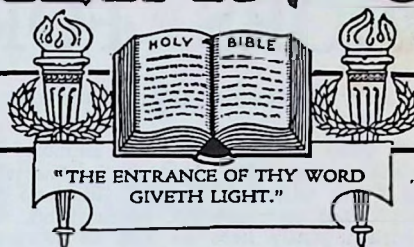


Fraser

The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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VOL. XLIV., No. 24.

WEDNESDAY, JUNE 19, 1941.

Doris Ewers went to college from Hamilton church

Overseas Mission Number

1941



MRS. D. G. HAMMER, MISSIONARY TO NEW HEBRIDES,
AND HER SON DAVID.

Share their Isolation and Loneliness by Supplying a Liberal Offering

JULY 6, 1941

AMBASSADORS FOR CHRIST

Mary L. Clipstone (New Hebrides).

2 Cor. 5: 20.

GOD has not said to a chosen few: "Go ye preach the gospel," but to all who name his name comes the command. All around us, the world over, are people seeking just that message of comfort, cheer and salvation. It is an urgent matter. We have the authority of the King of kings. It is his own divine "commission." We have the message—surely the most beautiful ever given to a messenger. "God so loved the world that he gave his only begotten Son."



NURSE MARY CLIPSTONE,
who has now reached Aoba, and will find plenty of scope for her nursing ability.

We have the promise of his support—we do not venture forth alone, for he has said, "Lo I am with you alway." Why do we tarry? Let us remember ambassadors are needed urgently here as well as overseas. Once we have accepted Christ, to the world we will be living gospels—let us make those gospels Christ-like!

This will be possible only if we are a praying people. The world is eagerly waiting Christ's message—not ours. Let us get it first hand.

This prayer life is our power station. "Whatsoever ye shall ask in my name, believing, ye shall receive." We cannot be a blessing without losing something, so we must keep in touch with the source of the supply.

Secondly we must be familiar with his Word, able to give an answer for the faith that is ours. An all sufficient message is within its covers. Thirdly, we must be a consecrated people. God gave his best—his only begotten Son—surely we can offer in return only our best. Let us honor our responsibilities as ambassadors and get busy. We must if the words of a familiar hymn, "The World for Christ," are to come true.

"WANTED!" Men of faith and fire,
Men whose zeal will never tire;
"Wanted," men with hearts aglow,
To the world the Christ to show;
Men who dare leave sister, brother,
Men who never fail another;
Let again the echo ring,
"Men are wanted for the King!"



MRS. D. G. HAMMER,
and one of her patients.

"Wanted!" Women tender, true,
Women's work none else can do;
Women sit in darkness yonder
While we hesitate and wonder.
Sisters! Lend a helping hand,
Take Christ's peace to a sin-cursed land,
Let the message ever ring,
"Women wanted for the King."

Am I wanted, blessed Lord?
Have I heard aright the word?
I who am so weak and poor
Nought can bring of earthly store.
Use me as thou wilt, my Saviour,
In thy presence grant me favor,
Help me now my life to bring
For the service of the King.

NEW MISSION LAUNCH



MISSIONARY LAUNCH, ENDEAVOUR III.

Launch has now been taken over by Mr. Hammer and already C.E. Societies have sent in donations. Our aim is to have every society share in the purchase of this new launch. The Endeavour III. is the boat on the left.

THE AUSTRALIAN CHRISTIAN

VOL. XLIV., No. 24.

WEDNESDAY, JUNE 18, 1941.

A Mission Hospital.

Helen Wiltshire.

EVEN a little while spent in moving through the grounds and wards of a mission hospital may yield quite a number of interesting impressions. Incidents vary in nature and in interest from day to day—two days are never alike—and yet there are certain features that are common to every day's experience. I am thinking particularly of the various attitudes that the village people adopt towards the hospital. Generally speaking they are very friendly and willingly submit to treatment, but some who are less familiar still with hospital life refuse to even sample it.

Several days ago, for instance, while walking around the side of the dispensary block, I came across a man and a woman sitting on the verandah, their bundle of clothing and drinking vessels beside them. The man was propped up against the wall, the woman at a little distance surveying him anxiously. He was ill with malaria and had come from a distance for treatment, but like countless others who come in need of careful nursing, had refused to stay in hospital, preferring to go back to his village taking medicine with him. They were there waiting for their 'bus to take them home.

Leaving these people, I went on towards the ward block and was met by Pawput, the little son of one of the patients. Pawput, whose name means "parrot," is a cheery little figure to have about a hospital, and might almost be said to fill the capacity of a small orderly in the wards, he is so eager to help. The nature of his father's sickness made it necessary that he should be given a series of injections. One day, when he was to be given yet another, Pawput came up and asked that the injection be given him instead, as his father had had enough and was tired of them. He really looked puzzled when his request couldn't be granted. Pawput has been with us now for several weeks, so that he has almost become part of the place. We will miss his cheerful little presence when he leaves us.

Another equally bright figure is the Bananabai. She always wears a smile and her wares are good. Sometimes she carried "pawpaws" along with her bananas. One day, dissatisfied with the sale she had made to us of one "pawpaw," she returned with two of better value in its place. They later proved to be exceptionally good, so her little act was appreciated. Marybai also sells fruit to the patients, and every morning sees her outside the wards supplying the patients and their relatives. At present there is a man in hospital who has a broken leg. His name is Bala, and his story is an interesting one. It happened that one night he was awakened by an unfamiliar noise in his little home. He got up from his bed to investigate, but before he could locate the cause of the noise the intruder picked up a large stone and threw it at him. It hit his leg so hard that a nasty com-

pound fracture resulted. No more was heard of the intruder. In the morning, when it was seen what had happened, his friends and relatives put him into a bullock-cart and took him 10 miles to Mr. Escott at Diksal. The trip

FEDERAL PRESIDENT'S MESSAGE

Mr. A. L. Read, Federal Conference president and chairman of the F.M. Board, sends greetings to the brotherhood, and urges that all will have a part and make a liberal response on Sunday, JULY 6.

there must have caused the poor fellow intense agony, for ten miles in a plain old bullock-cart at any time would not be the most comfortable of rides. Mr. Escott put him into his car and brought him to Dhond. His leg is now in a plaster cast and is getting on well.

These are just a few of the people among whom we are privileged to work. Every day is fraught with wonderful opportunity to witness among them for Christ, and this is done through the medium of preaching, pictures and the gramophone. Those who can read are given Gospels. One young lad recently became very interested, and before he left hospital accepted a New Testament, some of which he had read while still an in-patient.

MISSIONARIES ON BURMA ROAD.

THE "British Weekly" reports that E. A. Moody, who has done ten years' missionary work in China, has written home after returning to China via the Burma Road into Yunnan. He says that because of the new road, and the minor roads made because of it, he purchased a Ford car and travelled in it from India, a distance of nearly 2000 miles. On this the "British Weekly" comments: "Whatever may be the possibilities of the Burma Road in the political and economic spheres, its importance as a great missionary highway can hardly be exaggerated. It will shorten considerably the journey into western and south-western China, and obviate the spending of days and weeks of time in traversing pony tracks. The road itself, however, is far from the wide smooth roads in this country. It zig-zags up mountain sides, traverses great uplands, stretches over formidable gullies, and its 700 miles' length is something of a fearsome journey at the best."



Malaria Patient.

Sketch by Helen Wiltshire.

"Sitting on verandah, their bundle of clothing and drinking vessels beside them."

Active Co-operation.

Dr. L. J. Michael, Shrigonda.

FOR the past six months or so it has been our privilege to do evangelistic and medical work in the district of Shrigonda. Though our earlier months here were largely occupied with repairs and other arrangements at the base, and although we have still much to learn of the language and customs of the people, we have been given a working knowledge of the task on hand, and trust that the witness of those few months has in some small way been used of God.

In connection with this work one thought which has forced itself into prominence is this, "We are laborers together with God." Not only laborers with God, but laborers *together* with God. We are making our small contribu-

missions. This is evidence of the laboring together with so many others who, though they may differ from us in some matters of doctrine, are with us striving to exalt the name of Christ and lead men to accept him as Saviour and Lord. One of our most faithful preachers is a product of our boys' home. As well as all the joy because of victory, how many a heart-ache must have been experienced by many at Baramati who have sought to lead the boys of our home along the narrow way which leads to life and to influence them to spend their lives in consecrated service for God. A few of the fruits of their efforts are to be seen in the men and women who are accepting Christ in Shrigonda district to-day. Another evidence of our indebtedness to the work of other religious bodies is the fact that in our district the villages which are showing the most interest are those which are nearest to the territory of our neighboring American Marathi Mission, a much older mission than ours. This interest will doubtless spread gradually to other parts of the district as those who are already Christians, come more and more to assume their responsibility of giving effective witness for Christ among their own relatives.

One of the places in Shrigonda district where great interest is evinced in the gospel, and where there will almost certainly be Christians before very long, is the village of Shinde. Here there is a group of Takari people, some of whom were for several years under the care of our missionaries in the criminal tribes settlement at Baramati. They never became Christians while there, but they are very grateful now for all that was done for them, and the seeds of the gospel then planted have been growing. Recently we were glad to have Mr. Thomas, who has been looking after the criminal tribes work during Mr. Coventry's absence, and Vishwanath, a member of that tribe who is now a preacher of the gospel, spend several days with us at Shinde. Later Mr. Coventry was able to pay these folk a visit. The people of Shinde were very glad to welcome the visitors, and we believe there are some who are nearer to the kingdom because of the renewed contacts.

Wherever we have gone we have taken a couple of bags of medicines and a few instruments, and have been able to help many people and to create new friendships or renew old ones. Gratitude, which is not infrequently shown, is always re-directed to the source of every good and perfect gift, and we believe that God can definitely use medical work performed in the spirit of Christ. The cost of these medicines so far has considerably outweighed the amount recovered, and Dr. Oldfield has kindly supplied the bulk of the medicines to us from Dhond. There are many very sick people seen in the villages who are in need of hospital treatment. Some of these can be persuaded to go to Dhond, where they receive good treatment from Dr. Oldfield and our other Christian workers there, and come back restored to health and strength again, with a warmer spot in their hearts for the Christian message.

It can be readily seen therefore from the few facts mentioned, how we on the mission field are all dependent on one another; and what could we do without the prayer, the money, the gifts and the assistance offered in so many ways by you brethren and sisters at home? We depend on your faithfulness just as you count on ours. We in India are laboring together with you in Australia, and above all with God, in the great task of leading the thirsty souls of India to the fountain of life.

Some of our preachers have come from other

Dhond Hospital During the War.

Dr. G. H. Oldfield, Dhond.

DESPITE the war, our medical work at Dhond goes on. Drugs cost more. Nurses are more scarce and demand higher salaries. But our Australian young people have been sending more money for the work, so we are still able to keep the doors open. We are also using as many of the native Indian remedies as we can in order to keep down the cost of the drugs. Usually at least one-third of our out-patients have to be treated free, for we never turn any one away for lack of money. Others of the patients pay well for their treatment, and so help us to treat others free.

Our ward accommodation has been rather limited this year, for we have had a number of maternity cases—more than we have usually had, and we would like some day to have a special maternity ward for this type of case. The people are very grateful for the help rendered in these cases, and we delight to be able to help them in the name of Jesus who "went about doing good."

We thank God for the fact that not only are we still keeping going in this medical mission work, but we are actually increasing the numbers of those who are being helped. We pray that the number of those who are attracted to the Christ as a result of this work may also proportionately increase. It is difficult to see just what are the results of the work, but we know of some who have been definitely brought to decision for Christ as a result of it, and we know of many villages where the Gospel is heard gladly because someone from that village has been to Dhond for healing, and now the friendliness they feel for the hospital is also extended to the preachers who come from the same mission.

As you in the homeland, and we in India, pray and work and give, our desire is that the Spirit of God will use our mission for the glory of God, and the bringing of many lost souls to Christ for the salvation they need so much.

"O thou great Friend to all the sons of men,
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chains,
And call the brethren forth from want and woe.

We look to thee; thy truth is still the light
Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day."



Pawpet—"a Cheery Little Figure."

Sketch by Helen Wiltshire.

tions in different parts of India, some at Baramati, others at Dhond, Diksal and Shrigonda. You are doing your part in Australia, the home base. Like the different members of the body, we are all dependent one upon the other.

When we came to Shrigonda it was noticed that there were preachers, Christians in four villages apart from Shrigonda, people who were friendly in nearly all the villages, vehicles, a small dispensary, places to live in, wells for water, and so on—evidence of the laborers who have gone before. At Shrigonda Mr. and Mrs. Watson, Mr. and Mrs. Escott, Misses Cameron and Vawser have all made very valuable contributions to the present work. Mr. and Mrs. Watson in Australia are still vitally interested, and their daughter Nancy has come back to India, and is engaged in mission work not far away; Mr. and Mrs. Escott are at present carrying on the work at Diksal; Miss Vawser is in charge of the boys' boarding and school at Baramati; and Miss Cameron, whose bungalow is almost within a stone's throw of ours, is in charge of the women's evangelistic work, the girls' boarding and school at Shrigonda.



Bananabai—the Fruit Woman.

Sketch by Helen Wiltshire.

Tent Pegs at Lasurna.

C. G. V. Thomas.

AS the days were beginning to warm up, and we were still out in the heat of the plains, we had to seek for a very shady place for our next camp. This we found under two mango trees in the garden of an old man of the gardener caste. His name was Genu, but he was commonly known as "Hari Booa," as he followed a peculiar sect of the Hindu religion called Hari Punt, and continued to repeat the name of his god "Hari" in an amus-

ing kind of way. He was very hospitable and courteous, and gave us liberally of the fruit of his garden, and also listened attentively on many occasions to the word of life that we preached. We pitched our two tents, and although the little hamlets near us were not so numerous, nor were they so large as those we found in such an ideal spot as we had in Nimbgaon, nevertheless we made many good contacts, and found many friends in the town. We were able on a number of occasions to give the message to the people of the Mahar wada. From here we visited several villages along the road, and on one occasion visited the large sugar factory at Kalamb, where many of the people from the villages we had visited go for work. Five thousand men are employed in the fields and in the factory, and among them we found quite a number of the Takari Bhamptas from Baramati, as well as those who had become Christian. Mr. Coventry was able to spend a week with me when Mrs. Thomas and Lois went to the hills, and we were able to re-visit Nimbgaon on one bazaar day. We renewed our acquaintance with the folk there, and were able also to make Mr. Coventry known to them. We had made the acquaintance of one man who was a member of the local committee at Lasurna, and he was very anxious to have us in his home and talk about our religion on several occasions. He was a tanner, and being rather a religious man, had his walls decorated with Hindu pictures. On two occasions he visited our camp, and also listened to the story of Christ in a very attentive way. Strangely enough, although we knew that he was keen on all the religious performances in the town, I was not prepared for the invitation that he extended to us on our last night there. Being the Hindu new year, he had invited a man from Sansar (a man of great renown as a singer and lecturer in Hindu religious matters) to come and give a performance called a kirtan. This is a combination of singing and speaking, and explaining the Hindu religion by taking a certain subject for one night's entertainment. Our friend came personally to invite us to come to hear his friend perform. After much debate we spent half an hour listening to the performance, and I learnt more in that time of the worthlessness of Hinduism to the mass of the people in India than I could have done in listening to many lectures. The strange part about the whole performance was that a dealer in cow hides had paid the expenses of a Mohammedan (meat eater) to lecture on his pet phase of Brahmin religious thought and action, which was the care of the cow and worship thereof, as the sacred animal of India, not to be killed under any circumstances. Such is the tangle of mind of religious India.

Jesus Christ is Living.

Jean Thomas.

WE had been in camp at the village of Nimbgaon for some days, and we felt the need of a Bible-woman in our midst. The preachers had been receiving invitations

from many of the farmers round about, to come and tell the story, and the nearby women had been saying, "Come and tell us in the evening when our day's work is finished." They were anxious to hear, but it was difficult to go without a Bible-woman. On Friday afternoon Tarabai, one of our children's class workers from Baramati, brought her little boy and came to stay. We hadn't any convenient accommodation for her, but she was willing, she said, to sleep in the back of the car. She stayed with us some days, and I feel you would like to hear a little of her work while she was with us.

As the road near which we were camped was one leading to the market in the village, people were constantly coming and going, and on their way the women would come in to chat awhile. On the whole we found them very friendly, and throughout the days we got many opportunities of telling them a little of the Saviour of men. Sometimes they would come and sit where Tarabai was cooking in the open, and sometimes they would come to the tent door and say to me in their blunt but friendly way, "Sit down." Then I knew that whatever I was doing must be left, and I must sit down while they talked or asked questions. How curious they were about everything! Why had we come? What kind of a house was this we lived in? They would poke their heads around the tent door ever so curiously. One day four little boys came from the village,

and they were willing to sit down while Tarabai told them stories from the Bible. Again next morning they came, and then again until the father of one of the little boys forbade him to come again.

At the time we were in camp the women were very busy in the fields, because it was harvest time. They used to work from early morning until dark, and then would go home to cook their evening meals. Two or three times, when their day's work was over, we went to tell them the story. It was a lovely clear night as we set out the first night, and wound our way by lantern light through dry creek beds and over little hillocks until we came to a small hamlet. There we sat on a raised platform in the open and Tarabai told the story of God's redeeming love. For over an hour the women sat and listened. Once or twice little ones who were getting sleepy began to murmur, but they were either taken away to be put to sleep, or rocked where they were, so that we had no interruption. As we trudged home just as the moon was rising, Tarabai's last words kept coming again into my mind, "Jesus Christ is living," and I think there was gladness in both our hearts because we had had the privilege of going to those who had not heard before.

And after telling you of the joy that we had had in our hearts, I don't think it would be fair not to tell you of an incident that happened at the tent door next morning. One of the women who had listened intently came to the door ready to talk, so I asked her to tell me a little of what she had heard the previous night. My, how she smiled! "Oh," she said, "how could I remember that?" "Since I heard the story I have been to sleep, and then I have had to be up early to grind the grain and make the bread. No, I couldn't remember that long." And then we had to start all over again, but she was willing to sit and listen while we told it again and yet again.

When the month was over, and we felt that it was time to move on from Nimbgaon, the women came to say, "Come again, for it was nice while you were here." And in her gladness one old mother-in-law brought along a huge bunch of onions as a parting gift. We inwardly smiled, but the gift represented so much more than just "onions." It was the gift of one who was truly glad that we had come.

And so we felt that in Nimbgaon there was "an open door." Truly not open all the way, for there is the superstition of ages deep down in the hearts of these women, and by what can that be overcome? "Jesus Christ is living." His Spirit is the power.



Miss Caldicott and Bible-women's Training Class.
Miss Caldicott is now home in Australia on furlough.



Group Missionary Children.

From Left.—Ray Bolduan, Billy Oldfield, Lois Jean Thomas (Mrs. Thomas), Rona Bell Bolduan, Ron Oldfield and Merle Bolduan.

Our Presidents Speak.

Women's Conference Presidents.

"GO YE UNTO ALL."

Muriel O. Bischoff, Victorian Women's Conference President.

A YOUNG educated Brahmin after hearing the gospel message for the first time asked, "How long have you known the truth about the Saviour Jesus Christ, and if it is real, why did you not come before and tell us?"

We ask, How can they go except they be sent? Let us give sacrificially as we are again given the opportunity, so that our work overseas may not only be maintained, but that others may be sent out in answer to the Saviour's "Go ye unto all."

RESPONSE TO GOD'S LOVE.

Clarice Digwood,
President Sisters' Conference, W.A.

JESUS on leaving the homeland of heaven for our darkened world was the first great foreign missionary, and even he had the thought, "God so loved the world that he gave his only begotten Son," and Paul found his inspiration in the thought of God's wondrous love in Christ. Missionary work is the working response of the believing heart to the love of God. "We love him because he first loved us." Is it not the supreme desire of all true love to give to, and give itself for, the object of love?

It is not the privilege of all to give in service among the people who do not yet know the Saviour, but it is our privilege and duty, out of love and loyalty to Jesus Christ, to pray and give, that our workers may have support.

We may all have the true missionary heart, that longs to rise in love and sacrifice for Christ, and in this way may we make our glad response to his command, "Go ye into all the world."

CALL TO OUR SISTER MISSIONARIES.

A. Madel-Cole,
President Sisters' Conference, Tasmania.

IT would be impossible to honor too highly the wonderful work women have done in foreign fields. Retta Long, among the aborigines; Mrs. Paton, in the Islands; Mary Slessor, in Africa, and scores of others the world over, have done mighty things for the Lord. But not among the least are our own devoted women, in India, the Islands, and those who have served in China. They are giving of their best to win the unsaved for Christ. They are broadcasting the word of the living God. They are teaching the peoples who live in darkness to "look up and live." They are engaged in all departments of F.M. activity. They need our best in prayers and in sacrificial giving, that they should have everything that will help to make their lives and work more effective.

The sisterhood of Tasmania pleads with our island churches to make 1941 the largest offering in history and prove to our sisters on the field that we are right behind them.

THE WORK AND THE NEED.

Miss H. M. Grant,
President Sisters' Conference, South Australia.

A YOUNG lady asked of a preacher, "Will the heathen be saved if we do not preach the gospel to them?" The preacher wisely replied, "That is not the question to ask; we should say, 'Will we be saved if we fail to take the gospel to the heathen?' Christ is counting on us to carry on his work. If we fail him, what then? He has made no other plans.

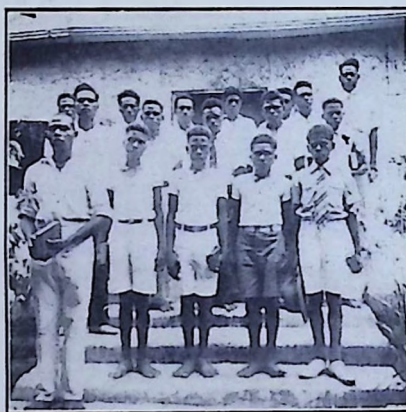
A great work has been done, and is still being carried on, but all work costs something. What price did Christ pay for the salvation of the world? His precious life, his all. What price are we prepared to pay to carry on his work, to meet the need of the multitude who know not of the salvation he purchased at such tremendous cost?

"The work is great, and the need is sore; Shall we idly stand by the open door? The time is ripe, the hour is come; Shall we idly stand till the battle's won? Let a loving heart and a generous hand Be our prompt response to our Lord's command. 'Thy kingdom come,' our prayer shall be. Till the world is conquered, O Christ, for thee."

A WORLD OUTLOOK.

A. L. Wendorf,
President Sisters' Conference, Queensland.

IT was the home church at Antioch which gave its best men for the spread of the



Male Choir, Aoba, New Hebrides.
Such bright young men are now being trained as teachers.

gospel. Our annual offering for foreign missions depends on the homelands.

It is like the clear stream which supplies the town with the purest drinking water. But go back to its source and turn the channel in a different direction and instantly the town is deprived of its life's stream. We are sending the water of life to the thirsty millions of ancient lands. The spring which supplies both men and money is the home church.

Can we not hear the cry that comes from India, China and the New Hebrides, "Come over and help us; we are in darkness"? Is it not true? "How shall they hear without a preacher, and how shall they preach except they be sent?"

To solve the greatest problems, satisfy the greatest need and fulfil the greatest commission, we must spread the glad tidings. The church that confines itself only to its own little vineyard is a failure.

Let each answer with our best the appeal to carry on, and carry further, the message of the cross. We are only stewards of what God has given us. Let us give him a worthy share.

SACRIFICIAL GIVING IMPERATIVE.

Mrs. P. D. McCallum,
President New South Wales Women's Conference.

ACROSS the barriers of race and war the Christian church is functioning. July 6 is the determining date for the Churches of Christ in Australia showing how we in the homeland will help in this process. The need for sacrificial giving for overseas work is tremendous.

The Protestant churches of Europe in pre-war days supported more than one-seventh of

the total missionary enterprise, but avenues of service have been closed and opportunities of sending have become void for many countries in Europe. This is a challenge to make the most of opportunities which are still ours to maintain to full standard the work already in existence and supported by us, and to even undertake more for the kingdom of God in these days.

Those who sacrificially give of their means and talents in sharing the knowledge of God have a fellowship in him which is not bounded by race or nation, for it strengthens and builds up from individual to individual, taking all the world in its sweep.

Presidents of General Conferences.

FOR ALL MEN.

Jas. P. Foot, President Tasmanian Conference.

THE gospel is for all men. Christ Jesus died that all men might find salvation. He made of one blood all the families of men.

It is mainly because this great fact has been lost that racial cults like the Aryan idea of the Hitler regime have come into being.

The church must hold tenaciously to this view. It is to go into all the world. The kingdoms of this world are to become the kingdom of our Lord and his Christ.

In these times, however, the question may be raised, Is it not too venturesome for the church to try to maintain its foreign struggle? Granted it may be venturesome, but can it be compared with those days when our Lord himself said, "Go and teach the nations, all men everywhere." When Jesus spoke these words he was standing then in a country already under the heel of a conqueror. We in this fair land of Australia are still free, and out of this freedom that we enjoy has come to us the gift of the gospel of Christ.

The task of the church is to sound the trumpet of salvation until its message has penetrated the far-away jungles of the remotest regions of the earth.

To-day the fields of India, China and the New Hebrides are the "front line" of the Australian churches. Let us see to it that these soldiers of Christ and our beloved brethren who are manning this line are supported with every sacrifice that we can give so that the flag of Christ and his message of salvation be not hauled down on any of our fields.

WE GIVE BECAUSE HE GAVE.

James Gordon,
President Western Australian Conference.

"WITHOUT a shadow of doubt," wrote Dr. John R. Mott, "the vitality of the church depends on its being missionary." "It seems to be an indisputable fact," said Bishop Selwyn, "that however inadequate a church may be to its own internal wants, it must on no account suspend its missionary duties; that this is in fact the circulation of its life's blood, which would lose its vital power if it never flowed forth to the extremities, but curdled at the heart."

Once again, with the approach of the annual overseas missionary offering, the call from beyond is sounding in our ears. The blood stream of the home church, carrying the boon of abounding life, must flow to the extremities. A few facts may be noted.

The command of our Lord, "Go ye," has neither been altered, nor abrogated. Its authority remains. The Gospel is a universal message for universal man. We are only obedient as we proclaim it. We are only blessed as we share it. "Give ye them to eat."

The need for the Gospel was never greater. Every form of human enlightenment but reveals in clearer perspective man's desperate need of God. That need touches every phase of his life. The Gospel gives new meaning and value to human personality. Out of

many nations it creates a new family of God, in Christ. Sons of God, therefore brethren.

The results of missionary enterprise inspire and enthuse. Let China speak. Let India tell. Japan can witness. Africa can testify. The islands of the seas voice his praise. From every clime we hear the songs of the Saviour's triumph. Would you make possible further victories of grace? Lord's day, July 6, provides the opportunity. Take it gladly. Use it prayerfully. Then praise God.

THE DUTY OF THE CHURCH.

W. A. C. Wendorf,
President Queensland Conference.

WAS there ever a time when the need of the world cried louder to the heart of every Christian than to-day?

How much need there is in these days for Christians to take the fullest part in the relief of all who through this wanton war are suffering through death, bereavement, distress and persecution! The many appeals for financial and other assistance for this purpose are worthy of our serious attention; yet in the midst of it all let us not forget the fundamental duty of the church.

If the challenge of sin, sorrow and maladjustment of society all around still leaves followers of the meek and lowly Jesus without a motive for immediate action or fails to stir them to a realisation of the fact that the primary duty of the church is to preach his gospel, then I am afraid we are far from what he expects of us.

And this applies not only to our unsaved homeland; but as long as there are people in any part of the world still unsaved, it is our responsibility to make them acquainted with the gospel of Christ, which through all this strife and confusion is still the power of God unto salvation. May we all so give to our F.M. offering of what God has first given us, that our offering may reflect our recognition of our duty to those without Christ in the lands beyond.

WANTED—A KINGDOM.

J. E. Shipway,
President South Australian Conference.

WE all know something of the temptations of Jesus, as revealed in the fourth chapter of Matthew's Gospel.

One of these temptations had to do with the prospect of gaining a kingdom. Standing on a high mountain, Satan led him to lift up his eyes and visualise the kingdoms of the world. Said he to Jesus, "All these will I give unto thee, if thou wilt fall down and worship me." Two observations come to us here. Firstly the kingdoms of this world were not Satan's to give—his creative genius had not brought into being the wonderful and beautiful kingdoms of this world. They had come from God, and were not Satan's to give away.

The second observation that comes to us is that, more than anything else, Christ was longing for the kingdoms of the world—that is, that the human element of these kingdoms might be his—his to govern and direct, yea, his not only to seek but also to save. But he would never seek to gain this greatest aspiration of his heart by means that were wrong. Satan suggested political means, but Jesus declared that such could only be won by the path of love and service; and letting all easier attractions pass, he chose thus to glorify God his Father.

Leaving the mountain he came down to the world of men, to put these ideals of sacrifice into operation. His ministry among men reveals how successful he was. He finished the work God gave him to do, and set in operation the plan that was dearest to his heart. To those who are his, he challenges with the same great ideals—find my world and bring it back to me. Brothers and sisters, what are we doing about it? Let us put into the task our prayers, our will, our service, our money. Our missionaries are splendidly serving us in

the front line. We at home must faithfully hold the ropes. Let us all do our best in sacrificial giving on Lord's day, July 6.

THE ONLY NAME THAT SAVES.

J. L. Stimson,
Conference President, New South Wales.

"For there is none other name under heaven given among men, whereby we must be saved. Neither is there salvation in any other."

JESUS CHRIST himself was the founder of Christian missions, "Go ye into all the world and preach the gospel to every creature," being his own unequivocal command. This was accompanied by the assurance, "And lo, I am with you always, even unto the end of the age."

Paul and the other apostles responded nobly to the command and duly experienced the comfort of his presence through the gift of the Holy Spirit. Since that time the work has been carried on down through the ages. Protestant missions seem to have originated in Holland at the beginning of the seventeenth century, and it was about 180 years later that Carey went to India. Yet there are teeming millions in the lands overseas who have not yet heard the Name that saves, and so the work must go on.

The recent reports to conference indicated that a forward move had taken place in the overseas work, there being more workers engaged than ever before—praise God! Let us continue to pray the Lord of the harvest that he will send forth yet more workers into these fields. To this end may the brotherhood throughout Australia contribute a sacrificial offering on July 6.

MAP CONSCIOUS.

J. Ernest Allan,
President Victorian Conference.

WORLD events compel us to "lift up our eyes" and see other lands. Arresting maps are displayed in the press; as they are studied the word *overseas* seems to stand out in bold type, for that word is part of our everyday thought. We think of a loved one *overseas*. We forward mail and parcels *overseas*, and eagerly await news from *overseas*. We apply the thought of map consciousness to the church and its task *overseas*. We must become more map conscious and "lift up our eyes" and see India, China, and the New Hebrides, the lands of our *overseas* spiritual warfare, where 27 missionaries and 100 native workers are faithfully extending the kingdom of our Lord Jesus Christ. Excellent progress has been made in evangelistic, medical, educational and children's homes work in the face of difficulties and problems created by war conditions. India on the fringe of the Middle East conflict; China torn and bleeding by the ruthless forces of war; New Hebrides affected

by the economic and political insecurity of the Pacific, unite to challenge the sympathy and support of Australia. Missionaries and native workers do not ask for charity, but for prayers, co-operation and generosity. The brotherhood is urged to become more map conscious and "lift up its eyes" and see its *overseas* fields of missionary adventure for God. Remember July 6.

Training Native Teachers.

David G. Hammer, Aoba.

AT present we have twelve young men living at Nduindui for special training. Four are from Pentecost and eight from various villages on Aoba. Later we hope to be able to include some from Maewo, and also from other villages on Pentecost and Aoba.

When one considers that the New Hebrides missionaries have to spread their activities to cover 50 villages or more, scattered over three islands separated by miles of open sea, it can readily be seen that they cannot give the personal oversight to every place that would be advisable. It is hoped that the young men, after a period of scriptural and general educational training, will be able to go back to their own villages and teach the young children, as well as assist in the work of the gospel.

The people in the villages are showing themselves to be eager to carry this project into effect. Every village to which we have been able to go has expressed itself anxious to send young men to the mission school. Some have two or three boys waiting for an opportunity. When the school was commenced, a number of Aoban villages prepared their young men, and wanted to send them without waiting for an invitation to do so. We could easily get at least one good young man from each village for our training school if funds would allow it.

We have seen the results of similar work among the Presbyterian people. Young men from their training school have willingly gone to live in heathen villages, right away from their own people (and that means a lot for native people with their close family life), to teach their ignorant brethren the way of life.

We want to give our own people this same opportunity. There are villages not included in the fifty odd under our care into which teachers could be put, and a good work done. There are nominally Christian villages which we have counted, which have teachers with but little knowledge of the word of God, in which trained teachers could find a great opportunity. And even in the stronger villages, in which the stalwart Christian teachers have been working, we will need someone to carry on the work when these leaders have gone. Who will it be? We have tried to answer that question the way we want it answered by choosing intelligent young men, sons of teachers and elders in many cases, who would naturally be chosen to carry on the work, whether we train them or not.

The training we seek to give is, in the nature of the case, very simple. We are teaching the Bible and its application to Christian life in a simple manner. We are teaching the boys to read and write, necessarily in English. English is necessary as a medium of speech, as different villages have their own dialects and cannot understand each other. Our school boys cannot talk to each other without using a kind of English. We are teaching practical knowledge that will be of value in the village life such as building, woodwork, cement-work, the use and care of tools, etc.

Please help us in this great work. We supply food to the young men, breakfast and dinner, and leave them to supply their own evening meal from garden produce and gifts from the people. Sometimes we have to supply them with clothes, particularly now that there is no sale for their copra, and of course they need books, etc. It all costs money, but it is a little money well spent.

Please remember this work in your prayers and in your giving.



Ladies' Choir, Aoba, New Hebrides.

These young women are keenly interested in their work. The choir prepared many carols for Christmas.

Here and There.

July 6: annual offering for overseas missions. A liberal offering is requested from every church and every member.

The King's Birthday celebrations and holiday on Monday doubtless interfered somewhat with mails. We have used all the church reports which came to hand.

On Tuesday afternoon we received the following telegram from Sydney:—"Hinrichsen-Morris mission Hurstville had marquee crowded out Sunday night, scores standing; three decisions.—Alcorn."

Bro. S. E. Riches expects to leave Kalgoorlie, W.A., on July 16, and to begin his ministry with the Strathallbyn circuit, S.A., on July 20. Bro. H. R. Fitch, of Gawler, S.A., will succeed Bro. Riches at Kalgoorlie.

Bro. and Sister P. J. Pond, of Sydney, whose son, Sgt. W. H. Pond, was reported missing, now have word that he is a prisoner. He was serving with the 5th Australian Hospital, and was one who agreed to stay by the wounded.

Bro. W. S. Lowe, B.A., B.Com., was in Melbourne for a few days on his way from Tasmania to New Zealand, where he will labor with the church at Ponsonby-rd., Auckland. His address for a time will be P.O. Box 1266, Auckland, N.Z.

The Victorian Churches of Christ Girls' Fellowship will hold a quarterly rally in the church lecture hall, 2nd Floor, Central House (entrance at 174 Collins-st., Melbourne), on Wednesday, June 25, at 8 p.m. All girls are cordially invited to be present.

At North Richmond, Vic., two young people have been baptised recently. Bro. Howard Earle, after five years' successful ministry with the church, will conclude his labors on June 22 and start at Kaniva on July 6. Bro. E. F. G. McIlhagger will be the new preacher at North Richmond.

We are indebted to Bro. A. Anderson, our Federal F.M. secretary, for the selection of articles and illustrations appearing in this issue. Owing to lack of space many articles were held over, some of which will appear shortly on ordinary F.M. pages. Attention is drawn to Miss H. Wiltshire's Indian sketches appearing in this issue.

In the Federal Birthday Honors List, announced last week by the Governor-General (Lord Gowrie), we noted with pleasure the name of Mr. Joseph Adams, I.S.O., Deputy-Federal Commissioner of Taxation, Victoria. Mr. Adams is an esteemed member and deacon of Gardiner church, Vic. He received the congratulations and good wishes of many friends.

Too late for alteration of the obituary notice of the late John Tully on page 287 we learned with regret of the passing of his widow, Rosina Eliza Tully, at Doncaster, Vic., on Sunday, June 15, at the age of 79 years. She had been in poor health for some time, and the shock of her husband's death doubtless hastened the end. A good and useful life has closed, a fuller notice of which will appear in due course.

W. Gale writes: "It may seem strange for me to state that Mr. G. T. Black, of the Waracknabeal-Minyip circuit, writes that he was glad to receive word not to journey to Minyip for service on a recent week-end. The message stated there had been so much rain that the farmers could not get to the metal road—it meant the breaking of the drought for a district which suffered very dry times for some years. Unless one had been in this district it would be hard to imagine just what this recent rainfall means both to district and to church. Mr. A. H. Pratt, who rendered very faithful service at St. Arnaud under the trying circumstances associated with many country fields, will begin his ministry with the churches of Ringwood-Mitcham circuit on Sunday, June 22."

The second term of the second year of the Correspondence Bible Course of the College of the Bible, Glen Iris, will begin in the first week in July. The subjects are: "The Restoration Movement in Australia and New Zealand" and "The Old Testament Prophets." The tutors will be A. W. Stephenson, M.A., and H. J. Patterson, M.A. The books required, obtainable from the Austral Publishing Co., are Stephenson's "Pioneering for Christian Unity" and Angus's Bible Handbook. For further information write to the Principal, College of the Bible, Glen Iris, Victoria.

The Berlin correspondent of the "New York Times" for March 10 contained the following paragraph: "Pastor Niemöller, the imprisoned leader of the German Confessional Church, and who, it was rumoured some weeks ago, has embraced the Catholic faith, has personally requested the Confessional Synod, as well as the members of his family and his friends, to deny these reports, it is learned to-day. Pastor Niemöller is cited as saying that he never intended to take such a step now or in the future. His denial of these rumours was recently read from several Confessional pulpits at the request of his wife after she had visited him in Sachsenhausen Concentration Camp."

The chapel at Lygon-st., Melbourne, was filled on the evening of June 11, when our missionaries on furlough—Miss E. Caldicott, Mr. and Mrs. C. Thomas—were welcomed. Mr. L. Gole, chairman of the Victorian committee, presided, Mr. R. Enniss led in prayer, and Mr. S. R. Baker read a scripture portion. Greetings were given by Mr. J. E. Allan, conference president, and Mrs. H. C. Bischoff, president of the women's conference. Solos were sung by Mr. A. Haskell. Each missionary gave an address, and all were impressed anew with the service that our overseas workers are rendering on our behalf. Miss Caldicott has labored in In-

dia for 25 years, and is home on her fourth vacation. Mr. and Mrs. Thomas are having their first furlough. The meeting, which was a very successful one, was brought to a close with prayer by Mr. Jas. E. Thomas.

Mrs. E. Barnden, superintendent of the Temperance Committee of the Victorian Women's Conference, writes: "In reference to the proposed legislation by the Federal and State governments to amend the Licensing Act to permit the sale of wine by unlicensed grocers, storekeepers and cafe proprietors, we appeal to the preachers of our churches to take the initiative in leading a protest against this new menace. The women have worked faithfully and consistently to expose the havoc wrought through the liquor trade, and in advocating reforms, and we believe that it is time that the men of the church took a more prominent stand concerning the drink question. The voice of a strong body of protesting men would, we feel sure, show the governments that, in the interests of the nation, the proposed agreement with the liquor and wine interests should not be permitted."

The newspapers have given prominence to the following statement from London: "It was in the public interest that the production of light beers should continue at the existing level, the Minister for Food (Lord Woolton) said to-day. Britain in 1914 brewed 36,000,000 barrels, but the output for the first six months of 1941 reached only 8,700,000 barrels. There was not the slightest evidence that the products used for beer could better be employed in the manufacture of munitions, or that excessive drinking leads to crime or bad health, the Minister added." It is well if there has been a great reduction in the output of beer, and we are glad at the implication in the above that it should not be increased. But the fact remains that both in Britain and in Australia the excessive use of beer, and alcoholic liquor generally, does an incalculable amount of harm. Soldiers and civilians alike suffer because of the preferential treatment given to one of the worst of trades.

The following extracts are taken from a letter recently received from Mrs. John Sherriff, of Forest Vale Mission, Box 213, Bulawayo, South Africa:—"I have been wanting to write you and thank you for 'The Australian Christian' for some time. I pass the paper on to others, and they, too, get the benefit of it. To read the Australian paper takes me back to my homeland. Many of my own people have passed on, so the 'Christian' is the only way of getting news. I'd love to hear from my old Christian friends if they would care to drop me a line; there are many I learnt to love in Australia on my visit some 16 years ago. I have felt very lonely since my loved one left me six years ago to be with the Lord. We are trying to do all we can to spread the gospel. I have about 42 families living on the mission. That means about 200 souls—men, women and children—that live here. The natives come and go, but carry the gospel to the mines and farms. Please remember me in your prayers. All other workers on the mission field are well and happy in their work. Christian greetings to you and all who love the Lord."

"Hark! the voice of Jesus crying,
Who will go and work to-day?
Fields are white, and harvests waiting;
Who will bear the sheaves away?
Loud and long the Master calleth,
Rich reward he offers free;
Who will answer, gladly saying,
'Here am I; send me, send me.'"

ADDRESSES.

R. L. Arnold (preacher Ann-st., Brisbane, church).—Howell-st., Kedron. Phone, MY 5081.
G. Bothwell (secretary Belmore church, N.S.W.).—144 Morton-st., Lakemba.
A. H. Pratt (preacher Ringwood-Mitcham churches, Vic.).—21 Haig-st., Ringwood.



Heroes' Monument, Yunnanfu, China.

Each year sacrifices were made to those who fell during China's revolution in 1911. To-day Japanese bombs are falling around this monument, whilst many of China's leaders worship a living Christ instead of dead heroes.

News of the Churches.

WESTERN AUSTRALIA.

Perth.—At a successful social gathering on June 5, the second anniversary of Bro. J. Wiltshire's ministry was celebrated and a hearty welcome given to several new members. Many appreciative references were made, in the course of an enjoyable programme, to the zealous and earnest work of Bro. and Sister Wiltshire throughout the past two years. On morning of June 8 three were welcomed into membership. Bro. Wiltshire exhorted on "If Anyone Sin." At night his subject was "An Effective League of Nations." An offering was taken for distressed brethren in Britain.

Kalgoorlie.—A business meeting was held after prayer meeting on June 4 concerning a preacher in place of Bro. Riches, who leaves shortly for S.A. It was decided to invite Bro. H. R. Fitch, of Gawler, S.A. On June 8, at close of Bro. Riches' address on "A Vital Question Answered," a lad from Boulder Bible school decided for Christ. Five were baptised. Bro. R. Smith rendered a solo. The first Sunday after close of State increase and attendance campaign, the Bible school had a record attendance for 2½ years (166). The school topped the first division. Bro. Allan Hunt is recovering satisfactorily after his accident.

SOUTH AUSTRALIA.

Naracoorte.—Attendance and interest in all meetings are well maintained. Two have been received into fellowship by transfer. Aged Bro. N. Gould passed away on June 10. The church extends sympathy to his son and daughter.

Murray Bridge.—Sister Mrs. Bottle transferred to Glenelg on June 9 for health reasons. Twenty-three junior Endeavorers and friends were at their social on June 14. New intermediate C.E. inaugurated 10 a.m., June 15. Visiting brethren at King's birthday week-end helped good services. Bro. Horace Cave, Y.M.C.A. representative, gave fine messages by word and song, morning and evening. At 7 p.m. Bro. N. G. Noble's message was "At the Door." Soloist, Sister Nath. Grundy. Bro. and Sister A. W. Colliss are now improving in local hospital.

Whyalla.—On June 5 Bro. H. R. Taylor, H.M. organiser, conferred with members in the home of Bro. and Sister Tregloan. On June 8 Bro. Taylor exhorted in morning on Acts 2: 42. 14 members were present. The first Sunday evening devotional meeting was held, in the home of Bro. and Sister Tregloan, with 15 present, including Bro. Taylor. After devotional session, business was conducted. It was decided to commence a Bible school on June 15 in the home of Bro. and Sister Berry. Bro. A. G. Thurgood was appointed superintendent. Sister James offered the use of her new diningroom in about six weeks' time for a kindergarten, and Sister Tregloan offered to commence a cradle roll. During his stay Bro. Taylor visited members and canvassed for scholars.

VICTORIA.

Melbourne (Swanston-st.).—On June 15 Bro. Hughes preached at both services. A few visitors were present. Junior church is going on very well.

Boort.—Bro. Wright conducted both services on June 8, and at gospel meeting on 15th gave a fine address. Anniversary services and concert were a great success. Several visitors have been welcomed.

Yarrawonga.—Members were pleased to have a visit from Bren. Gale and J. E. Allan on May 22. Prayer meetings have been well attended. Bro. Pittman creating interest with talks on "Prophecy." Bro. Phil. Smith celebrated his 85th birthday and is still attending. Sunday school teachers have canvassed the town for new scholars, resulting in some gain. Y.P. club is continuing to interest about 20 young people.

Kaniva.—Bro. Stewart delivered addresses on the history of the restoration movement and the plea for Christian unity on June 1. A large congregation gathered to hear Bro. Stewart's final address on "Overcomers" on June 15.

Ormond.—At prayer meeting on June 4, Bro. C. L. Lang gave a good message. On June 15 he gave a helpful address to the church and at night preached on "The Last Judgment." One young lady from Bible school made the good confession. A number of visitors attended.

Hawthorn.—The church has been stimulated by the New Life Campaign which concluded on June 15. Bro. S. Neighbour commenced his sixth year of service with the church. Kindergarten room is being renovated by voluntary labor. A new sense of power in prayer is apparent in the church.

Echuca.—Services on June 8 were conducted by Bren. W. Payne and A. Mudford. "Gems" was theme of Bro. Payne's address at worship on June 15, and "A Solemn Question" was his evening subject. Sister Fyfe's husband, who has had a long illness, is out of hospital and making good recovery.



Returning Missionaries Welcomed.

Mr. and Mrs. Coventry and Miss L. Foreman being welcomed by their fellow missionaries. These workers mean a strengthening of our Indian forces.

Red Cliffs.—Average attendance at morning meetings is very satisfactory. Bro. J. W. Lewis exhorted the church on June 8, and Bro. Lloyd Brown on June 15. Women's Mission Band report increased attendances, and a happy meeting on June 12. Two carloads went to Dareton W.M.B. birthday on June 4.

East Kew.—On June 15 Bro. Candy spoke morning and evening. A young man made the good confession after gospel address. An encouraging feature of church activity is the fine band of some twenty young people who form a Young People's Fellowship and meet every Sunday afternoon at 2.30.

Carlton (Lygon-st.).—Twenty men in uniform were guests at tea after Bible class on June 15. Mr. Baker spoke in morning on "Open-air Preaching," and at night on "Our Heavenly Hope." Easter camp reunion was held on June 14. Sympathy is extended to Mrs. Heron in the loss of her father.

Collingwood.—On June 15 Mr. T. Fitzgerald spoke at both services on "The Prophecy of Ezekiel" and "The Prophecy of Daniel" respectively. On June 16 a convention was held. At 3 p.m. Mr. G. McLaren presided. Mr. Crawshaw spoke inspiring on "Will the Church Go through the Tribulation?" and Mr. N. C. Lumsden delivered an encouraging message on "Why Germany Cannot Win this War." After tea Mr. H. Watson gave an informative address on the work of overseas missions. At 7.30 p.m. Mr. A. L. Gibson gave a fine address on "Signs of His Coming." All meetings were well attended.

Northcote East.—On June 15 a helpful message on "Stewardship" was given at morning meeting by Bro. R. Morris. Congratulations of members are extended to Sister Edwards on her golden wedding anniversary. Prizes won by Sunday school scholars for past year were recently presented at a social evening given to them.

West Preston.—On June 4, at meeting of W.M. Band, Sister Mrs. Wigney was presented with a beautifully bound Testament in appreciation of three years of faithful leadership. On June 15 Bro. Allison was morning speaker. At night Bro. Wigney gave a convincing message on "The Plan of Salvation." One young man made his stand for Christ.

Newmarket.—Bro. Robb addressed both meetings on June 8. Successful Bible school concert and presentation of prizes took place on June 10. The church extends deepest sympathy to relatives and friends of Sister Mrs. McBean, who passed away on June 11, and of Bro. Bain, who passed away suddenly on June 13. Both were very old members and are sadly missed.

Middle Park.—On June 8 an interesting address by Bro. Clay was appreciated. Sister Mrs. Ritchie was received into fellowship by transfer from Ormond. Bro. McCullough concluded a short and happy ministry on June 15. The church is grateful for his assistance. At gospel service Sister Mrs. Gedling rendered two beautiful solos. On afternoon of June 11 the mission band sisters celebrated anniversary. Messages from executive prayer meeting committee were appreciated.

Geelong.—On June 8 Bro. Macnaughtan gave fine addresses morning and evening. Members were delighted at return of Bro. and Sister Macnaughtan from Tasmania, and gave them a very warm welcome. On June 15, at morning service, Bro. Frank Gason gave a fine address. At night Bro. Macnaughtan spoke to a large congregation, and two sisters and a brother made the good confession, one sister being baptised, the first convert from Belmont church. Meetings are well maintained.

Hartwell.—To celebrate commencement of Bro. Webb's third year of ministry with the church, a social was held on June 11. There was a splendid attendance of members, and Bro. W. G. Graham gave them an address on how they could help Bro. Webb in his work. Presentations were made to Bro. and Sister Webb. Meetings on June 15 were well attended. In morning Bro. Webb addressed the church. At night the meeting was conducted by Bren. J. B. White and L. Roberts, who commence a children's mission this week.

Gardiner.—Annual meeting of Women's Mission Band was held on June 4. Mrs. Hagger was re-elected president and Mrs. W. Strongman secretary. Bro. H. J. Patterson, of Balwyn, gave a challenging exhortation at morning meeting on June 8, and Bro. Hagger was the speaker at gospel service. Bro. Hagger was speaker at both services to good congregations on June 15. Bren. R. Hall and F. Whittington have assisted with solos at gospel meetings. Congratulations were extended to Bro. Joseph Adams, who has been honored by being awarded the Imperial Service Order.

Ascot Vale.—On June 1 Bro. Bruce Coventry commenced a ministry with the church as part-time preacher. At midweek prayer meeting on June 5, he received an official welcome. Tea was served, and a happy time spent. Morning meetings have slightly improved in numbers. The choir has paid several visits to R.A.A.F. camp at Showgrounds after evening meetings. Mr. Coventry is making good use of his time on Thursday and Sunday afternoons in visiting. Miss May Kirby has recovered after a long illness. The church extends love and sympathy to Mrs. Rose and family in passing away of husband and father. Mr. Coventry conducted services at home and graveside.

Mildura.—Bro. John Leng spoke at 11 a.m. on June 8 on "Things Beyond Recall." Bro. Lewis being at Red Cliffs. Gospel service attendance was excellent, there being a Y.W.C.A. and Girl Guide parade. On June 18 a children's

social was held to aid kindergarten equipment. Service at 11 a.m. on June 15 was broadcast. Bro. J. Lewis spoke on "The Reasonableness of Prayer." His address at gospel service was on "Paying the Price for Power." There were good meetings all day, with many visitors. Teachers' tea and conference took place on June 15. Miss F. Benham was appointed treasurer of Bible school. The church regrets that Bren. A. Caffrey, R. Squires and J. V. O'Neill have been reported missing.

Doncaster.—On morning of June 8 Bro. Sparks, of Box Hill, gave the address. Evening service was conducted by Bro. Holt, of Ivanhoe. Bro. F. T. Saunders conducted the services on June 15. These brethren are thanked for their help while the church was without the services of a resident preacher. Bro. Russell Banks will commence his ministry on June 22. A farewell social was tendered to Bro. and Sister Connor on June 10. There was a large gathering of friends. Sister Connor was the recipient of an armchair from the women's auxiliaries. A cheque was presented to Bro. Connor on behalf of members. Good wishes of the congregation go with them in their new work. The church has again suffered a severe loss through the death of Sister John Tully, who passed away on June 15. Sympathy of all the members is extended to the family.

Bayswater.—Meetings are fairly well attended and interest is well sustained. On June 1 Bro. Burns spoke at morning service, and in his absence Bro. Whiting (of the college) gave the gospel address. While Bro. Burns was visiting Emerald church on morning of June 8, Bro. Grafham, of Box Hill, took his place. The church appreciated the messages brought by these brethren. Annual meeting showed church to be in good heart. Nine have been added by faith and baptism and five by letter. Among those elected to office were: Deacons, Bren. Rees (secretary), Sanders (treasurer), Finger, Les. Bullen and Handasyde; organist, Miss M. Yeland; S.S. supt., Bro. E. Charles. Bro. Bill Yates was baptised by Bro. Burns at conclusion of evening service on June 8 and received into fellowship the following week. Good meetings were held on June 15; 46 at morning meeting and 45 in evening, Bro. Burns speaking at both services. Eastern District Conference, held in Bayswater public hall over King's Birthday week-end, proved a spiritual blessing to members.

NEW SOUTH WALES.

Greystanes.—Midweek meetings have been commenced, Bren. Adams and Burkhead leading. On June 11 Bro. P. J. Pond, B.A., spoke from Rev. 7. Arrangements have been made to remember the Lord at home of Sister Mrs. Alcorn, who has been too ill to attend meetings for some time.

Granville.—Attendance on morning of June 8 was one of the best for a long time. Bible school attendance was also up. Bible class enrolment is now 22 (president, Bro. L. Killstone; teacher, Bro. P. J. Pond, B.A.). Women's Fellowship has in hand systematic reduction of long-standing building debt. Sister Tyte is president, Sister Miss Hanson secretary.

N.S.W. WOMEN'S AUXILIARY CONFERENCE.

MONTHLY meeting was held on June 6 at City Temple. Devotional was conducted by Bexley North sisters, Mrs. Weir leading.

A welcome was extended by the president, Mrs. McCallum, to visitors, who included Mrs. Bond, secretary of Women's Inter-Church Council; Miss Grill and Miss Hooper, missionaries from Manchuria, China; and Mr. and Mrs. Main, Melbourne.

Mrs. Bond brought letters to be sent to the Premier, Mr. McKell, protesting against alteration of liquor trading hours and sale of wines in hotels. She also asked sisters to urge mothers to write to managers of picture theatres protesting against the type of films shown to children at Saturday afternoon matinees.

Mrs. McCallum reminded sisters that Christmas boxes would be sent to the islands this year, and that all types of goods in other years sent to India would be welcome, especially clean linen suitable for bandages.

Mr. A. R. Main addressed the meeting on "Ministering Women."

Sympathy was expressed for Mrs. Butler, treasurer of Ashwood House Aged Women's Home, in the death of her daughter. It was resolved that a letter be sent expressing sympathy with Mrs. L. M. Cole, president of Tasmanian Women's Conference, in her accident. Apologies were received from Mrs. Butler, Miss Giles, Mrs. Hedger, Mrs. Willis and Mrs. Corbitt.

Prior to afternoon meeting superintendents of committees met with Women's Conference Executive, and plans were discussed for the work of the coming year.—D. Verco.

Trials of Christians in Spain.

IN the London "Christian" for March 20 appeared an account of the persecutions and sufferings experienced by evangelical Christians



Miss Foreman Arrives at Dhond. Miss F. Cameron and Billie and Ron. Oldfield are also seen in picture. Miss Foreman is the living link of the Victorian Sisters' Mission Band.

in Spain. Portion of the article reads as follows:—

Letters coming from Spain are still heavily censored, but we have recently gathered some reliable information concerning the religious situation there to-day. There is still very much persecution of Protestants, and more places of worship have been closed, so that now only about one in six remains open.

Even where permission has been given for meetings it is not always safe to hold them. We hear of one such meeting being raided by the police, all those present being taken off to prison. Some were released after a short time, but others are still in custody.

A recent order sent to some of the few churches that are still open forbids any outside lettering or announcement, indicating that it is a place of worship, "since this constitutes a menace to the public life, and offends the well-ordered feelings of almost the whole nation."

Where an Evangelical church has an ecclesiastical appearance, it "must be altered in its architectural and ornamental characters, lest it should induce to error the faithful."

We hear of one missionary and his wife who were watched night and day by the secret police; probably they were not alone in this. More foreign missionaries have been expelled from the country, leaving about 25 (including wives) out of a total of 115 before the civil war. It will, perhaps, be recalled that more than two-thirds of the Spanish pastors and evangelists have been either executed, imprisoned, or forced to flee the country, so that

to-day there are only about 50 foreign and Spanish workers to a population of twenty-six million. There are still many believers in prison, but friends of the Spanish Gospel Mission will be glad to know that one of their evangelists who was sentenced to death has had the sentence commuted to an indefinite period of time.

In 1939 the Government confiscated all the Scriptures it could lay its hands on, and destroyed them. The Bible House in Barcelona, where "Action Biblique" were doing a splendid work, and the Madrid depot of the British and Foreign Bible Society were, however, respected until just recently. Now the Bible House in Barcelona has been closed and sealed, and in Madrid the whole stock, from six to eight tons in weight, probably 110,000 copies of Bibles, Testaments, and Gospels, has been confiscated.

In the country districts it is impossible for Protestants to obtain work, and practically everywhere they are not allowed to partake of State relief unless they first attend Mass.

In spite of all this, there are reports in many places of much blessing. In the few towns where halls are still allowed to be open, the meetings are crowded, and many are finding Christ.

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.]

○

FEDERAL ABORIGINAL COMMITTEE.

I READ with delight in a recent issue of the information of a Federal Aboriginal Committee, and that they were exploring the possibilities of having a definite Churches of Christ mission in West Australia.

With a fair knowledge of aboriginal need, I feel that the decision to concentrate in Western Australia is wise, and the choice of Bro. Albany Bell as chairman and Bro. J. Wiltshire as vice-chairman could not be surpassed, for both brethren are known in this field for their works' sake, the latter mainly in the spiritual sphere, while the former is becoming indispensable to our West Australian missions by his practical work, his zeal and wise counsel. I am in constant contact with the various missions, and I know what Bro. Bell means to them.

Might I be pardoned for suggesting that the investigations comprehend the Great Southern area of West Australia? There is no part of Australia where the aboriginal problem is more acute or where the need of missions is more imperative. Could we, as a people, know the appalling state of affairs there, we would urge the committee to the utmost and support them with the necessary resources to make our contribution worthy of our cause. I would urge, too, that there be no slacking in the matter of support for Norseman and Cumeroogunga. It is not a time for taking money from one pocket and placing it in the other; but it is a time for heroic giving. There is no needier field in the world than the Great Southern of West Australia.—A. P. A. Burdeu.

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T. Z. KOO: An Ambassador of the Kingdom.

AN APPRECIATION.

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

TWO ivory serviette rings with the Chinese characters for happiness and long life written on them are a reminder of the friendliness of a Chinese young man of outstanding ability that we met in the city of Yunnanfu in 1925. T. Z. Koo was then working with the Y.M.C.A. among the students of China. We heard him addressing a group of young men in a temple near the much-bombed road that runs from Chungking to the coast which was then only just begun.

We were impressed with his clear concise statement about God as revealed in Christ as the answer to the gropings after God that he found in the rich traditions of his own people. He did this with an ingenuity which was akin to that of Paul on Mars Hill when he seized the opportunity afforded by the fact that he had seen an inscription to an unknown God.

There was much unrest then among the students throughout China. Students joined themselves together in such societies as the Anti-Christian Movement, the Anti-Imperialism League. Many went to extremes in seeking to disrupt all schools associated with missions and to secure more power for the student body. A Love the School Movement was started by the more moderate group who sought to solve some of the problems in a spirit of co-operation.

In these turbulent conditions T. Z. Koo was seeking to propagate the Christian faith which had won his full allegiance.

We saw the life of this man behind the scenes of his public life. His gracious kindness, his deep love of music, his humility and his quiet humor impressed us. His keenest interest outside his life work is music. He is an accomplished flautist. Though he can play either the European or the Chinese bamboo flute, he usually plays the latter. His choice in this direction, as in retaining the Chinese manner of dressing, we think is preferable both from the standpoint of his own countrymen and that of other races.

He has collected some of the popular songs of Cathay and reproduced the original melodies in a harmonised setting. Many of these songs reflect a deep appreciation of the beauty of nature; others tell of love, usually of love after marriage; some enshrine old legends, whilst in others he says you hear "the lament of slave girls, the laughter of street urchins, the cry of orphans, the wailing of beggars, the chanting of priests, and the soft crooning of mothers."

His artistry with his flute has won him a reputation in many parts of the world, for his position as secretary of the World Student Christian Federation involves much travelling, he having recently visited the United States of America, Canada, India and China.

He is in great demand as a speaker among all kinds of clubs. We listened to him addressing the Rotary Club in Auckland, New Zealand, some years ago and were intrigued with the way he could use his hands, which at times rivalled his lips for eloquence as he held that large group of influential citizens in a state of rapt attention.

His wide experience enables him to make some generalisations which are concise and convincing. For instance he said during his last visit to Australia (this being his third) that "China has explored the relations of man with man; India the relations between man and the divine; the west the relations between man and nature; in Christ I find all three." Speaking at the World Conference of Christian Youth held at Amsterdam in 1939 he said, "No international order can emerge as long as the world of nations will not recognise the existence of any sovereignty greater than the sovereignty of the nation. When the Christian community proclaims itself as a universal fellowship beyond national, racial and cultural frontiers, obeys as its supreme Lord one who is above all creation, and acknowledges his moral law as more basic than that of the sovereign law of the nation, it is laying down the first plank in the structure of the international order."

There is a spaciousness about some of the utterances of this man which is challenging.

Many and varied are the experiences that befall him, some of which he tells with a certain relish. He once called on a lady at a European hotel in Shanghai. On entering the front door he was seized by the porter and hustled around to the back door because he was a Chinaman! There is more than humor in this incident. Only a magnanimous spirit could relate it as he does.

On one of his journeys he was caught in a typhoon and the vessel was in grave danger of sinking. He wrote to me concerning his thoughts as he lay on the bunk. They were not laden with fear at the likely disaster that was threatening, but were centred in his wife and family as he thought of their possible future.

His words made me realise what he misses in being away so much from his family. Occasionally he takes his wife with him, but usually he has to travel alone. He recognises the sacrifice that his wife makes to enable him to carry on his work as an ambassador of the world fellowship of the followers of Christ in which he sees the hope of the world.

Western Suburbs Conference.

THE first half-yearly conference of churches of western suburbs of Melbourne was held at Footscray on Saturday, June 14, with splendidly attended meetings. The conference was comprised of members of churches at Williamstown, Sunshine, Newport and Footscray. Bro. J. E. Thomas presided. Commencing at 2.30 p.m., the recently formed Western Suburbs District Officers' Association of the churches held a meeting to consider any unattended business and recommendations to be brought before conference.

At 3 p.m. a well-attended meeting marked opening of conference. The theme of the session was "Youth and the Church." It was resolved that the conference be formed, and should meet half-yearly in the months of May and November, and that the next be held at Sunshine. It was also decided that conference was in favor of tent missions, and would heartily assist any church of the conference holding such missions.

Officers elected:—President, J. E. Thomas; vice-presidents, W. G. Quirk, D. C. Ritchie; secretary and treasurer, R. A. Kemp; assistant secretary, J. R. Petrie.

Reports were received from each of the churches. During the day solos were rendered by Bro. A. Haskill, of Williamstown; Bro. A. J. H. Binney, of Footscray; and Bro. R. A. Kemp, of Williamstown.

Bro. H. J. Patterson, M.A., preacher of the church at Balwyn, spoke on the subject, "Is the Church Meeting the Needs of Youth?" Bro. K. A. Jones, organising secretary of Young People's Department, gave an address on "How can Youth Serve the Church?"

Tea was creditably prepared by the ladies of Footscray church. Over 100 guests assembled.

Bro. Colin Thomas, missionary on furlough from Baramati, India, gave an interesting lantern lecture on his work overseas.

Evening session was preceded by a service in song led by Bro. A. G. Searle. The final session of the day was the best attended. Combined choirs of Williamstown and Footscray rendered the anthem, "Sun of My Soul," under leadership of Bro. G. Swallow, and "King of Kings," under baton of Bro. A. Haskill. Bro. Thos. Hagger, preacher of Gardiner church, took as his subject, "What Christ Expects of the Church." "What the Church has for the

World" was the subject of an address by Bro. W. G. Graham, preacher of Moreland church.

Happy and helpful fellowship was experienced by all attending, and it was expressed that great possibilities could be derived by the churches getting together in such conferences.

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—Inserted by Trevor and Muriel Downes, 63 Commercial-rd., South Yarra.

LACY.—In fond remembrance of our loved daughter and sister Nesta, who fell asleep in Jesus at Boort, June 21, 1931.

"It is only till he come."

PRESTON.—In loving memory of my dear husband and our loving dad, who was called to higher service on June 21, 1940.

To be with Christ, which is far better.
—Inserted by his loving wife and children, Ern and June.

COMING EVENTS.

JUNE 21.—The Chinese Christian Union of Victoria have invited Dr. T. Z. Koo, Secretary of World Christian Students' Federation, to give an address on China at the Chinese Mission Hall, Queensberry-st., Carlton (few doors from Swanston-st.), Saturday, June 21, 8 p.m. Welcome.

JUNE 21.—Farewell to E. Earle and welcome social to E. F. G. Melhagger at North Richmond. Mr. Scambler will conduct an induction service on June 27.

FOR SALE.

Fruit trees: good 1/3 each, 12/- doz.; extra strong, 1/9 each. Walnuts, Chestnuts, 2/- to 3/6 each; Almonds, Filberts, 1/6; Rhubarb, 9d.; Gooseberry, Currant, Logans, 6d. each; Strawberry, 9d. doz., 3/- 100; Raspberry, 1/6 doz., 9/- 100; Raspberry, special sorts, 2/- doz., 12/- 100; Limes, Lemons, Oranges, 3/6 each, to 6/-; Privet Hedge, green, 2/- doz., 12/6 100; gold variegated, 3/- doz., 22/- 100; Roses, bush and climber, 1/2 each, 12/- doz.; Large Genista, Elms, Oak, Ash, Poplar, Holly, Maple, Azalias, Flowering Fruits, 1/6 to 3/6 each; Pines for timber, in pots, 6/- doz., from open ground, 15/- 100. These pines second season two feet high, loosened roots to shift easily. Black Wattles for tanning bark, 1/- doz., 5/- 100, 40/- 1000.—NIGHTINGALE & CO., Nursery, Emerald, Victoria.

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

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

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

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Please forward contributions to W. H. Hall, "Hurlston," Croydon St., Blackheath, N.S.W., making money orders and postal notes payable at P.O. Blackheath (N.S.W.). Contributions may also be sent to W. Gale, S. Price Weir and Roy Raymond.

Is It Wise to be Wealthy?

Luke 18: 18-30.

Prayer Meeting Topic for June 25.

H. J. Patterson, M.A.

JUST as some folk say that religion and economics or politics should be kept absolutely separate, so some are not concerned with the question of religion and money-making. For them the two things are distinct and separate. We do not see how it can be, but they can go ahead making money by clever business and still maintain allegiance to the church, and feel that they are Christian. For these there are separate compartments in life, and the one has nothing to do with the other.

Dissatisfaction of Soul.

Many folk are dissatisfied with themselves in spite of an attempt to divide life. In their heart of hearts they know all is not well. The rich young ruler must have felt that way, else he would not have come to Christ with the question of how to secure eternal life. On the recognised religious side he had done his best, and when Jesus thrust him back to the commandments he seemed disappointed.

What is it that makes religion so meaningless for many to-day? There is the keeping of certain of the commandments and allegiance to the church and attention to certain ritual and tradition. But there is not satisfaction of soul even when we have done all of this.

What Did Jesus Mean?

The young man had a difficulty, and that lay in possession of wealth, or did it possess him? He had kept the commandments—he had been “religious,” but he had failed in himself. “Go and sell all that you have and give to the poor and come, follow me.” Was Jesus making that a universal principle? It is said that a monk in the fourth century, who had as a sole possession a copy of the Gospel, when he read this went and sold it and gave the price of it to the poor. That was a splendid act of devotion, but did our Lord intend that? The principle is that if there be anything in a man's life dearer to him than his soul's salvation, he must make sacrifice of it. “With one it may be an impure passion, with another worldly ambition, with another pride, with another cowardice.” The young ruler was rich, and it was not wise for him to be rich, for it was the thing causing dissatisfaction of soul and keeping him from full surrender.

Full Surrender.

What is it that Christ demands so that we may be satisfied? Not that we should give up things but self. Many folk have made surrender of things and then failed because self was still enthroned. This man's self and his money were so inextricably bound together he could not give up one without the other. That is the evil most men of wealth are subject to. For many it is not wise to be wealthy, for with wealth and its getting self is bound. Some may possibly be able to get wealth and be surrendered to God. But as Jesus reminded us, it is exceptionally difficult. Richard Baxter said, “That man who has anything in the world so dear to him, that he cannot spare it for Christ, if he call for it, is no true Christian. Do we care supremely for God and his way, or does something else come between us and him? The question of things will be settled in the natural progression of the surrendered life. “Come, follow me.” This would settle the question of economics, or politics and religion. Christ everywhere, and always my guide, for I am his. For most of us wealth would be our undoing.

TOPIC FOR JULY 2.—SEND HER AWAY.—Matt. 15: 21-28.

The Family Altar.

J.C.F.P.

TOPIC.—TRY THE SPIRITS.

Monday, June 23.

O FOOLISH Galatians, who did bewitch you? —Gal. 3: 1.

The culprits were false teachers, whose errors, which struck at the very root of the gospel, they had readily embraced. Even so, in our day, many who substitute the hearing of plausible addresses for the study of God's word are “bewitched” and led astray.

Reading—Galatians 3: 1-14.

Tuesday, June 24.

Our exhortation is not of error, nor of uncleanness, nor in guile.—1 Thess. 2: 3.

Paul shows that his messages are in every respect reliable. They are free from error, uncleanness and guile, given by God's approval, and with the aim, not of pleasing men, but him whom we serve.

Reading.—1 Thessalonians 2: 1-12.

Wednesday, June 25.

In later times some shall fall away from the faith, giving heed to seducing spirits.—1 Tim. 4: 1.

“An extensive apostasy” in later times is here predicted, the specified particulars of which have led to the belief that the primary reference is to the errors and sins of Roman Catholicism. We do well to put the brethren in mind of these things.

Reading—1 Timothy 4: 1-6.

Thursday, June 26.

For this cause God sendeth them a working of error, that they should believe a lie.—2 Thess. 2: 11.

This was not according to God's arbitrary decree, but because men chose error rather than truth, and sin rather than holiness. So persistent were they in the pursuit of error and iniquity that God left them to suffer the baneful consequences. So, in a sense, each man, good or evil, goes to his own place.

Reading—2 Thessalonians 2: 1-12.

Friday, June 27.

Thou didst try them which call themselves apostles, and they are not.—Rev. 2: 2.

Christ chose twelve apostles, since which there have been no others. The church at Ephesus was to be commended for resisting men's claims of having been selected as apostles, or being successors to those whom Christ selected.

Reading—Revelation 2: 1-7.

Saturday, June 28.

As ye heard that antichrist cometh, even now there ariseth many antichrists.—1 John 2: 18.

“This,” says the apostle, “is the antichrist, even they that confess not that Jesus Christ cometh not in the flesh.” All who come under this category are of antichrist, who was in the world then, and is now, and will be until Christ is universally acknowledged.

Reading—1 John 2: 18-29.

Sunday, June 29.

Prove the spirits.—1 John 4: 1.

God's word is the infallible standard of appeal. The trouble is that many depend upon the plausible interpretations of uninspired men instead of diligently reading and studying the scriptures, thus obtaining for themselves the truth as it is in Jesus.

Readings—Joel 2: 21-32; 1 John 4.

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Obituary.

John Tully.

FOR over half a century John Tully's name has been known among our churches, in Victoria specially, but also in all the States; for though all the sixty-two and a half years of membership have been in the Church of Christ, Doncaster, his voice had been heard, and his presence appreciated, at all State and Federal conferences. Baptised in 1878 when about 14 years of age, by 18 years of age he was superintendent of the new school formed at Doncaster, and for 42 years he served his Lord in that office. By 1887 he was an officer of the church, and so continued until his sudden home call on May 29, 1941. He addressed the church on the last Sunday but one before his going, and on the last, May 25, he presided at the Lord's table and led the devotions. In 1880 he married Rosina Cook, of Collingwood church, and she through all the years of service has been his loyal and devoted helper in every good work. Their home was blessed with four daughters and three sons. These, with their descendants, are mostly at work in the church for God. The temperance cause found in him a loyal champion, and among old and young he labored to instil the lessons of temperance, and joined with all others in seeking for legislative reform. In the I.O.R. he rose to the highest position in the order. In business as an orchardist he occupied a unique place, and was often chosen as their representative, and in 1914 was sent to England to represent them. He had points of contact in every sphere of life, from governors down to the humblest fellow-man. Always he was a Christian gentleman, and so from all quarters and classes came tributes of sympathy to his wife and family, and to his own personal worth. Without what men call "great gifts," with a modest education to begin with, he came to occupy a place of honor and will be sadly missed by many. This will be especially so in his family and church circles. His life centred there. Standing at the close of the last Sunday service he gave out the hymn, "Light of the World"—his last spoken word to the church,

"Shine on my path, dear Lord, and guard the way,

Lest my poor heart, forgetting, go astray."

On the Tuesday, largely at his suggestion, he gathered with his fellow officers and Bro. Connor, whose ministry was about to close, and in prayer and happy talk he and they looked to the future of the church for which he had lived. On Thursday God's call came at the hour of sunset. He passed away on his own doorstep—the place he loved. It was no ordinary man's going that brought possibly 800 to the cemetery to pay respect to his memory. "His works follow him." The preacher at the service at the church and at the graveside paid earnest tribute to his worth and work for his fellows. His loved wife, who has shared his work and carried on her own, has been ill for quite a while. By God's grace she is facing the days that remain in the confident hope shared by us all that "Tis only a little while." To her especially and to all his sons and daughters and their families we offer Christian sympathy. We sorrow at the loss to us, but to him it is gain, and so the sorrow is illumined by a radiant hope. John Tully, "though dead, yet speaketh." "For ever with the Lord.—A.W.C.

ST. THERESA'S BOOK-MARK.

Let nothing disturb thee,
Nothing affright thee;

All things are passing,
God never changeth;

Whom God possesseth
In nothing is wanting;

Alone God sufficeth.

South Australian News-letter.

H. R. Taylor, B.A.

Preachers' Movements.

PRO. T. EDWARDS has resigned as preacher of the Forestville church. His future movements are uncertain. Last month Bro. Edwards was appointed secretary of the Council of Churches. Gawler and Williamstown circuit will soon bid farewell to Bro. H. R. Fitch, who will begin work at Kalgoorlie at the end of August.

Federal and State Conferences.

Dates for these events have been fixed in the month of September. The State conference will begin on Friday, Sept. 19, continuing until the 23rd. The afternoon of the latter date will be devoted to a reception of delegates by the Federal president, and the Federal business sessions will be spread over the succeeding days until Saturday, 27th, closing with an outing to the Morialta Protestant Children's Homes that afternoon. We understand that the Sisters' Federal Auxiliary Conference is being planned for Friday afternoon, Sept. 26.

"The Place of Many Winds."

This is the meaning of the name "Whyalla," the industrial centre on Eyre Peninsula near the head of Spencer Gulf, which has excited much public interest on account of its phenomenal growth. The population two and three years ago of a few hundred people has grown to about six thousand. Your correspondent, in the course of his home mission duties, has just returned from a visit to this important place. Most of the big religious bodies have established themselves by the erection of places of worship. The Methodist Church grasped the opportunity early, and after between three and four years' activity has by far the strongest hold on the community. There are over thirty members of Churches of Christ in the town, twenty of whom are meeting in the Institute Hall on Sunday mornings for the breaking of bread. A suitable block of land for a building has been selected. This will be put up for auction at the next government land sale. Housing conditions in general are deplorably bad, the growth of the population having been too quick for the house builders. As in the case of other industrial centres, there is urgent need for the gospel and a resident preacher. Our nearest church is situated at Port Pirie, on the other side of the gulf, but 110 miles distant by road.

Keeping in Touch with Men in the Fighting Forces.

A decision of the last General Conference to officially correspond with our brethren who have gone overseas is being carried into effect. A hundred names have been obtained from twenty churches, and a letter is being prepared for early dispatch.

John Beukers, Runaway Sailor, and Preacher.

South Australia is the poorer by the passing of the picturesque figure of John Beukers, Congregational minister, who recently died suddenly at Coomandook, in the mallee district. He was also known in W.A., Victoria, and N.S.W. A friend, writing an appreciation, says: "Born 73 years ago in Holland, he ran away from his ship when it reached South Australia. Possessing a real individualistic spirit of his own, by the grace of God he submitted that spirit to the work of Christ and his church. A preacher and writer of no mean ability, he lived in and for the work that was so dear to his heart. He had a way that was all his own, and he cared for no man once he believed he was in the right."

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1. In what terms does the Bible contrast patience with pride?—Ecclesiastes 7.
2. Whom does the Apostle James mention as a very patient man?—James 5.
3. In what does the Psalmist recommend patience?—Psalm 37.
4. What does the Apostle Peter urge us to take patiently?—1 Peter 2.
5. Of whom did the Apostle Paul ask a patient hearing?—Acts 26.
6. What request for patience is made in one of our Lord's parables?—Matthew 18.
7. In what will one's "patient continuance in well-doing" result?—Romans 2.
8. What famous advice about running a race makes mention of patience?—Hebrews 12.
9. What experiences are likely to produce patience?—Romans 5.
10. In what great saying does Jesus call for our patience?—Luke 21.

—G. J. Andrews.

THOUGHT.

*"He shall have dominion also from
sea to sea,
And from the River unto the ends
of the earth."* —Psalm 72: 8.

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FOUR GIRLS IN YUNNNAN

M. Molgaard.



MISS SUN.

THE SISTERS—On extreme left and right.
(Others are members of S.S. Staff.)

THE NURSE.

1. THE POLICEWOMAN.

I FIRST met Miss Sun at the house of a missionary. A few days later she called on me. She speaks English well and seems anxious for chances to meet English people. Also, perhaps, it is part of her work to get to know as much as possible about foreigners residing in Yunnan, for she is head of the Women Police.

I do not know how many policewomen there are in Yunnan and what precisely are their duties, but I have often seen them in the streets, dressed in the same kind of uniforms as the men. I think that most of them are still in training, and Miss Sun acts as Head of the College where they study. She teaches English as well as other subjects. She is anxious to get help from missionaries in her work, as she has been in touch with them for many years, and is interested in Christianity.

Miss Sun's position is only one example of the rapid change in the status of women in China and the increased opportunities and responsibilities which accompany it. It is good that one in such a position has some knowledge of Christian standards and ideals to guide her.

2. TWO SISTERS.

Down in a country village to the south of Yunnan province lives a farmer named Cheng. The names of his two daughters may be translated as "Lovely Blossom" and "Lovely Spring"! The father had heard about Christianity from itinerating missionaries, and when his girls had completed the course at the local school, he brought them

to the provincial capital in search of a Christian school. After making inquiries from passers-by in the streets, he was at last directed to a Girls' Bible School. This school gives instruction in ordinary school subjects as well as in the elements of the Christian religion, the object being to train girls as church workers. The Cheng sisters were rather in advance of the other pupils in intellectual attainments, but so far below them in standards of personal cleanliness that the other girls refused to have them in the dormitory. The lady in charge of the school was obliged to send them to an inn, until one of the older students had cut and washed their hair, provided them with fresh clothes, and showed them how to keep themselves clean. And, as long as they have been known to me, they have been as pretty and fresh as their names.

When a Sunday school was started for the Chinese children of the neighbourhood, they came as teachers, never missing a Training Class or Sunday morning. They will be well fitted to help the women and children around them wherever they may go in the future, for they have pleasant manners and know how to make their message clear and interesting.

3. THE NURSE.

I once inquired the name of a Chinese nurse in the C.M.S. Hospital in Kunming. She replied, "Pearl Anderson." Somewhat surprised, I then found she could speak English, which she had learnt in Australia, where she had gone with her "Father and Mother." Later I was told her story. She had been adopted, as a child, by Australian missionaries, and had accompanied them to Australia on furlough. Some years later they

retired. Pearl at that time was married, and her husband went out to Shanghai. She continued to live with her mother-in-law, but during a communist attack the home was plundered and Pearl lost everything but the clothes she was wearing.

Not wishing to be a burden on the impoverished family, she came to Kunming and begged to be allowed to enter the hospital as a probationer. As a rule, only unmarried girls are accepted for training, and it was only "because of her importunity" that Pearl was at last admitted.

It was not easy for her to settle down with ordinary Chinese girls and to lose her privileged position, but after some stormy months she adapted herself, and has now finished her training. She is quick and conscientious in her work and soon gains the confidence of the patients.

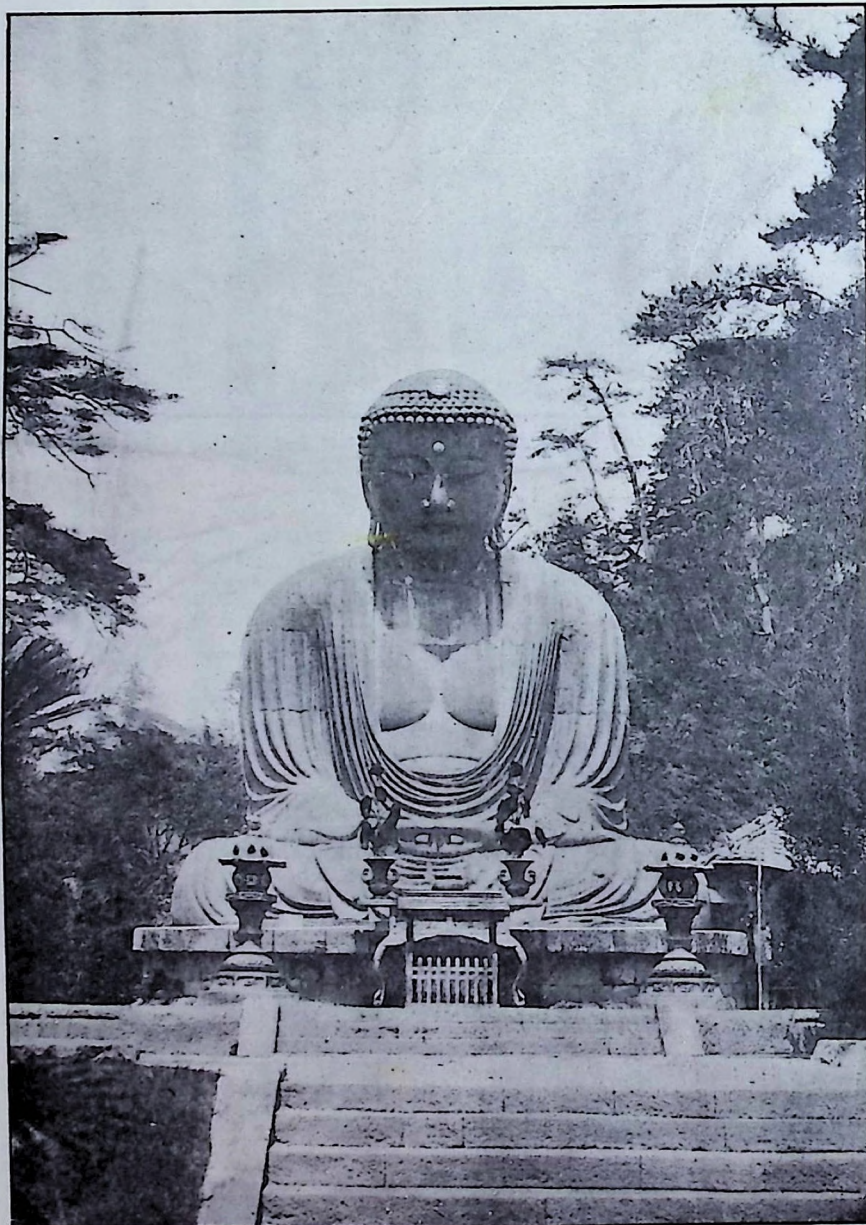
During an air-raid on the city, when all the patients were being carried out to trenches and dug-outs, Pearl and another nurse remained with the doctor, who was attending to a patient who could not be moved. The other nurse said: "What shall we do if bombs fall on the hospital?" "We'll get under the bed!" replied Pearl. Fortunately, the hospital and its neighbourhood escaped damage, but the incident gives a glimpse of the spirit in which so many Chinese, especially the Christians, face the dangers with which they are surrounded.

These are only a few examples of the part Chinese girls are playing in the service of their country, and of the ways in which they are preparing themselves for their task. Let us pray that their gifts may also always be used in the service of Christ, and that they may find in him their Leader and Guide.

CHRIST'S AMBASSADORS

THEY hold the lamp from day to day,
So low that none can miss the way,
And yet so high to bring in sight
That picture fair of Christ the Light,
That gazing up, the lamp between,
The hand that holds it is not seen.

THEY hold the pitcher, stooping low,
To lips of little ones below;
Then raise it to the weary saint,
And bid him drink when sick and faint,
They drink; the pitcher them between,
The hand that holds it is not seen.



BUDDHA—gives *Pain and Bondage*

THEY blow the trumpet, soft and clear,
That trembling sinners need not fear,
And then with louder note and bold,
They storm the walls of Satan's hold;
The trumpet coming thus between,
The hand that holds it is not seen.

CHRIST—gives *Healing
and Liberty*

AND when our Captain says, "Well done!
Thou good and faithful servant, come!
Lay down the pitcher and the lamp;
Lay down the trumpet, leave the camp,"
The weary hands will then be seen
Clasped in his pierced ones naught between.