to re-echo his words. All have sinned, and come short of the glory of God. Any sinner, realising his iniquity in the light of the revelation of a God infinite in holiness and justice, might well abase himself as chief of sinners. Let even such know that the blood of Jesus Christ avails to cleanse from all sin.

The faithful saying we have quoted has been greatly used to bring men to Christ. Mr.

John Patten has told how Hugh Latimer, one of the great reformers, came to a knowledge of our Saviour. Thomas Bilney, through the influence of Erasmus, began to study the New Testament and came upon our "faithful saying." The words stabbed Bilney broad awake, and he made up his mind to spread everywhere the good news that Christ was his Saviour. When Latimer came to preach at Cambridge, Bilney longed to communicate to that famous preacher his own spiritual experience, and in order to get into touch with Latimer, Bilney came to him for confession, and in the course of his confession told the story of his own conversion. Mr. Patten continues the story in Dr. Boreham's words: "Latimer is taken by storm. He is completely overwhelmed. He, too, knows the aching dissatisfaction that Bilney has described. He has experienced for years and years the same insatiable hunger, the same devouring thirst. To the astonishment of Bilney, Latimer rises and then kneels beside him. The father-confessor seeks guidance from the penitent! Bilney draws from his pocket the sacred volume that has brought such comfort and such rapture to his own soul. It falls open at the passage that Bilney has read to himself over and over again: 'This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.'"

We each can say: "He loved me, and gave himself up for me."

True Religion.

Psalm 27.

Prayer Meeting Topic for June 11.

H. J. Patterson, M.A.

"TRUE religion begins with God. It is a I call on his part; it is a response on ours" (verse 8). For some, religion is a matter of form and ceremony, but others will seek the spirit, the heart of the matter. Some of us are what we are because we were born in a certain environment. Others are disciples of God and sincerely religious by reason of a definite choice. We owe a great deal to the teaching of parents and the traditions received, but "let every man be fully persuaded in his own mind," and let him be ready to give "an answer for the hope that is within him." From this psalm we may learn something of what true religion is.

Absolute Trust in God.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" God illumines heart and mind and conscience. He shows me that there is nothing of which I need be afraid. It is when I begin to doubt God's saving and keeping power that my religion is faulty. If I begin to put my trust in wealth, and men, and material things, and leave God out I am not religious. For some God is a kind of addendum added to these other things. Some seem to read Matt. 6: 33 as "Seek first these things such as the Gentiles seek after, and the kingdom of God and his righteousness shall be added unto you." Instead of not being over-anxious and fretful about the future, they are so anxious and fearful that they cannot sleep. Let us put first things first. Trust in God is an imperative necessity if we would be truly religious.

Fearless Devotion.

Religion is life—not form. For the early followers of Christ religion was a way of life—"the way." "Teach me thy way, O Lord, and lead me in a plain path." "Wait on the Lord: be of good courage, and he shall strengthen thine heart: wait I say on the Lord." And that devotion if practised will lead to deeper faith and confidence. By experience we learn to trust. We know because we have tried him. "A friend we have found faithful we cleave to. The physician, whose remedies we have proved good, we confide in. The commander, under whom we have conquered, we follow bravely to other fields." So devoted service aids faith, and growing faith leads to more intense and effective service. Paul devoted himself to the service of the Christ. He became his bond slave. Then after years of experience he could say, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "When my father and mother forsake me, then the Lord will take me up."

Brings Real Joy.

Church going is not irksome (verse 4). "I offer in his tabernacle sacrifices of joy." We are often so full of the vexations and the worries that come through striving after vanities that we cannot and do not enjoy our religion. The psalmist says, "One thing have I desired of the Lord—that I may dwell in the house of the Lord." "God is all and in all." Our minds are distracted, and we are torn between the demands of the world and our obligations to God. We fail him because we do not trust absolutely, and then we are unhappy. We must do what we know to be right. Then do we have peace and joy.

TOPIC FOR JUNE 18.—WHICH ARE YOU LIKE?—Luke 18: 9-17.

The Home Circle.

Conducted by J. C. F. Pittman.

LIFE.

STRANGE wondrous life! with promise bright.
Yet shadowed with pathetic loss,
So that by faith and not by sight
Our walk must be—we moan and toss
And writhe amazed thro' Pain's hot noon,
Grief bows her weary head, but soon
Love through the shadows weaves her light!
True friends the shadows are—in them
Is held light's mystery, and the dark
Itself is precious, tho' it hem
Us round with mourning, if the spark
Of immortality in us
Burns purer, brighter, deeper thus:
Hold fast! Pursue! Press toward the mark!

—T. C. Wollaston.

GOOD EFFECT OF REPROOF.

WHEN the Duke of Wellington, then Sir Arthur Wellesley, was in India, an officer dining at the mess where he presided was sporting infidel sentiments. Sir Arthur, wishing to put down such conversation, said, "S—, did you ever read 'Paley's Evidences'?" The reply was in the negative. "Well, then," said Sir Arthur, "you had better read that book before you talk in the way you are doing." The occurrence passed away, and the conversation was soon forgotten by most of those present, but the reference to Paley's work led Colonel S— to enquire after it, and having obtained a copy, he read it with the most serious attention. He rose from the perusal of it with the fullest conviction of the falsehood of the system he had formerly adopted, and of the divine origin of Christianity. But he did not stop there; he was determined to examine the Bible itself, which he was thus satisfied was a revelation from God. The result was that he cordially received the revelation of mercy, and believing in Jesus, became a Christian, not in name only, but in deed and truth.—Selected.

The Family Altar.

TOPIC.—"LOVE NOT THE WORLD."

Monday, June 9.

BE not fashioned according to this world.—Rom. 12: 2.

The allusion is not to the material universe, or the pleasures and pursuits of every-day life, but "the lust of the flesh, and the lust of the eyes, and the vain-glory of life." These are prohibited.

Reading—Romans 12: 1-8.

Tuesday, June 10.

Who gave himself for our sins, that he might deliver us out of this present world.—Gal. 1: 4.

Unregenerate souls are in the world and of the world; a world where God is not loved or his laws obeyed. To deliver men from that world our Lord suffered, bled and died.

Reading—Galatians 1: 1-10.

Wednesday, June 11.

Lovers of pleasure rather than lovers of God.—2 Tim. 3: 4.

"Religion is not designed to make our pleasures less." But the trouble is that men are generally so engrossed with the pleasures of this world that they have no inclination to look heavenward.

Reading—2 Timothy 3: 1-5.

Thursday, June 12.

Demas forsook me, having loved this present world.—2 Tim. 4: 10.

Once honorably mentioned by the apostle

THE WILLOW PATTERN PLATE.

Two pigeons flying high;
A little vessel passing by;
A bridge with three men or four;
A Chinese mansion with an open door;
A tree with thirty apples on;
And with a fence, this ends my song.

MANY of us have heard this little ditty in our childhood; in those days when we happily watched the design of the willow plate slowly divulged by our excavation of the food it contained. It is extraordinary how very popular this design has been, and still is, with the English people. And it is equally extraordinary how few know its origin, with the story it illustrates. Connoisseurs have found in the theme much to discourse on. Some say the willow pattern is an English version of a Chinese design; others that it is the original conception of Thomas Minton. He certainly made the drawing. The first plate was made by Thomas Turner, of Caughley, Staffordshire, in 1780. But it has many similarities to a design published in "The Second and Third Embassie to ye Empire of Taysing or China, A.D. 1671." As for the story, it is said to be to the Chinese children what our "Jack the Giant Killer" or "Robinson Crusoe" is to us.—Selected.

They were talking about women friends.

"Do you see Katherine often?" one enquired.

"Oh, yes, quite frequently," the other replied.

"Is she happily married?"

"Is she? Why, that girl is so happily married that she tells me she has to go to the theatre for a good cry."

Professor (in chemistry class).—"Mr. Green, what can you tell me about nitrates?"

Freshman Green.—"Well-er-um-oh, yes! They're a lot cheaper than day rates."

(Col. 4: 14), his further history is here pathetically recorded. When most needed by the apostle, Demas forsook him. It has been pointed out that in Paul's words there is a slight censure; the censure of grief.

Reading—2 Timothy 4: 9-18.

Friday, June 13.

We should live soberly and righteously and godly in this present world.—Titus 2: 12.

Negative and positive duties are here enumerated. Christians should "deny ungodliness and worldly lusts," and live as here instructed. By so doing they will "adorn the doctrine of God our Saviour in all things."

Reading—Titus 2.

Saturday, June 14.

The last state is become worse with them than the first.—2 Pet. 2: 20.

Better never to have escaped the defilements of the world than to become entangled again therein. Christians must always remember that a good commencement is no guarantee for a good ending.

Reading—2 Peter 2: 17-22.

Sunday, June 15.

Love not the world.—1 John 2: 15.

The word world here refers, not to the mass of humanity, for those whom God loves we should not hate. The reference is to the sins enumerated in verse 16. God never withholds anything really worth while.

Readings—Psalm 19; 1 John 2: 7-29.

Our Young People

C.E. Interests and Activities.

Conducted by W. W. Saunders.

QUEENSLAND EASTER CONVENTIONS.

ENDEAVORERS of the northern State gathered, over the Easter period, in the annual Easter conventions which were held in eleven centres situated in city, country and by the sea. Devotional, praise and evangelistic meetings, quiet hour sessions, study groups and conferences and open-air meetings occupied the time. The theme of the conventions was "The Mastery of Christ," subdivided as follows: Morning watches, "The Mastery of Christ in Prayer." Good Friday: Morning, "The Mastery of Christ in Self-restraint; evening, "The Mastery of Christ in Fearlessness." Saturday: evening evangelistic meeting, "The Call of the Master." Sunday: services based on the theme and the motto, "One is your Master, even Christ." Monday: testimony meeting, "The Mastery of Christ in My Experience." None can hope to estimate the inspiration these gatherings bring to the movement, the deepening of Christian experience they bring to individuals and the recruits they win to the Christian army. Reports to hand, however, tell of spiritual revitalising, effective witness and decisions for Christ, all of which prove the conventions worth-while.

EASTER CAMP, S.A.

GAWLER oval has become a sacred spot for young people of the South Australian Churches of Christ. It is the location of the Y.P. training camp at Easter time. This year 98 campers were in residence under leadership of Mr. Will Beller, assisted by Mr. Alf Mercer, and Misses Leedham and Annie Harkness. Campers were from 27 centres, but it did not take long for a friendly fellowship to develop amongst them. "Efficiency" was the theme. This was splendidly developed throughout the camp programme, emphasis being given to efficiency in the spiritual life, prayer, Bible study, leadership in Bible school and C.E., and in service. Many opportunities were given for campers to receive instruction and experience, and all felt a deep sense of appreciation of Christ and the church. Devotional sessions, group studies and happy social fellowship all contributed to the success of the camp. The days closed with family worship, when the thoughts of all were directed to the Holy Spirit in promise, in mission, endowment and indwelling.—"C.E. News."

OUR N.S.W. ENDEAVORERS.

CHURCHES of Christ C.E. Association has more than 1000 members in N.S.W. The annual rally was held on Easter Saturday, when 250 adults attended and heard a challenging message by E. C. Hinrichsen. During the evening a presentation was made to the retiring president, Mr. Stuart Stevens, to mark his year of office. Mr. A. C. MacLean was welcomed as the new president. This rally was the first full night given in connection with the annual conference. The societies plan to help home and overseas missions, and are represented on the State Council by several members.—Stuart Stevens.

NEW HEBRIDES LAUNCH.

ENDEAVORERS are reminded of the appeal from our Federal Foreign Mission Board that we should endeavor to defray the cost of the new launch recently purchased for our island work. The total required is £350. Victorian Endeavorers have undertaken to raise £100. That leaves £250 for the other States. To the work, Endeavorers! It can be done!

The Mission at Wollongong.

E. C. Hinrichsen.

SOME will remember the request for the prayer that God's Spirit should demonstrate his presence in the mission. There was a remarkable answer one Sunday night. We were in the building in order to get the people accustomed to going there. It was crowded out—vestries and aisles and about 20 men standing in the porch. The missionary was giving his address, but had not come to the invitation, when a woman got up from her seat and came to the front, then her husband came, then two other people before the hymn was announced. The address was not finished but a dozen men and women stepped out. That should encourage the people who prayed, no matter where they happened to be.

To start in a field with no school, or preacher, or organised church, in days of war, when people are busy on war efforts, is a very difficult task. The average attendance of old members was about eight. Visiting members called in from Sydney now and then to help. But our nearest church is about fifty miles distant, and petrol rationing made help almost impossible.

It was a little humiliating to see a stranger at the door counting our audience on the second Sunday morning. He said to his companion, "They've got 17 there." However, on the Sunday when we opened the building there were 187 present. About 25 per cent. of these were visitors from Sydney. Have you looked at the picture? Thirty others have made the confession since the photo. was taken.

It was a source of much help to the missionaries to have donations sent from many places. When the missionaries are going at top speed, it is an inspiration to find that others are keen too. An isolated member from Cairns sent help. One from Palestine, Bundaberg, Gympie, Gardiner, Murray Bridge, Horsham, Hobart, Kingaroy thought of us, and so did my mother, and brother John in Queensland. From N.S.W. there were many who had a part. To each a photo. of the building is being sent. The new members were inspired; one gave £50, another £30, and another £20, and many gave £10, as did two of the older members. From all sources

the offering came to £805. The committee felt that the H.M. funds would have to be called on, but no committee or conference money was used. Counting free labor and gifts of furniture to the building, the offering would be about £1000.

Under ordinary circumstances the land and building would have cost at least £1500. The entire debt after paying all mission expenses will not be more than £800. Hence there is now a splendid church meeting in a splendid building, to be led by a splendid preacher—Bro. Stirling.

Since there was no preacher in the field, the director asked the Belmore church to release Bro. and Sister Corlett to assist. Their help was invaluable in every way. Since the Belmore church paid his entire salary for the period, they made a very big contribution. There is a delightful spirit of co-operation developing in N.S.W.

By the Way.

A little over three years ago we had a similar experience at Mayfield, and some kind friends helped us then. Perhaps they are wondering what happened after the mission. Well, that church has steadily improved under Bro. Wilson, and now it is self-supporting and right off the committee's hands. They have reduced their debt by hundreds of pounds, have put up a school hall, and have purchased the adjoining block.

Another By the Way.

A year ago a mission was held at Georgetown. Again there was rejoicing, and friends who have the work at heart helped. What about Georgetown after the mission? The writer went up on May 24 to speak at their anniversary services. He has never been to an anniversary like it. Every inch of the building was crowded, and an overflow of about 100 in the school hall. There was a very happy feeling of fellowship, and at the close seven people confessed Christ. Bro. Amos said, "I am happy because I have a lovely band of officers." They are all mission converts except Bro. Fraser.

If anyone has doubts about the permanency of the work, go and see Georgetown. Then compare the joy of those new officers with the joy of some old church where the officers have lost their first love for the Lord.

The missionaries will be in a mission at Hurstville before this is in print. Unfortunately the cold weather will be a handicap for a time. Will you pray again?

Open Forum

FOR "CHRISTIAN" READERS.

[Correspondents are reminded that letters should not be more than 300 words in length, that names and not pseudonyms should be used, and that once a writer has had his say on a particular topic he should leave the way open for somebody else. We do not desire unsatisfactory crossfiring. The insertion of a letter does not imply editorial approval of its contents.—Ed.]

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CONSCIENTIOUS OBJECTORS.

THE time is certainly overdue for something more from the church than pious resolutions concerning freedom of conscience for objectors to military service. The Victorian cases cited by your correspondent in a recent issue of the "Chrisitan" ought to be treated as a "test case." If nothing is done now by the churches to implement their promises of support given so often by conferences in the past, there can be no doubt that many other conscientious Christian young men will suffer similar injustices. Whether we agree with their convictions or not, these men deserve every support the church can give in following the direction of conscience. The harsh, futile treatment of Australian cases is in contrast to the more reasonable English law which permits alternative service to objectors and even makes some recognition of the "absolute" pacifist conscience. The Federal Government should be urged again to bring Australian law into line with the English, which though not ideal is reasonable—this cannot be said of the present Australian law which in this particular is no more Christian than that of totalitarian countries.

Our Federal Executive could make this protest most effectively. It should be an easy matter to collect (rapidly) resolutions passed by all State conferences on the subject in recent years, and thus show the widespread nature of the demand for more reasonable treatment. If the church is not concerned about the rights of the free conscience, who will be? The time has come to implement with all possible speed the promises of support so freely given by all sections of our church life.—W. S. Lowe.

I FEEL it is very unfortunate for us as a brotherhood that these semi-political matters should be brought up for discussion both in conference and through our paper. I disagree with Bro. Hughes when he refers to the action of conference in supporting these men. 157 persons present at the last business resolution of conference on Saturday, more than half of whom were not delegates, and then a bare majority vote, does not seem to me to be the true feeling of 12,889 members of our Victorian churches. The numbers of letters of protest sent to Canberra with the resolution bear this out. As I publicly stated, many of these men who hold such views have been interviewed by me, and I have yet to find a loyal one, who would sing the National Anthem in public and so honor the king (1 Peter 2: 17), and do not therefore agree that it should be made easier for them to evade military service, and in so doing betray those men who are in the firing line awaiting reinforcements; rather would I suggest that we have the conscription of all men and wealth (sheltered occupations

(Continued on page 263.)



New Chapel at Wollongong, N.S.W.,
opened on May 18, with congregation at morning service of that day.

Here and There.

The following telegram reached us from Sydney on Tuesday afternoon:—"Hinrichsen-Morris mission commenced Hurstville Sunday; much rain, good meeting.—Alcorn."

We regret to learn that Bro. and Sister P. J. Pond, of Sydney, have received news that their son, Sgt. W. H. Pond, is "missing." He was attached to the 5th Australian General Hospital in Greece.

We are sorry to learn that Mrs. L. M. Cole, president of the Tasmanian Women's Conference, sustained such serious injuries when her car overturned on May 27 that it became necessary to amputate her right arm. She is in Hobart Royal Hospital in a serious condition.

Mr. Jas. E. Thomas has received a telegram from his son Colin telling of safe arrival at Townsville, Qld., from India last Monday, and that our missionaries expected to be in Melbourne about Saturday, June 7. A brotherhood welcome is being arranged at Lygon-st. chapel next Wednesday, June 11.

At Prahran church, Vic., on Sunday, May 11, two pulpit Bibles were dedicated to the service of God by Bro. A. W. Connor. They were presented in memory of the late Mrs. J. Mathieson by her two sons, Jack and Ken. Bro. Connor spoke of the Christian love and faith of one who had been a mother to all in the church at Prahran. Sister Mathieson was baptised at Prahran by Edward Lewis in 1885, and remained an active member until her death in November, 1940. Her five children remain loyal to the faith of their mother.

A Federal Aborigines Committee, situated in Perth, W.A., has recently been appointed, consisting of Bren. Albany Bell (chairman), J. Wiltshire (vice-chairman), Allen G. Elliott (secretary), A. C. Olds (treasurer), W. S. Bown, R. Raymond and Jas. Gordon. This committee will act temporarily until next Federal Conference at Adelaide, in September, when it is hoped that a Federal Aborigines Board will be definitely established with headquarters in the West. In the meantime the committee will be engaged in exploring the possibilities of initiating a definite Churches of Christ mission to natives and half-castes in Western Australia, and in framing a policy for such a work.

At Doncaster, Vic., where he had spent most of his life, Bro. John Tully passed away very suddenly on May 29 in his 78th year. He had been a member of the church in that place for 63 years and was most loyal to its interests. He was also keenly interested in brotherhood concerns. For one year he was conference president, and he had also been president of the Sunday School Union. His zeal for the temperance cause was well known, and he had held highest positions in the Rechabite Order. The large attendance at Box Hill cemetery on Saturday afternoon was a tribute to the esteem in which Bro. Tully was held. To Mrs. Tully and all the bereaved we offer sincere sympathy.

The Melbourne City Mission is making its winter appeal for 1941. The work of this organisation is well known, and we have pleasure in commending to readers the plea for special assistance during the cold months when there is much additional suffering and distress amongst the poor. In concluding his circular letter concerning the appeal the hon. treasurer, Mr. H. P. Virtue, says: "With your help and on your behalf we are taking Christ's gospel of salvation to all needy souls within our influence in order that they may be saved from sin and want. For what greater beauty can there possibly be, or what greater asset to a community than a man redeemed and restored to citizenship here and a place in the kingdom of God. We are asking for a continuance of your help. Winter is here with its added demands upon the resources of the mission. The call is insistent. May the love of Christ constrain us to be liberal in our offerings for his sake."

At Murray Bridge, S.A., fine messages were given by Bren. Don. Dix and Jas. Gibson on May 25. Men's Fellowship at 5 p.m. presented an organ copy of Sankey's 1200 edition to church. The church sympathises with Sister A. E. Bartholomew in the death of her three year old son Robert on May 29. After five weeks in Woodside camp, Bro. N. G. Noble resumed on June 1 with good services at Murray Bridge, Burdette and Pompoola, assisted by Bro. A. C. Page. Bro. Lin. Fitzgerald conducted a good gospel service at Murray Bridge.

A special series of meetings at Prahran, Vic., commencing on the anniversary of the ascension of Christ and continuing to the day of Pentecost, proved a success in deepening the spiritual life of the church. Uplifting messages were brought by Bren. S. R. Baker, Thos. Hagger, J. E. Thomas, J. McG. Abercrombie, J. E. Webb, C. B. Nance-Kivell, A. W. Stephenson, F. E. Buckingham and J. Methven. Anthems by visiting choirs assisted greatly in the praise of the meetings, together with some fine soloists. The response of the brotherhood was excellent. Delegations from sister churches were present each night, on one occasion there being sixteen churches represented. The series concluded on Sunday with wonderful services in the church and fellowship around the tea tables.

Thornbury church, Vic., celebrated 20th anniversary with a home-coming tea on May 31, when Bro. A. W. Stephenson, vice-president of conference, gave a splendid address. At annual business meeting following, work was revealed to be in splendid condition, and financial statement showed highest amount raised for all purposes in church's history. Mention was made of the splendid work of Bro. Searle. There were 22 additions for the year. On June 1 the services were continued with a largely attended meeting at the Lord's table and a splendid address by Bro. H. Swain, first of the three preachers the church has had in 20 years. In the evening Bro. Ron. Lang's singing was appreciated, and Dr. W. Hinrichsen gave a fine address on "Aspects of the Church Victorious." 187 broke bread for the day, with visitors from numerous centres.

Churches are requested to note that Sunday, June 22, will be observed as the annual day of prayer for students. Christian people are urged to have in special remembrance: 1. All institutions of education, and in particular the university colleges, theological colleges and schools, for which the church itself is responsible. 2. Students and teachers in universities and other institutions of learning throughout the world, in particular—those serving with the fighting forces of their respective countries; prisoners of war and those in concentration and internment camps; those in perplexity as to their duty and those suffering for conscience sake; those driven from their homes by invasion, and those whose universities have been destroyed. 3. The work of the Student Christian Movement in Australia and in other lands, bound together in the World's Student Christian Federation.

At Devonport, Tas., on May 26, Bro. Macnaughtan gave his final address in the tent on "What must I do to be Lost?" Bro. and Sister Barber sang a duet and Sister Barber a solo. Members were very loyal throughout the mission, many not missing a night. The church appreciated visits and help of brethren and sisters from Launceston, Invermay, Sulphur Creek, Caveside, Ulverstone, Sheffield. At close of the meeting on May 26, Bren. Street, Cook and Cheal spoke words of appreciation, thanks and farewell to the mission party, and Bro. Cheal, on behalf of the church, made a presentation to Sisters Macnaughtan and Barber. On May 29 the sisters met to reorganise the Women's Mission Band. On June 1 Bro. Street baptised Sister Kingshot at morning service, and welcomed into fellowship three married ladies,

converts of the mission. He also spoke on "The Gift of the Holy Spirit." At night he gave a fine address on "The Nearness of God," and Miss P. Byard sang a solo.

In 21 years the cause at Bambra-rd., Caulfield, Vic., has grown from an isolated Bible school to a thriving church. The special celebrations, May 18-June 2, brought crowded congregations, with many past members and friends present, including Bro. and Sister C. King, of Queensland. Bro. C. Schwab, of Adelaide, a former preacher of the church, was guest speaker at all services, and his addresses were greatly appreciated. 211 broke bread on May 18, and mayor and civic party attended evening service. Back-to-Bible-school included items by past and present scholars, and greetings from all past superintendents, including Bro. Enniss, Bible school organiser when building was erected in 1920. On the Monday evening the ladies catered for 275 at a birthday banquet. Special visitors included mayor and mayoress and Bren. Lyall and Enniss. Good musical programme and many reminiscences followed. A youth rally was held on May 20, with items by young people; then a series of meetings for deepening of spiritual life, with challenging messages from Bro. Schwab. At the special mission band rally Mrs. Bischoff, president of Women's Conference, gave a greeting, and Sisters Gerrand and Lee an interesting account of the beginning of the work at Bambra-rd. Celebrations closed on June 2 with a farewell social at which a presentation was made to Bro. Schwab in appreciation of his valued help. Thanks are extended to the organisers, Bren. W. Brown and C. Smith, and to all who helped to make the meetings an outstanding success.

W. Gale writes: "The Victorian president and secretary express appreciation of the reception accorded them by churches on their recent visits to country centres. We congratulate the brethren on the initiative shown by many of them in the varied nature of the plans made to secure local co-operation. In every place where initiative was shown a large and happy crowd assembled. One centre succeeded in securing a good audience on a Saturday night. The problem of Friday late shopping night was met by a reception accorded to the president in a large private house, the programme for which did not begin until 9 p.m., and closed with supper. In another area two churches combined, and by organisation of available transport crowded a building on a Monday night. At two places where we could only give an afternoon hour in passing through, enthusiastic meetings were held. At another, a tea-table conference with the preacher and officers proved successful. The visits covered three weeks. The president, recovered sufficiently to join the secretary in the second week, made daily improvement in health despite the heavy programme. Primarily the visits were planned to study conditions and to confer with the brethren in home mission districts. The difficulties are now better understood, and if we cannot alter them, we shall at least sympathise with our brethren and seek ways to lend a hand. We return, feeling that our work presents many new and difficult problems, but with unbounded praise for and sincere appreciation of the loyalty and devotion of so many of the brethren whom we met, and especially in the centres most severely hit by the recent reduction of their numbers."

ADDRESSES.



- R. V. Amos (preacher Georgetown, N.S.W.)—12 Cowper-st., Georgetown.
A. W. C. Candy (preacher East Kew church, Vic.)—7 Churchill-st., Kew, E.A.
C. Cole (preacher Balmain-st., Richmond, church)—40 Gerald-st., Murrumbidgee, S.E.9.
E. R. Sherman (preacher Inglewood church and secretary B.S. and Y.P. Department, W.A.)—163 Sixth-ave., Inglewood. Phone, U 2105.

News of the Churches.

WESTERN AUSTRALIA.

Subiaco.—During last two weeks, after splendid addresses by Bro. Raymond, four young men have decided for Christ. The church is planning a special month's evangelistic mission beginning in August, and committees are planning all phases of the campaign.

Kalgoorlie.—On May 25 Bro. Riches gave both addresses. Gospel message was on "Reconciling the World." Three girls of Boulder Bible school and one boy from Kalgoorlie school took their stand for Christ. Sister Kath. Stephenson and Bro. R. Smith sang a duet. A while ago Bro. Jim Carter, a missionary in Belgian Congo, gave an interesting lantern talk on work in Africa.

Perth.—The "Victory Campaign" closed with a united thanksgiving service on May 21. To a large gathering the missionary delivered an arresting address on "The Glory of the Cross." Several additions to membership and much help to the church's work marked the special evangelistic effort. On morning of May 25, Bro. J. Wiltshire gave a soul-stirring message on "Always abounding in the work of the Lord." Visitors included Bro. Rodder, Geelong, Vic. At night Bro. Wiltshire spoke on "And they shall see His Face."

TASMANIA.

Hobart (Collins-st.).—May was Loyalty Month, with special services each Sunday. Visitors included Mrs. Clark, Bren. Baker, Cooper (R.A.A.F.) and G. Parker (R.A.N.R.), of Victoria, and Bro. Lovell (Maylands, S.A.). Bro. L. Martin, Mrs. Jeffreys and Miss Fazackerley have been received into fellowship. Mothers' Club held a successful function to celebrate second anniversary. Church officers inaugurated special offering fund in place of proposed sale of work, and contributed £13/10/- to give a lead to the members. On June 1 Bro. L. A. Bowes' addresses on "The Birthday of the Church" and "The Gospel of the Grace of God" were well received.

QUEENSLAND.

Gympie.—A week of special services dealing with "Our Plan" was held from May 18 to 25, both Monkland and Gympie C.E. assisting. On Sunday night, May 25, an Empire service was conducted, when Junior Red Cross and V.A.D. attended. An offering for Red Cross and A.C.F. was received.

Moorooka.—A pre-Pentecost mission conducted by T. M. Kirkwood, from Ashfield, Sydney, has left the church in a good spiritual atmosphere. Many members saw their need of a closer walk with God, while others confessed Jesus as Saviour for the first time. Bro. Greenwood is back again after conducting a mission at Ipswich.

Monkland.—Communion services and Bible school were well attended on May 25. An offering for the publicity committee was received. On May 27 a successful games night was conducted by J.C.E. An anonymous non-church-goer sent a cheque to building fund, in appreciation of the enthusiasm shown at recent working bees.

Brisbane (Ann-st.).—On May 18 the Bible school held anniversary. Bro. Arnold was speaker at three services. At gospel service a young girl from school confessed Christ. Bro. Arnold conducted a week's revival meetings at Annerley church; there was one decision. On May 25 Bro. Arnold spoke at both services, the morning exhortation being on "Steadfast and Sure"; gospel subject, "The Work of the Church." The church had as preacher on June 1 Bro. Anderson, F.M. secretary. Bro. Arnold's gospel meeting message was on "A United Church." At gospel meeting on June 1 there was one re-consecration and two decisions. Bro. Ron. Rice was baptised. 175 broke bread for the day. All are pleased to learn that Bro. Williams is on the way to complete recovery.

Boonah.—Special addresses by Bro. van Eerde on Mother's Day were appreciated. Young people entertained mothers at a tea in basement of chapel. Bro. Anderson (Federal F.M. secretary) gave a very interesting talk and lantern lecture on May 14. Bro. Fred. Jenner, who joined R.A.A.F., was farewelled at a social on May 16. Bro. Jenner with his wife and family in future intend to meet with the church at Hamilton, N.S.W. A prayer meeting was held in Bro. and Sister A. Jenner's home on May 28.

SOUTH AUSTRALIA.

Fullarton.—On May 10 Bro. Coventry, from the College of the Bible, exhorted the church. On June 1 meetings were helpful; heartening messages from Bro. Rankine continue.

Moonta.—Mother's Day was observed on May 11. Bro. Banks was speaker at both services on May 18. Church anniversary services were held on May 25. Bro. Theo. Edwards, of Forestville, was speaker, and his well-chosen themes were helpful and encouraging. Items were rendered by Misses Evans, duet; Bro. Doley, solos, and male quartette. A tea and public meeting took place on May 27. Bro. Banks presided, and Bro. Edwards addressed the meeting.

Cowandilla.—Attendances at morning meetings are good. On Mother's Day a special feature was a service conducted by the kindergarten. At night a lad from Bible school was baptised. He was received into fellowship on May 18. Church anniversary services were held on May 25, Bro. A. Jones being morning speaker. Choir rendered special anthems at night. Bro. Hollams preached to a good congregation. On May 29 the church social was held. Bro. J. Shipway, conference president, gave a splendid address during the devotional period.

Strathalbyn.—At beginning of Youth Week on May 3, Bible school had a picnic. On May 4 Mr. Jackling spoke in morning on "Follow Me." At night the Filmer brothers and B. Anderson, three young men of the church, had charge of a bright service; a trio was sung by Bible school girls. Bro. Train was speaker on Mother's Day, Bren. G. Wilson and H. Wanke on May 18. Annual Y.P.S.C.E. rally was held on May 24, with praise and testimony meeting at 3.30 p.m., and a fine item by juniors, "The Ladder of Life." At night Bro. B. W. Manning gave a bright address, Sister J. Durdin a monologue, Miss Jackling a solo. On May 25 Bro. Train spoke helpfully and C.E. choir helped with singing.

Maylands.—On May 18 Bro. Scambler gave the church a stirring address. On May 22 the mayor of St. Peters, Mr. Hannaford, gave a reception to Christian workers of district. About 600 gathered at civic hall, where a fine programme had been arranged. Supper was partaken of. On May 25 Bro. Wright, of the college, gave the church a forceful message. Bro. Wakeley at night gave an Empire Sunday address on "The Greatest Empire in the World." During Bro. Wakeley's absence in camp at Woodside services on June 1 were taken by Bro. Hurren, of Grote-st., in morning and by Bro. A. E. Brown at night. Sympathy goes out to members of White family in the loss of their mother, and to Bro. F. P. Langlois in the loss of his wife.

Cottonville.—Sunday school completed broadcasts over 5 AD on afternoon of June 1. Bren. H. P. Manning, C. Hogben and Colin Butler conducted these efforts. Each fortnight a half-hour's session of community singing is held on Sunday evenings after gospel service, and many remain. Half-yearly business meeting of church has been held. Reports showed generally good progress is maintained in all aspects of work. Financially the church is in splendid heart, and the debt is being reduced in satisfactory manner. Sympathy is extended to Bro. H. Bond in calling home of his father. On May 27 Miss Butler, a missionary from Japan, gave an interesting lantern lecture on work in that country.

Hindmarsh.—On June 1 Bro. Wm. L. Ewers addressed the church on "The Spirit-filled Life." In the afternoon the men's Bible class held quarterly fellowship and tea. Bro. A. R. Jones, from Henley Beach, was speaker. At gospel service Bro. Ewers gave a good address on "How can We Explain Pentecost?" Afterwards the choir made a presentation to Sister D. Oatway and Bro. A. Russell who are to be married. On May 28 the Dorcas society held annual meeting and election of officers.

Henley Beach.—Good meetings on May 4, Youth Day. Young men took part in evening service. Several members have been sick. A good response was made to appeal for goods to make up parcels for men of church serving overseas, 90 lbs. in all being given. During absence of Bro. Jones on May 18 and 25, the pulpit was filled by P. R. Baker and D. Pike (college). On May 3 Miss Gwen Jones was married to Mr. John Mitchell in Mile End chapel, Bro. Jones officiating. Young men in Pages' Club are commencing K.S.P. club. Offering for Red Cross on June 1 amounted to £2/3/3. Bro. and Sister Seth Glastonbury and family have removed to Croydon. Letters of transfer have been received for Mrs. Trotter and Miss Jean Trotter. Miss Maunders and Mrs. J. Norris and Miss S. Skuse are home from hospital and recovering. At gospel service on June 1, two married ladies and a young man surrendered to Christ.

VICTORIA.

Portland.—Bro. A. Rivett's address to church on June 1 on "Samuel the King-maker" was enjoyed. All auxiliaries are functioning splendidly.

Hampton.—On morning of June 1, Bro. N. Lang (R.A.A.F.), of W.A., was a visitor. Helpful addresses were delivered by Bro. Stephenson at both services.

Coburg.—Annual meeting of Bible school was held on June 1, followed by a teachers' tea. After Bro. Wakefield's address at night two scholars from school made the good confession.

Warragul.—Bro. Hillbrick addressed the church on June 1. Morning theme, "The Universal Church"; evening, "The Christ of the Commonplace." Attendances are fair. A special offering for church fund amounted to nearly £12.

Melbourne (Swanston-st.).—On June 1 Bro. Hughes preached at both services. Sympathy was expressed with the family of the late Bro. John Tully, of Doncaster, and appreciation for his faithful work for the church and brotherhood for most of his life.

Middle Park.—Bro. McCullough continues to render appreciated service. On May 18 two beautiful solos were rendered by Miss W. Lee at gospel service. Several members have been laid aside through illness. Bro. Stewart is due to commence his ministry on June 22.

East Kew.—On May 25, at gospel service, a young man accepted Christ and two young women were baptised. Bro. Candy welcomed three into fellowship on morning of June 1. Bible school attendance is up to 130. Prayer meeting on 6.30 p.m. Sunday evenings averages about 20.

Preston.—A Bible school boy was welcomed into fellowship by faith and obedience on June 1. At close of gospel service, two young women made the good confession. Bro. Robinson was speaker at both services, at which there were good congregations. Choir rendered an anthem at night.

Chelsea.—A happy afternoon was spent on May 17 with Ormond tennis club, followed by tea and a social evening at home of Bro. Hunt. Robert Laube, a Bible school scholar who had decided for Christ, and Mrs. Day, late of Footscray Baptist church, were received into membership on June 1.

Carlton (Lygon-st.).—There were good meetings on June 1. Bro. Baker spoke at all services. Bro. Allan Millis, of R.A.A.F., was presented with a wallet from church on his departure for overseas. C.E. anniversary was commenced at evening service, Endeavor leaders assisting. Miss V. Tovey gave a recitation, Miss W. Fee a solo, and choir rendered a fine anthem.

Sale.—Members have been pleased to have Bro. and Sister Waters, of Mildura, meeting with them. Sister Miss Bernice Thompson (sister of Mrs. Waters) was married to Bro. Kissick, of Mildura, by Bro. Waters. At morning meeting Bro. Waters gave a very instructive and interesting address. Sister Burns has recovered from illness.

Bentleigh.—On May 17 Bro. Nance-Kivell gave a helpful message at morning meeting. A youth rally was held at gospel service, when three young lady speakers from visiting churches gave fine short addresses. On May 24 Bro. T. R. Morris, from Brighton, addressed morning meeting, and Bro. W. Andrews, from Gardenvale, the gospel service.

Sunshine.—In absence of Bro. Nixon, Bro. H. Peitzch gave the exhortation on morning of May 26. Bro. Raisbeck was speaker at night, Sister Raisbeck soloist. Bro. Peitzch spoke on morning of June 1. In evening Bro. A. Thomas's subject was "Signs of the Times." Two solos were rendered by Bro. McCann. One man confessed Christ.

Echuca.—Bro. and Sister H. Hargreaves were farewell on evening of May 26. There was a good attendance of members and friends, including all local ministers. Bro. and Sister Hargreaves were recipients of a crystal water set from members and a New Testament from Bro. I. Hillier. On June 1 Bro. A. Mudford conducted morning service and Bro. W. Payne preached at night.

Ormond.—Bro. C. L. Lang gave good messages on May 25. At prayer meeting on May 28 he gave a good talk on "Be Sincere." At morning service on June 1, Bro. Lang gave a good message and Sister Mrs. Jenkins was received by transfer. At gospel service Bro. Lang spoke on "The Maniac of Gadara." On May 28 the Ladies' Aid had a social to raise money for their £50 fund.

St. Kilda.—On May 18 Bro. Methven, from Prahran, was morning speaker. At night Bro. McCallum arranged an "international hymn service." On May 25 Bro. McCallum's subject for morning was "Christianity's Social Responsibility." At night Bren. Quayle and Bond, from the college, gave testimonies. On June 1 Bro. L. Braden spoke in morning on "Reconstruction Within the Church." Bro. F. Funston was evening speaker.

South Melbourne.—Attendances and interest were well sustained during May. Bro. Cunningham's messages were appreciated. Mother's Day evening service, in charge of Phi Beta Pi club, drew best attendance for many weeks. June 1 church anniversary family day services were held. Families associated with the work here enjoyed hospitality in the vestry, and a happy day of fellowship resulted. Youth organisations report good attendances and interest.

Dunolly.—Attendances are well maintained. Bro. Langford is conducting meetings in absence of Bro. Johnson, who has undergone slight medical treatment. At recent Girls' Fellowship, Mr. and Mrs. Draffin gave an illustrated talk on China Inland Mission. At conclusion a Chinese supper was provided. Bro. J. E. Allan, conference president, and Bro. Gale addressed a gathering. Bet Bet combined with Dunolly in interests of home missions.

Berwick.—Bro. Pike has returned after assisting in a mission at Unley, S.A. During his absence Bren. F. Saunders, R. Anderson and W. Pike ably conducted services. On afternoon of May 31 members rallied to a working bee, when repairs and cleaning were effected; afternoon tea was provided by ladies. In the evening the half-yearly business meeting was conducted. Young people's club has decided to go into recess during winter months.

Fitzroy (Gore-st.).—During May good meetings were held. A special effort for each Sunday culminated with J.C.E. anniversary on May 25. Bro. Robinson's messages were very helpful. Several visitors were present on June 1. Cricket club held a successful banquet and social evening on May 24. At conclusion of gospel service on June 1 the mother of one of the officers re-consecrated her life. Ladies have formed a committee to work for church.

Mildura.—The District Conference was held on May 21. Bro. G. P. Hughes, of Swan Hill, gave an excellent address in the afternoon on "The Church and Industry," keen discussion following. His subject at night was "The Christ Supreme." On May 25 services were taken by Bro. G. Chislett in morning and Bro. W. Neville at night, Bro. Lewis being at Swan Hill. On June 1 Bro. Lewis spoke at 11 a.m. on "Growing in Grace" and at gospel service on "The Appeal of Jesus."

Parkdale.—Deacons conducted Bible class meeting on May 29. There were helpful meetings on June 1. Bro. L. E. Brooker addressed Y.W.L. and Bro. C. G. Taylor spoke at worship service. S.S. anniversary was held afternoon and evening, when the special singing reflected credit on training of Bro. A. T. Cuddy, superintendent. A large attendance in afternoon heard a helpful message from Bro. C. L. Lang (Ormond). After the address of Bro. Taylor at night, Miss Norma Hollingworth confessed Christ.

Boort.—On May 18 the church enjoyed an address at morning service by Bro. Jackel, of Wedderburn, and at night by Bro. Stocks. Bro. Stocks gave interesting messages on May 25. June 1 was church and S.S. anniversary. Bro. Keith Jones gave an able address to the church and to the children in the afternoon. Prizes were distributed. Children's singing was enjoyed by a large congregation. Mrs. H. Lacy, conductor, and the orchestra, are thanked for their services.

St. Arnaud.—Bro. Cremin, student preacher, is giving splendid addresses. The visit of Bro. W. Gale and Bro. J. E. Allan (conference president) on May 20 was an inspiration. Sister Mrs. Penberthy is making slow recovery from recent accident. Sister Mrs. M. Bryant has left hospital and is doing well. Arrangements are in hand for Midland District Conference, to be held here on June 16. Bro. Cremin gave fine sermons on June 1, at worship on "Christian Unity," at night on "Christ our Passover."

Brunswick.—At conclusion of evening service on Mother's Day, supper was served, bringing to a climax a day of special efforts. Junior Endeavorers took part in presentation of "Jesus and His Mother" by rendering several musical items. At annual business meeting on May 28, deacons were elected: Bren. L. Jenkin, A. Conish, J. Greaves, C. Fletcher and W. Jenkin. Bro. C. Fletcher is secretary in place of Bro. Mann, who has retired after 13 years' faithful service. Bro. Gibbs was speaker at morning service of May 25.

Swan Hill.—Helpful messages have been given at morning services by assisting speakers, Bren. D. A. Cockroft, S. Harrop, G. A. Mott and L. Warden, also visiting speakers, Bro. J. Bond, of the college, and Bro. L. Cameron, of Mildura. Explorers' Club enjoys good meetings. Removal to city has caused further loss to Bible school. Twenty men of circuit churches assisted local hospital by going out and chopping wood. Bro. Hughes conducts devotional half-hour monthly on station 3SH, also fortnightly story session on Sunday, in the Youth Hour, on the same station.

West Preston.—Recently 50 members of P.B.P. and mothers spent a happy evening together. Sister J. Green led in a devotional period, and afterwards a splendid banquet was enjoyed. Opportunity was taken to present Sister N. Horwood with many useful kitchen utensils. She was married the following Saturday, Bro. Wigney officiating. J.C.E. has donated 10/- towards the islands launch fund. On June 1 the church appreciated the visit and message of Dr. Killmier. Forty were present at Bible class, when Bro. Turnham was speaker. At night Bro. Wigney delivered a fine gospel message on "Pentecost."

Doncaster.—The church has sustained a very severe loss through the sudden death of Bro. John Tully, who for 63 years has been a member and served the church faithfully in many capacities. To his wife and family sincere sympathy of all the members is tendered. Bro. Connor has completed eight years of ministry with the church. At conclusion of his address on Sunday evening two young men made the

good confession. The farewell social to Bro. and Sister Connor to have been held on June 3 was postponed until June 10. Bro. John Petty, who has been in hospital for a few days undergoing an operation for eye trouble, has returned to his home.

Gardiner.—The annual concert by K.S.P. club presented on May 22 was most successful. Members of the club conducted Sunday evening meetings at Christian Guest Home during May. There were good attendances at each meeting on May 25, when Bro. Hagger was speaker. On June 1, Christian Union Sunday was celebrated. Chaplain C. Young gave a fine exhortation in the morning, and at night Bro. Hagger spoke on "The Will of Christ and Christian Unity." Bren. F. Whittington and E. Morris have assisted with solos. A letter of transfer from Castlemaine has been received for Mrs. Basil Pugh (nee Miss Hilda Fleece). Youth offering amounted to £31/10/-. During past week the K.S.P. club (3rd degree) and Y.P.S.C.E. gave donations to Youth Department new cause appeal and the Endeavor III. appeal respectively.

Cheltenham.—The 84th anniversary of the church was celebrated on June 1. Many visitors were welcomed in morning, and Bro. Hagger addressed a very large meeting. Sister Mrs. Bruton, a member for over 60 years, was present. In afternoon, at a Bible school re-union, the late superintendent, Bro. H. Brough, was presented with a Bible in recognition of his 15 years as superintendent of school. Mrs. McDonald gave a greeting on behalf of past members of school. Happy fellowship was enjoyed at tea. At evening service Bro. Allan spoke on "The Origin of the Church." Special anthems were rendered by the choir, and Miss Daff assisted with a solo. At a well-attended snowball meeting in home of Mrs. Lancake, Mrs. Barneden, superintendent of Temperance Committee, gave an enjoyable talk. Girls' Club held a sale of work in aid of property fund, £9/15/- being realised.

Hamilton.—On May 18 Bro. Robb spoke in morning, Bro. Comer at night. After-church fellowship followed gospel service, to give members opportunity of saying farewell to Bro. and Sister Morrison and Betty. On May 25 Bren. Robb and Comer were the speakers. Miss Hughes, from New Zealand, was present in morning. Quarterly meeting of church on May 21 showed all auxiliaries in splendid condition. Boys' Club, recently commenced, was a new feature. In absence of Bro. T. H. Hadden, who is in militia camp, Bro. Elston was appointed acting secretary. Sister Mrs. Avent was appointed auditor to replace Bro. Morrison. On June 1 an induction service was held, all being happy to welcome Bro. and Sister Hargreaves to the ministry here. Bro. Hargreaves' gospel message was, "The Christ of Every Road." Two Bible school boys made the good confession. After-church fellowship afforded members opportunity of meeting Bro. and Sister Hargreaves.

NEW SOUTH WALES.

Wollongong.—There were great services on June 1. Six were received into fellowship, seven were baptised, and there was one confession. The work is in great heart and prospects are good.

Greystanes.—Church and Bible school meetings are well maintained. At Greystanes public school, our preacher, Bro. P. J. Pond, B.A., was invited to give Empire Day address. Week-night prayer meetings have been established. Bro. and Sister Adams have returned from holidays. Sister Mrs. Burkhead has been assisting in Bible school.

Canley Vale.—The church was happy to welcome home Bro. S. H. Wilson and his bride (formerly Miss Jean Funston, of Melbourne) early in May. Sunday school picnic was held on May 17. On May 25 Bro. I. Nixon (preacher of Sunshine church, Vic.) was speaker both morning and evening; his addresses were helpful and much appreciated. At morning service Bro. Wilson received into fellowship a lady and a girl from Bible school who had been baptised the previous Sunday.

Burwood.—Attendances are well maintained, and Bro. Main's addresses are much appreciated. Sister Mrs. Years has returned from hospital. Bro. Sid. Bully was present on May 25 on leave from Dubbo. After his transport was sunk, Bro. Austin Piper was rescued and safely reached base. Ladies' Aid held an afternoon at home of Mrs. R. Wakeley.

Taree.—On June 1 Bro. A. G. Saunders at worship service concluded an instructive series of addresses on the first letter to Corinthians. At evening service one was baptised, the meeting being conducted by Bro. Saunders. Bible school regrets departure for Sydney of Miss Gwen Bills, capable leader of kindergarten department. Mrs. C. Norling has been appointed her successor.

Marrickville.—The church celebrated 48th anniversary on May 25 and 28. Communicants on Sunday numbered 150, including several one-time members returned for the occasion. An outstanding address was given by Mr. F. A. Youens, of Chatswood, on "The Challenge of the Untried." Wednesday's meeting was of a spiritual and devotional character, with an address by Mr. A. R. Main, followed by supper in school hall.

Granville.—Bible school anniversary on May 4 and 7 had crowded meetings, and Bro. A. C. MacLean delivered a helpful message. Bro. P. J. Pond, B.A., conducted well-attended Mother's Day service on May 11. Bible class is growing; 20 young people now enrolled. At annual business meeting the following were appointed: Elders, Bren. Adams, Kenyon and Taylor; deacons, Bren. Killstone, Divorty, Somerville, Roberts, Smith and Pursur.

Paddington.—At morning service on June 1 there was a good attendance and three members were received into fellowship. Bro. Greenhalgh, returned from Grafton, gave a report on the mission there and on his visit to Dorrigo; he also spoke from 1 Cor. 16. Bren. McCallum and Weir were speakers during Bro. Greenhalgh's absence on May 25. Bible school had a visit from Bro. McAlister, of Bexley North, who is keenly interested in youth work.

Kingsford.—Meetings continue with large attendance; average of 126 for May at breaking of bread. Bro. Baker is giving good teaching to new members and the church. 36 average attendance at prayer meetings. Bro. Newbury is helping in gospel meetings by leading singing and rendering solos. A married lady made the confession on June 1. Aged Sister Mrs. Longland passed away on May 31 aged 82 years. Five car-loads went to Mordale and gave a concert in aid of picnic fund, £3 being raised.

Wagga.—Attendances have been fair, and there has been a baptismal service. Bro. Stow's addresses have been appreciated. Mother's Day was observed. Special service and addresses were the order on Empire Day. Several sisters who have been in hospital are recovering and again in their homes. All auxiliaries are well supported. Bro. Rigg addressed church on June 1. Visitors included Mrs. Gerrand, of Ashburton, Vic.; Miss Smith, S.A.; Bro. and Sister Morris and daughter, of Hamilton, Vic., who have come to reside. Ladies' Church Aid had side entrance to chapel laid in concrete and floor of chapel kitchen covered with linoleum.

Albury.—All meetings were well maintained during May; average attendance at Lord's table, 55. On May 18 a young man was welcomed into fellowship by faith and baptism. The brethren were heartened by the visit of the Victorian president and secretary of conference (J. E. Allan and W. Gale) on May 22. Sister Margaret Osborne, of Mitcham, has helped with messages in song. Bible school has commenced an increase campaign. On June 1 Bro. A. H. Pratt exhorted the church, and at night conducted service at Western Hill. Bro. Walmsley spoke at gospel service on "The Challenge of the Early Church." Two girls from Bible school took their stand. Sister Mrs. Lobbe is in hospital. Words of farewell and presentations have been tendered to Bren. Ian and Noel Sproule and Douglas Evers, of A.I.F.

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WANTED.

Any church or Bible school having kindergarten chairs or equipment to sell, please contact Arthur F. Kennedy, 1b Grandview-ave., Burwood, E.13.

Past members of Henley Beach church, S.A., are asked to send names to the secretary, W. Strudwick, 48 Kirkcaldy Beach-rd., Kirkcaldy, in view of jubilee celebrations arranged for Aug. 31-Sept. 7.

BIRTH.

ELLIOT.—On May 31, at Koonara private hospital, Yarra-st., Geelong, to Mr. and Mrs. R. Elliot—a son (Winston Rodger).

IN MEMORIAM.

CARROLL.—In loving memory of my dear husband (Bert) and our dear father, who passed away on June 4, 1939. Ever remembered.—Inserted by his wife and family, Hartwell church, Vic.

LOUEY PANG.—In loving memory of my dear husband Harry, who went home on June 6, 1937. "And with the morn those angel faces smile, Which I have loved long since, and lost awhile."

COMING EVENTS.

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.

JUNE 14, 15, 16.—Eastern District Conference of Churches of Christ, Bayswater (King's Birthday week-end). All meetings in Mechanics' Institute. Sat., June 14, 3 p.m., business session; 5.30 p.m., basket tea; 7.30 p.m., inspirational meeting. Speakers, Bren. R. Banks, T. H. Scambler. Sunday, June 15, 3 p.m., Conference Sermon, Bro. J. E. Allan, President Victorian Conference. Monday, June 16, 2 p.m., Women's Conference session; speaker, Bro. H. C. Bischoff. Basket tea, 5.30 p.m. 8 p.m., united youth rally; Bro. W. Graham. Testimonies. Box Hill quartette party. Spend the day at Bayswater.—R. Burns, Conference President; E. H. Beament, Secretary.

JUNE 22.—16th Ormond church anniversary, 11 a.m., Bro. W. H. Clay; 7 p.m., Bro. C. L. Lang. All old members welcomed back for the day.

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at

LYGON STREET CHURCH

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BROTHERHOOD WELCOME HOME.

Mr. and Mrs. COLIN THOMAS

and

Miss E. CALDICOTT

will be welcomed home on

WEDNESDAY, JUNE 11, at 8 p.m.

in Lygon Street Chapel.

Come and return thanks for their safe arrival and hear their stirring messages from the front line of our overseas mission field.

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."

Musical items by Footscray and Williamstown Choirs.

Plan to be there.

COLLINGWOOD CHURCH OF CHRIST.

KING'S BIRTHDAY CONVENTION

SECOND COMING.

3 p.m., Mr. Crawshaw.

Mr. N. C. Lumsden.

6.15 p.m., Mr. H. Watson.

7.30 p.m., Mr. A. L. Gibson

(Basket tea, 5.15 p.m.)

Foreign

Conducted by A. Anderson,

F.M. PARS.

THE annual offering for overseas missions will be taken throughout Australia on July 6. Our overseas work is in splendid heart, but to maintain the work at its present strength a liberal offering will be required.

Children's F.M. Day exercises are now obtainable, and orders should be sent to the F.M. secretary of the State concerned for supplies. We urge that all schools throughout Australia endeavor to hold the exercise, which is so arranged that the three sections, comprising kinder, intermediate and senior, can be used or any one of the sections can be dropped without affecting the remainder. Supplies of exercises and collecting boxes are issued to schools free of cost. The exercise would make a very suitable anniversary programme.

In these days of rising costs, it is not often that refunds are made. Passages to India were taken out on behalf of Bro. and Sister Coventry and Miss Foreman, but the costs exceeded by far any passages in recent years. Later the shipping people wrote stating that owing to the exchange being added twice there was a refund due for £73/2/6. As may be imagined, it was an easy matter to write a receipt for the refund received.

It is curious, but some people are still very vague about the exchange on overseas monies. Some people have forwarded gifts and earmarked same for work in the New Hebrides because there is no exchange on Australian monies. Others have stated that they would not send certain monies for Indian work because so much less was received for the money in India. One good friend even protested that the Federal Board paid exchange on money sent to India and China. The simple explanation is that we have work in India and China and this work must be maintained. If money is sent to these countries the exchange must be paid or the money cannot be sent. Thus when the budgets are made up by missionaries on these fields 25 per cent. must be added to their estimates by the Federal Board to meet the exchange. In recent years this item alone has cost the Board an annual expenditure of £1200. Many kind friends remember the exchange problem, and to their gifts add a quarter more to cover this cost.

The W.A. conference executive and State F.M. Committee have written expressing their appreciation of the presence of Bro. W. L. Ewers at their conference gatherings. The above bodies in Queensland have also expressed their appreciation of the Federal F.M. secretary's visit to their State.

The W.A. and Queensland committees report that each has set an aim of £50 from C.E. societies for the new island launch. Each reports confidence in the success of the appeal. Our W.A. friends say that from accounts their amount is likely to be passed.

Some W.A. Bible schools have models of Dhond Hospital, and use them as a collection box for Dhond work. Inglewood Bible school has adopted this plan for several years, and a birthday offering is taken each Sunday. At their last Bible school anniversary £23 was handed over for Dhond Hospital—a splendid result for the year's work from the school. The W.A. committee are so pleased with the success and interest shown by some schools that two members of the committee are having Dhond Hospital models made at their own expense, and will present one to each school in W.A.

Miss Foreman, matron of Dhond Hospital, writes: "A sense of humor is a good and necessary thing for a missionary, and we often have a smile over little things that happen. We had an Indian preacher in for an eye opera-

"The spot chosen that afternoon lay the other side of the village in the Mahar wada. There in a very short while more than a dozen women gathered and some children besides. Our Bible-woman, Anasayabai, happened to be away that week visiting her sick daughter, so her place was taken by Gunwantibai, the wife of Sonu, a worker here at Dhond and an old Shrigonda girl. She presented the gospel story to these people in a way that they could understand, and was answered with nods of assent and with shakings of the head. Often the women give evidence of believing what is told them to be true, but beyond that shake of the head and murmur of assent they do not commit themselves. What we are praying for is that as our people visit them again and again the conviction that Jesus their Saviour really loves them and that they really do need him will grip their hearts. As yet they are not ready to accept him. They admit with their lips and with their minds his supremacy, but their hearts seem as yet unawakened. Several of our other women had prepared little talks based on the Bible stories, and with the aid of pictures held the attention of the children too, and some of the children picked up the tunes of the hymns and joined in."

MANY MISSIONARIES LEAVING JAPAN.

A TOKIO correspondent writing on Dec. 6 said: "It begins to look as though the missionary personnel in Japan may be 50 per cent. reduced by early 1941. Some, however, will remain regardless of various pressures, and it is worth noting that in Japanese church circles there is increasing reaction in favor of keeping the missionaries in places of recognised service and of protecting them from unjustified hardship."

"Blest river of salvation!
Pursue thine onward way;
Flow thou to every nation,
Nor in thy richness stay."

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Social Service Notes and Comments.

Will. H. Clay.

Social Services and the War.

THE Child Endowment Scheme which applies in all States of the Commonwealth is one of the finest pieces of social legislation yet placed upon the statute book. An allowance of 5/- per week is made for all children under the age of 16 years after the first child, and is payable on application to all families irrespective of their financial position. To thousands of struggling families this will be an immeasurable boon. With the increase of 1/6 per week on old age and invalid pensions, the position of many of the needy has been greatly improved. There are still many, however, for whom no government provision has been made.

Employment.

Never in the experience of our Social Service Committee has the demand for labor and the shortage of supply been so marked as it is today. It is a pity, however, that it is a state of war which provides the cause. A wage of 30/- per week is being offered to boys of 15 years without experience, and young men are unobtainable.

Christian Fellowship Association.

C.F.A. has been endorsed by the West Australian conference, and steps are being taken to introduce it to the churches. Victoria, N.S.W. and Queensland can provide abundant illustrations of the value of the movement. Unfortunately, many applications for large sums cannot be entertained. It is possible, however, to extend the principle of C.F.A. to meet any demand. Such an extension would demonstrate the Christian method of financing Christian enterprise.

Christian Guest Home.

Tenders have been accepted for extensions to the home, and the work is being commenced immediately. A large dining room which will also serve as a concert room is being provided. Extensions to the caretaker's cottage have been completed. Visits of women of the churches are much appreciated.

It is reported that Bro. S. H. Mudge, the chaplain of the home, who has been laid aside for some time, is making a good recovery. Bro. Hugh Ball is giving the mid-weekly talk at the home and is much appreciated.

League of Friendship.

Collections of waste-paper, rag and waste material continue to improve. At present the work is being conducted in two depots, which is uneconomic and inconvenient. Negotiations are taking place for the purchase of a depot in a more central position. The committee has every reason to be pleased with the prospect.

C.E. Sunshine Rally.

The half-yearly grocery rally, conducted at the Malvern-Caulfield church, was very successful. The young people combine in a happy way to assist their less fortunate brothers and sisters. Miss Rita Roberts continues to lead the sunshine group.

Alcoholic Liquor Flows Freely.

It would appear that both Commonwealth and State Governments spurn all the protests of the churches against increasing facilities being given to the liquor traffic to continue its nefarious business. The new Labor Government of N.S.W. seems to have made favors to the liquor business its first business. This is significant. Strong protests are being made in all States against concessions being given to the wine industry in military camps and public restaurants. The churches are definitely with the government, but it is equally certain that the government is not with the churches. There is no prospect of a change for the better until the church gets into the government.

Officers of the Victorian Committee.

W. T. Atkin has been elected to the presidency for the third year in succession; L. O. Collyer and G. M. Mathieson, vice-presidents; W. H. Clay, secretary; W. G. Graham, assistant secretary; F. Funston, minute secretary; and F. P. Chipperfield, B.Com., treasurer.

Free Meals for Poor Children.

Collingwood, which boasts of more hotels than any other suburb of Melbourne, is appealing for free meals for school children. Many children are reported to be under-nourished. What about closing the hotels? These are definitely responsible for the poverty.

OPEN FORUM.

(Continued from page 257.)

included) that we might the sooner end this frightful menace to our faith, liberty and worship.—Arthur H. Tyler.

FROM a letter by R. J. Clow too long for insertion in this column we cull the following: May I offer my opinion? This subject is not a suitable one for a church executive or a Christian magazine to discuss, or even to express an opinion upon in the present state of the world's affairs. It is an extremely delicate theme, and too involved to invite any innocent people to express their views upon. The early martyrs in their hours of gravest distress, when before tribunals, never sought to involve the church or other Christians in the testimony they gave for Christ. This was a rule they adhered to strictly. If any young men in Australia to-day refuse to answer the call up for home defence they should also be prepared to take what is coming to them uncompromisingly: for if they on principle refuse to fight for others why should anyone fight for them? But leaving that aside, if anyone desires the release of any one of those who have been imprisoned, the only safe course would be for the mother of the lad to see a solicitor, or the secretary of the Trades Hall. He will instruct her how to prepare what is called "A Mother's Petition"—this is the only thing that would be likely to succeed. But it is certainly not a matter for a minister of the gospel to put his hand to.

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2. Who reminded two missionaries to "remember the poor"?—Galatians 2.
3. What warning against despising the poor is given by a great servant of God?—James 2.
4. What treatment of the poor makes the Lord God angry—according to Isaiah?—Isaiah 3.
5. Whose professed care for the poor was only make-believe?—John 12.
6. What was one false disciple actually doing while some friends thought he was helping the poor?—John 13.
7. What stopped a certain man from giving to the poor as Jesus had told him?—Mark 10.
8. Who was really ready to give to the poor after he had been a while with Jesus?—Luke 19.
9. What company of people were rich in their own sight, but poor in the eyes of the Lord?—Revelation 3.
10. Can you tell the world's greatest example of someone who willingly became poor?—2 Corinthians 8.

—G. J. Andrews.

THOUGHT.

*If our religion is not true, we are
bound to change it; if it is true, we
are bound to propagate it.*
—Archbishop Whately.

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