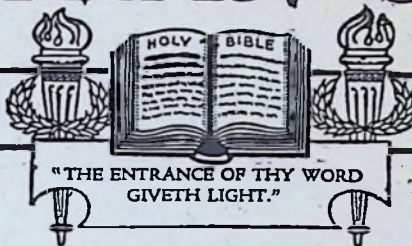


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A Prayer Which Awaits Fulfilment

By example and precept the Lord Jesus taught his disciples the value of prayer, both for the strengthening of the life of the person praying and for the coming and extension of the kingdom of God.

There is a prayer of Christ's which is not recorded in the Gospels or mentioned in the New Testament, one which we are never told that Jesus prayed; but yet, since he was the perfectly obedient Son, we are quite sure that the prayer was made. We read of it in the second Psalm:

"I will tell of the decree:

The Lord said unto me, Thou art my Son;
This day have I begotten thee.

Ask of me, and I will give thee the
nations for thine inheritance,

And the uttermost parts of the earth for
thy possession."

Centuries before the Son of God became incarnate, the making of the prayer was foretold. The conquest of the world, as the remedial system, was no afterthought. The Lamb, in the purpose of God, was slain from the foundation of the world.

The Sure Fulfilment.

As we consider the glorious prayer indicated in this Messianic psalm, we think especially of two things. First we note the vastness of its sweep—"the nations for thine inheritance, and the uttermost parts of the earth for thy possession." Truly, this is the prayer of the imperial Christ and the universal Lord. Again, we remark the note of assurance in the promise of fulfilment. "Ask of me, and I will give." There is no room for doubt. We as Christians own Christ as King and have been delivered out of the power of darkness and translated into the kingdom of the Son of God's love; but yet the glorious fulfilment of the prayer of Psalm 2 lies in the future. The great day will surely come. Let us be optimistic as was Christ.

The Cost of Prayer.

It has often been noted that "Jesus followed his own prayer." It led him to leave the glory which he had with the Father before the world was, to stoop to earth and endure the contradiction of sinners against himself, to pass through the agony of Gethsemane, and die the shameful death upon the cross. Prayer always costs something.

Christ taught his disciples to pray: "Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so on earth." Those who pray thus must perforce themselves regard God's name as holy, work for the coming of the kingdom in its fulness and glory, and day by day endeavor to do the will of God. Men must learn to live more nearly as they pray.

The Saviour told disciples to pray for laborers to be thrust into the harvest field. What to some was the implication of that

prayer? The very next verse says that they were themselves sent out into the needy field. Men, in a real sense, can help to answer their own prayers. "The messenger is the one who prays."

One has written: "Every prayer fixes a goal somewhere before the one who prays it. Pray for the sick; the prayer leads to the bedside of the sufferer. Pray for the poor; the prayer leads to the administration of physical necessities. Pray for the conversion of a friend; the prayer leads to that friend with the message of the bleeding Christ. Pray for the salvation of the world, and the prayer leads to the giving of self and all it possesses."

This is written as we, members of churches of Christ throughout Australia, are thinking and praying for the evangelisation of needy lands across the seas, and preparation for the offering to be made on July 6. Every missionary on the field earnestly seeks the prayers of those in the homeland. An appeal for prayer is a greater appeal than one for money. Were we all to pray aright, we could not withhold our gifts. "The man who prays for missions and follows his prayer will visit every field for which he prays with his sympathy, his love, his service and his money."

Let us think of the privilege—and the cost—of prayer.

A Canteen Gin Drinking Contest.

IN the "Daily Telegraph" for June 12 appeared an account of a gin-drinking contest between a soldier and a civilian, at the Heavy Battery Canteen at Port Kembla on May 9, which resulted in the death of the soldier. The deputy coroner at the inquest said that the evidence disclosed a very sordid state of affairs, which did not reflect credit on those in charge of the canteen. He considered stricter observation of the canteen was necessary to prevent excessive consumption of liquor, as disclosed in this case. About eight men, it was stated in evidence, were drinking together at the canteen, and someone suggested the gin-drinking contest which led to the death of the soldier.

Most people will agree with the deputy coroner's mild remarks. Members of the Ministers' Fraternal at Port Kembla in a letter to the press pointed out that one of the reasons given for the introduction of wet canteens into military camps was that the drinking of intoxicating liquors by members of the fighting forces would be under strict supervision. They expressed their belief that the circumstances demand a full military inquiry into the supervision of drinking in all military canteens. This contention, says the "Sydney Morning Herald" of June 17, was denied by "a military spokesman," who said, "The wet canteen system in military camps has been working very well, and any attempt

to condemn the whole system because of one adverse incident is unjustified." We have no personal experience of military canteens, but any person who goes through our cities must note with great sorrow, and no little indignation, the effects of temptation upon many of our young men. Our soldiers need more protection than they are receiving.

Red Cross v. "Tin Hares."

ALWAYS evil, the continuing gambling and drinking habits of great numbers of people become a scandal and a source of weakness in war time. The incongruity between the toleration or fostering of these national sins and the appeals for patriotic funds is great. The following letter from the pen of Mr. Robert B. S. Hammond, which appeared in the "Sydney Morning Herald" of June 10, is very pertinent:

"The chairman of the Red Cross Society (Mr. Wilfred Johnson) estimated in your columns that his organisation would need £500,000 during the next twelve months for our sick and wounded soldiers and our prisoners of war in enemy hands. This means that we must find approximately £10,000 week in and week out for an indefinite period, and I devoutly hope that the whole community will bend its back to the task, for the Red Cross is indeed a noble cause, well worthy of our prayers as well as our pennies.

"An ignoble contrast is the 'tin hare' industry, wherein actually £20,000 is spent weekly on food for nearly 40,000 utterly useless greyhound racing dogs—useless in peace, and worse than useless in war.

"When one considers the prodigious good done every week by the Red Cross with its £10,000 per week income, and the incalculable harm done by the £20,000 wasted every week on food for greyhounds, one wonders what our Governments really mean when they pledge themselves to a 'maximum' war effort."

Neglectful Churches.

MUCH of our Brotherhood work is hindered by the neglect of individual churches or of groups of indifferent officers. The work of conference committees requires the support of all churches associated with the conference. Yet at times appeals are ignored, letters remain unanswered, and no conference dues or statistical returns are forwarded. We do not suffer alone. In the June 3 issue of "The Australian Baptist" the writer of the N.S. Wales letter wrote as follows: "There are 126 churches in our Union, and the following statement may be of interest to some. During the year only 81 have paid for the Year Books; only 47 have forwarded an offering towards the Annuity Fund; only 37 have made a contribution towards the Church House interest; only 24 have responded to the Federal Home Mission needs."

The cause progresses in proportion to the active working of the membership as a whole. Where great missionary, educational or benevolent works are concerned, it is astonishing to

think that any churches should fail to have a share. Our foreign missionary appeal for July 6 should be responded to by every church, and no membership should wilfully withhold assistance.

The Question of the Hour.

SUCCESSFUL generations discuss what are called "questions of the hour." While there are peculiar problems facing the men of each generation, there is a constant problem; one common to every age and every decade—how to know and do the will of God. The great statesman, William Ewart Gladstone, said:

Missions in Wartime.

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

TIMES of war are periods both of severe testing and of unusual opportunity for Christian missions. The test is both financial and spiritual, and the opportunity due to the stirring of men's minds, their dissatisfaction with a world in which war is constantly recurring and the search for a more satisfying order.

It has been recently stated that three-quarters of the support of the British and Foreign Bible Society has come from England and the Continent, support now very much reduced by the drain of war. From the European countries now fully occupied by war, annual missionary gifts of £1,600,000 have ceased, and the magazine "World Call" recently estimated that 8000 missionaries in various parts of the world are now stranded without any support from their home lands. The support of these orphaned missions falls on the remainder of the world where the effects of the war are less felt.

War Echoes in Africa.

The great missionary areas of the globe are being gravely affected by the war. What must be the effect on the Mohammedan peoples of North Africa of great missionary nations at death-grips in their deserts? This must cause a ferment and greater difficulties for the struggling Christian missions in the area. In Abyssinia one European country is being hailed as the liberator of the natives from the tyranny of another. If independence is re-established who can forecast the repercussions in Africa generally? As yet there has been little national feeling in the dark continent such as that which has arisen in India and caused such havoc to Christian missions in China at the beginning of the century. Will the war stir African desires for independence? If so, the effects on missionary work are impossible to forecast.

Christian Missions in China.

China has been at war for years, and in many areas the missionary's congregation has been completely scattered, churches and hospitals destroyed, and an entirely new field of service opened. The war has apparently destroyed much of the work of years, but the sum of missionary opportunity has shown a remarkable expansion. Due to the courageous Christian faith of China's leaders and the obvious insufficiency of philosophical ethics or the prayer wheel to bring any satisfaction in days of tragedy, China's millions are actively seeking the Christian faith. In areas where property is confiscated by invaders, where no justice is obtainable, where leaders have moved inland to promote reconstruction, where life itself is often made unbearable by famine, loss and insult, the only remaining help is the missionary, continuing his work despite destruction and difficulty, bringing hope out of despair. Though old congregations are dispersed (40 million Chinese have migrated inland from coastal areas), new ones fill their places, and the missionary witness has been

"Talk about questions of the hour! There is but one question: how to bring the truths of God's Word into vital contact with the mind and heart of all classes of the people." That statement by the Grand Old Man of England is not out of date. The efforts of all Christians should be devoted to bringing the lives of all into harmony with the will of God. This is the great aim for individual, church and national life. To this end we must never cease to carry out the two injunctions of our Lord's commission—to preach the Gospel to every creature, and to teach those who are disciples to observe all things which Christ has commanded.

immeasurably magnified by the events of war. In October, 1940, there was such a demand for Bibles in China that the presses were unable to keep pace, and in Shanghai alone there were unfilled orders for 35,000 copies.

Despite the enormous amount of missionary work being done, there remain great areas practically untouched. Among China's 400 odd millions, only five million profess Christianity, and of these, three and a half million are Roman Catholic. Of China's 1700 walled cities and one million towns and villages, less than 600 cities and 350,000 townlets have been evangelised. Stretching from the tropics to the snowline with four million idols, half a million temples and one million deaths per month, this great country presents unending missionary opportunity. W. Remfry Hunt, retired missionary to China, claims that unless evangelised within this decade it will be paganised from Europe and America by atheistic ideologies. Probably he is too pessimistic, but it is true that secular education and political theories are effectively evangelising China; without the balance of the Christian faith the process may be disastrous.

Conflict in Japan.

The other party to the Sino-Japanese conflict is, of course, rabidly nationalistic. Harold E. Fey states that "the real religion of Japan is a peculiarly virulent form of state worship." While this "other religion" is a danger to Christianity in varying degrees all over the world, in Japan the traditional reverence for the Emperor and the association of Shinto with the state give nationalism an unusual foothold. The spy mania and fifth-column scares have already resulted in serious repressions of the Christian faith. A widespread attack on the Salvation Army (largely because of its British associations) has only been moderated by the organisation's change of name and severance of all foreign connections. Dr. Kagawa has been arrested and exiled because of "violation of the military code," a phrase capable of extension to cover any activity disapproved by the authorities.

On April 1 of this year the new Religious Bodies Law came into operation in Japan. The exact effects of its application will not be known for some time, but every new church activity or Sunday school must be reported to government officials who have vague and sweeping powers. In the province where the great Ise shrine is located, each religious group, including even Sunday schools, must enter a financial bond to ensure that none of its members speak in depreciation of the sun goddess or otherwise reduce respect for the shrine. The whole purpose, of course, is to make religion serve the ends of the state, an object also sought through the compulsory union church whereby the state proposes to compel the union of all denominations represented in Japan on dictated terms. Some missionaries consider that non-Japanese will not be permitted to continue their missionary activities,

and that their only opportunity will be to teach English for a living while maintaining more or less clandestine teaching of Christianity in their homes.

The Japanese claim that their shrine worship, with its traditional obeisance, is no more religious than our salute to the flag, and is merely a test of patriotism. Whether that is true is uncertain, but the loyalty is certainly extreme and definitely conflicts with Christianity. The editor of a religious paper was recently fined because he said that the national gods were insufficient, and that the highest religion was one which worships the universal God. To such lengths will the totalitarian spirit go.

Misled by a strict press control and vigorous propaganda, the Japanese church largely supports the war in China. The government is facilitating the entry of Christian Japanese as missionaries to the occupied areas in China—of course, from the official viewpoint, only for the purpose of acting as ambassadors of Japanese culture. As yet this movement is almost wholly nationalistic, but what may not come of it as these Christians learn the facts and see the tragedies of the war in China? The future of Japanese Christianity is in the balance.

The Future of India.

India's struggle for independence has come to a crisis since the outbreak of war, Britain now having promised that at the close of the war she will give India "with the least possible delay, a free and equal partnership in the British Commonwealth." What that independent India will be like we cannot know, but in the intervening months or years the Christian influence on its moulding surely must not decrease. India has hundreds of states ruled by native princes where there is no Christian missionary, while Christianity's approximately 4,000,000 adherents among a 365 million population appear woefully small, especially as five-sixths of the Christians are from the outcaste population. Christian influence is, however, much greater than these figures suggest, and the rate of conversions is increasing rapidly, especially as a result of the group movements in many parts of the country. An outstanding group movement has been amongst the Bhils of the Central Indian states, of whom 30,000 have accepted Christianity in the last five years. India as a whole is infinitely nearer to Christ than she was twenty or even ten years ago. Dr. Stanley Jones refers to the emancipation of women as a symbol of the shaking of the whole Brahmin system. In the stirring of thought which war brings the process of emancipation is accentuated. Christianity has missions wholly devoted to the reaching of India's women, and has always given special attention to them, so that their emancipation must mean greater influence and opportunity for the Christian work. A 90 per cent. illiteracy, political ferment, nationalist aspirations and religious conflicts are factors of tremendous potency in India's reactions to the gospel.

In other countries similar conditions prevail as a consequence of the war. Everywhere the missionary outlook is mixed but always challenging. The U.S.A. has taken over responsibility for work in the Netherlands Indies from which Dutch support has been cut off; the Disciples of Christ in U.S.A. have undertaken responsibility for the entire Protestant work in Paraguay, and the U.S.A. generally is making strenuous efforts to help financially the missions previously dependent on Europe. The cause of these orphaned missions has also been before Australians. It remains to be seen whether the indigenous development of missionary churches is stimulated by non-reliance upon the missionary. This has occurred before and may again.

Altogether this may be said—that this is no time for pessimism; along with special difficulties have come unequalled opportunities. In any event our support of missions must not be decreased by the demands of war. This hour is vital! As a missionary group in England

phrased its appeal, "The future of the world depends upon the message of reconciliation through the cross; and yet the world can never hear that message unless it is proclaimed

in all lands. We maintain, therefore, that missions to-day are more urgently needed than ever before because their message is basic to the future welfare of the whole world."

"Send Her Away."

Matthew 15: 21-28.

Prayer Meeting Topic for July 2.

H. J. Patterson, M.A.

Preaching in Pursuit of the Appropriate

A. G. Saunders, B.A.

SOME of our preachers disregard the scriptural readings supplied on the Austral Co.'s almanac. Others rarely exhort the church from the readings, even though as a matter of custom they acquiesce in the regular reading of them at the Lord's day morning worship.

Some feel that to follow the readings is to miss dealing with such needs as a pastor finds among his people. The desire to minister to such needs is probably the main reason for using other themes. There is force behind this argument.

At the same time there ought to be scope for adequate teaching through that use of the scriptures with which our people in Australia and New Zealand are familiar. One is tempted to think at times that stunting, sob-stuff, prophecy-mongering and flattery are more potent factors in success as it is commonly understood than exposition and doctrinal preaching. There is no need to press this slightly anguished observation!

This much is certain: the studies in 1 Corinthians provided lavish material bearing upon daily needs and constant problems of Christian life.

For example, one distinguishing feature of the epistle is its discussion of the functioning and safeguarding of the Christian conscience. It is powerfully presented to us in the thirteen verses of chapter eight. To miss the chance thus provided to deal with this always important and timely subject is a great pity.

In my own case some of the folk raised pertinent questions in conversation with me during the week. They feel refreshed if they leave church and all else on an occasional Lord's day and go off to some quiet spot fish-

ing. Their sincerity is unquestionable. To illustrate that, this same group spent a recent Sunday afternoon in a stream-side nook fishing. They had tea in the open air. As the shades of evening drew across this idyllic scene, they gently departed. They drove to a little church where one of the men conducted the gospel service. Not so much, of course, on the latter as the former practice did these good people feel free to indulge their desires.

These people were present the following Lord's day to hear the exposition of 1 Corinthians 8. Further, the whole congregation appreciated the timeliness of the study, as well as the beautiful teaching of Christianity on the need of surrendering our liberty in obedience to the law of love. This agrees with what has been termed the key-note of the epistle (16: 14): "Let all that ye do be done in love."

Never before have I felt so confident of the wisdom of adhering, as a rule, to the assigned lessons. Probably we preachers should be well advised to turn away from them only occasionally, when some special situation suggests special attention.

May I presume to add a suggestion to those who choose the New Testament readings? In the case of 1 Corinthians it may have been well to have read Acts 18: 1-23 as an introduction. This passage tells the story of the beginnings of the church at Corinth. Unfortunately, if the series begins with the opening of the year, when many are absent on vacation, the reading of such an introductory lesson is deprived of much of its value. Otherwise, it ought to supply a worthwhile background for the epistle concerned.

At the Table of the Lord.

THE MOST LOVING PRAYER IN THE WORLD.

"Father, forgive them; for they know not what they do."—Luke 23: 34.

THE Lord's Supper speaks of the love of Jesus Christ, God's Son, in whom we have the forgiveness of our trespasses, according to the riches of his grace. Nowhere were grace and forgiveness more manifested than in the first of the three prayers uttered by our Lord upon the cross. The Saviour had often taught his disciples the value of prayer, and constantly had he steeped his own soul in it, ever seeking communion with his Father. So at the end, when he bore the worst that satanic malice and hate could inflict, and carried the burden of the world's sin, it was natural that he should have recourse to prayer. The "first word from the cross" was probably spoken at the moment of dreadful agony when the cross with its living burden was allowed to drop into the hole prepared for it. We need not dwell, any more than the New Testament writers do, upon the physical sufferings of our Lord. But the remembrance of his dreadful anguish helps us to appreciate his prayer for his enemies. There was no outburst of anger against the iniquitous wrong or injustice, not a murmur of complaint, but the kindest prayer ever uttered on earth: "Father, forgive them; for they know not what they do." Dr. Cunningham Geikie's words may help us: "Racked by the extremist pain, and covered with every

shame which men were wont to heap on the greatest criminals; forsaken and denied by his disciples; no sigh escaped his lips, no cry of agony, no bitter or faltering word; only a prayer for the forgiveness of his enemies. They had acted in blindness, under the impulse of religious fanaticism, for, to use Paul's words, had they known it, they would not have crucified the Lord of glory. They thought, without doubt, that they were doing a service well-pleasing to God in putting him to death.

His prayer that his heavenly Father would pardon them was only a last utterance of the love of which he had been the embodiment and expression through life, and the fitting illustration of his words that he came to call the sick, not those who had no need of a physician."

The forgiving heart of our Saviour furnishes the motive and inspiration of human forgiveness. The martyr Stephen was able to pray, "Lord, lay not this sin to their charge." Christ's prayer was for the worst that day, but we truly sing—

"I need his wide forgiveness
As much as any there";

and well may we pray—

"O give us hearts to love like thee,
Like thee, O Lord, to grieve
Far more for others' sins than all
The wrongs that we receive."

It is this forgiving Christ to whose suffering for us our minds are now directed in loving remembrance.

She Cried Out.

This woman had a burden and a need, and she came where she felt the need could be met. The heathen races call out to us to-day. Their need is tremendous. Opportunities are presented for the expression of our Christian principles. We have lived in comparative luxury while these have starved. We have enjoyed healing of body while these endure great suffering, for if any one of us is ill there is a doctor around the corner and another in the next street, but there they can do nothing but endure and suffer.

Their cry may change from one of pleading to one of accusation and condemnation for failure to supply the need. How can we be Christian and not send to these unfortunate people? Too often we act on the principle that "it is not meet to take the children's bread and cast it to the dogs," forgetful of the fact that these pagans are also children of God. The exalted pride of the so-called civilised nations, allied as it is with the worship of wealth and its gross materialism, is blinding the eyes to those who cry out. Japan and China and India are fields for exploitation, for money-making rather than for the sowing of the gospel of peace and good will. They cry out for bread and we give them a stone; for Christian treatment and we act as pagans; for healing and we only aggravate the ulcerous sores. Can it be that we do not know?

A Ready Solution.

The disciples said, "Send her away." That is easy. We were disturbed, but now we say, "Send her away." Read no missionary books. Let the preacher know we do not wish to hear of the terrible needs of these, and especially when we have great tragedy in war. We plead economic conditions, etc. All such has been but hollow excuse. We spend hundreds of millions in wartime, and when God calls to beneficent works and evangelism we say we have no money. The one contradicts the other. We have lived in comparative luxury while those for whom Christ died pass into pagan graves after lives of degradation and suffering. We must not, like the priest and Levite, pass by on the other side. Can we let them lie there in wounded condition, send them away in their sicknesses, their ignorance and their pain?

Capacity for Great Faith.

The woman of the story was commended by Christ for her great faith. The East may yet teach the West, and the heathen the churchman. The power of prayer and of the Holy Spirit in their lives may bring the kingdom of God in its power and fulness. No one can read the story of modern missions, small though the effort be, without recognising that in these people there is capacity for great faith. War is upon us, but the greater war fills up the background, and it is the war of right against wrong, and right will ultimately triumph. Which is right? To send these away or to meet the great need? Our reply surely cannot be less than that of our Saviour who said, "Be it unto thee, even as thou wilt." That will not be without sacrifice. Are we willing to make it?

TOPIC FOR JULY 9.—A CRY FOR HELP.
—Psalm 28.

The Home Circle.

Conducted by J. C. F. Pittman.

LOVE ON.

"THEY who love much find life worth the living.
Love on, thro' doubt and darkness, and believe
There is no thing which love may not achieve."

PUT YOUR CAKES LOW.

I CAME across a nice little anecdote the other day. A child was asked if she would like to stay with her Aunt Mary or her Aunt Jane; both aunts were very kind. She said she would like to stay with Aunt Jane best, because, though both aunts made some tarts and cakes, Aunt Jane always set them on a low shelf, and she could easily get at them. Some teachers have very good addresses and talks to children, but they are rather stylish—upon a high shelf. Others are so simple that they can get the cakes! and children like that. Have you never heard of the minister that used such big words in his sermon that one said to him, "I thought your Master sent you to feed sheep, but you preach as though he had sent you to feed giraffes." Very few of our children are giraffes. Put your cakes low.—C. H. Spurgeon.

NOT BETTER IN BEING BETTER OFF.

A GOOD story is told concerning an old Bantu and Dan Crawford, who spent 27 unbroken years as a missionary in the long-grass area of Central Africa. When he (Dan Crawford) was coming home he told an old Bantu about the wonders of water supply and lighting, and other triumphs of civilisation.

He waited for the old man to express surprise. The old man asked, "Is that all, Mr. Crawford?" "Yes, I think it is," he replied. Then very slowly and very gravely the old Bantu said, "Well, Mr. Crawford, you know, to be better off is not to be better." The old Bantu's words are worthy of careful consideration. To be better off materially is not necessarily to be better off morally or spiritually. Sometimes the effect is quite the reverse.

AN ALARM CLOCK WANTED.

A YOUNG man of loose habits, who had just come out of college, was invited to dine at the house of a certain hard-headed and successful business man. With the object of making himself agreeable, he sought his host's advice. "Tell me, please, how I should go about getting a start in the great game of business," said the youth. "Sell your wrist-watch and buy an alarm-clock," was the laconic reply. A piece of sound advice that is equally applicable for many Christians!

HAVE YOU HEARD?

The tenor who sang "Now I Lay Me Down to Sleep" just before the sermon?

The minister who preached on "Can You Face the Music?" just before announcing special organ selections?

The quartette which sang "Steal Away" when the sermon was on "The Honest Christian"?

A woman was charged with assaulting a rate-collector when he called at her house. When asked by the magistrate why she did it, she replied, "Well, he shouldn't have called after it was dark. I thought it was my husband."

The Family Altar.

TOPIC.—THE TEST OF LOVE.

Monday, June 30.

HE that hath my commandments, and keepeth them, he it is that loveth me.—John 14: 21.

Here, then, is the test of love for our Saviour. Later Jesus said, "Ye are my friends, if ye do the things which I command you." Proof is thus given in clear and unmistakable terms. Does our love stand the test?

Reading—John 14: 21-31.

Tuesday, July 1.

Lovest thou me? . . . Feed my sheep.—John 21: 17, 18.

Love and service go hand in hand, and cannot be separated. Pretence of love for the "Good Shepherd" unless accompanied by care for his sheep is useless, for love cannot be "cribbed, cabined, and confined." Its beneficent influence knows no bounds.

Reading—John 21: 15-17.

Wednesday, July 2.

Proving the sincerity also of your love.—2 Cor. 8: 8.

The context makes clear the apostle's meaning. Poverty and affliction abounding, Paul shows that the best evidence of love to God, our Saviour, and his church is the liberal assistance of distressed souls.

Reading—2 Corinthians 8: 1-15.

Thursday, July 3.

Show ye therefore unto them . . . the proof of your love.—2 Cor. 8: 24.

Here the apostle urges the brethren to show

the proof of their love, and that his boasting of their liberality was well founded, by the liberal support of those who ministered to their spiritual needs. The greatest incentive is given in the closing verse of the next chapter: "Thanks be to God for his unspeakable gift."

Reading—2 Corinthians 8: 16-24.

Friday, July 4.

If any man love the world, the love of the Father is not in him.—1 John 3: 15.

It is not the love of the material universe, or its inhabitants, or its lawful pursuits, which is prohibited, but "the lust of the flesh and the lust of the eyes and the vain-glory of life." Such are of the world, and not of the Father.

Reading—John 3: 12-17.

Saturday, July 5.

This is love, that we should walk after his commandments.—2 John 2.

Here the word commandments appears to refer to the truth, which word is found five times in the first four verses of this short epistle. We must hear and heed the truth, and walk therein, giving no greeting or welcome to false teachers.

Reading—2 John.

Sunday, July 6.

Hereby we know that we love the children of God.—1 John 5: 2.

The constant repetition of such expressions indicates their importance. Love for God and obedience to him makes everything worth while. To be dissociated from God causes men's best words or deeds to be unacceptable to him.

Readings—Isaiah 63: 7-19; 1 John 5.

Our Young People

Conducted by Keith A. Jones.

EDUCATION.

IN recent weeks there has been a new outbreak of the demand for what is called religious education. It is part of the growing national conviction that we are not as Christian as we are sometimes assumed to be, a sign of deep-seated misgiving about our moral and spiritual reserves.

A step in the right direction would certainly be more teaching of the Bible by people who have studied it themselves, and have been taught how to teach it. It will be something if we can have the children of the nation sympathetically and intelligently told about God, about Christ, about the Christian ethic. That, we imagine, is what is meant by religious education.

Much as that would be, it is not enough. In fact, it is not the point at all. What we need is not more, or even religious education, but a completely new conception of what all education is. It is one thing, and quite excellent, to know facts about Jesus Christ, but quite another to allow him to become Lord of all our life and conduct. Education which does not set out to give God his rightful place at the centre of all life and thought cannot be corrected by larger doses of religious education.

It is significant that the period of the most efficient organisation of religion has been the period of most rapid decline. Sunday schools have never been so well equipped, so abundantly supplied with skilfully written literature, as they are to-day, but the passing years add to the sorry tale of declining numbers. Robert Raikes knew nothing of the twentieth century's paraphernalia of religious education, but he and his true successors helped their generations to grasp what it meant, and still means, to be a Christian. They showed what they had in their hearts, and were not content merely to impart what was in their heads. A multitude of religious manuals is no substitute for a multitude of men and women whose hearts God has touched. There is no cheap and painless road to the creation of a Christian nation, not even religious education. It would be much more to the point if a plea were made for more religious business, more religious politics, more religious social and economic order. We know quite well that a business man requires more than inoculation with occasional small doses of religion administered from a distant pulpit to make him a Christian.

Education is a mission, not a profession. Next to the parent the teacher is the most important person in the nation. Marriage and the home are instituted of God, and children are the trust-gift to parents to be nursed and guided in the fear and love of God. The nation requires the parent to share his responsibility with the teacher. We have reached the point, however, where in the vast majority of cases both parent and teacher have abdicated. Children grow up in Godless homes, and are taught in Godless schools.

Children understand the things of God often better than their teachers. Their minds readily absorb the great truths which are the sole guarantee of the new world of which we talk so much.

The need? And the way to it? Clearly for teachers who believe in God, who know him in daily converse, who know that all true education is religious. For God is the source of all truth, the fountain of all knowledge. Education is the task of bringing out from the child the gifts, character and faith divinely planted. To cram the child's mind with modern substitutes for the truth of God is to get what we have got—darkness, terror, death.—H. Wallace Bird.

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.]

CONSCIENTIOUS OBJECTORS.

E. LYALL WILLIAMS writes: "Conscience and Compulsory Service" is a short compilation by the Australian Peace Pledge Union. It gives a brief statement on the vital question of religious liberty, touching on conscientious objectors and the law, a comparison of relevant British and Australian legislation and other matters. In an introductory word Maurice Blackburn, M.H.R., says it "deserves to be widely read." He draws attention to the significant words of Lord Hugh Cecil when in 1917 it was proposed to disfranchise the British conscientious objectors: "I am most anxious that this country should maintain the proposition that there is a higher law, and that we will not listen to the doctrine that the State's interest is to be supreme, but on the contrary, that we will make our authority conform to the higher standard and keep the State within its proper function and within its proper sphere." These words express the spirit of "Conscience and Compulsory Service."

NEARLY 100 years ago our Alexander Campbell at Wheeling, U.S.A., gave an address against war. It is published in his "Popular Lectures and Addresses," page 348. In 1929 our Principal Robinson, of England, gave an address to conference on "Christianity is Pacifism." It is published in his book, "Christianity is Pacifism." Because of what these leaders have said, and because of what I believe Jesus Christ and the New Testament teach us, I write to stand by the young conscientious objectors who have been sent to jail because they believe that participation in war is contrary to their religious beliefs. I plead with all the brethren in Australia, who over three years ago promised to stand by the conscientious objectors, to keep their word. Surely we believe in religious freedom, that no man should be compelled to act against his beliefs. It is granted to our English brethren. Are our peace-time promises to be put into cold storage until after the war, or are we going to stand by these young Daniels?—G. Newell.

YOUR correspondent states that the church should not concern itself with semi-political matters. It follows therefore that the church should cease to discuss the drink traffic or the gambling evil. If this policy had been adopted in the past, Wilberforce could not have succeeded in checking slavery nor could John Howard and Elizabeth Fry have introduced an era of prison reform. The churches most honored in secular history are those groups who championed liberty of conscience, e.g., Pilgrim Fathers, Luther, Knox, among others. Is there any reason why Christians who differ, however much it may be, should not be able to discuss their differences? Paul disagreed with Peter over important points of policy, but these apostles were able to calmly discuss their differences and thus help one another. Regarding a further matter mentioned, might I add that some Christians believe that there is a difference between praying for kings and authorities and introducing a national anthem into the service of a divine institution rising above nationalism. Surely worshippers can conduct themselves as they please, provided they do not interfere with the worship of others.—A. N. Cartmel.

[Space having been given to the consideration of this question, the discussion may now close unless the Victorian Conference Executive desires to make a statement on the matter.—Ed.]

Queensland News-letter.

H. G. Payne.

TWO hundred delegates, 138 being elected representatives, from all over Australia, and from the islands of the Pacific, attended the 13th General Conference of the Methodist church. The visitors included Dean Lynn Harold Hough, of U.S.A., who gave the Cato Lecture on "A Fresh Adventure on the Understanding of the Christian Religion."

This is the fourth General Conference held in Brisbane. The retiring president-general was Prof. A. E. Albiston, M.A., B.D. Mr. H. M. Wheller, minister of Albert-st., Brisbane, church, and president of the Queensland Council of Churches, is his successor.

Much was said about Christian union, and the conference affirmed its belief in the urgent necessity for either federal or organic unity, and its determination to press towards that goal with all its resources, and to co-operate with all branches of the Christian church for the evangelisation of the world. It then resolved to re-open negotiations with the Presbyterian and Congregational churches.

In summing up the conference Mr. Wheller said, "Australia's problems require of the Christian church that she shall speak with a greater authority than is at present possible, which, of course, adds importance to the church union movement. As you know, the debate on that important question ended in a unanimous vote for the re-opening of negotiations with the Presbyterian and Congregational churches with a view to a yet larger union. This does not indicate any weakening of our conviction regarding the functions of Methodism, but rather an obedience to an expansive vision. This decision may well prove historic, especially in view of the clear evidence of a similar desire in the other churches mentioned."

The handicap on States with the smallest populations by the attraction to more populous States was discussed. This is of peculiar interest to Queensland Churches of Christ, which suffer severely in this way. Dr. C. Irving Benson said there were barriers in the way of interchange of ministers that were militating against the best leadership and work of the Methodist church throughout Australia. One speaker claimed that Queensland was practically in despair of getting a reasonable exchange of ministers. A special case was made out for West Australia. Mr. A. A. Mills (Queensland's connexional secretary) said the conference needed to get a wider Australian view from the point of Methodism that should help Methodists to forget there was a River Murray or any other State boundary. The conference appointed a commission to consider ways and means, and to formulate proposals for the exchange of ministers for those parts of the Commonwealth where Methodism was poorly represented.

It was stated that Australian Methodist missions covered one-third of the globe, their society being the largest organisation of its kind in the Southern Hemisphere. Every shilling given directly to overseas missions was applied to the work itself, this being made possible by investments and legacies.

Statistics show that there are in the Commonwealth and Tonga, which is included in its territory, 1194 ministers, 125 probationers, 180 home missionaries, 10,398 local preachers, 190,949 church members, 12,484 senior members on probation, 98,624 junior members, 10,257 leaders, 3725 Sunday schools, 23,245 teachers, 179,959 scholars, 21,355 Christian Endeavorers, nine theological institutions with 19 tutors and 80 students, nine book depots, 41,148 churches, 2598 Sunday school buildings, 923 parsonages and 25 colleges.

The Presbyterian church of Queensland held its annual assembly, at which the question of union with Methodists and Congregationalists had prominence. From the south comes news

that the Australian Congregation Union has declared for such union.

The Salvation Army has had its congress. The Baptist Union of Australia will hold its triennial assembly in August at Brisbane—for the first time here. We are having a plethora of conferences.

Western Australian News-letter.

Roy Raymond.

Victory for Christ.

THE Preachers' Fraternal and the Home Missionary Committee are endeavoring to give the churches a lead in a "Victory Campaign." The men of the churches are being called together to consider the matter. It is anticipated that several churches will follow the lead given by Lake-st., and hold a marquee mission. Not for a long time has the mission tent been sought after by so many. Subiaco will be the next to use the tent in a mission at Nedlands. North Perth, Fremantle, Maylands are also seeking the use of it. Other places are mentioned. Cheering news comes from several churches of many baptisms. Lake-st., Subiaco, Inglewood, Kalgoorlie and others all report several additions in recent days. In some places evening congregations show a marked increase in attendance.

Overseas Missions.

Every possible effort is being made by our State F.M. Committee to make the July offering a great success. Bro. T. Bamford is doing a great work as secretary. A meeting of church officers and preachers was held around the tea-table to consider plans for making the offering a worthy one. I hope to write next month of a record State offering.

Home Defence.

In this State, as presumably in other States, we have set up a Volunteer Defence Corps, modelled, I understand, on the lines of the British Home Guard. It promises to be a useful auxiliary to the Defence Forces. My only interest in mentioning it here is to say that, while everyone must welcome such an organisation in these dangerous times, it is regrettable that so many of our men should feel it their duty to turn from the Lord's house to the parade ground and rifle range on the Lord's day morning. These men include church officers and useful workers in the school. One is interested to know what the position is in other States.

C.I.M.

I understand that Mr. Robert Powell has retired from the position of State representative of the China Inland Mission. Mr. Powell is well known amongst our people. He has rendered valuable service to every missionary interest in this State, including Australian Native Missions. His successor is a New Zealander—Mr. S. Granville. Speaking in Perth recently. Mr. Granville, who has served 35 years with the C.I.M., told us that the Chinese Government, eight members of which were Christian, had reintroduced the Bible into schools, and regarded with warm favor Christian missions which had so splendidly stood by and succored their peoples, sore stricken by Japanese invasions.

Personal.

I am glad to report that our aged brother, D. M. Wilson, is slowly recovering from his recent serious illness. To have a doctor and nurse in attendance upon him is an experience for which he has had to wait more than 80 years. He has enjoyed good health all his long years. He was our first conference secretary in W.A.

Bro. H. T. Fitch is to succeed Bro. Riches in the work at Kalgoorlie. Both Mr. and Mrs. Fitch are Western Australians.

Here and There.

Bro. D. D. Stewart commenced his ministry with the church at Middle Park, Vic., on June 22.

Interchanges of preachers and visits to various centres by missionaries and others are stimulating interest in the annual offering for overseas missions to be taken on July 6.

The chapel at Queensberry-st., Carlton, Vic., was filled on Saturday evening, June 21, when Dr. T. Z. Koo, secretary of the World Christian Students' Federation, gave an address on China.

After two months' absence in Sydney, during which time he assisted the church at Burwood, the Editor expected to return to Melbourne today (June 25). The new preacher for Burwood is Bro. D. Wakeley.

We received the following telegram from Sydney on Tuesday afternoon: "Hinrichsen-Morris tent Hurstville again crowded Sunday; powerful preaching; interest increasing; people enquiring; 22 decisions to date.—Alcorn."

Urgent appeals for unity in a time of national crisis have been made. The need of industrial peace and the cessation of strikes has particularly been emphasised. Last week the Prime Minister forecast that strikes would be prohibited. Yet Monday's papers told of a one-day strike to be held by an influential union. We are not in a position to discuss the legitimate grievances of men; but all should agree that this is a time for unity of effort and for internal peace.

Monday's newspapers were full of the reports of the sensational war development. The Russo-German Pact of 1939 has already been broken, and Germany is now at war with Russia. Hitler, following his usual practice, has justified his action by accusing the Soviet of betraying the Pact. Molotoff is reported to have said that the German aggression was a murderous act by "gangster Fascists." The aim of Hitler is to get control of the oil-fields of the Caucasus and the grain of the Ukraine. The worthlessness of pacts where honor is lacking seems again to be demonstrated. The issue will be awaited with anxious interest. Columns of guessing forecasts do not help us much.

A holiday convention was held at Ma Ma Creek, Qld., on King's Birthday, fourteen churches from Brisbane to Toowoomba being represented; 130 visitors were present, with a total attendance of 275. The local members had made full preparations which ministered to the comfort of all. "Post-war Reconstruction" was the theme, and splendid addresses were given by R. L. Williams on "The Problem of Reconstruction," P. C. D. Alcorn on "The Process of Reconstruction," and R. L. Arnold on "The Purpose of Reconstruction." Ma Ma Creek orchestra led the congregational singing. Les. Enchelmaier was song-leader. G. T. Miller conducted a devotional session. It was a happy and helpful day.

On King's birthday a fellowship conference was held at West Hobart. Owing to petrol restrictions, many representatives of the country churches were prevented from attending. Morning session for men was preceded by a prayer session, when the following brethren took part: Bro. Byard (prayer of thanksgiving), Bro. Golder (prayer for peace), Bro. J. Woolley (prayer for unity), Bro. Tease (prayer for evangelism). At afternoon session Bro. N. J. Warmbrunn delivered an address on "The Responsibility of the Men of the Church." This opened up informative points for discussion. The second address was by Bro. Tease on "Evangelism." Evening session was inspirational, presided over by Bro. N. J. Warmbrunn. Mrs. H. Cooper rendered a solo, and Miss M. Pridmore a recitation. The address was delivered by Bro. L. Bowes. Ladies of West Hobart and Collins-st. arranged for the meals throughout the day.

On June 4, at Henley Beach, S.A., annual business meeting, reports of church and auxiliaries showed work to be progressive. Deacons elected: Bren. Fletcher, Fischer, Barbary, Pridham, Ryder, Miller, Strudwick (secretary); deaconesses, Mesdames Fischer, Lawrie, Ryder, Jones, Courtis, Strudwick, Barbary, Bowering. The elders are Bren. Hurcombe and Lawrie. A new gas heater has been installed for baptistry and other purposes. On June 9 Croydon K.S.P. initiated young men into newly-formed chapter at Henley. On June 16 the first meeting was held and officers elected. On June 22 the installation, held during gospel service, was conducted by Bro. Drummond (State Chancellor). A full church witnessed the ceremony. Bro. Beiler (youth organiser) gave the message, after which three young men from the club surrendered their lives to Christ. On June 12 Bro. H. P. Manning brought pictures of F.M. work. On June 22 Bro. I. Durdin spoke in the interests of F.M. offering. Bro. Alf. Smith underwent an operation in Henley Hospital, and is progressing.

Since the first Protestant missionaries sailed for non-Christian lands more than one hundred years ago, the work of foreign missions has become an increasingly complex undertaking. Then, broadly speaking, mission strategy called for a frontal attack upon heathen citadels of darkness. To-day the missionary's task is rendered far more intricate by a formidable array of new factors that have come upon the field—anthropology, the comparative study of religions, the renaissance of indigenous cultures, nationalism, disillusionment with Western civilisation, secular idealistic cults and the whole network of influences let loose by the investment of Western capital in mission lands with the disorganisation of society and traditional ways of life that have resulted from them. The church in mission lands finds its position undermined and its claim upon the allegiance of society challenged by citadels of darkness that exist behind the missionary lines in the home-lands. These, through the moving picture, literature and a hundred other ways, have a rapidly increasing influence throughout the world.—J. Merle Davis, "International Review of Missions."

Bro. F. R. Raisbeck writes: "The preacher, officers and members of the church at Lygon-st. are preparing to engage in a special phase of evangelism—open-air gospel preaching. As a means of preparation we are now holding weekly meetings for prayer, consecration and discussion of the scope, requirements and possibilities, and seek to interest your readers, and if possible, solicit their prayers, and active personal and financial support. As a basis, we have had made available the use of a caravan, which we propose to furnish with an amplifying set, organ and gramophone, with records of gospel hymns, portions of scriptures, good music and any other articles that will further the purpose of attracting people to the meeting place where the gospel will be preached. We believe that amongst your many readers there are some who would love to have fellowship with us in the supply of some of these things for so worthy a purpose. We look on the venture as a spiritual experiment, for which we desire to prepare thoroughly, our prayer being that the Holy Spirit will so use us that other of our churches will be encouraged to supplement their indoor preaching with open-air gospel proclamation. When the time of preparation is completed, and the necessary plant secured, we anticipate announcing time and place through your valued columns, that any so desiring may join in the good work. Communications or parcels sent to A. Johnston, church secretary, Blythe-st., East Brunswick, will be gratefully acknowledged."

At Maylands, S.A., on morning of June 15, Bro. A. H. Wilson, from Brooklyn Park, was speaker, and in the evening Bro. Wakeley. Both services were well attended. On June 18 the church tendered a farewell social to Bro. and Sister Wakeley. The meeting was presided over by Bro. Shipway, conference president, and representatives from Sisters' Conference, C.E. Department, Bible School Department, Social Service Department, district Preachers' Fraternal and Churches of Christ Preachers' Fraternal spoke appreciatively of the work done by Bro. and Sister Wakeley in their respective spheres. Bro. A. Anderson, on behalf of the church, presented Bro. Wakeley with a wallet of notes. The choir rendered special items. On June 21 the C.E. department of the church held annual rally. In the afternoon the J.C.E. had a meeting, and a happy time was spent. This was followed by a tea. In the evening about 200 people joined in an inspiring meeting. June 22 was Bro. Wakeley's last Sunday with the church, and at both the morning and evening services the chapel was nearly full. At conclusion of Bro. Wakeley's evening address two young people from the Bible school confessed Christ. The C.E. societies had a special part in the service. At the conclusion of the meeting Bro. Anderson again spoke in appreciation of the work of the departing preacher.

EASTERN DISTRICT CONFERENCE, VIC.

CONFERENCE was held over King's birthday week-end at Bayswater. Bro. R. E. Burns, conference president, presided over all meetings. Representatives of churches at Emerald, Boronia, Montrose, Croydon, Bayswater, Ringwood, Mitcham and Blackburn were present. The theme for conference was "Christian Witness." All sessions were well attended, and a time of spiritual refreshment and inspiration was enjoyed. The church at Emerald was received into conference.

The business session was held on Saturday afternoon. Reports revealed a healthy and progressive spirit in the churches. The young people's report, presented by Sister Bessie Lowen, revealed much activity among young people; 47 members attended the camp at Seaford. The mission fund helped with mission activity. The church at Ringwood was assisted from the fund in the recent tent mission.

The following resolutions were carried: "The churches in this Eastern District Conference unite in protest to the Government against the proposed increase of facilities for the sale of wine." "We, the churches in this Eastern District Conference, re-affirm our allegiance to the restoration plea of Churches of Christ founded on the teachings of Jesus Christ and the apostles in the New Testament."

Bren. R. Banks and T. H. Scambler gave addresses on Saturday evening. The conference sermon, "The Church Challenged," preached on Sunday afternoon to a large gathering by Bro. J. E. Allan, president of Victorian conference, was a stirring message. Bible schools of the churches had part in this session.

The sisters' session was held on Monday afternoon, with Sister Mrs. Treharne, president, presiding over the well-attended meeting. Bro. H. C. Bischoff gave the message.

Conference was concluded with a splendid youth rally in the evening. Bro. W. Graham gave an address. Two young sisters gave fine testimonies, and young people also assisted in a happy and inspiring meeting.

Officers elected for 1941-42.—General Conference: President, H. C. Bischoff, Blackburn; vice-president, A. H. Pratt, Ringwood; secretary, E. H. Beament, Ringwood; treasurer, F. Rogers, Montrose; auditor, J. Maguire, Boronia; pianist, Miss B. Lowen, Blackburn. Women's Conference: President, Mrs. V. McDowell, Blackburn; vice-presidents, Mrs. H. Bischoff, Mrs. R. Sandells; secretary, Mrs. E. Gill, Blackburn; treasurer, Miss B. Lowen; superintendent Benevolent Committee, Mrs. R. Langley (Montrose); superintendent Missionary Committee, Mrs. H. Chandler (Boronia).

Conference next year will be held at Blackburn.—E. H. Beament.

News of the Churches.

TASMANIA.

Launceston (Margaret-st.).—Attendances have been maintained over past two Sundays. Bren. R. Edmunds, H. Nicholls and F. T. Morgan have given helpful messages. Among visitors on June 15 was Bro. Wilson, of Swanston-st., Melbourne. Communicants on 22nd numbered 121.

Invermay.—On June 12 the young people's club held an enjoyable social, with more than 30 in attendance. On June 22 Bro. W. Duff, of Launceston, gave a thoughtful exhortation. At night Bro. F. T. Morgan commenced a series of addresses on "Great Words of the Christian Faith," the first being "Redemption." Sympathy is extended to Sister Mrs. A. Thompson in her illness.

WESTERN AUSTRALIA.

Subiaco.—At evening service on June 8 a teacher of the Hale school decided for Christ, and he, with four young men who had previously decided, was baptised. Bro. Garland Banks has been reported missing.

Perth.—A young people's Adelpian Class has recently been formed, with Bro. Wilfred Paget president and Bro. Thornley Thomas secretary. On morning of June 15 Bro. J. Wiltshire gave a helpful exhortation on "Love not the World." At night a young lady made the good confession after the preacher's address on "The Increasing Christ."

Kalgoorlie.—Bro. Riches gave good messages on June 15. Five young people were received into fellowship in morning. At the gospel service the subject was "Impossible to Please," and a baptismal service was held. Bible school had record attendance since 1934 of 177. The church regrets the death of Mrs. R. D. Moore on June 11, and to lose two good workers, Bro. and Sister Colin Ewers, Bro. Ewers having been called up for service with R.A.A.F.

Harvey.—Four young people have been received by faith and baptism. On June 14 Sister Ivy Stanford was married by Bro. Burgin to Bro. Les. Gillespie, of Collie. The couple will make their home in that town. The bride will be greatly missed from Harvey Bible school and Y.P.S.C.E. Opportunities were taken by church and auxiliaries to wish her a happy married life. Evening services have been well attended, Bro. Burgin preaching. Morning services have had large congregations. Visitors included Mrs. Burgin, mother of the preacher, on a visit from eastern States. On June 1, in absence of Bro. Burgin at Bridgetown, Bro. Park spoke on "Our God." Y.P.S.C.E. has had good attendances, and a fine spirit prevails among the young people.

VICTORIA.

Hampton.—Bro. F. E. Buckingham, of Malvern-Caulfield, was speaker on morning of June 22. At a meeting held at the home of Bro. Tinkler on June 23 the formation of a youth council was considered.

Portland.—On June 15 Bro. Phillips gave an excellent address on "God's Care." Bro. Hargreaves visited the church for the first time on June 22. His address on "Things Old and New" was enjoyed by all.

Melbourne (Swanston-st.).—On June 22 Bro. J. E. Thomas was morning speaker, and his message was much appreciated. Bro. Hughes preached at evening service. Rough weather interfered with attendance.

Stawell.—On morning of June 15 Bro. Burtl spoke on "Is God a God of Love?" In evening his theme was "Walking the Old Life's Way." On June 22 Bro. Thurrowgood's messages were very encouraging.

Croydon.—Since Bro. and Sister Evans have come the church has been blessed. The congregation rose to about 26 on evening of June 22, when a young lady made the good confession. Sunday school has been started and is making good progress.

Warragul.—On June 18 Bro. C. Thomas, home on furlough, gave an interesting lantern talk on India. Miss Olive Dent's marriage to Bro. Goodwin was celebrated on June 21. Ladies' Guild catered for the wedding tea.

Carnegie.—Recent improvements and renovations have greatly improved the church building. The work is in good heart. For six weeks, while the preacher was away in a military camp as a chaplain, Mr. R. Hindman, from the College of the Bible, gave splendid service to the church.

Sunshine.—Bro. Nixon was speaker at both services on June 22. On evening of June 21 Bro. Burdeu gave an interesting lantern lecture on the aborigines. On Sunday morning Sister Joan Saunders, from the College of the Bible, gave an interesting talk to the J.C.E. about her trip to Mt. Margaret mission.

Brunswick.—At evening service on June 15 a young lady made the good confession. A successful social was organised by the young people on June 21. Bro. T. Fitzgerald was speaker on morning of June 22. Sympathy of church is extended to relatives of Sister Hamilton, who was suddenly called to be with her Lord.

Ascot Vale.—Meetings are much bigger and brighter. Midweek prayer meeting was an uplift, 30 being present. Bro. Coventry spoke on "Lord, teach us how to pray." Meetings on June 22 were good, Bro. Coventry speaking; 98 broke bread for the day. The church extends sympathy to Sister T. Crawford, Allan and Ivy, in their recent bereavement. Bro. Coventry conducted the service.

Ballarat (York-st.).—Much hard work is evidenced in construction of second tennis court. Sunday school superintendent (Bro. B. Feary) has aroused keener interest with launching of new competition. Interest in church activities is well maintained with local brethren as speakers. Bro. Wilkie was speaker at evening service on June 22, when Miss Pauline Quale accepted Christ.

North Williamstown.—On morning of June 22 the church was pleased to have an address on "Our India" by Bro. A. Hughes. Bro. and Sister Colin Thomas were welcomed at a social evening recently, when a good programme was arranged. Bro. Thomas spoke, and also showed articles brought from India. Sickness is very prevalent. Amongst those laid aside have been Sisters J. E. Thomas and L. Hill.

Carlton (Lygon-st.).—At a social held by N.C.B.C. over £5 was received to provide comforts for Lygon-st. boys in fighting forces. All services on June 22 were well attended. Bro. E. L. Williams, M.A., helpfully exhorted the church. Bro. Enniss spoke to Bible class on "We are Builders All." At night Bro. Baker preached on "The Banquet Miracle." Choir rendered an anthem. Bro. Harold Berg, of R.A.A.F., received a wallet from church.

Doncaster.—On afternoon of June 19 the Women's Mission Band celebrated fifth birthday. Visitors from surrounding churches were present. Mrs. Sandells gave an interesting talk on mission work in the New Hebrides; Mrs. Trainor was soloist. Bro. R. Banks commenced his ministry with the church on June 22. A welcome was extended to Bro. and Sister Banks by Bro. A. Taylor. Sister Jessie Moffat is in hospital, having undergone a serious operation.

Blackburn.—Meetings are of average attendance, and messages have been enjoyed from Bren. G. Whiting, A. H. Pratt and H. C. Bischoff. The church has been delighted with messages in song by Bro. R. Wilson, of N.Z. Bro. and Sister L. Warden, of Swan Hill, have moved into the district. The church contributes 15/- weekly to H.M. Committee to aid churches suffering from "city drift." Sunday school attendance is well maintained, and scholars are preparing for examination under direction of Sister B. J. Lowen. S.S. is held at 10 a.m., and in the afternoon six teachers are assisting other of our schools.

Box Hill.—A young girl of the Sunday school has been baptised and received into fellowship. Youth services were held on June 15. Bro. Harold Steele, a former Sunday school scholar, was speaker at both services. Annual double exchange of preachers arranged by local preachers' fraternal took place on June 22. Speakers at our services were Adjutant Hasluck, Salvation Army, and Mr. A. S. Houston, Presbyterian church. Bro. H. Earl, jun., on furlough from Darwin, was present during the day.

Boronia.—A splendid F.M. address was given by Bro. R. Burns, of Bayswater, who exchanged with Bro. P. R. Thickins on June 22. Bro. V. G. Burden has been appointed church secretary to succeed Bro. J. Maguire, who faithfully served the church as secretary for 20 years. He is not in good health at present. Bro. Cyril Finger has been appointed S.S. secretary to succeed Bro. Eric Goodwin, who was married to Sister Olive Dent at Warragul on June 21. Bro. and Sister Goodwin will reside at Blackburn.

Hamilton.—At gospel service on June 8, seven young people from Bible school were immersed. Bro. Hargreaves spoke on "Is Christian Baptism Essential?" On June 15 he spoke in morning, and at gospel service commenced a series on the "Second Coming" with "Is this Armageddon?" On June 22, in absence of Bro. Hargreaves at Portland, Bro. Comer spoke on "Walking with Him." Bro. Hargreaves at gospel service spoke on "Will the British Empire Survive?"

North Essendon.—In recent weeks fellowship and assistance of a number of visitors have been appreciated. Bren. McIlhagger (former preacher), Illingworth (Essendon) and Robb (Newmarket) have addressed the church; Bren. Brown (Ascot Vale) and McIlhagger have presided; assistance in song has been given by Bren. McIlhagger and F. Thornton, and by Bro. J. Burns, with Ascot Vale choir. On June 22 teachers met, and at the tea-table very profitably discussed school methods. Bro. Roffey's ministry continues on very effective lines.

Preston.—Bro. Graham, of Moreland, was morning speaker on June 22, his message being appropriate to the offering for foreign missions. Bro. Robinson conducted gospel service, at which two young women were baptised. At close of prayer service on June 19, Bro. F. Chatley was presented on behalf of the church with a chiming clock in recognition of active service rendered. He was married to Sister Norma Dearing on June 21, Bro. Robinson officiating. Sister Dearing was recipient of a token of appreciation from the Phi Beta Pi club.

Footscray.—Sister Mrs. Vogile, of Castlemaine; Bro. C. Deed, of Wedderburn; Sister Mrs. D. Groves, of Ballarat, have been welcomed. Y.P.S.C.E. organised a fellowship tea on June 22, when Dr. E. L. Watson gave an address; there were 100 guests. Youth rally at night was well attended, several young people taking part. Bren. Ken Lacy and Denzil Ritchie gave messages. Miss Amelia Scarce rendered solos at both meetings. A mixed Bible class has been formed. On June 24 the Phi Beta Pi visited the club at Williamstown.

St. Kilda.—On June 11, at annual meeting, reports showed the various departments of the church to be healthy. Deacons re-elected for a further term of two years were Bren. L. Braden, H. J. Elliott and C. Nettelbeck. Bren. A. L. Finger (secretary) and A. M. Norton (treasurer) were re-elected to these positions. On June 22 Bro. Colin Thomas was morning speaker. His address on the work in India was enlightening and helpful. Bro. W. H. McCallum spoke at night. Visitors were welcomed during the day.

Horsham.—All Lord's day services are splendidly attended, with up to 135 breaking bread. On June 1 there was one decision. On June 22, at evening service, a lantern lecture entitled "Prophecy Proving the Bible the Word of God" was much enjoyed. A large congregation assembled, and a youth and a couple made the good confession. Last two Lord's days Bible school attendance numbered 99, and C.E. society has average of 35. Bro. and Sister H. Jackel, of Cockatoo, addressed morning and J.C.E. service respectively during a recent visit.

Ormond.—On June 18 Bro. C. L. Lang gave a good address at prayer meeting on "Reverence Human Life." June 22 was 16th anniversary of church. A number of former members came back, and at worship service Bro. W. H. Clay, one-time preacher of the church, gave a stirring address. At night Bro. C. L. Lang preached on "The Church Triumphant." A young lady who made the good confession the previous Sunday was baptised. Bro. Ron Lang sang a solo. On June 21 the cricket club held a wind-up social, when trophies were presented.

Dimboola.—Attendances keep up fairly well. Bro. G. T. Black (Warracknabeal) has been released from his occasional visit to Dimboola. Bren. J. Butler, G. Miller, F. J. Sherriff and D. Mulvogue are rendering faithful preaching service, and Bro. C. Sherriff with his car. A message has been enjoyed from Bro. H. Jackel, of Cockatoo. On May 4 Bro. C. W. Jackel extended the hand of fellowship to a baptised believer from S.A., and to three adults who had previously been baptised. On June 8 Bro. Jackel gave a lantern lecture on overseas missions.

Essendon.—Owing to indisposition of Bro. A. E. Illingworth on morning of June 15, Bro. A. G. E. Smith conducted service and spoke on "The Miracle at Cana." Ernest and Gwyneth Shelton, immersed the previous Sunday, were received into the church. Bro. Illingworth had recovered sufficiently to take gospel meeting. There were two visitors from Sydney. At both services on June 22 Bro. A. E. Illingworth was the speaker. Topic for morning, "Christian Assurance"; evening, "The Kingdom of God." Bro. Eric Jenner, with A.I.F. overseas, has been reported missing.

Gardiner.—At prayer meeting on June 18 Bro. A. L. Gibson gave an interesting talk on "Signs of His Appearing." On 19th, members of Y.P.S.C.E. visited Christian Guest Home. At morning service on June 22 Bro. Turner, of Camberwell, spoke on the progress of overseas missions, and at gospel service Bro. Colin Thomas, on furlough from India, told of the work being carried out in India. Congratulations were extended to Bro. Colin Cartmel, who has entered the College of the Bible. Miss Gwen Scott, from Dunolly, was received into membership. The church extends sympathy to Mrs. Hagger in the passing away of her sister and to Miss Joan Saunders in the loss of her father.

Montrose.—On June 15 there was a fine attendance at morning meeting, when Bro. Westmore gave a helpful address. At night Bro. Roberts gave a good address to a fair meeting. On June 19 a kitchen tea was given to Sister Mildred Legg, of Montrose, and Bro. A. Ashley, of Bayswater, in honor of their approaching marriage. Montrose and Bayswater churches combined, Bro. Rogers, of Montrose, making the presentation, which included many useful gifts. On behalf of Montrose church, Bro. Rogers presented Sister Legg with a sandwich tray. She was also the recipient of a salad set, presented by Bro. E. Beament, president of Mountain District C.E. Union, of which Sister Legg was an executive officer.

Ballarat (Dawson-st.).—At civic welcome to Lord Gowrie (Governor-General) on June 11, Ballarat Churches of Christ were represented by Bro. W. W. Saunders. During C.E. convention, held in Ballarat, June 14-16, Bro. Saunders led group conference on "The Holy Spirit in the Experience of Paul." Attendances at all meetings augmented by C.E. visitors. Bro. J. Methven, of Prahran, gave morning message on June 15, and Bro. C. Gallacher, joint director Methodist Y.P. Department, preached at night. At Doveton-st. Miss M. Buckingham and group conducted morning service, and night meeting was in charge of Bro. R. Rosan and party. Mt. Clear was served by Bro. R. Redpath and party. An address on the Australian aborigine was given by Bro. Saunders at W.C.T.U. meeting on June 18. Foreign missions were stressed by Bro. Saunders at morning service on June 22, and at night a baptismal service was conducted, two being immersed. Bren. J. A. Wilkie and

A. Graham were morning and evening speakers respectively at Doveton-st. Bro. E. Steele conducted Mt. Clear morning service. Sympathy of church is extended to Sisters Madge and Maud Dowling, bereaved by death of their mother. Bro. H. Broderick has been welcomed into fellowship by transfer from Brim.

Moreland.—Mr. Graham gave excellent addresses on June 15. Ron. Emmett and Jim Swallow made the good confession. Choir assisted with an anthem; Albert Barber sang a solo. Endeavorers held a picnic at Diamond Creek on June 16, and then entertained children at Sutherland Home, Greensborough. Services on June 22 were good. Bro. Robinson, from Preston, spoke in morning. Mr. Graham preached at night on "The Ministry of Simplicity," when Geoffrey Pooler and Des. Powell made the good confession. Choir rendered an anthem.

SOUTH AUSTRALIA.

Forestville.—One young man confessed Christ at gospel meeting on June 22. At morning worship, Bro. W. Green, of Mile End, addressed the church on behalf of overseas missions.

Mt. Isabella.—Mr. and Mrs. Clive Young are faithfully carrying on the work, which is restricted owing to petrol rationing. Members paid a visit to Ungarra for circuit rally.

Mt. Hill.—C.E. object evening was very interesting. Ladies' Guild arranged for future work. Bro. R. W. Young had charge of services on June 15. Lloyd Woolford is also helping with preaching during absence of preacher, Bro. Newell.

Fullarton.—Meetings for June were well maintained. On 22nd Bro. H. R. Taylor, on behalf of overseas missions, addressed the church. He also paid tribute to the work being done so effectively at Fullarton under Bro. Rankine. Bible school work is in good heart. Fifty present on June 22, best for year.

Adelaide (Grote-st.).—Bro. Hurren spoke at both services on June 15, in morning on "Christ's New Commandment," and at night on "One Condition of Welcome." One was received into fellowship by letter. Aged Sister Mrs. Mathews, a faithful member for many years, passed away on June 13, and was laid to rest on the 15th. Sickness is prevalent amongst members.

Winkie.—On June 15 Bro. H. Taylor, of Adelaide, preached on Acts 2: 38, 42. Members motored to Berri in evening and joined with Berri and Moorook members. Bro. J. E. Shipway, of Adelaide, spoke on "The Grand Consummation of the Church." Conference was continued on June 16 at Berri. On 23rd Bro. L. A. Chapple was morning speaker. Bro. J. Minnocks, A.I.F., has been wounded in action.

Ungarra.—Ladies' Guild is planning work for aborigines missions in north. Money has been donated and clothing bought. C.E. is also busy with mission work for aborigines. Sale of Mother's Day tags realised a good sum for this purpose. C.E. meetings are improving numerically and spiritually. Two car-loads of singers and the preacher went to Lincoln on June 15 and had an enjoyable time with that church.

Mile End.—The work shows definite improvement. Auxiliaries are active, attendances despite much sickness are very good, and finances are improving. The work of the choir is very helpful. Bro. Fitzgerald's messages have been inspiring. His forceful message entitled "Christ's Call for National Repentance" was greatly appreciated by a large audience. Bro. A. E. Hurren, of Grote-st., addressed the church on June 15.

Port Lincoln.—Work is gradually improving. Bro. Cliff. Jones is doing good service and has a happy hand of helpers. Fortnightly meetings in homes are helpful. On June 15 the church was helped by the visit of many from Ungarra, 45 miles to the north. Services were held at 3 p.m. and 7 p.m. A combined choir gave messages in song. Planks had to be used to seat congregation at night. Bro. G. H. Newell, of Ungarra, spoke in afternoon on "Christian Unity," and at night on "The Church that is Neither Roman Catholic nor Protestant."

York.—Attendances at services for June have been small. Sickness among members accounted in some cases for absence. Bro. A. B. Chappell addressed the church on June 16; Bro. J. H. I. Durdin conducted gospel service. There was one confession. On June 23 A. R. Jones, of Henley Beach, addressed the church in interests of overseas missions. Bro. Durdin gave the message at gospel service. Good work is being continued by auxiliaries.

Victor Harbour.—Bro. and Sister Prescott, sen., have been received into fellowship through immersion, and have given a bright and helpful witness of their experience. Preparations are in hand for church anniversary, when Bro. Manning begins his eighth year of service in the circuit. Sunday school children are very keen in preparation for scripture examination. Sister Mrs. Gibbs, of Rockhampton, is enjoying fellowship of the churches on the south coast. Bro. Canaan, sen., passed away recently.

Hindmarsh.—On June 15 Bro. Wm. L. Ewers spoke in morning on the N.T. lesson. At gospel service, conducted by Bro. Ewers, David Uniapon, Australian aborigine, gave the address. On June 22, in the morning the exchange of pulpits was arranged in interests of the F.M. offering. Bro. Willie Thomson, of Glenelg, gave the message. In the evening Bro. Ewers preached on "The Mistakes of a Successful Man." Fellowship with Bro. Ira Raymond, R.A.A.F., of W.A., was enjoyed in morning.

Nailsworth.—Average attendance at meetings is very satisfactory. Bro. Bridgeman exhorted the church on June 15. Bro. Beiler preached at night, Bro. Shipway being at Berri conference. On June 11 Bro. Ingham gave a very interesting lantern lecture in interest of foreign missions. He also exhorted the church on June 22. Bro. Shipway preached at night. Our aged sister Mrs. Denton, who is 97, was able to meet with the church. Bro. Shipway enters on his seventh year of ministry with the church next Lord's day.

Queenstown.—On June 8 Bro. Brooker exhorted the church, and in the evening spoke on "How do you do?" On June 15 Bro. Hinde spoke at young people's meeting, and Bro. Brooker exhorted the church. At night he continued his subject of the previous week. Ladies' Guild held an all-day sewing meeting on June 10, preparing many garments for overseas. Girls' Club works for Protestant Children's Home and for the "air-raid children" in England. Bro. J. Hall, S.S. superintendent, is progressing slowly.

NEW SOUTH WALES.

Lismore.—Mr. Paddon has confessed Christ and been baptised, making four during May. North Coast C.E. Convention has been held, and the visiting speaker, Mr. W. L. Jarvis, of Central Baptist church, Sydney, spoke at morning service on June 15, Bro. Acland taking night service, when there were many visitors, including members of Fingal Aborigines Mission, who sang several gospel hymns and solos. Weekly intercessory services are slowly growing in interest. Bro. Acland is at present in hospital, and members pray for his speedy recovery. On June 8 the monthly service was held at Ballina, and services were inaugurated at Woodburn.

Mayfield.—On morning of June 1 the Junior C.E. held its first meeting with Sister Miss H. Smith, superintendent of Georgetown J.C.E., presiding and nine Endeavorers present. Bro. R. M. Wilson spoke at both services on June 1, evening address being on "The Anchor of the Soul." A man made the good confession. On June 7, afternoon and evening, members attended a teachers' conference at Georgetown, when Bro. F. Hunting was speaker. At morning meeting on June 8 Bro. Wilson's subject was "Successful Evangelism"; Bro. Dr. Miller, of Newcastle General Hospital, was preacher at night. The choir rendered an anthem. A forward move has been planned for winter months, and all meetings are very well attended. The church extends sympathy to the Fraser family in the passing of Mrs. Fraser's mother.

Wingham.—On May 17 a complimentary tea, organised by the Recreation Club, was tendered Private Ollie Styles. Presentations were made and good wishes expressed.

Carramar.—Two scholars confessed Christ at Bible school on June 22. Bro. Yelds conducted gospel service in the evening, when two more young people accepted their Lord. All work is in good heart.

Burwood.—Bro. Main concluded his temporary ministry on June 22. The church has very much appreciated the splendid addresses and enjoyed the happy fellowship of Bro. and Sister Main. Bro. D. Wakeley commences his ministry on June 29. We regret to announce the passing of Sister Mrs. Fox, sen.

Paddington.—There was good attendance at breaking of bread on June 22. One sister recently immersed was received into fellowship. Bro. J. Dean's address was on 1 John 3. Bro. Crossman at gospel service gave a short account of the work of chaplains in the forces. Bro. Greenhalgh took for his gospel topic, "The Man who Betrayed a Nation."

Marrickville.—Mr. Thomas has completed his first year of ministry with the church. It has been a year of faithful endeavor and achievement. At present he is giving a series of helpful addresses on stewardship. Attendances and interest are well maintained. Y.P.S.C.E. had full charge of evening meeting on June 11, theme of the paper read and the talk given being the work of Christian missionaries in China under war conditions. We regret to report the passing of an old member, Bro. B. Jinks.

Rockdale.—On June 22 there was splendid attendance at the Lord's table. Mr. Wilson, of Temperance Alliance, gave a temperance message. Good attendance at Bible school, the special canvass resulting in six new scholars. A young people's night was conducted. Several choruses were rendered, a solo by Miss Nancy Fisher, and a duet by Misses D. and J. Sainty. A married couple made the good confession. Members have been glad to have fellowship again with Bro. Max Wilson, of Tasmania, and Bro. J. McNair.

Mosman.—Morning service on June 1 was broadcast through 2CH; G. E. Burns was soloist and preached on "The Church's Contribution to Human Happiness and Progress." At night K.S.P. and P.B.P. clubs paraded and took part in gospel service; Mrs. and Miss Burns rendered a duet. Bro. Burns has dealt with prophetic studies under title, "Four Empires and the Kingdom of God" at evening services on 8th, 15th and 22nd. Miss Burns was soloist on 15th. T. P. Dale exhorted the church on 22nd; subject, "The Joys of the Christian Life." Bro. Carlson, of Chelsea, Vic., has been a visitor.

QUEENSLAND.

Zillmere.—On June 15 Bro. Dunstan, of Q.E.B., gave a helpful exhortation from Psalm 1. At night Bro. Davidson preached the gospel. Y.P. Guild donated four new seats for chapel; they were made by Bro. Ernie Bruce.

Monkland.—A successful Bible school concert was held on June 7 in aid of picnic fund. Bro. C. S. Trudgian gave a moving picture lecture on Brisbane City Mission on June 14. Annual picnic on June 16 proved to be one of the largest ever held.

Gympie.—A series of working bees is being held for making numerous improvements and repairs to chapel. On June 3 the Baptist C.E. Society conducted our consecration meeting. Bro. Fisher is giving a number of sermons on "Prophecy's Light on World Events." A united intercession service was held in town hall on June 6.

Rockhampton.—Meetings have been very well attended. A sister was baptised on May 25. Bro. A. Anderson visited on May 28, and his informative lecture was enjoyed. An appeal to members for building fund realised £13. The church is encouraged by improvement in finances. Bro. Vanham's morning addresses are on mission topics. On June 8 his subject was "A Call from Greece," and on 15th he spoke on "The Debt No Man can Pay."

QUEENSLAND WOMEN'S AUXILIARY.

A MEETING was held in Ann-st. chapel on June 12. Devotions were led by Mrs. Finch (Wynnum), who read a paper entitled "Love Covereth."

At the business session the president (Mrs. Wendorf) presided. There were present 24 sisters.

Treasurer's report (Mrs. Lade).—General fund, 1/3; Home Missions, £7/17/6; Women's Mission Band, £21/1/10; total, £29/0/7.

Home Missions (Mrs. Bates).—Day of fellowship at Annerley on May 13; 8 churches represented; messages by Mesdames Stirling and Wendorf and Mr. Greenwood; offering, 18/9. Aim for the year, £100.

Overseas Missions (Mrs. Berlin).—Orphan appeal, £13/4/3; milk fund, £2/1/6; launch appeal, £3.

Mission Band (Mrs. Burdeu).—£23/13/4. Day of fellowship at Sunnybank; address by Mrs. Wendorf; offering, £1/3/-.

Isolated (Mrs. Fhiger).—14 letters written, 4 replies.

Social Service (Mrs. Burdeu).—Received 25 articles and one pair shoes from Ipswich, 12 articles from Mrs. Payne. Distributed 214 articles of clothing, 17 pairs shoes, 7 hats. Assistance given to a family in need.

Temperance (Mrs. Brown).—Good work is being done.

Prayer Meeting (Mrs. Hain).—Prayer meeting to be held at Stones Corner on July 31; offering for home missions.

Obituary (Mrs. Munro).—Five letters written.

Soldiers' Help Society (Mrs. Brooke).—S.V.E. projector including 13 films procured, at cost of £20/13/6 (also special fittings for battery use); all given by S.H.S. and private donors and forwarded to Bro. Brooke through A.C.F. Canteen orders for £3 sent and received. Bundaberg sisters, £4; S.A. Sisters' Auxiliary, £2/2/-; Ipswich, £4. Four parcels received in Palestine by Bro. Brooke. Bro. Methven is in Papua, contacting the boys there.

Mrs. Wendorf reported visiting P.W.M.U. annual meeting, Salvation Army Congress, Annerley and Sunnybank days of fellowship, Gordon Park W.C.T.U., mothers' tea in Ann-st.; also churches in South Brisbane circuit and Wynnum with Mr. Wendorf (conference president).

Next meeting, July 10. Devotions by Annerley. Mrs. Westwood will address the meeting. Overseas mission day of fellowship, Albion, July 1, commencing 11 a.m. A bouquet and small gift were sent to Mrs. Burnham. D. Harlen, secretary, "Winona," Sunnybank.

ADDRESSES.

R. Banks (preacher Doncaster church, Vic.).—Main-rd., Doncaster.

V. G. Burden (secretary Boronia church, Vic.).—164 Whitehorse-rd., Ringwood. Phone, Ringwood 23.

D. D. Stewart (preacher Middle Park church, Vic.).—65 Reed-st., Albert Park, S.C.6.

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IN MEMORIAM.

CLAPHAM.—In loving memory of our dear wife and mother, Alice Edith, who passed to rest on June 23, 1940.

"God holds the key."

—Inserted by her husband Harry and children Milner, Ron, and Gwen (Mrs. Trompf).

MARRIAGE.

BASSETT-BERLIN.—At Ann-st. Church of Christ, Brisbane, on June 14, 1941, Mr. R. L. Arnold officiated at the marriage of Mabel Dorothy, daughter of Mr. and Mrs. W. Berlin, Eagle Farm, Brisbane, to Frank N. Bassett, of Marrickville, Sydney, son of the late Mr. and Mrs. G. Bassett, Hamilton, Victoria.

BIRTH.

HOLLARD.—To Mr. and Mrs. E. P. C. Hollard, of Maryborough, Vic.—a daughter. Both well.

COMING EVENTS.

JULY 2 (Wednesday).—Burwood, N.S.W., 7.45 p.m., welcome to Bro. and Sister Dan Wakeley.

JULY 4.—Victorian Women's Executive will meet on Friday, July 4, at 2.15 (Swanston-st.). Mrs. A. W. Candy leads devotions. Committees taking part are Missionary Department, General Dorcas, Girls' Fellowship. All women cordially invited.

BROADCAST SERVICE.

Ira A. Paternoster (preacher North Sydney church), Sunday, June 29, 8.45 p.m., missionary quarter hour, 2CH. A review of our missionary work in view of the annual offering.

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FINANCIAL ITEMS.

AT the end of May, nine months after the commencement of the Federal financial year, the sum of £2753 had been received for general funds. This sum represents an increase of approximately £200 over the corresponding period last year. We are glad that the increased costs and additional missionaries on our fields have been kept in mind by the brotherhood. June amounts already received show that our aim of £300 per month will be realised.

We congratulate Sister Oliver on her splendid success this year for Bible-women's support, India. This has been Mrs. Oliver's record year, resulting in a total of £60.

From the late Sister Catherine McKinnon estate (Balwyn, Victoria) an additional sum of £267/11/3 has been received. The total amount from this estate now exceeds £1200.

An anonymous donor has forwarded £30 as a special donation to Dhond Hospital.

Latest word received from Dr. Oldfield stated that foundations for Dhond chapel had been commenced. We acknowledge with gratitude the sum of £100 sterling (£125/10/-) from Bro. R. Campbell Edwards for this special work.

MISS CALDICOTT ARRIVES IN SOUTH AUSTRALIA.

AFTER spending a few days in Melbourne, Miss Elsie Caldicott arrived in Adelaide on June 13. She was met on the Adelaide station



Miss Elsie Caldicott, 1941.

by the president of the General and Sisters' Conferences, as well as by representatives of the Federal Foreign Mission Board and State Foreign Mission Committees. A large number of relatives were also present, among them being her aged father, now over 80 years of age. A public welcome will be given Miss Caldicott at her home church (Grote-st.) on Wednesday, June 25. Miss Caldicott went to India in 1916, and now returns for her fourth furlough. For over 20 years this worker has been supported entirely by one interested family. During her furlough period, Miss Helen Wiltshire will look after the Child Welfare Centre at Baramati.

ORPHANED MISSIONS.

THE above title refers to many missions throughout the world that have been left stranded, or practically stranded, since the outbreak of war. Most of these missions were working in Africa, India, Dutch East Indies,

New Guinea and Papua. Such missions were previously worked by the Dutch, Germans and some of the countries now under German control. Their sources of income have completely dried up. In some cases, neighboring missions have either taken over the control of such work or give some oversight. The National Missionary Council has continued to advise missionary societies of the plight of these missions, and the urgent need to help these younger churches financially. In the main, such financial aid must come from England, America and Australia, and most mission societies in these lands have shared some of the financial burden in caring for these unfortunate Christian communities. Feeling that the need is urgent, the Federal Board have sent a cheque for £50 to the National Missionary Council to help in this world-wide appeal. As this money has been sent out of general funds, the Federal Board feel that some might like to share the cost of this gift, and if so, the Board would welcome any donations toward same.

"AN ODOUR OF A SWEET SMELL."

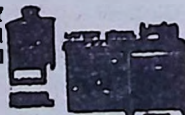
THE privilege is given to all Christians to offer to God the very highest form of sacrifice. When the church at Philippi decided after much prayerful planning to send a gift to the great missionary imprisoned at Rome, the offering was so beautifully made that he wrote back in grateful terms defining it as an "odour of a sweet smell, an offering acceptable, well pleasing to God." In olden days only the priests could use the censer and burn the sweet incense, but now the one who knows the Lord Jesus to have put away sin by the sacrifice of himself may come boldly through the rent veil and offer his gifts, of whatever kind they may be, in that manner which will raise them to the value of an "odour of a sweet smell." We may easily fall to a lower level by thinking only of the needs of the missionaries, or of meeting the wishes of an anxious committee, or of keeping up the reputation of our local church; but all of this is assured if we attain to the high spiritual level the apostle commends. In this way we shall endeavor to approach the offering of July 6.—J. Wiltshire, Chairman F.M. Committee, Western Australia.

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Obituary.

Mrs. McBean, Mr. W. A. Bain.

THE deaths, in the same week, of Sister Mrs. McBean and Bro. W. A. Bain were deeply felt by the congregation of the church at Newmarket, Vic. Mrs. McBean, aged 83, was a member of the church at North Melbourne until the time of its closing, when her membership was transferred to Newmarket. She gave without stint of her time and substance to every activity of the church. During her last illness, in which she was confined to her bed for several months, our sister displayed a faith in her Master that was wonderful to see. She will be warmly remembered by her many friends. Mr. Bain was 63 when he died. His passing brought sorrow to many a heart, for his sunny disposition, zeal for the work of the Lord, and sure faith were a constant source of inspiration. There was no aspect of the church's life that did not receive the benefit of his gentle touch. In all things he continued faithful to the end. To the relatives of our late dear friends we extend our deepest sympathy.—W.L.R.

Mrs. Annie Maria Smartt.

ON the morning of Sunday, May 4, Sister Mrs. A. M. Smartt, after a long illness at the residence of her daughter, Mrs. Burton, of Healesville, Vic., received her home call, and at the age of 69 years passed to her eternal reward. Her Christian life commenced early, for at 16 years she was baptised at Prahran, and received into the church at Berwick, during the ministry of the late Bro. R. G. Cameron. She is remembered as one who truly loved and served her Master, and those who knew her loved her best of all, because of her beautiful Christian character. During her earthly pilgrimage she held membership at Berwick, Box Hill, Emerald and Dandenong. To her sister, three brothers, her daughters and grand-children we extend our deepest sympathy. We know that she has gone to be with her Lord, which is far better.—R.E.H.

BERRI-WINKIE-MOOROOK, S.A.

A DISTRICT conference of the above circuit was held on the holiday week-end of the King's Birthday. Bren. Shipway and Taylor were guest speakers from Adelaide. Reports were read from all auxiliaries throughout the business session of the afternoon of Monday, and these, while showing losses owing to the shifting of population and enlistments, also gave information of an inspiring nature. Berri-Winkie churches were well served on Sunday by the speakers from Adelaide. Mr. Len. Chapple, chairman of local church officers, spoke of the valued services rendered throughout nine months of the year by the present preacher, Bro. Stanley L. Patching. Members from Moorook were in attendance both on Sunday evening and Monday. The conference tea was prepared and served by a band of ladies. In the after-tea speeches Mr. R. Bandt (Methodist) and Mr. E. G. Stolz (Lutheran) brought greetings from their churches, and in their speeches made a call for faith, courage, co-operation and fellowship in the things of God. Following evening addresses by the home mission organiser, Bro. Taylor, and the president, Bro. Shipway, the conference closed, delegates being spiritually revived and stimulated.

CENTRAL NORTHERN DISTRICT, VIC. HALF-YEARLY CONFERENCE.

UNDER presidency of Bro. S. G. Lacy, delegations from the affiliated churches—Bendigo, Boort, Castlemaine, Drummond, Echuca, Harcourt, Kyneton and Rochester—met at Bendigo on June 16. Song services were in the capable hands of Bro. Ron. Lacy, of Bendigo. Vocal items were contributed by Sister J. and Bro. G. Goudie, Kyneton; Sister Mrs. H. Lacy, Boort; Harold and Keith Lacy, Bendigo, and Sister F. Verco, Bendigo.

In the morning Bro. E. Hart gave a fine

treatment of the topic, "The Emblem of Christ." The visiting speaker, Bro. L. E. Snow, of Carnegie, gave excellent addresses on "Youth Meeting the Crisis" and "The Love of God in the Affairs of Men." Sister Mrs. Bischoff, State conference president, ably addressed the women's session.

It was decided to hold future conferences at Bendigo.

The following resolution, to be forwarded to the State Government, was passed: "This conference strongly protests against any extension of facilities for the drinking of Australian wines and other alcoholic beverages. As wine grapes make excellent power alcohol, we recommend their use for this purpose."—R. W. Goudie, secretary.

S.A. SISTERS' AUXILIARY.

THE monthly meeting was held at Grote-st. on Thursday, June 5. Mrs. Downs led devotional session. It being overseas afternoon, her topic was "Women's Witness for Christ." Mrs. Anderson read the Bible lesson.

Business session was presided over by the president, Miss Grant. 83 sisters were present, 53 being delegates. The collection, £2/9/10, was handed to overseas superintendent.

Obituary.—Mrs. Price (Hindmarsh), Mrs. Martin (Queenstown), Mrs. Langlois (Maylands) had been called home. Letters were sent to the bereaved.

Mr. Ingham was speaker for overseas missions. His subject was "Profit and Loss."

It was resolved that £1/1/- be donated for films for projector for Mr. A. Brooke, abroad with troops.

Overseas mission superintendent reported that visits had been paid to Cottonville and Beulah Park sisters and collections for May amounted to £6/7/4.

Morialta Children's Homes.—Representative reported that fete in town hall for the homes realised £467/16/10.

Mrs. Hurren will be the leader for July devotions.—Mrs. H. R. Charlick, assistant secty.

Federal Executive for Sisters' Conference.—President, Mrs. Read; vice-president, Mrs. Nankivell; secretary, Mrs. Trowbridge; assistant secretary, Mrs. Anderson; treasurer, Mrs. Rootes.

PREACHERS' PROVIDENT FUND.

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

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Representative in Western Australia: Roy Raymond, 200 Bagot Rd., Subiaco.

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2. How did a man and his wife show hos-
pitality to a great prophet?—2 Kings 4.
3. Can you name the man whom John com-
mended for his hospitality?—3 John.
4. What good woman's hospitality was one
mark of her conversion to Christ?—Acts 16.
5. In what way did Jesus say we may imitate
the hospitality of God?—Luke 14.
6. Who ought to be a "lover of hospitality,"
according to Paul?—Titus 1.
7. What is the Apostle Peter's clear counsel
about hospitality?—1 Peter 4.
8. What Bible text mentions pleasant sur-
prises that come to folk who entertain?—
Hebrews 13.
9. Can you tell of two men who were "glad
ever after" that they asked a traveller to abide
with them one night?—Luke 24.
10. Who will one day surprise hospitable
folk by saying: "I was a stranger and ye took
me in"?—Matthew 25.

—G. J. Andrews.

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