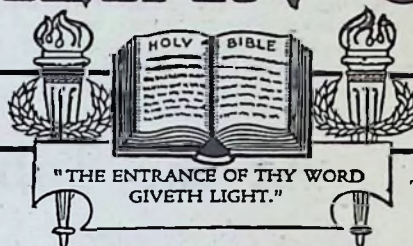


The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

VOL. XLIV., No. 26.

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

WEDNESDAY, JULY 2, 1911.

The Question of the Hour.

Allen G. Elliott, M.A., B.Sc., Dip.Ed.

"Is God on our side?" This is the question of the hour. What is God's will concerning the great struggle in which we are engaged?

"If God be for us, who can be against us?" asks Paul in Romans 8: 31. But we notice that he says: "If God be for us," and, clearly enough, the whole matter depends upon us. We must solve the problem for ourselves. It is our attitude that counts with God. Then, let us face it squarely:

Is God on Our Side?

The question presupposes another:

(1) Is God on the Side of the Empire?

Remembering the unfortunate effects of merging church and state, and realising that, strictly speaking, there can be no such thing as a truly Christian nation, we must answer, "No." In the midst of the good we try to do there is so much evil, that we can scarcely claim for the British people the special favor of the Almighty purely and simply from the national viewpoint. However loyal we may be, we nevertheless realise that there is much within the Empire that is not in harmony with God's will. Therefore, our answer must be "No."

(2) Is God on the Side of the Enemy?

Emphatically, "No." The diabolical spirit of Prussianism that seems to have eaten out the very heart of the "State-protected" Lutheran Church is diametrically opposed to the standards of Jesus. All but a persecuted minority in Germany to-day believe that "God is on the side of the big battalions."

Everything Christ stands for is personal and individual. The Nazi pagan creed, on the other hand, regards the individual, not as a soul to be saved, but rather as a mere drop of blood in the swirling ocean of a proud and vaunted racial purity—an insignificant cog in the machine of the State. Man has no rights. The Christian ethic is scorned. The God of love and truth and justice is repudiated. Again, the answer to the question is emphatically, "No."

(3) Why Does God Allow It?

The average man is continually asking this question. He asserts that either God cannot or will not remove evil from the world. On these grounds he forsakes God, disregarding altogether the great fact of the cross of Calvary. Here is the answer to his query. God has his own way of putting down evil—the way of the cross. Yet man turns his back upon the crucified Redeemer, rejecting God's way because it does not agree with his own preconceived notions.

How true was the ancient saying:

"I see the better and approve it,
I follow the worse."

Men know what is good, yet they almost invariably prefer the bad. And then they have the temerity to ask, "Is God on our side?"

A far greater and more important question is this:

Are We on God's Side?

At a critical stage in the American Civil War, Abraham Lincoln called the people of the Northern States together for a day of national prayer. It is recorded that one of his political advisers, on hearing this, came to him and said: "Oh, Mr. Lincoln, this is wonderful. But do you think God is on our side?" Lincoln turned to the man in astonishment and replied, "God on our side! Why, my dear fellow, the thing that matters most is, Are we on God's side?"

(1) One Man—on God's Side.

The sacred historian gives us a vivid picture of the triumph of one man who was on God's side (2 Kings 6). The prophet Elisha was besieged at Dothan by the invading Syrians. Israel was in grave danger, and the life of the prophet was in peril. His servant quaked with fear, but Elisha cried to God to open the young man's eyes. Whereupon, he looked, "and behold, the mountain was full of horses and chariots."

(2) A Minority—on God's Side.

Abraham's intercession on behalf of Lot and the city of Sodom affords us a significant example of God's willingness to preserve even a wicked city for the sake of a minority on his side (Gen. 18). Even for the sake of ten righteous souls God was prepared to save Sodom. May not we infer then, that for the sake of a small minority of praying, trusting souls God may be pleased to spare our Empire?

(3) The Church—on God's Side.

And what of the church? Surely Christ's church is on God's side. Yet, oftentimes, sadly enough, this has not been so of so-called "organised" Christianity. Rather, let us think of the "church invisible," by which we might mean that body of believers from every race and clime, drawn together by the simple ties of allegiance to Jesus Christ. In every age the people of God have seemed to be a comparatively small minority. Yet, their power is unlimited and immeasurable, because they are on God's side.

"Is God on our side?" then, becomes, "Are we on God's side?" And to the Christian, who answers "Yes," it also implies

A Spiritual Warfare.

We wrestle not against "flesh and blood" so much as against "the darkness of this world." We strive for right against powers that would undermine the very foundations of our faith.

(1) Our Task.

The task of the people of God, then, is very clear. Because people have failed to realise and recognise that we are engaged in a spiritual warfare, a crusade for Christ and all that his kingdom means, we must make it known. If we have the assurance that as part of the church invisible we are on God's side, then it is our responsibility to endeavor to persuade others to our view also. Canon Barry says: "Christianity has once more become a fighting faith." And it is our faith more than anything else that will strengthen our morale.

(2) Faith and Morale.

Undoubtedly the real battle is within the soul. Morale is something more than a code of morality. It is fed by faith. The French morale went to pieces in May, 1940, largely because France, a nation of materialistic-atheists, had little or no faith. The German morale is fed upon a pagan faith in blood and soil. But we glory in the faith—"once for all delivered"—faith in Jesus. And the exercise of that faith is peculiarly the Christian's task.

What then of

(3) The Weapons We Shall Forge.

They are (a) God's Word, the Sword of the Spirit, which we talk about so much, and yet as often neglect. Let us read it. Let us live it. Let us give it to others. (b) Practical Prayer. Notice that it is "practical" prayer. Too often our prayers are not followed up by our practice. "Pray without ceasing," exhorted the apostle. How splendidly we start, we pray—and then, alas, we cease.

In these days so many have thrown their faith overboard. Yet, with a spiritual vacuum in their souls, they crave after substitutes for the real thing—Christian Science, Spiritualism, Theosophy, British Israelism, Millennialism, and a host of others. War days bring with them the usual crop of "prophets." And men eagerly drink in this pseudo-wisdom. Only practical prayer, and God's Word lived out in the life, will lead thirsting souls away from the substitutes and back to the water of life in Christ. And we must be all in all for him. "If God be for us, who can be against us?" But how can God be for us if we are not for him?

Let us forge our weapons of God's Word and practical prayer, and live so closely to God that we may catch something of the vision of Elisha as he saw the chariots and horses of the Lord. By this means we shall come to understand that "They that be with us are more than they that be with them."

Then shall we know that because we are on God's side, he is on our side.

Then, and only then, shall we know that God is for us. And, "If God be for us, who can be against us?"

Jubilee of St. Paul's Cathedral

ON Sunday last there began the jubilee services of St. Paul's Cathedral, Melbourne, which owes its erection to the glowing enthusiasm of Bishop Moorhouse, one of the great bishops of the Anglican Church. In the course of an interesting article in the Melbourne "Herald" of Saturday, Dr. C. Irving Benson pays a striking tribute to Bishop Moorhouse, who, he writes, "did not stay to see his dream completed, for he was called to the Bishopric of Manchester, but before his departure £100,000 was in hand for the work. He had a vision of a hospitable community Cathedral, and Free Churchmen gave liberally to the enterprise, among them Francis Ormond with £5000. Eleven years were spent in the building, and it was opened on January 22, 1891."

Dr. Benson tells the following story of the bishop's bulldog:—"He was a very large and formidable looking animal, but really one of the mildest-mannered of his kind. He had an alarming habit of coming and nosing round the trousers of visitors to Bishops Court. Bishop Stephen, one of the first batch of theological students chosen by Bishop Moorhouse to be trained at Trinity College, tells an entertaining story of the most famous of the bishop's bulldogs. Just before his ordination the bishop was giving the candidates a charge in his study at Bishops Court. 'Among the candidates was one who had been a dissenting minister, and as the charge proceeded, he began to groan and to say "Amen" at short intervals. The bishop's bulldog had been sleeping on a chair at the end of the room, but hearing the groans, he woke up, walked slowly across the room, and planted himself at the feet of the deeply impressed hearer. The "Amen"s ceased, and the dog, having asserted the principle of Anglican reserve, walked sedately back to his former position.'

Suffering Jews.

THE following terrible statement is from "World Dominion": "There is scarcely a village in occupied France in which some Jews have not been put to death. Sometimes it is individual and sometimes wholesale slaughter. The brutality with which executions are accomplished is unexampled in atrocity. In some cities the toll of the dead reached thousands and in others almost all the Jewish male population was shot. The 250,000 Jews in Lodz (Poland) have been reduced to 80,000, and these are confined in a ghetto, cut off from the outside world. This means starvation and death. Similarly in Warsaw, 200 streets have been walled in by concrete with 18 gates. Only with special permission can anything be brought in from outside. No pen can describe the inhumanity of this, or the disastrous results that will follow."

Hitler's Perfidy.

HITLER'S attack on Russia has evoked the condemnation of the world's democracies. His callous disregard of pacts and promises may well be execrated. He has returned to the attitude expressed in "Mein Kampf," and after proposing friendship with Russia now attempts her ruin.

A leading article in the Melbourne "Argus" of June 28 strongly condemns Hitler and Nazi Germany. We quote two of its paragraphs:

"With London's ruined churches bearing witness to the Hun's inhuman fury, Germany is pouring out a stream of radio propaganda to explain Hitler's latest mission. The Beast of Berchtesgaden has become the champion of Christianity, defending the West against the Russian Antichrist. Without emulating Goebbels's hypocrisy and trying to prove the Soviet's Christian disinterestedness, those who believe in Western values and the teachings of Christianity will receive this new Nazi doctrine with mingled amusement and disgust, smiling at its naive

crudeness, shuddering at its unspeakable cynicism.

"Nazist Germany the champion of Christianity! Nazist Germany, which has persecuted Catholics and Protestants alike, imprisoning pastors and insulting and humiliating prelates, showing equal contempt for the plain black cloth of a Niemoller and the scarlet robe of a Faulhaber! These

latter-day crusaders have ridden rough-shod over Catholic Austria, crucified Catholic Poland, raped Protestant Holland and Orthodox Greece, everywhere befouled the memory of Christ and trampled underfoot the visible symbols of his spiritual order; and now they have the cynical effrontery to call themselves his servants, and expect the Christian world to believe them!"

At the Table of the Lord.

WHY CHRIST DIED.

"While we were yet weak, in due season Christ died for the ungodly."—Romans 5: 6.

"Christ Jesus, who gave himself a ransom for all."—1 Timothy 2: 6.

THE death of our Lord may be considered from different viewpoints. If we think of the wickedness of those who hounded him on to his death, and the flagrant disregard of justice at his trial, we may regard it as the foulest of murders. With the steadfast faith of Christ in mind and that constant witness he made to his divine sonship which brought forth a charge of blasphemy and roused his enemies to fury, we may rightly regard him as the greatest of the martyrs. But no statement is either adequate or satisfying which omits the willing sacrifice made by our Lord, his offering of himself for our sakes. The apostle says: "Christ also loved you, and gave himself up for us, an offering and a sacrifice to God" (Eph. 5: 2). It is well to remember Christ's repeated word: "I lay down my life." He declared that others did not take it from him. "No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again." Just as the Apostle Paul put in the forefront of his Gospel that "Christ died for our sins" (1 Cor. 15: 3), so he writes that "our Lord Jesus Christ . . . gave himself for our sins" (Gal. 1: 4). It is written that "Christ died

for us" (Rom. 5: 8), and, again, that he "gave himself for us" (Titus 2: 14). "He died for all," Paul says (2 Cor. 5: 15); and so also he writes that "Christ Jesus . . . gave himself a ransom for all (1 Tim. 2: 6).

The question, "Why did Christ die?" might suggest a discussion of the atonement and, particularly, of how we could be saved by another's death? It is not within our present purpose to do other than emphasise the glorious truth that Christ is the only way to God, and that in order to our salvation our Lord Jesus became obedient unto death, yea, the death of the cross. More, we wish all the redeemed to rejoice in this, that willingly and of his own accord the Saviour "through the eternal Spirit offered himself without blemish unto God" (Heb. 9: 14), and that "by one offering he hath perfected for ever them that are sanctified" (Heb. 10: 15).

A writer remarks: "I once picked up a little round disc, something like those you buy on button days, and on the face was written, 'While we were yet without strength Christ died for the ungodly.' And underneath was written, 'To see someone for whom Christ died, turn to the other side.' I turned it over and saw a little mirror. If we want to see someone for whom Christ died, we do not want to go past ourselves." To those who sit at the table, the best reflection of all is that he "loved me, and gave himself up for me" (Gal. 2: 20).

Life Insurance.

C. E. Curtis.

WE all search for security in a world which seems insecure. Although we cannot be absolutely certain in respect of the safety of material possessions, given usual conditions certain results can be expected.

One deposits his money with the bank, and feels quite satisfied that it will be available when required. Another invests in property, or seeks some security such as life insurance. Past experience satisfies the depositor as to the integrity of those who hold these possessions, yet, materially speaking, we cannot be absolutely certain of the security of that which we call our own.

Many have been content with the abundance of their possessions and the safety of same. However, almost overnight, they have lost all. Many have felt secure behind the armed forces of their country, yet this guarantee is limited. If we could hold our property against the greed and power of men, it would be a short time security, for soon we must go the way of all flesh.

Do we wonder that people are disturbed when they face the issue and realise the uncertainty of life?

The insurance man came in recently talking life insurance. He could offer security which all should accept. This enterprising man was careful to stress the need of his prospective client. For a few shillings per week life could be insured; the family would

be secure and old age provided for. This apostle of thrift in effect said, "If you accept our conditions and maintain your payments, we will give liberal bonuses, and when the policy matures you will be right for life. In the event of death the family will have provision."

Given ordinary conditions, this contract could end successfully in its limited degree. This conversation led to thoughts regarding life insurance which has not these limitations. It is not subject to the fluctuating fortunes of nations or financial ability. This assurance is offered to all. The premiums are within reach of the poor. The bonuses are the best offered, while the final payment is everlasting and more glorious than we can understand.

We all need some sense of security. Life is our great gift from God, and we can choose what we will do with it. Can we deposit it in some place of security? Paul seems to have sought a person with whom he could safely leave his great possession, for he writes to Timothy expressing confidence in his security: "I know whom I have trusted and am certain that he is able to keep what I have put into his hands, till the great day" (2 Tim. 1: 12, Moffatt).

If we are willing to entrust our lives to the keeping of the heavenly Father, we, too, will have an abiding sense of security, for none can snatch us from his grasp.

Jericho and the Dead Sea.

Chaplain Allen Brooke.

THIS afternoon I was able to go with a party on an 80 miles motor journey to Jericho and the Dead Sea. About three miles out from Jerusalem, along the Jericho Road, on the far side of the Mount of Olives, we stopped first at Bethany, held in reverent memory because of the trio—Mary, Martha and Lazarus—who so often welcomed Christ into their home in this town. The traditional home was pointed out to us. We climbed a hill and then descended dozens of steps into the Tomb of Lazarus. Modern Bethany, a wretched village of about 1000 inhabitants, takes its name, el-Azariyeh or Lazarieh, from Lazarus. Lazarus still provides a few of the citizens with their income, too. There seemed to be more of the attitude of John 12: 4-6 than of the other parts of the Bethany gospel records (Luke 10: 38-42; John 11: 1-46, etc.). Jerusalem is 2500 feet above sea level; the Dead Sea is 1290 feet below sea level. Consequently, in that journey of about 25 miles, the road drops nearly 4000 feet, and there is a speedy down-hill run all the way. There is only one road, but it is a good one, covered with bitumen, winding carefully through forbidding rocky hills. Except for police posts, we saw only one village of habitation on the Jericho road after leaving Bethlehem. Without stopping, we passed a well called the "Fountain of the Apostles." A footpath leads off near here, a short cut back to Bethany. Undoubtedly Christ and his apostles passed this way, probably used that short cut, perhaps drew water from the well. Hence its name.

The hills through which we were speeding are perfect brigand country. Even to-day they are sometimes scenes of robbery and injury. How much more so in Christ's day. No wonder he told the story of the Good Samaritan (Luke 10: 25-37) at a time when he was soon to walk along this very road on his way to Jerusalem. We stopped at the Inn of the Good Samaritan, about half way to Jericho. It is the only inn that has ever existed on this lonely road. Doubtless Jesus had this place in mind when extolling the virtues of the Samaritan. I hope there were fewer flies and greater cleanliness when Christ passed that way. Speeding downwards, soon we passed a sign "sea level" written in English, Arabic and Hebrew. Still we went on and down, until after a while we ran out into the wide plain of the Jordan between the Judean Hills and the Mountains of Moab 14 miles away. Turning left, ahead of us Jericho rested in a patch of green, whilst away to the right the Dead Sea reflected the blue of the heavens.

We visited Old Jericho first and found interest in the excavations carried out by Prof. Garstan, of Liverpool. Previously I had read that this famous archaeologist's spade had in many ways confirmed Bible records of ancient Jericho. Now it was a privilege to stand on the scene of his labors. Two miles away modern Jericho invites Palestinians to make it their winter resort. About 2000 people live in this town, which is as an oasis in a desert. Tropical vegetation abounds. For the moment I thought I was back in Queensland. Fami, our driver this afternoon, made two mistakes. He thought I did not know a loquat tree (he was surprised; why, I cannot say), and he pointed out a sycamore tree as the one Zachæus climbed. "Not that tree, Fami, and probably not in that spot."

After visiting the Allenby Bridge, which gives access over the Jordan, to and from Trans-Jordania, we persuaded Fami to take us a 12-mile detour to the place where Jesus was baptised (Matt. 3: 13-17). We asked nicely; he went gladly. The trip was not included in the itinerary, and it only cost us an extra 300 mils (6/-). I was most anxious to visit this sacred spot. The usual religious communities, Greeks,

Latins, Armenians, Coptic, Abyssinian, have their chapels and monasteries near at hand. In bygone years Russian pilgrims in their thousands came for immersion in the river here. They plunged into the river wearing white gowns, which were afterwards preserved as shrouds. At stated times services are still conducted from the river. It was an experience to be able to push out into the stream in a boat. Sheep and cattle being driven along the bank were in keeping with the quiet pastoral countryside. But even here the old falsehood persists. I saw a picture hanging in a pilgrim shed on the Judean bank of the river, showing John pouring water on Christ's head. I prefer Mark, "Jesus was baptised of John in (into) Jordan" (Mark 1: 9), and Matthew, "Jesus went straightway out of the water" (Matt. 3: 16).

Returning through Jericho, we could see the Mount of Temptation standing at the precipitous edge of the Judean hills. A tiny monastery (Greek, I learned) seemed to be clinging precariously to the side of the mountain. I thought of Matt. 4: 1-11 and understood it better. My heart climbed that mountain, but time would not allow my feet to follow. We speeded on for a few miles and then turned left, hurrying down to the Dead Sea. Time was racing away from us, so we spent much less time at the Dead Sea than we desired. We did no more than dip our fingers in the sea, test and taste its excessive saltiness, watch a few bathers obviously enjoying its buoyancy, note the absence of shells and vegetation on its shore, note its blueness even with a declining sun, snatch a welcome cup of tea from a fine modern tearooms, climb into the car again, and turn once more towards the Jericho-Jerusalem road and home.

I noticed a number of storks in the fields and hills on the way back to Jerusalem, and remarked about them to Fami. "Yes," he said, "they come from nobody knows where, and remain for a few weeks about this time of the year." He had not heard of their traditional mission as Australians sometimes report it, but he did say, "They are a sign of fertility. If a stork lands in a farmer's field he will have a good crop." In places there were flocks being led home by their shepherds. I saw black goats and khaki-white sheep in one flock, but carefully separated by the owner. Near Bethany I saw another flock being led by a shepherd, and followed by two under-shepherds. I remembered the shepherd's psalm with the Good Shepherd leading, and "goodness and mercy" following. This return journey gave ample opportunity for pleasant, helpful observation and reflection.

Jesus the Workman.

WITH no misgiving we believe,
When Jesus wrought in Galilee,
Nothing half-finished did he leave,
But all would faultless be.

For foes of his, to goodness blind,
In whose hearts malice oft would lurk,
Would feel elated could they find
Some flaw within his work.

None could be found; peasants averred
The yokes he made stood well time's wear,
The people said, "He kept his word,
His dealings had been fair."

Herein is truth too oft denied,
But which none ever can gainsay;
The words we speak are fortified
By what we do each day.

—Alexander Louis Fraser,
in "British Weekly."

A Cry For Help.

Psalm 28.

Prayer Meeting Topic for July 9.

H. J. Patterson, M.A.

PRAYER is natural to the human heart. In no man is it more evident than in David, for in time of joy and sorrow, light and darkness, storm and sunshine, he prayed. And in this psalm it is a cry for help. "Be not silent to me." Some have supposed that a pestilence was raging in the land, but others feel that there was something far deeper than a fear of death. It is the darkness of a time when the face of God is not to be seen.

Friend Cries to Friend.

The nearer the relationship the deeper the friendship, the more sincere the prayer. The nearer our relationship, the deeper the obligation. The child cries to the father, and we may be sure that the parent will do what it can for the child. With much greater confidence we should call upon God. Do we believe or do we lack confidence? This is a day when we should call upon him as we have never done before.

Maybe the answer will be delayed, but it is well to remember that he is near, and the best friend we could ever have. It is sometimes good that the answer is delayed, as we have afterwards seen. Sometimes it is good for purposes of discipline and for testing of faith. Distresses may multiply, but God will not be deaf to our entreaty. The worst feature and the tendency of us all is to allow fear to predominate and to magnify the danger. But remember that Bartimæus was not answered at the first, but he cried again. The Syro-phenician woman seemed almost to be treated as a dog, as the Jews believed such were, but eventually the answer came. The sisters at Bethany were left for three days before the Saviour came, but he did come, and brought joy, and better than that. He will answer the sincere and natural prayer of our soul.

God's Answer.

"Blessed be Jehovah because he has heard" (v. 6). The answer has come and deliverance is ours. "The darkness is past and the true light now shineth," and the light has fallen on the face of God. "Jehovah is my strength, and my shield; my heart trusted in him and I am helped; therefore my heart greatly rejoiceth" (v. 7).

In the deepest sense and in the best way God's answer to our prayer is Christ. God comes to us in human form. If we to-day would only take God's answer in Christ, how much happier and better we would be. We are worried and fearful about things that may never happen, or if they do, will not bring the tragedy we expected. "Let not your heart be troubled." "Be not anxious about the morrow." But we are. Lord deliver us from ourselves and from our want of faith lest we do thee damage and bring the cause of Christ to naught. The purposes of God for our nation and ourselves will be fulfilled. Shall we not hear him say, "My grace is sufficient for thee"? Let us say with Baxter, "As thou wilt, when thou wilt, and where thou wilt." He will and does answer.

Intercession.

David is not selfish in prayer. Knowing that God has delivered him, he prays for others. "Save thy people and bless thine inheritance. Be their shepherd also, and bear them up for ever" (v. 9). I exhort, therefore, first of all, that supplications, prayers, intercessions, thanksgivings, be made for all men" (1 Tim. 2: 1). So let us not neglect this ministry of intercession to-day. We all need desperately the help of God.

TOPIC FOR JULY 16.—MEN BY THE WAY-SIDE.—Luke 18: 35-43.

The Home Circle.

Conducted by J. C. F. Pittman.

BE KIND.

LET us be kind, so much there is of sorrow,
To sear our hearts as life goes ever on,
Let us be kind, for kindness smooths a pathway,
Be kind to-day before the need has gone.
Let us be kind, harsh words must ever rankle,
But kindness heals, and healing must go on;
Life hurts so much, the only balm is kindness,
Let us be kind, before the need has gone."

AN EDUCATED CONSCIENCE.

IT is manifest that we may be very religious and yet may lack conscience, or have a very perverted conscience. Darwin taught that conscience was developed or evolved. But Darwin was wrong. Conscience is an original, not a developed, human faculty. What is conscience? It is "con-science"; that is, "fellow-knowledge." Dr. Vaughan says that this means "knowledge of a fellow, and that fellow is one's self." Some philosophers argue that conscience is the faculty which tells us what is right and what is wrong. But Joseph Cook said: "No; conscience cannot teach us what is right or wrong. It is often perverted and ignorant. But it is the faculty or power within us which tells us whether our motives are right or wrong. It sits in judgment on our motives. It decides whether we are sincere or insincere." Joseph Cook was right. Conscience must be educated by an infallible teacher if it is to be our safe-guide.

UNHAPPINESS AND GLAMOR.

MANY years ago the Duchess of Argyle wrote to several of the crowned heads of Europe, asking them whom, in this world of sorrows, they especially envied. Among the replies were several of great significance.

The Czar of Russia answered: "I sincerely envy every man who is not loaded down with the cares of a great empire, and who has not to weep for the woes of a people."

The reply of Francis Joseph, Emperor of Austria, was brief but pointed: "I envy the fate of a man who is not emperor."

William II., of Germany, made this reply: "There is only one man in the world I do not envy, and that is the rascal who does not love his country."

The Princess Charles, of Denmark, replied as follows: "When I take a ride on my bicycle and afterward devote myself entirely to my own family affairs, I envy nobody. But when I have to be 'her royal highness,' I envy everybody."

These statements all concur in the sentiment that earthly wealth and honor do not satisfy the soul. They come from those who enjoyed the greatest honors that earth can give.—"Our Young People."

CHINESE BEAUTY PARLOR.

DR. W. REMFRY HUNT writes with enthusiasm of the increasing vim with which the modern and New China is shifting gears. A "beauty parlor" in Shanghai asked some American sailor boys for a shop-sign, in English, which would boom trade. The mischievous boys of the Navy gave them the sign. Next shore-leave they noticed a crowd around the beauty parlor, gazing and laughing heartily, as the finely painted sign read: "The older the hen the more dressing required." The sign proves a fine asset.

Lady.—"I didn't know your little boy wore glasses, Mrs. Smith." Mrs. Smith.—"Well, yer see, miss, they belonged to 'is pore farver, and I thought it was a pity to waste 'em."

The Family Altar.

TOPIC.—APOSTASY DENOUNCED.

Monday, July 7.

THERE shall arise false Christs and false prophets.—Matt. 24: 24.

To be forewarned is to be forearmed. Here our Lord prophesies the appearance of false Christs and false prophets. Such, according to Josephus, appeared when Jerusalem was besieged, and their like have often appeared since, and are still with us.

Reading—Matthew 24: 15-28.

Tuesday, July 8.

Not walking in craftiness, nor handling the word of God deceitfully.—2 Cor. 4: 2.

Paul had no desire to emulate false teachers, with their "fleshly wisdom" and deceitful arguments. He was content with a simple exhibition of truth, unhindered by Jewish tradition or speculative philosophy.

Reading—2 Corinthians 4: 1-6.

Wednesday, July 9.

The false brethren privily brought in.—Gal. 2: 4.

False teachers were brought in craftily and introduced to the brethren, who were unaware of their real purpose, which was to rob the Galatian disciples of their liberty and impose upon them the rites of Judaism. Against them and their baneful influence the apostle pens a strong warning.

Reading—Galatians 2: 1-10.

Thursday, July 10.

Take heed.—Col. 2: 8.

Here is yet another warning against false teachers, who would gladly "take spoil" of the brethren, through "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. "In him alone," says the apostle, "dwelleth all the fullness of the Godhead bodily."

Reading—Colossians 2: 8-23.

Friday, July 11.

Whose mouths must be stopped.—Titus 1: 10. Not an easy business, especially in a free country. Yet a strong effort should be made to do all short of force which will tend to nullify the effect of false teaching, and to give in its place "sound doctrine."

Reading—Titus 1: 1-11.

Saturday, July 12.

Destructive heresies.—2 Pet. 2: 1.

As in the past, so, until our Lord's reappearance, false teachers shall arise, who will pausibly present "destructive heresies," and deny even their Lord and Master. Such will "bring upon themselves swift destruction."

Reading—2 Peter 2: 1-3.

Sunday, July 13.

If any man preacheth unto you any gospel other than that which ye received, let him be anathema.—Gal. 1: 9.

That gospel which Paul preached the Galatians had received, hence their repudiation of it deserved the divine curse. None so guilty as those who sin against the light.

Readings—2 Chronicles 15: 1-15; Galatians 1,

Our Young People

C.E. Interests and Activities.

Conducted by W. W. Saunders.

BALLARAT, '41.

THE annual convention of the Victorian Christian Endeavor Union was held in Ballarat over the week-end, June 14-16. The theme was "The Fellowship of the Spirit," and after the opening of proceedings with a welcome by the Mayor of Ballarat and the minister of the Lydiard-st. Methodist church (convention headquarters), the theme was developed in three discussion groups. L. G. Bond, minister of Dawson-st. Baptist church, led discussion on "The Holy Spirit in the Teaching and Experience of Jesus"; A. N. Kemp, minister of Lydiard-st. Methodist church, on "The Holy Spirit and the Day of Pentecost"; and the writer on "The Holy Spirit in the Experience of Paul." A luncheon was tendered by Ballarat juniors to all visiting juniors. A missionary rally in the afternoon, which was addressed by Mr. W. G. Searle, of the C.I.M., on "The Holy Spirit in Missionary Enterprise," was followed by a motor tour of Ballarat and the welcome tea to all visitors. A consecration service was conducted at night, when Mr. Edgar Miller, of Brompton Methodist church, S.A., spoke on "The Fellowship of the Spirit in Consecration."

Prayer meetings at 8 a.m. and a junior rally at 9 a.m. began Sunday, and visiting Endeavorers conducted services or preached in all local churches throughout the day.

Monday morning was given over to a devotional session followed by group conferences on C.E. principles and practice. An intermediate rally, addressed by Mr. J. Morley, of the Canterbury Baptist church, on "The Fellowship of the Spirit Experienced," occupied the early afternoon and a united communion service followed. The convention was brought to a close with an evangelistic meeting, when Dr. E. L. Watson, of Footscray Baptist church, gave a fruitful message.

Keynotes of the convention were fellowship, study, devotion, reconsecration, decision and service, and all combined to make on the majority of those who gathered an effective and practical impression which should find expression in better service within the body of Christ, the church, throughout Victoria.

ANNUAL CONVENTION, W.A.

EARLY in May the Endeavorers of West Australia gathered in Perth for their annual convention. From the State paper we cull the following notes:—

"In every way the convention was an outstanding success. This year, for the first time, a theme hymn was composed for the convention. It was a masterpiece of poetry, the music leader, Pastor S. Donnan, being the author. The choir provided excellent anthems and songs. Gospel messages were capably brought to the convention by the various speakers. Mr. S. Millar on the Friday, Mr. W. E. Freeman on the Saturday, and Mr. James Gordon on the Monday, each in turn developed the theme, "Triumphant Faith." Some 37 souls were brought into the kingdom, and many decisions were registered as a result of the convention. Mr. E. Miles was speaker at the junior rally and Mr. W. Holland at the missionary rally. A very helpful and all-important note was struck in almost every conference, and our Endeavorers were reminded that thorough preparation and efficient organisation made our work for Christ more acceptable and certainly more effective. Newly-elected officers were installed and have commenced their various duties." We are pleased to note that at the junior rally the Victoria Park Church of Christ juniors were announced as the winners of the efficiency shield with 455 points, and Carlisle Church of Christ juniors as runners-up with 446 points.

Federal Conference, Adelaide.

September 23-27, 1941.

HAVING decided to take over the Federal Conference Executive from Western Australia, the Executive in South Australia have had to put in a lot of hard work and thinking endeavoring to plan for a successful conference in 1941. With less than three months to go, and many plans yet to make, we crave the sympathy, prayers and co-operation of the whole Brotherhood.

The Federal Conference, South Australia.

Executive Committee.—A. L. Read, president; C. Schwab, vice-president; A. Anderson, secretary; W. Beiler, assistant secretary; J. W. Cosh, treasurer; W. L. Ewers, A. G. Hinde, A. E. Hurren, E. R. Manning, J. E. Shipway, H. R. Taylor.

Synopsis of Programme.

Tuesday, September 23.—Afternoon, President's Reception. Night (Town Hall), great combined Federal and State Home Mission meeting.

Wednesday, September 24.—All day business session. Night (Town Hall), combined Federal and State overseas meeting.

Thursday, September 25.—All day business session. Night (Grote-st.), "Christian Union" meeting.

Friday, September 26.—Morning, departmental group conferences. Afternoon, business. Night (Grote-st.), education night.

Women's Federal Conference.—All day Friday.

Saturday, September 27.—Morning, Preachers' session. Afternoon, outing.

Many details are yet to be filled in, but the above summarises the programme. Later the special speakers will be announced.

Visitors to Conference.

The brethren in South Australia invite members throughout the Commonwealth to be present at the 19th Federal Conference. All intending visitors will be asked to sign registration forms which will be provided for the purpose.

Full information and registration forms can be had from the following transit agents:—
Western Australia, Maston Bell, 140 Barrack-st., Perth, W.A.

South Australia, H. R. Taylor, 90 Cheltenham-st., Malvern, S.A.

Victoria, W. Gale, Church of Christ Home Mission Office, T. & G. Building, Room 321, 3rd Floor, Melbourne, C.I; Vic.

New South Wales, S. C. Woolley, "Ferndale," Francis-st., Homebush, N.S.W.

Queensland, H. G. Payne, 430 Ann-st., Brisbane, Qld.

Tasmania, Harold Stevens, 7 Cato-st., Launceston, Tas.

CONCESSION FARES.

From.	1st Return.	2nd Return.
Brisbane-Adelaide . . .	£13 0 0	£8 13 4
Sydney-Adelaide . . .	8 6 8	5 10 8
Melbourne-Adelaide . . .	4 13 4	3 2 8

(Reserved seats not included in above figures.)

(Sleeping berths available first class £1 per night.)

Perth-Adelaide . . . £18 6 6 £12 6 2
(Including reserve seats, sleepers and meals.)

The Federal Executive cannot give any information regarding interstate steamers, therefore no concession fares are quoted. The following is supplied for the benefit of Tasmanian visitors:—

	First.	Second.
Launceston	£2 10 0	£1 15 0
Burnie	2 10 0	1 15 0
Devonport	2 8 0	1 13 0

(Single fare to Melbourne only.)

Note.—Registrations must be in hands of state transit agents before August 17. As far as possible, hospitality will be provided for those who desire same, but registrations must be made before above date.

The Tourist Bureaus in each State will gladly supply information to intending passengers. If information is required in New South Wales, consult Miss B. Ross, Challis House; for Vic-

toria, Mr. E. G. Correll, 272 Collins-st.; and Western Australia, Mr. G. Peart, 31 Plaza Arcade.

PLAN TO BE N SOUTH AUSTRALIA
FOR SEPTEMBER.

A. L. Read, President.
A. Anderson, Secretary

New South Wales News-letter.

Ethelbert Davis.

IT is not the writer's intention to harp on Wollongong, but the rejoicing over the achievement has not yet died away in this State, and any new feature is welcome news and gives cause for further thankfulness. We learn that up to the present the newly established church has met all the heavy financial obligations without any assistance from the Home Missions Committee. It is expected that the church may require a little assistance for a few months, but in a very short time it will be self-supporting.

Petrol Rationing and Faster Driving.

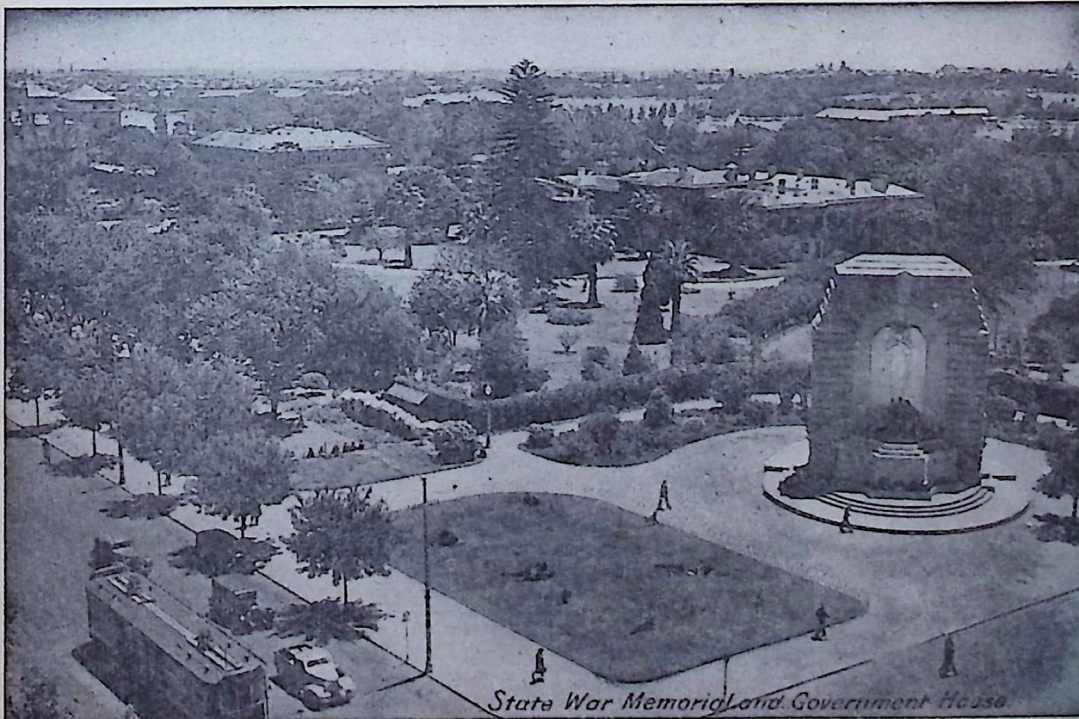
Appealing to motorists to exercise more care in driving in the metropolitan area, the Minister for Transport said that accidents in the metropolitan area had increased from 2625 in the first four months of last year to 2829 in the corresponding period of this year. Many fatal accidents had been caused by speeding. An increase in road accidents in the country had also occurred when petrol rationing began. Speeding under these circumstances is only another evidence of people's unwillingness to discipline themselves.

Beer Before Babies.

The Prince Alfred Hotel adjoins the King George V. Maternity Hospital, Camperdown. The publican's licence was recently renewed by the Licensing Board. Objections were raised by the chairman, the superintendent and matron of the Royal Prince Alfred Hospital. They contended that some of the customers of the hotel were not of a desirable type, and that the receipt and sale of alcohol so close to a woman's hospital was undesirable. The chairman of the Hospital Board said that he had seen men under the influence of drink wandering into the hospital grounds. He had often heard quarrels outside the hotel. The superintendent of the hospital said that the noise outside the hotel was annoying to patients, while the matron said that the noise of cleaning at the hotel in the early morning was very disturbing. Anyhow the licence was renewed in spite of all protests. It appears that the hotel is more important and more necessary than the care and comfort of mothers, and beer more important than the welfare of babies.

Christian Unity.

There is little fear for the future of the principles of unity upon the divine basis in this State if the conference of men held recently at the City Temple can be taken as a criterion. Three addresses introduced the question of Christian unity to the meeting. This writer spoke on "The Basis of Unity"; S. Stevens spoke on "The Prospects of Unity," and F. A. Youens spoke on "The Hindrances to Unity." Familiar ground was covered on the questions of the basis and the prospects of unity, but somewhat original ground was broken by F. Youens in his presentation of the subject of hindrances to unity. He spoke of the hindrances others see in us, the hindrances we see in others, and the hindrances we see in ourselves. The discussion that followed helped to confirm our faith in the scripturalness of the plea for unity, and strengthened our determination to press forward in the advocacy of that unity for which Christ prayed, regardless of all opposition wherever encountered.



State War Memorial and Government House, Adelaide.

Block kindly loaned by S.A. Tourist Bureau.

Here and There.

Next Lord's day, July 6, F.M. Day.

A liberal offering for overseas missions is requested from every church and every member.

We call the attention of our readers to the announcement regarding the forthcoming Federal Conference which appears on page 305 of this issue.

The following telegram reached us from Sydney on Tuesday morning: "Hinrichsen-Morris Hurstville had nearly seven hundred present Sunday night; three decisions; thirty-four to date.—Alcorn."

Bro. H. G. Earle is due to begin his ministry with the church at Kaniva, Vic., next Lord's day. On June 22 he completed a very happy and successful term of service with the church at North Richmond.

At the recent musical examinations conducted by Queensland University, Leigh Hinrichsen, 11 years, and under the tuition of his mother, obtained honors in Grade III. piano. This is an outstanding achievement for one of his age.

The work in Darwin, Northern Territory, is still progressing slowly. June 22 there were 13 at the service in the home of Mr. Devereaux. Bro. Richards gave the address. On morning of June 29 Bro. Monk exhorted. Bro. Hall, who has been attending for several weeks, walks about seven miles to the services. Many of the defence forces find it difficult to meet regularly.

At Port Noarlunga, S.A., numbers of visiting members of Churches of Christ have had fellowship around the Lord's table, while on holidays in this seaside town. Bro. W. E. Grosvenor will cordially welcome any visiting members who may thus help and encourage the two or three local residents who meet regularly in his home on Lord's day mornings for the breaking of bread.

We were glad to note in the June issue of "The Ann St. Messenger," Brisbane, the following paragraph: "Bro. R. L. Williams has made a wonderful recovery. The doctors are very pleased, and say that, with further care, he should be a hundred per cent. individual again. The X-ray disclosed a wonderful recovery, showing that the basal trouble has practically disappeared. We give thanks to God for answered prayer."

A great mass meeting for united Christian witness is to be held in Sydney Town Hall next Monday evening, July 7, at 8 o'clock. Both the main and lower halls of the Town Hall have been engaged for the occasion and amplification has been arranged. The Lord Mayor will preside, and representative speakers will call the church and nation to confession, humiliation, repentance and dedication. One address will contrast the Christian and totalitarian ideologies. The committee in charge of arrangements asks that all churches, through their prayer meetings, prayer circles and groups of praying people, will co-operate in this movement.

On May 7 Toyohiko Kagawa, noted Japanese Christian, addressed the International Convention of Disciples of Christ at St. Louis, Mo., U.S.A. He was in America with a deputation of Japanese-Christian leaders who recently discussed with an American group the crisis in the Pacific. In the course of an address Kagawa said: "In Christ there is no difference whether we belong to Japan or to China. We are one in Christ. When difficulties come between the peoples of America and Japan, you and we are bound to forgive each other, for we are one in Christ. We who belong to the Most High are united in the blood of the Lamb of God. America needs a revival of faith in this momentous crisis in the history of mankind. We must go once more to Christ; otherwise there would be no way to be perfect, no way to unite the races, and no way to be happy."

Each man can learn something from his neighbor; at least he can learn to have patience with him—to live and let live.—C. Kingsley.

On June 21 Dr. J. A. Packer, a well-known Baptist leader, passed away at Dulwich Hill, N.S.W. He served the Baptist Church well, and was widely known and honored outside that denomination. He was an able journalist, and was best known as editor of "The Australian Baptist," which he edited and managed for 26 years. For 40 years he was a member of Petersham Baptist Church. The honorary degree of Doctor of Divinity was conferred upon him some years ago by the University of Nova Scotia.

On Saturday, June 28, at Brighton, Vic., an enthusiastic youth rally was held under direction of the Committee for the Promotion of Christian Union. At 6.30 forty young people from churches at Brighton, Black Rock, Bentleigh, Gardenvale and Hampton sat down to tea. The chairman of the committee, Bro. T. H. Scambler, presided over the meeting which followed. Bro. J. McG. Abererombie introduced the topic of "Christian Union" in a stirring address. The young people were then divided into groups, and for 45 minutes discussed various questions concerning Christian unity. Leaders of groups were given an opportunity of presenting to the meeting the results of their discussions, and all present agreed that the meeting was productive of much good in that it gave both the young people and the committee the opportunity of expressing views on this important subject.

At the meeting of the Sunday Christian Observance Council held on June 23, the following resolutions on Sunday wartime demonstrations and the growing disregard for Sunday, were adopted and approved for publication:—"That this Council views with concern the increasing number of charitable and patriotic demonstrations which are arranged and carried through on Sundays. The Council earnestly appeals for a nation-wide spiritual defence of Christian ideals with regard to the claims of Sunday as God's holy day, that it may have its rightful place in the laws of our State and in the family life of our people." "That this Council holds the view and unhesitatingly affirms that the growing disregard for Sunday, whether on the part of the nation or individual, and neglect of God's purposes, are in conflict with his divine will relative to personal and corporate intercession, and believes that the present serious war situation calls for a common allegiance to and observance of those high and eternal principles which stand for truth, righteousness and the kingdom of God."

In the April 9 issue of our British "Christian Advocate," the editor, Dr. Wm. Robinson, expresses appreciation of the generous help given by our American brethren to the missions of our British brethren in this time of stress. "My first word," the editor wrote in "The Week in Review," "must be about the splendid response in America to the effort of February 19. The treasurer of the Missionary Committee has just received a cheque for 5000 dollars, and there is more to follow. What can we say of such fellowship, especially when, as Dr. Hopkins points out, they have just had to meet the heavy demand of bringing home the women and children of the China Mission? Words are poor things at a time like this, but our American brethren can be sure that our hearts are deeply moved, and that in our gratitude we are joined by the missionaries and the younger churches in Africa, India and Thailand. And, beyond our deep sense of indebtedness for such generosity in the hour of our need, we rejoice in this visible demonstration of the fact that the church has no national boundaries."

Godless Schools and Homes.

Gordon R. Clark, B.A.

THE writer of the article on Education ("Our Young People," A.C., 25/6/41) says: "Children grow up in godless homes and are taught in godless schools," and proposes to remedy the parlous condition by reforming schools and teachers. Might it not be more profitable to turn our attention to the homes and parents?

1. Our schools are definitely godless—except for a half hour each week, when teachers are forbidden to assist in religious instruction. It will take a long time to change these conditions.

2. In England Religious Knowledge may be taken as an examination subject, and hence it receives more attention. Yet much thought is being given to means of improving religious education. I refer especially to an excellent book, "God in Education," by M. L. Jacks, Director of the Department of Education, Oxford University.

3. Many homes are also godless because the parents shelve their responsibilities upon teachers who have also abdicated. An inspector of religious instruction in Roman Catholic schools (where religious education is considered more important than it is in State schools) has found that children come to school with their minds "practically unprepared by home training." Are Protestant parents any more awake to their responsibilities, where the need is so much greater?

4. Parents must resume their responsibility and supplement their children's religious education daily—in the home, by Bible-reading and study, by testimony as to the power of God in their own lives, by times of prayer and fellowship in which the whole family unites. Although children are too shy to speak to their parents about things religious, they yearn for instruction and are ready to receive it.

5. Religious knowledge will not of itself produce conversions to Christ. But refusal to give the necessary religious instruction must of necessity make conversions impossible. (See Romans 10: 14-17.)

Modern godlessness demands immediate attention. While the schools are not above reproach, it is not in our power to alter the situation there; but it is in our power to centre our home life on God. That should be the first step towards the realisation of Jacks's first principle: "God . . . is the centre of every life, for every individual and every society. He is the centre of every school and every university."

ADDRESSES.

H. Earle (preacher Kaniva church, Vic.).—Commercial-st., Kaniva.

A. P. Russack (secretary Kadina church, S.A.).—9 Moonta-rd., Kadina.

C. G. Taylor (preacher Parkdale church, Vic.).—93 Chomley-st., East Prahran, S.I. 'Phone, Windsor 5233.

J. Turner, B.A. (preacher Camberwell church, Vic.).—2 Judd-st., Camberwell, E.6. 'Phone, WF 7088.

R. H. Wakeley (secretary Burwood church, N.S.W.).—45 Frederick-st., Concord. Tel., UF1052.

IN MEMORIAM.

BLAKE.—In loving memory of my dear friend, Ruby, who passed away on July 6, 1940. Ever remembered.

Inserted by her loving friend, Veneta Adams. SHADDOCK.—In loving memory of my dear husband, James Henry, who was called home July 5, 1939.

On earth he sought the Saviour's grace,
On earth he loved his name;
We shall meet him some glad morning
In the upper garden there.
—Inserted by his loving wife and family.

News of the Churches.

TASMANIA.

Devonport.—On June 15 Bro. Street gave two very good addresses. On June 22 Bro. Street also spoke at both services, his evening subject being "The Yoke that is Easy." Miss P. Byard sang a solo. Radiators have been installed in the building. At the church quarterly rally on June 29, Bro. Street gave a splendid address on foreign missions. At night he gave a good message on "Looking for Jesus."

Hobart (Collins-st.).—On June 15 George and Vernon Hale, grandsons of late Chas. Hale, were baptised, and welcomed, with Bro. T. Spaulding. In evening Bro. L. A. Bowes preached on "At the Psalmist's Fireside," first of a series of "fireside chats." On June 22 Bro. S. Wilson, from Swanston-st., Melbourne, was present in morning. Bro. Bowes spoke on "Am I my Brother's Keeper?" and in evening on "At the Fireside of a King." Mrs. Boucher was received into fellowship. A prayer service was held at home of Miss Dahl, who is laid aside. Attendances on June 29 were affected by sickness. Mr. S. M. Mead was morning speaker. Subject at night was "The World's Fireside."

QUEENSLAND.

Bundaberg.—Heavy rain marred attendances on June 8. Gospel service on June 15 was well attended, Bro. Larsen preaching. There were good congregations also on June 22. Bro. Larsen spoke in the morning on "The Jewish Sabbath or the Lord's Day?" and at night on "The Unanswerable Question." On June 23 there was a very large gathering of members in the school room, when a happy evening was spent with Bro. and Sister Larsen on the first anniversary of their labors with the church.

WESTERN AUSTRALIA.

Kalgoorlie.—On June 22 one was welcomed into fellowship. At morning service Bro. A. Mathews, for a number of years a missionary to the aborigines, delivered the message. Bro. Riches gave the gospel message on "A Return to Sense." Sisters Mrs. Maloney and Mrs. Moore sang a duet. There were 161 present at Bible school.

Maylands.—On June 8 Bro. E. Sherman, from Inglewood, exhorted the church. Bro. Nightingale addressed the church on June 15. Bro. Bamford preached at night. Girls' club held an American Tea on June 17, proceeds for F.M. Christmas cheer. At F.M. meeting on June 18 Bro. J. Wiltshire, of Lake-st., delivered an excellent address. On June 22 Bro. A. Ware, from Collic, delivered an earnest address. Visitors included Bro. and Sister A. Ware and Bro. and Sister Kimpton, from Loftus Park, N.S.W. Women's Guild has inaugurated a talent scheme. The sister of Sister Champion has passed away.

North Perth.—On June 15 Mrs. McDonald was welcomed into fellowship by faith and baptism. Mrs. Robinson and Mrs. Burroughs have been ill, and Ted Brooke has undergone an operation, but all are improving. Church anniversary commenced with a tea on June 14. On June 15 Mr. Gray spoke. Mr. Gordon preached at night, when the choir rendered special anthems. On June 16 a meeting for men was addressed by Mr. E. J. Miles. On Bible school's evening (17th) the school and Girl Guides presented items, and Mr. Bamford was the speaker. On 18th the Ladies' Aid led the meeting, Mrs. Digwood giving a talk. Meeting on 19th was led by Mr. Lavery, Mr. Sherman being speaker. An impressive pageant was presented by girls' culture club. On 20th Mr. Maiden spoke. Meetings concluded with the services on 22nd. Mr. Gordon spoke at both morning and evening services, latter being a special Empire intercession service, when North Perth branch of the Home Guard paraded. An offering for R.S.L. distress relief was taken. The meetings have proved a great help.

Perth.—On morning of June 22 Bro. A. G. Payne gave a helpful talk to the young people on "The Second Mile," and Bro. W. H. White exhorted on "Bought with a Price." Visitors included Bro. and Sister Rasmussen (Melbourne, Vic.). At night, after a baptismal service, Bro. J. Wiltshire gave a stirring message on "Con-tend earnestly for the faith once delivered to the saints."

VICTORIA.

Moreland.—Well-attended meetings were held on June 30. Mr. Graham brought excellent messages. At evening service the choir rendered an anthem. Special mention was made of foreign missions and the annual offering.

Bentleigh.—In absence of Bro. Nance-Kivell members were grateful to visiting speakers for June 15 and 22. Young people held a successful social on June 21. Sympathy is extended to Sister Mrs. Bradley in the death of her father.

Northcote.—Mr. Atkin was speaker at both services on June 22. Mr. Searle, from Thornbury, was speaker on morning of June 29. At night Mr. Atkin baptised two young men. Sunday school has commenced practice for anniversary.

Northcote East.—On June 22 the morning meeting was exhorted by Bro. Bethune. On the 29th a foreign mission address was given at morning service by Bro. L. Johnston, of North Carlton. At gospel service, each Sunday Bro. McLaughlin preached.

Dunolly.—Bro. L. Johnson commenced work with the church on June 22 after absence of some weeks. A feature at gospel services is the help given by young people of church. A number of Bible school members are preparing for annual examinations.

East Kew.—On June 22 a young man accepted Christ as Saviour at conclusion of Bro. Candy's address. On June 29 a baptismal service was held, and two young men were baptised. A message from Bro. Clipstone, of Caulfield church, on June 22 was appreciated by all.

Portland.—Bro. Comer addressed the church on June 29. Members regret his removal from Hamilton to Ballarat, as he has rendered splendid service to Portland during past 18 months. On June 24 a kitchen tea was tendered to Sister Tonkin, shortly to be married to Bro. Kloester.

Doncaster.—A welcome social was tendered to Bro. and Sister Banks on June 24 by church and Bible school. There was a good gathering of members and friends. The ladies provided supper. Bro. Banks spoke morning and evening on June 29. There were good attendances.

Essendon.—On morning of June 29 Bro. Coventry, of Ascot Vale church, spoke on foreign missions. During gospel meeting Bro. A. E. Illingworth baptised two girls from the Bible school. Mrs. J. Strack gave a talk to C.E. society. Bro. R. Muir, an officer of the church, has enlisted in A.I.F.

Dandenong.—Bro. Marshall continues to minister to the church. On June 29 he exchanged with Bro. Pike, from Berwick, who gave a good address on "Meddling with God." At gospel service Bro. Marshall preached on "Men who See the Vision." Services are well attended, and Bible school attendance has reached over 100 again.

Caulfield (Bambra-rd.).—Bro. Clipstone gave stirring addresses on June 29. At close of his sermon on "The Vital Question" one lady made the good confession. Bro. C. Candy, of East Kew, spoke on overseas work on June 22. Ladies' meeting on June 26 was in charge of Prayer Meeting Committee of Women's Conference. Ladies made presentation to Sister Mrs. Carnie in appreciation of her many years of faithful work. Sympathy is expressed to Bro. H. Farmer in the passing of his mother, also to Sister Ward in her recent bereavement.

Preston.—On June 29 Bro. Funston delivered an address on behalf of Victorian Local Option Alliance at morning service. Bro. Hince, of Thornbury, presided. A sister was welcomed into fellowship by faith and baptism. At evening communion service another sister was welcomed into fellowship.

Ascot Vale.—Midweek prayer meeting on June 27 was bright and well attended. On June 29 there were good meetings. Bro. A. E. Illingworth, from Essendon, spoke in morning. Bro. B. Coventry preached at night. The Good Companion's Club held church parade. 97 broke bread for the day.

Prahran.—Bro. McIlhagger spoke at morning service on June 15, and Bro. Scambler conducted gospel service. Four new members were received into fellowship on June 29. "Happy Hour" had a record attendance of 90 on June 28. Miss E. Pettigrove has undertaken social visitation work.

Hartwell.—Much success attended the children's mission conducted by Bren. White and Roberts. An average of 300 attended each of seven meetings. Many children expressed the desire to become Christians, and Bible school attendance has greatly increased. On June 25 the missionaries gave a lantern lecture on "The King's Business."

Castlemaine.—The church has sustained a loss in the passing of Sister Mrs. F. Jermyn, who has been a consistent worker. At an in memoriam service on June 29 feeling reference was made by Bro. Curtis. Increased attendance at church services and Bible school marked opening of a special effort for increased efficiency in all departments.

Kaniva.—The circuit tendered a farewell social to Bro. and Sister Stewart on June 19. Bro. H. Tilley, of Bordertown, and Sister Grace Williams were married by Bro. Stewart on June 21. Attendances were good last two Lord's days, when services were conducted by local brethren. C.E. gave a social evening and presentation to Sister A. Williams in view of her marriage.

Camberwell.—On June 22 Bro. T. Hagger and on June 29 Bro. Grenville Hing spoke in interests of overseas missions. On June 29, 120 broke bread, and at Bible school a preliminary scripture examination was held. Choir and church are co-operating with nine other Churches of Christ in eastern suburbs in plans for a "Victory in Christ" crusade to be held Sept. 1-8.

Horsham.—On June 29 Bro. C. Jackel addressed church on "The Australian Christian." At close of gospel service, two young women confessed Christ. A baptismal service followed, when three candidates were baptised. The sisters held a social, result of which was over £5. During last ten months, expense account which had a deficit of £46 has been liquidated.

Warrnambool.—Good congregations are maintained, and interest is shown in all activities. Ladies' Aid, in addition to their other interests, have decided to be responsible for reducing home mission subsidy by 5/- per week to allow the committee to aid some other cause. Mrs. Methven has again been laid aside in hospital. George Ferguson, a Bible school scholar, is also in hospital.

Carlton (Lygon-st.).—Miss Loris Crisp was married in the chapel by Bro. Baker on June 28. Many visitors attended services on June 29. Bro. Baker spoke morning and evening. Mr. Ennis conducted problem day at Bible class, and gave helpful replies to questions submitted. Miss Joyce Spaulding is recovering after her operation. Sympathy is extended to Mrs. Kenyon in the loss of her husband.

Cheltenham.—Morning meetings have been well attended. The church enjoyed a visit from Bro. K. Jones, and has welcomed Bro. and Sister Gillanders and family back to district. Bible school regrets that Bro. Thomas, secretary, has had to resign; Bro. White has taken his place. After many years' faithful service Miss M. Judd has resigned as secretary of Mission Band; Mrs. J. Smith has been appointed. Bible class quarterly fellowship tea was held at the manse.

South Melbourne.—In June the church entered into its 74th year of service in the district. A family day was held on June 1. Hospitality at dinner and tea was enjoyed by family groups associated with the church. Bro. Cunningham, at present on leave, has successfully passed through operation on tonsils. Bro. McCullough is planned as speaker 11 and 7 each of the three Lord's days during Bro. Cunningham's absence.

Kyneton.—During May Sister M. McWilliams was a visitor from Sydney. On June 8 Bro. R. Goudie spoke on "Will ye also go away?" Sisters of the church recently donated biscuits and fruit cake to Christian Guest Home. Bro. Hart has given excellent addresses bearing on overseas missions, and at night on June 29 Dr. E. R. Killmier gave a delightful message on Christian missions. J. and G. Goudie rendered a duet.

Mildura.—Bro. Jas. W. Lewis addressed the church on "The Guide for To-day" on June 29. Gospel service was excellently attended, and took the form of a "civic service." Mayor and councillors of Mildura were present, and many other visitors. Sister Crozer rendered a solo. On June 17 a kitchen tea was tendered to Sister G. Probert and Bro. Whit. Neville prior to their marriage on June 25. A successful social was arranged by Ladies' Guild on June 25 in aid of local Nurses' Home appeal.

Middle Park.—On June 22 Bro. and Sister Stewart, with Ina and Gordon, were received into fellowship from Kaniva. Both services were well attended, and Bro. Stewart's messages were well received. A solo by Miss White at evening service was appreciated. A welcome meeting was tendered Bro. and Sister Stewart on June 25. Bro. McCullough presided, and opportunity was taken to present him with a Bible as a token of esteem for valued services. Bro. Stewart delivered splendid addresses on June 29, and with Sister Stewart sang a duet. Bro. L. Brooker has consented to lead song service on Sunday evenings.

Drumcondra.—On June 15 Bro. Dudley spoke on "The Approach to Christian Unity." On June 22 the subject was "The New Hebrides." Youth offering realised over £4. On June 29, owing to absence of Bro. Dudley at Ballarat, Bro. Macnaughtan, from Latrobe Terrace, spoke in morning on "The Hole in the Hedge." In the evening Bro. Saunders, of Dawson-st., Ballarat, spoke on "Shall We Continue Foreign Missions?" On June 12 a kitchen tea and presentation were tendered to Sister Lola Goodwin, who was married at the home of Bro. Dudley on June 16. Ladies' Aid, Mission Band and Phi Beta Pi are meeting regularly.

Bayswater.—On June 22 Bro. Thickins, of Boronia, brought an impressive message concerning the F.M. offering. Bro. Burns preached at night. The church tendered a social to Bro. Arthur Ashleigh to mark his approaching marriage to Miss Mildred Legge, of Montrose. On behalf of church members he was presented with a silver teapot, whilst J.C.E. made him a gift of a propelling pencil. Boys' Club entertained deacons at a special meeting, and Bro. Clements spoke on "The Experiences of Fifty Years' Membership with Churches of Christ." On morning of June 29, Bro. Burns spoke on "The Ten Lepers," and at night on "Looking Back and Looking Forward."

Ormond.—On June 23 the C.E. society invited Bro. A. P. A. Burdeu to give a lantern lecture. On June 25 the ladies prepared tea, after which 16th church annual business meeting was held. Good reports were received from auxiliaries. On June 29, in the morning, one was received into membership by faith and baptism. The following were inducted at an ordination service: Elders, Bren. C. L. Lang, F. W. Bradley; deacons, Bren. Booth, Blackwell, Gason, Lacey, O'Brien; deaconesses, Sisters Bradley, Gason, Lang, Evans, Waters, Watson, Yewdall. At gospel service Bro. C. L. Lang illustrated his address on "The Word Made Flesh," with lantern slides. Sister Miss E. Henry recited "The Fourth Wise Man." There were good attendances for the day.

Wangaratta.—On June 23 the church enjoyed fellowship with Bro. and Sister Colin Thomas, on furlough from India, who with Mr. Jas. E. Thomas gave a splendid lantern lecture at home of Bro. G. Jackel. C.E. society visited Baptist society a fortnight ago, and gave the programme. Annual meeting of church was held last month. Officers elected were: Elder, J. Whittaker; deacons, Ivan Jackel, H. Scott Brown, J. Campbell, A. Campbell and S. Cordy. It was decided to start a choir, with Sister Mrs. Whittaker conductor. Prayer meetings have been held in homes of members during past few weeks. Bro. Lloyd delivers splendid addresses each Sunday. Tennis club entertained Shepparton club on King's Birthday, and played a tournament. Some Endeavorers went to Rutherglen at night to C.E. rally.

NEW SOUTH WALES.

Georgetown.—On June 15 Mr. Norman Deck, from South Sea Islands, gave an interesting talk to Sunday school. A baptismal service was held in the evening. On June 18 a kitchen tea was tendered to Bro. Graham and Sister Mitchell, who were married on June 28, Bro. Amos officiating. Bro. Vereco, of Hamilton, conducted morning service on June 29. Bro. Amos was evening speaker. Bro. John Peckard and Sister Doreen Andrews were recently received into fellowship.

Lane Cove.—At half-yearly business meeting reports from auxiliaries were hopeful, but Bible school reported shortage of young men teachers, consequent on call to national service. Bro. Keith Pond, on final leave, received a gift from Bible school. His brother Wendell, serving with a medical unit in Greece, is reported a prisoner. Bro. Rolland and family, from Wagga, have been received into membership. Bro. Lloyd Read has settled in well and is doing good work, especially amongst young people. Three lads and a girl have made their decisions and were immersed by Bro. C. Rush.

Wollongong.—Attendances are keeping up well at all meetings. Bro. and Sister Stirling are becoming loved of all, and the vigorous preaching of our brother is being blessed. Six have made the good confession since the close of the mission, three coming forward after inspiring services on June 29. Communicants have averaged 90 to 100 each Sunday, and a number of auxiliaries are now functioning. Y.P.C.E. commenced last Monday; ladies' Mission Band and men's training class meet weekly. Prayer meeting attendances have averaged 25. Continued prayer is requested, particularly for the development of the Sunday school.

Bexley North.—Bro. Weir continues steadfastly to preach the Word, and helpful illustrated addresses are a feature of midweek meetings. Morning speakers in June included Bren. E. Davis (Auburn) and J. C. Thomson (Lane Cove), the latter also taking gospel service on June 22. A special "gift" evening for Social Service Committee's work resulted in £2 in cash and many useful parcels of goods and clothing for winter cheer. Mrs. A. Wakeley (depot supervisor) addressed Women's Fellowship on 23rd. Bro. and Sister F. Hunting (Y.P. organiser) were received by transfer. Bro. McAlister has accepted the position of superintendent of Bible school. Church building debt is now reduced to £66/10/11.

Enmore.—A tea and church gathering on June 21, in celebration of the tent mission of a year ago, was successful, and included greetings from the conference president (Bro. J. L. Stimson) and a challenging address by Bro. E. C. Hinrichsen, a solo by Bro. Morris and items by choir. Dr. Bardsley, church secretary, reviewed the results of the mission, which showed 83 in actual fellowship, 33 others attending, and 27 transfers to sister churches. After paying all expenses, £80 was equally divided between Home Mission Department and Enmore church. On June 29 Dr. Vereco spoke in the morning on "Overseas Work," and at night Bro. Stevens on "The Lord's Day." 152 members were present for the day.

Bankstown.—The help of Bro. Deane as preacher throughout June has been much appreciated. On June 7 Miss Ede Knopper and Mr. Reg. Edwards (Sunday school secretary) were married, Bro. Crossman officiating. On June 29 Bro. Grainger spoke in the morning, and Bro. Deane preached to a good congregation at night on "Why I Believe Christ is Coming Soon." Bro. Thomson is planned to conduct gospel services throughout July.

Rockdale.—Teaching staff of Sunday school, along with others, made a canvass of the district for new scholars on June 21. Immediate results showed an increase of six new scholars on Sunday. J.C.E. paraded at gospel service, and rendered several items. Miss Nancy Fischer delighted with a solo, Miss Jean Sainty and Miss Daisy Sainty sang a duet. There was a good attendance, and at close of a splendid meeting two adults, husband and wife, made the good confession.

SOUTH AUSTRALIA.

Hindmarsh.—On June 29 Bro. Wm. L. Ewers gave the church a good message in interests of the offering for overseas missions. After Bible school the Endeavorers visited Northfield Hospital, giving messages in song. Sweets and posies were distributed to patients. At gospel service Bro. Ewers preached on "Squaring Our Preaching by Christ's Commission." Mrs. Hall helped with a solo.

Kadina.—Bro. Lawrie continues to minister to both Kadina and Wallaroo churches. There is much sickness. Sister Mrs. Ed. Read was laid to rest last week. Mention was made of her life at morning service on June 29. Bible school competition was won by "Blues," who were treated to a social by the "Reds" on June 24. Ladies' Guild held successful drawing-room meeting on June 19. Y.P.S.C.E. and J.C.E. are having good meetings.

Murray Bridge.—Y.P.S.C.E. social on June 24 cleared piano debt. Mr. R. N. Bowen (B. and F. Bible Society) addressed morning service on June 22. Bro. N. G. Noble, assisted by Bro. Harold Page, on June 29 conducted circuit services at Murray Bridge (11 a.m.), Burdette (2.30), and Pompoata (7.30 p.m.); well attended. Bro. Jas. Gibson conducted Murray Bridge gospel meeting at 7 p.m. Soloist, Sister Laurel Harper. Visitors were much appreciated.

Victor Harbour.—Miss Perkins, of Egypt, gave challenging messages on June 28 at Victor Harbour, Port Elliot and Goolwa. Sister O'Toole was received by letter from Bordertown. Three other members will be removing from the district. Bro. Manning began his eighth year of service on July 1. Bro. Colin Ewers, of Kalgoorlie, is having fellowship with the church while at Mt. Brechan. He assisted in male choir and led in prayer on first Sunday evening in district.

Tumby Bay.—31st anniversary of church was recently celebrated. Special services were held on June 20 and 22. Bro. H. Manning, of Cottonville, spoke at all services. His Friday evening subject was "Open Doors." On Sunday afternoon he spoke on "Divine Expectancy and Assurance." Evening subject was "The Church's Message in a Needy World." The choir assisted and other special singing was given. Meetings were all well attended. C.E. society is still doing well.

Cowandilla.—Services for past few weeks have been well attended, with many visitors. After morning service on June 15, a presentation of books on behalf of church and State C.E. was made to Bro. J. R. Hemer, who has removed to Hamley Bridge. June 22 was F.M. preacher exchange day. Bro. F. Collins was preacher. 100 broke bread in morning. Sister Mrs. Davey was present, recovered from illness. An Endeavor rally was held enjoyably at the chapel on June 28. An inspiring address on "Missions" was delivered to a large congregation by Bro. Hollams at morning service on June 29. Young people conducted evening service, and assisted in the choir. Bro. Hollams spoke on "A Young Man's Choice."

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.]

○

THE PLACE OF CONSCIENCE.

IN response to the invitation of the Editor the Victorian Conference Executive makes the following statement:—

"The executive, as instructed by conference, set up a committee to advise and assist members of the church whose loyalty to their conscience prevents their taking military service.

"We have endeavored to carry out the principle accepted by conference of the freedom of the individual conscience, and have opposed attempts at coercion. In this connection we are supporting efforts to have the Australian law brought into harmony with the more liberal British law.

"We respect whatever decision on the war attitude is determined by a brother's conscience, and are endeavoring to keep the unity of the spirit in the bonds of peace."

On behalf of the Executive,
J. E. Allan,
President of Conference.

[As previously indicated, this paragraph from the Conference Executive will close the discussion.—Ed.]

Obituary.

Mrs. Emily M. Bowring.

ON June 6 Mrs. E. Bowring was called home at the age of 63 years. Thirty-one years ago she was baptised by the late P. A. Dickson at Red Hill, Vic., and since that time her membership has been with the Red Hill church. She was a faithful member and a devoted mother, and had the pleasure of seeing all her children baptised in the local church. For many years her health was not good. The funeral was conducted at Dromana on June 9. We commend her loved ones to the care of our heavenly Father.—H.E.R.S.

Rosina E. Tully.

TWO and a half weeks after the sudden death of her husband, Mrs. John Tully, of the Doncaster church, Vic., passed away in her 79th year. Baptised in her youth in Collingwood, she came to Doncaster, and for over 56 years served her Lord in the church, in the brotherhood, and in the community. She had ever been an earnest helper of her husband in all his work, and in earlier life gave much time and labor in the interest of the young people, as well as to all the other work of the local church. Through long years she was closely associated with our Women's Conference work, and was well known for her practical help in all good work. Since celebrating the golden wedding over six years ago, her health had failed very much, but she kept up her interest in her hospital work till near the end. Temperance work in the W.C.T.U. had in her a strong supporter. The sudden death of her husband and companion of the long years proved too much for her in her weakened state. She passed away on the Lord's day morning, June 15. The double loss in such a brief time is hard for the loved ones, but in all the circumstances they feel that all is well. Two useful lives that have left a mark on church and district have thus closed almost together. At the church and at the cemetery A. W. Connor paid a tribute to her faithful-

ness in all the great things of life. She truly served God. "Blessed are the dead who die in the Lord." Cherished memories and inspiration to faithful service remain for her own, and for the church that for a lifetime she so well served.—A.W.C.

C.E. Convention, South Australia

MR. RIDLEY KITCHEN sends some impressions of the recent State C.E. Convention in Adelaide, which he describes as the "most spiritual convention for years." We cull the following paragraphs:—

Words used by the National C.E. President (Mr. Donald McNicol) at the welcome tea seem very true. He said, "In my memory Christian Endeavor in this State has never been as spiritual as it is to-day." Mr. McNicol went on to say how deeply indebted Endeavorers in South Australia would be to the retiring State president, Mr. E. H. Watson, L.Th., whose virile leadership has been greatly used of the Lord. The high spiritual standard he has set will, we believe, be maintained by his successor, Mr. F. Cornelius.

Over 100 young people have accepted Christ at C.E. rallies addressed by Mr. Watson during the year. Scores of others have been led into blessing and many led out into service for Christ. Mr. Watson has also been greatly used as leader of the State C.E. choir.

A remarkable testimony to the value of C.E. training was given at the tea, when the three speakers (Principal Keik, and Messrs. J. A. Lewis and J. E. Shipway) all said they commenced Christian work and public speaking in Endeavor meetings. Principal A. J. Grigg, M.A., B.D., of Melbourne, delivered splendid messages at subsequent meetings. Each evening splendid crowds gathered, the attendance on Saturday night in the Repertory Theatre being 2000.

Saturday's afternoon junior rally was an effective presentation of an item entitled "The Gateway to Service," with a junior choir of 240 voices.

The intermediate rally in the evening will not soon be forgotten. Prior to Principal Grigg's address on "Under Authority," the Ovingham Methodist Intermediates presented the tableau, "An Adventure in Intermediation," depicting three Endeavorers leading another to the cross. There were several decisions for Christ at the close of the meeting.

No less than 34 Quiet Hour services were held around Adelaide at 7.30 a.m. on Sunday. During the day numbers helped at the Evangelisation Society's open-air meetings.

On the Monday morning Mr. Reg Burrow led a very helpful Bible study. This was followed by splendid conferences of "Citizenship." At 2.30 Mr. E. H. Watson presided at a missionary rally, when Miss Perkins, of the Egypt General Mission, and Mr. A. T. Cottrell, of Korea, spoke. Miss Bessie Butler, of the Japan Rescue Mission, also took part. At the solemn close of the meeting 14 young people quietly rose and yielded themselves for service wherever the Lord should lead.

Much prayer had been made for the closing consecration meeting; the new president (Mr. Cornelius) gave a most powerful message on Romans 12: 1, 2. As soon as the appeal was made in a most solemn atmosphere, dozens of young people responded. There were many lives rededicated to the Lord. Many more offered themselves for service, and several accepted the Saviour. Altogether sixty responded to the quiet, earnest appeal.

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DEATHS.

CRAWFORD.—On June 20, 1941, at his residence, 116 St. Leonard's-rd., Ascot Vale, Thomas Archibald, dearly beloved husband of Nellie Crawford, loving father of William (dec.), Thomas Campbell (Cam., dec., late A.I.F.) and Allan, and loved father-in-law of Lil and Pearl. Aged 76 years. Peacefully sleeping.

—Inserted by his wife and son Allan.

TULLY.—On May 29, at his residence, Main-rd., Doncaster (suddenly), John, beloved husband of Rosina E. Tully and father of Albert, Rose (Mrs. H. Clay), John, Ada (Mrs. H. Petty), Nellie (Mrs. F. Cameron), Elsie (Mrs. May) and Roy. Aged 77 years. Sadly missed.

TULLY.—On June 15, at her residence, Main-rd., Doncaster, Rosina E., wife of the late John Tully. Aged 78. Father and mother re-united.

COMING EVENTS.

JULY 7.—Grand concert by Churches of Christ Ladies' Choir and supporting artists in the Church of Christ school hall, Wilson-st., Brighton, on Monday next, July 7, at 8 p.m. Admission, 1/3, in aid of W.C.T.U. campaign funds.

BROADCAST SERVICE.

July 6.—Evening service (7 o'clock) on Sunday, July 6, at Enmore Tabernacle, N.S.W., will be broadcast by 2CH Sydney; preacher, Stuart Stevens.

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" 20—"When We All Get to Heaven."

" 27—"The Journey."

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ANNUAL OFFERING.

SUNDAY, July 6, will be the great day for overseas missions. Deputations have been busy during the month of June by a zealous band of workers. Victoria and South Australia have been fortunate in being able to use Bro. and Sister Thomas (Victoria) and Miss E. Caldicott (South Australia). We hope to be able to announce shortly that a splendid offering has been received.

DR. P. S. MESSENT.

THE Brotherhood will sympathise with Dr. P. S. Messent, member of the Foreign Mission Board, who is in hospital. From latest advice we learn that he is making satisfactory progress toward recovery. Dr. Messent has always taken a keen interest in our medical men serving overseas.

CHINA.

DR. CARLETON LACY, of the China Bible House, who for many years has corresponded with the Board relative to our work in Shanghai, informs us that he has been called upon to supervise missionary work in the Fukier province. Dr. Lacy feels keenly leaving the work of the Bible Society after giving twenty years' service. Some funds of ours controlled by Dr. Lacy have been handed over to the Yunnan office of the Bible Society to supply scriptures for our workers in Hueili. Dr. Lacy mentions that there are others in Shanghai who will be pleased to give us information regarding our people in Shanghai. In thanking us for a letter, he says: "In the midst of so many duties and the world turmoil, it is good of you to remember us here in China. We do not know from one day to the next what the developments may be, and new difficulties arise constantly, but so do new opportunities; so also comes the means of meeting them and the grace and strength to go on with the task." As our friend is going into a province menaced by the Japanese, we would do well to remember him in our prayers.

The circulation of the scriptures in China during 1940 shows the demand for the word of God. It is reported that the demand is widespread among different groups of people—students, educated groups, men and women in government offices, banks, business houses, etc. Nearly all the provincial offices report unusually large circulations, especially for full copies of the Bible, the year's total resulting,

Bibles	117,179
New Testaments	109,176
Portions	3,810,551

Total 4,045,906

The Chinese Home Missionary Society, through Mr. Tong, reports that owing to the high cost of living, all their regular missionaries are receiving ordinary salary and an amount equal to ordinary salary special rice allowance. Owing to the difficulty regarding mails, no reply has yet been received from Pearl Anderson regarding their definite offer to send her in as a missionary. In all probability Pearl has already left for the Hueili field. For the present the workers have solved the housing problem at Hueili, Dr. Gee having rented a suitable house for his needs; meanwhile plans are being prepared to enlarge the hospital compound.

John Davies, our old Baptist friend, has sent us a report concerning their activities in one of the most bombed areas of China. Though often in danger they carry on. Parts of the report make thrilling reading when we know that often bombs are falling as they work.

"Altogether there have been 172 baptisms in

the Kihwa district in 1940, coming chiefly from the refugee work, the hospital and the girls' school. We believe in both the personal gospel and the social gospel. One advantage of working at the social gospel is that it affords so many contacts which can be used for presenting the personal gospel. It also helps the standing of the Christian church in the community. We are working not only for the salvation of souls, but also for the salvation of the whole man. The Chinese have a saying that you cannot carve rotten wood, so we realise that for worthwhile development regeneration is necessary. In hospital work we have again broken all records, with 2500 in-patients and 33,000 out-patients, and the cost of operation rising from \$100,000 in 1939 to \$200,000 in 1940. Last year the hospital furnished 38 accessions to the church. A small building for private patients has been erected which increases our revenue. We have increased fees 'all that the traffic will bear.' We have had some help from the government and from friends for charity cases. Every day brings to our gate a stream of suffering humanity such as crowded about our Lord when he was on earth, and we aim to minister to them in the spirit of the Master. The Mission Board authorised our evacuation if necessary; but thus far we have felt no call to evacuate. A month ago airplanes dropped bombs next to our house, throwing timbers into our yard. The air concussion shattered about forty panes of glass in the house. However, this is all on the programme. We are holding life lines for so many people that we do not see how we could leave. We can only pray that if we have to withdraw, the Lord will show us what to do and where to go. It is evident in the coming year we shall all have to revert to the more primitive way of living; but that may have its advantages, for 'a man's life consisteth not in the abundance of the things which he possesseth.'"

INDIA.

FIVE baptisms are reported from Shrigonda; a report on these and other items must be carried over till next week. No further word has been received concerning the work and location of Dr. Lindsay Michael.

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Social Service

Notes and Comments.

Will. H. Clay.

Christian Guest Home.

The additions and alterations to the home are well advanced, and it is expected that the anniversary of the opening of the home, Saturday, July 19, will provide an opportunity for a special function when the latest additions will be publicly opened. We have been without the services of a cook for two months, during which period the extra burden has fallen upon the small staff. Any sister from any State capable and willing to undertake duty as cook at the home is invited to apply to the secretary for particulars. The Board is prepared to consider travelling expenses for a suitable applicant.

The Wine Surplus.

Certain influences have been at work to bring the surplus wine of Australia into the homes of the people. Among the suggestions offered are: Make it cheaper; let every grocer, on the payment of a nominal licence fee, sell it; grant special two-gallon licences—this will permit of wine in two gallon bottles being hawked from door to door; make it available in cafes until midnight and extend the hours of sale in wine saloons. It is said that in spite of the limited annual consumption of wine in Australia, about 4 million gallons, and an annual export of a similar quantity before the war, the wine industry, not the growers, has been accumulating stocks, until at present there are at least 20 million gallons ready to be unloaded on the Australian people. Strong protests have been made to both Federal and State Parliaments, and petitions bearing thousands of signatures have been sent to members of Parliament.

Obscenity and Vulgarisms Over the Air.

The Victorian committee recently made protest to the P.M.G., Mr. McLeay, concerning a broadcast on Sunday evening, 8/6/41, through 3AR, "The Fire on the Snow," drama based on Capt. Scott's diary, when the language was too lurid for print. A sympathetic and appreciative reply has been received.

Anti-social Legislation.

Committees of the various States have been taking a keen interest in proposed legislation in several States with regard to drinking and gambling. The new government (labor) in N.S.W. has taken off the mask, and has warned the would-be reformers of increased facilities for business in both directions. When are we going to challenge these men on the floor of the House?

Christian Fellowship Association.

C.F.A. is planning further action in Victoria along developmental lines. Certain proposals will be placed before the annual meeting, which will take place toward the end of July. A definite campaign to increase the membership in all States is contemplated. C.F.A. offers the only hope for the after-the-war period, when many of our members will look to the church for assistance.

"How Goes the Empire" and "The Old Order Changeth."

Two fine publications bearing upon the liquor question and other social evils have been distributed to all preachers in Victoria. A sister has kindly met the cost of copies and postage. Both copies will be posted to any address for sixpence (stamps). All are urged to read them.

Next to knowing when to seize an opportunity, the most important thing in life is to know when to forego an advantage.—S. Rogers.

MIDLANDS DISTRICT CONFERENCE, VIC.

THE 31st gathering was held at St. Arnaud on June 16. The president was Bro. Cremin, preacher of St. Arnaud. Good delegations were present from all affiliated churches. Bro. T. Langford spoke at morning session on "The Church Recuperated." Reports of churches showed several members lost by transfer to metropolitan areas. Bro. and Sister Pratt had removed from St. Arnaud. All churches were self-supporting, and the preachers were doing a fine work. Wedderburn reported one scholar at Sunday school had an unbroken record of attendance over 15 years, and had 2½ miles to go from her home to school. Deaths were reported of Sister Mrs. Schuman, of Maryborough, and Sister Mrs. Jackson, of Wedderburn.

Re conference mission, it was decided to hold this at Wedderburn in college vacation at end of August, Bro. E. Hollard, of Maryborough, to be the missionary.

During afternoon session, Bro. Cremin brought a fine message on "Walking with God." A message of spiritual uplift was given by Bro. P. Retchford, preacher of Wedderburn, on "One of the Most Important Questions of the Bible." Bro. Ellis, of Bet Bet, and Bro. Quayle, of the college, took part in prayers and readings. Bro. Cecil Jackel and his wife were present, and Bro. Jackel brought a greeting from the Western District Conference and from Horsham church. Sister Lorna Grigg, of St. Arnaud, proved a capable organist, and she and Sister Dulcie Daniels, also of St. Arnaud, rendered two fine duets. A trio was also rendered by Bro. E. Hollard, of Maryborough; Bro. M. Beasy, of Dunolly; and Bro. Ellis, preacher of Bet Bet. Bro. Hollard officiated as song leader for morning and afternoon sessions, and then handed over to Bro. P. Retchford for evening service, when Bro. E. Hollard brought the message on "The Plea for Christian Unity."

The ladies of St. Arnaud church provided meals of a very high standard. It was decided that all meals at next gathering be paid from conference funds. A day of enjoyable Christian fellowship and spiritual experience was spent. Secretarial duties were carried out by Bro. I. Living, of Amphitheatre.

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2. In what famous saying does Jesus refer to scavenger birds?—Matthew 24.
3. To what bird does Jeremiah liken the man who gets riches wrongfully?—Jeremiah 17.
4. In what very interesting place used a famous singer to find birds nesting?—Psalm 84.
5. Do you know three things that Jesus said about sparrows?—Matthew 10.
6. What bird's behaviour is said by Moses to illustrate some of the ways of God?—Deuteronomy 32.
7. In what famous saying did a man wish for wings like a dove, and why?—Psalm 55.
8. How may we get a wonderful blessing which is like being able to mount up with wings as eagles?—Isaiah 40.
9. What did God send to a famous prophet by means of birds?—1 Kings 17.
10. Upon whom was God's blessing sent, in such a manner as to suggest the alighting of a bird?—John 1.

—G. J. Andrews.

THOUGHT.

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each its place in Christian life—the
mountain for the clear vision ahead,
the lowly road along the plain for
the actual performance of the journey.*
—Dr. H. C. Trumbull.

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"Jesus came to them saying,
All authority hath been given
unto me in heaven and on earth.
Go ye therefore, and make dis-
ciples of all the nations, bap-
tising them into the name of
the Father and of the Son and
of the Holy Spirit: teaching
them to observe all things what-
soever I commanded you: and
lo, I am with you alway, even
unto the end of the world."

—Matt. 28: 18-20.

"The things which thou hast
heard from me among many
witnesses, the same commit
thou to faithful men, who shall
be able to teach others."

—2 Tim. 2: 2.



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