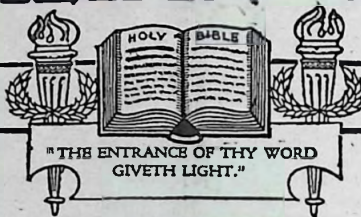


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Christian Union in Action

IN every effort to break down the barriers which divide the followers of Christ, we should act in harmony with the basic principles of the kingdom of God.

This kingdom has a real place for each man and woman. Here we find people in close fellowship with God. There is nothing abstract about the life of the kingdom. In it we see real persons ever ready to do whatever is right. In it we see the Father, the Son and the Holy Spirit abiding in sinful men who have turned from evil aims to bow humbly before their Lord. Therefore, divine and human beings are found in this kingdom in close fellowship. Here sinful men are linked with God through Christ. It is made clear that any man may find God in Jesus Christ. Jesus is the way to the Father. No man ought to pretend that he can take his place as mediator or high priest.

Beacon Lights

Three facts stand out: they must be our beacon lights to guide us in any movement we make to unite the church. (1) The kingdom of God respects the right of persons to act freely. (2) It reveals a fellowship of God with men. (3) It shows that the only tie linking men to God is Jesus Christ.

If the church is to be united, men must set aside customs that ignore the claim of man to make a free choice. Because infant sprinkling cuts across this first principle of the kingdom, it has become a hindrance to Christian unity.

In the second place rigid laws of government tend to make the church an organisation and to undermine the value of the fellowship. Efforts are made to maintain the organisation rather than the spirit of fellowship. It is clear that church organisations do divide and hinder the growth of the fellowship of saints in Christ. Men can be at one in Christ and yet be divided by the denominational organisations to which they belong. To gain Christian unity, we must strive to rid the church of denominational organisations and divisions and promote the ideal that the kingdom of God is a great fellowship of Christians.

Then, in the third place, we must see

that the ancient custom of allowing men to take the place of mediator between God and man is set aside. Since all believers have become priests, there is no place for a separate class of priests in the church. There is no basis in the teaching of the kingdom for the custom of dividing the Christian fellowship into "clergy" and "laity." All believers are one in Christ. Why divide the body of Christ into classes? Different members have varying duties to perform in the church, but that does not make the persons who perform those duties different. We are not finding fault with others; we are only aiming at showing how division has come into the church. By avoiding errors, and by making Christian behaviour conform to the fundamental principles of the kingdom of God, we shall hasten the day when the church will reveal its essential unity.

Right Action

It is easy to show that the church is divided and to prove that it ought to be united, but the difficult problem to solve is how to go about restoring the original unity of the church. By what path should we approach this problem? If we study broadly the nature of Christianity we may get a clue. By working along the lines of first principles we are likely to find a helpful rule.

Christianity is not a philosophy, it is a life. We are not likely to gain union if we begin philosophical discussions. Christianity is not Christian doctrine. Debates on doctrine divide and raise speculative viewpoints. We believe that the heart of Christianity is to be found in right and good action.

God showed his love for us in the act of sending his Son into the world. Peter summed up the life of Jesus by saying of him, "He went about *doing good*". (Acts 10: 38). In the golden rule Jesus gave to his disciples, he said, "All things whatsoever ye would that men should do to you, *do ye even so to them*: for this is the law and the prophets." Right action was to be the guiding rule for the disciples. Salvation came to the house of Zacchaeus because he turned from evil to do good in the sight of God. "Take up the cross

and follow me," Christ said to men. It was a call to action. We know that men are not saved by their own actions, but men must act aright in the sight of God before he can save them. Obedience to God's word is seen only in right action. In the act of baptism men set out their humility before God. In the observance of the Lord's Supper they declare the fellowship they enjoy in Christ. Christianity lives in acts not in opinions.

To enquire what took place when God sent his Son into the world, what occurred when Christ died on Calvary, what is the mystery surrounding the new birth, what takes place when a believer is baptised or what is the nature of the presence of Christ at the breaking of bread, may be of great importance, but to demand uniformity of belief or of opinion concerning these great acts is to seek something the kingdom of God does not require of men. What is insisted upon is that men act aright in the presence of God, bow humbly before their crucified Saviour and begin a new life of service in the kingdom of God. No matter how well versed a man may be in the scriptures, saints cannot enjoy Christian fellowship and union with him unless he first surrenders his life to the Lord and begins to perform the acts the Lord requires of him. Christian union begins and continues in Christian acts. United Christian fellowship will be enjoyed by those who act together and who do whatever is pleasing in the sight of Christ.

By action God found us, by action we find him, and in Christian action we shall discover union with all who walk with Christ.

The Christian life is related to right action before God. Christian union will be discovered in Christian action, not in human opinions. This, we believe, has been the theme of the Restoration Movement for over 130 years.

THE VOICE OF A TRUMPET

"Lift up your voice like a trumpet to expose the heinous nature and dreadful consequences of those unnatural and anti-Christian divisions, which have so rent and ruined the church of God.—Thomas Campbell.

Hindrances to Unity

We requested H. A. G. Clark, M.A., B.D., Dip.Ed., to state what he considers are the three greatest obstacles in the pathway to Christian unity. Mr. Clark is a member of the Regional Committee of the World Council of Churches. While readers may not endorse all that has been stated, they will, nevertheless, be interested in the discussion.

WE do not find it easy to measure difficulties so that we can place them in a serial order. We have read of a unique experiment carried out by some noted psychologist who, having balanced a man in a horizontal position on a very sensitive machine, found that, when the subject was told to think of himself as playing in a strenuous game of football, the indicator moved in one direction whereas, when he was asked to concentrate his thought on a mathematical problem, the indicator moved in the opposite direction. How easy it would be to arrange serially the difficulties in the way of the unity of Christians if some such method of measuring were possible!

Our Defective Characters

It seems to me that the major difficulty is in the realm of our characters. Our sectarian pride, our lack of toleration, our prejudices, our mental laziness, our lack of the strength of character that will enable us to face the discomfort that inevitably belongs to any widening of our horizons—these are the great stumbling-blocks in the pathway to a reunited church. "Men are looking for better methods, God is looking for better men." How easy it is to settle down into a cosy little sectarian corner with a smug feeling that we have the truth, and it is a pity that others are so blind as not to see it, when all the while there is as much logic in our attitude as there was in the statement of the old dame who said, "I don't know why people cannot see the faults in their children; I am sure I would see them in mine if they had any."

Magnanimity is not an easily acquired grace, but it is essential before there can be unity. One of the most pleasing facts in the life of the churches to-day is the evidence that this grace is being more generally cultivated among the various religious bodies, and in this lies our hope.

Unity with Variety

Another difficulty arises out of the fact that many are seeking for uniformity, failing to realise that there can be real unity without it. There is not the simple uniformity in the New Testament that is sometimes presupposed. Dr. Streeter and Dr. Headlam, two of the greatest Anglican scholars, both claim that there are varying elements of church government in the New Testament. Dr. Kershner, one of the most esteemed men of our own movement, thinks that had we walked into the church at Jerusalem one Sunday and into that at Corinth another, we would have noted marked differences. There are very distinct differences among the churches of the Restoration Movement. We in Australia are as near to our American Baptist brethren as we are to the American disciples—a fact that should be considered in the union talks going on between the two bodies in different parts of the world.

Who can doubt but that there are greater affinities between some members of our movement and some of theirs than between some individuals within our movement? If these two bodies fail to effect a union it will reveal this, among other things, that we have not had that consciousness of the appalling sinfulness of our divisions that should compel us to go on until every obstacle has been overcome.

We tend to see our differences through a magnifying glass. Some are far more con-

scious of the smaller matters on which they differ from other bodies than they are of the greater matters on which they agree.

No services have meant more to me in the way of spiritual uplift than some of those associated with the Student Christian Movement conferences in which members of at least half a dozen branches of the Christian church have taken part. There was certainly not uniformity, but unity of a very rich and beautiful order.

This Ministry

Varying interpretations of the ministry present a very real difficulty. This was recently discussed by Bishop Baker, when a delegation from the Victorian Regional Committee of the World Council of Churches visited the Presbyterian Assembly. Speaking of the Anglican church as a bridge church, he explained why he felt that some form of the episcopacy was essential to the well-being of the church.

He held this position while recognising (1) That different theories concerning the episcopacy were held and would be held; (2) That there was no questioning of the fact that other than episcopally ordained ministries were equally honored of God, and finally with no idea that we should come together by one group absorbing the others. He said, "I was christened, confirmed and ordained in the Anglican church, but I hope I may die a member of something more glorious."

When in 1937 a group of churchmen from the Anglican, Congregational, Methodist and Presbyterian churches met in Sydney to discuss the missionary situation in the South Pacific with a view to seeking to arrange for inter-communion, they soon discovered that the crux of their difficulty centred in divergent

conceptions of the ministry. After a period of free and frank discussion, during which a most admirable spirit of Christian fellowship was manifested, a position was reached that was generally acceptable and that opened the way to a united church in the Pacific. Each minister belonging to any one of the communions would be asked to declare the following: "I, believing myself to be called and ordained to a real ministry of the Word and the sacraments in the church of God, am yet conscious of a desire for that wider, fuller and more effectual ministry in a re-united fellowship. I, also believing that it is his will that all those whom he has thus called should exercise their ministry in one communion and fellowship for the building up of his kingdom, am humbly prepared to receive the mutual laying on of hands with prayer, so that all to whom I may lawfully minister within this re-united fellowship may know without scruple or doubtfulness that I have been fully ordained and commissioned to preach the Word and to minister the sacraments." This move is one of the most heartening developments of our day.

Great as may be the difficulties, they are not insurmountable. As mutual understanding and appreciation develop, through free, frank and friendly discussion and through co-operation in common tasks such as is now being undertaken among the soldiers, we shall find the unity that already exists continually increasing.

PROFESSOR EMIL BRUNNER, although a member of the Swiss Calvinist church, has argued emphatically for Christian baptism. In one of a series of lectures delivered in Sweden in 1937, he stated: "God acts in baptism . . . forgiving sin, making man pure and new. Man, too, acts; he allows this purification to take place; permits himself to be drawn into Christ's death. . . . It is an act of confession by man on the ground of God's act of grace." Brunner ends the section by stating quite bluntly, "Present-day practice of baptising babes cannot indeed be called anything else but scandalous."

F. D. Kershner Urges Unity Now

IT is conceivable that when the present war ends, the church will be in a worse plight than it is to-day. It seems morally certain that there will be some kind of world organisation which will co-ordinate the unity which the political sciences have procured for humanity, with at least an approach to some kind of political and social homogeneity. It does not appear reasonable that thoughtful men and women will have very much patience with the great welter of Christian sects which existed before the war. It may be questioned whether even the major divisions of Roman, Greek, and Protestant will be tolerated. Some such programme as that suggested in the Constitution of the World Council ought to be good enough to include all genuine Christians of whatever brand or variety, and the post-war world is likely to demand that this result shall be achieved. With a world-wide political order, any type of Christianity that is less than universal in its scope and outlook will have no place in the new setting and environment. Thoughtful Roman Catholics, especially in the English-speaking countries, like thoughtful Protestants, recognise the necessity of some kind of union, which goes beyond their group. One of the leading Catholic authorities in America wrote to us not long ago insisting upon Catholics and Protestants getting together "for the things they have in common." This point of view is becoming more noticeable during the war period, and is certain to be accentuated when

the peace terms are worked out. The old denominationalism of the nineteenth and twentieth centuries will have no power to move the rising generation. This kind of church as Amos said of the kingdom of Israel is a basket of summer fruit which has reached the end of its utility. Something better must take its place, and something better will be found to do so. The old order no longer has any corporate or political power, or any influence in helping humanity solve the problem of the new age. A united church after the pattern of the World Council of Churches, if nothing more, will give new light and influence to the institution, and will make it once more a determining power in the world.

Make no mistake about this fact. The divided and anarchistic church has steadily lost influence during the war and pre-war epochs. Such a church cannot survive the transition to the new world order which will come when hostilities are over. That order will demand that there shall be one holy, catholic, and apostolic church, and will be satisfied with nothing less. Schisms and sectarian divisions are summer fruit and the end of the summer is at hand. Let us hope that the new programme which will take their place will be ushered in more quickly and more satisfactorily than was the case with Amos and Jeroboam II, in the days before the twilight of the kingdom of Israel.—"The Shane Quarterly."

A Programme for Unity

We are pleased to be able to give readers an opportunity of studying the substance of Principal T. H. Scambler's address on "The Churches of Christ in the Programme of Christian Unity." It was presented at the union service of Federal Conference, Adelaide, 1941.

THE subject calls for a treatment of what churches of Christ have contributed in the past, and what they are contributing and should contribute in the present, to the programme of Christian unity. By the churches of Christ we mean our own brotherhood—the churches which wear only the name of Christ and have become associated as an organised movement to achieve a work for God.

There have always been churches of Christ in the world, since the days when Christianity began to run its course. In the beginning they were a united brotherhood. But the body of Christ became broken—the churches were divided into contending sects. They revealed little of the spirit of the Master. In the early days of the last century, for instance, there was among the churches a fierce sectarianism, a religious antagonism and an intense fanaticism which constituted the various churches the foes of all the rest. In the midst of this confusion, there developed in different places a desire for the unity of the people of God. A number of streams began to flow in the direction of this divine ideal, and when the streams flowed together, our own movement took shape.

One of the most striking events which led to the development of the churches of Christ was a communion service. Thomas Campbell, a Seceder Presbyterian minister, at work in Pennsylvania, at that time on the western frontiers of America, invited Presbyterians other than the Seceders to a communion service. This brotherly act led to his being censured by his presbytery. The idea that Christian people of different bodies could not meet together in love at the table of the Lord was so abhorrent to him, that he set in motion forces that ultimately led to a definite movement for Christian unity.

Not that the need for unity had never been recognised before. It was. Our Lord Jesus very earnestly prayed for unity among his people (John 17: 20, 21). Paul condemned division in severe terms (1 Cor. 1: 11-13; 3: 3). Great Christian leaders realised the need. Calvin, writing to Cranmer in 1553, said: "I should not hesitate to cross ten seas if by this means holy communion might prevail among the members of Christ." In the same century George Calixtus said: "If I may but help towards the healing of our schisms, . . . I will never spare either my life nor my blood, if so be I may purchase the peace of the church."

But growing out of the experience of Thomas Campbell, and of other men both in England and America who had similar convictions, a movement began which had as its objective the unity of the church of God. It was intended to be a movement within the churches, but it was forced out into separation and independence, and thus, by a strange irony, a movement that was intended to promote unity became a separate organisation, and added another body to the contending forces of the religious world of the day.

We shall now consider the characteristic features of this movement which was organised to contribute to the cause of unity.

I. The Essential Oneness of the Church of God was Recognised

This was remarkable, in view of the bitter antagonism among the churches.

The Edinburgh Conference, 1937, which was composed of 414 delegates from 122 Christian communions in 43 different countries, made this affirmation: "We are one in faith in our Lord Jesus Christ, the incarnate Word of

God. We are one in allegiance to him as Head of the church." Divisions were humbly admitted, but it was considered a great step in advance that the oneness of the church was recognised. But Thomas Campbell had made the same affirmation 130 years before. In his famous "Declaration and Address" he said: "The church of Christ upon earth is essentially, intentionally and constitutionally one."

And who constitute that church? Hear Thomas Campbell again: "All those in every place that profess their faith in Christ and obedience to him in all things according to the Scriptures, and that manifest the same in their tempers and conduct."

Every follower of Christ a Christian; every congregation of Christians a church of Christ!

One Holy Church

CITY of God, how broad and far
Outspread thy walls sublime!
The true thy chartered freemen are
Of every age and clime.

One holy church, one army strong,
One steadfast, high intent;
One working band, one harvest-song,
One King omnipotent.

How gleam thy watch-fires through
the night
With never-fainting ray!
How rise thy towers, serene and bright,
To meet the dawning day!

In vain the surge's angry shock,
In vain the drifting sands;
Unharm'd upon the eternal Rock
The eternal City stands.

—Samuel Johnson.

We have looked upon denominationalism as a blemish on the body of Christ, which we would remove if we could. Hence we have tried to follow an undenominational ideal. We have consistently refused to be known as a denomination. It has often been said that we are trying to make an impossible distinction between ourselves and our religious neighbors. We have been subjected to good-natured raillery because of it. To be sure, in some respects we are a denomination. In Victoria, in earlier days, our congregations were known by different names, such as churches of Christ, churches of God, disciples of Christ, Christians. There was confusion in census returns, and the churches were requested, for statistical purposes, to use one name—"Churches of Christ." Thus, for the statistician, we denominated ourselves—we became a denomination. Yet it is worth while to try to maintain, in the religious sense, the undenominational ideal. We believe sectarianism is sinful, and we do not want to become participators in it. A man does not become a sectarian by becoming a Christian; churches do not become denominations by becoming churches of Christ. We declined to do anything, such as the wearing of a denominational name, that would make us a denomination. We have sometimes fallen short of our ideal. We have sometimes been sectarian in spirit. But we have made a real contribution to the programme of Christian unity by striving after an undenominational ideal. This will be seen more clearly if we note our next point, viz.,

II. The Catholic Position

we have sought to occupy. The word "catholic" is a beautiful one. A certain religious body tries to appropriate the name. They call themselves Catholics. But that church is not in any sense catholic, for catholic means universal, while the Roman church is distinctly limited and sectarian. Every Christian should try to be catholic in his sympathies, outlook and faith. Our own people have sought to hold a catholic position, so far as the great fundamentals of faith are concerned. We have sometimes been called a peculiar people, and we used to say, "We are peculiar in not being peculiar." We have no odd doctrine that is particularly our own. We maintain the great catholic positions of Christendom.

1. We have always held to the one great catholic rule of faith and practice—the Word of God. Other churches have had their church standards and confessions of faith. We have always held that such statements, valuable as they may have been for their purpose, tended to be partial, sectarian and divisive.

2. We have always claimed that the one great catholic creed of the Christian church is sufficient. "I believe that Jesus Christ is the Son of God." That is the central and universal proposition of Christianity. "No creed but the Christ" has been a rallying cry. In these days when human creeds have lost their importance, the divine creed still remains to express the faith of all.

3. We have always worn the catholic names for the people of God—"Christian" for the individual, "church of Christ" for the congregation. Other names that have been used have also been scriptural names. But note, we have not adopted that name for our brotherhood as a whole. Our brotherhood is not "the church of Christ." The church of Christ is larger than our brotherhood. It includes all Christians everywhere. No one who is informed on our historic position would say our people constitute the church of Christ. But he would say, "The congregation of which I am a member is a church of Christ."

4. We practise the catholic ordinances of baptism and the Lord's Supper. It may be thought that, with regard to baptism, we abandon the catholic position. We immerse, and many practise sprinkling; we baptise only penitent believers; many sprinkle infants. Can we therefore say ours is a catholic position? Yes! In reality it is the only universal catholic position, for all accept immersion of penitent believers in the name of Jesus Christ as baptism. Question comes with regard to sprinkling as to the action of baptism, and of infants as to its subjects.

Again, our brethren have sought to make a great contribution to the programme of Christian unity by their insistence on

III. Liberty in Christ

We have been fond of the slogan, "In fundamentals, unity; in incidentals, liberty; in all things, love." The idea did not originate with us. In the earlier days of the Reformation Meldenius expressed himself in similar words. We adopted the sentiment, and when we have been at our best we have lived by that principle. Naturally, the protest against the creeds, and the catholic position as defined, demanded that there should be great liberty of thought, of speech and of individual interpretation. Accordingly there was, especially in the early days, great diversity among our brethren. Alexander Campbell wrote the oft-quoted words: "We have among us all sorts of doctrine preached by all sorts of men." In the "Declaration and Address" Thomas Campbell urged the practicability of union with Arians, Socinians, Arminians, Calvinists and Antinomians.

(Continued on page 239.)

Notes on Current Topics

The Middle Way of Trust

IT is somewhat appalling to many of us to find so many people in our land still going along in their former easy way, care-free and pleasure-seeking, seemingly indifferent to the world calamity and their own danger. We should have thought the most flippant and careless might have been sobered by this time. At the other extreme are those whose peace is shattered, and whose hearts and minds are filled with corroding care. Many of us are tempted to despair and to unchristian worry, despite the words of our Lord that we should never be anxious. There is a middle course between carelessness and worry—trust in the love, goodness and providence of the heavenly Father. Here is a beautiful quotation: "Why worry about houses when Christ is building us a mansion? Why worry about money when we can put it where it will give us good interest throughout eternity? Why worry about food and clothes when God knows we need them and has promised to supply all our need? Why worry about what we shall do or where we shall go when Christ is our Door of service and Way of life? Why worry about our troubles when God has promised to be with us in our trouble? Why worry about falling when he has promised to keep us? Why worry about sickness when the Great Physician is always within easy call? 'Lo, I am with you always.' In the light of such a precious promise, from such a loving Saviour, why worry about anything?"

American Missions and the War

THE General Secretary of the London Missionary Society (Mr. Chirgwin), in an article entitled "American Missions Hard Hit," refers to the effect of the war and says, "The American missionary enterprise has never suffered such a severe blow in its history as it has since the outbreak of the Far Eastern war. He adds: "British missionary societies have

had to face a somewhat similar experience over a longer period, but with smaller numbers of people. They will therefore know how to sympathise with their American brethren and will want to assure them of their friendship and remembrance."

In his article Mr. Chirgwin gives a striking statement of the great missionary contribution of the American people. We quote a few of his sentences: "America is easily the first missionary nation in the world, with Britain second, and Germany third. Half the Protestant missionary work of the world is carried on by American missionaries, and half the cost is provided by American churches. American missionaries were the first to enter Japan, Hawaii, the Philippines and various other war areas, and in accordance with the comity of missions these countries have been left largely, if not entirely, to American societies. In the other Far Eastern countries involved in the war, such as China, though American missionaries were not the first in the field, they were soon there in such strength that they quickly became the chief partners, and have remained so ever since."

Our British Missionaries in Thailand

THE International Missionary Council passed on to our British F.M. Committee a message from the Y.M.C.A. secretary in Bangkok. The cable was dated January 10 and stated: "All missionaries and business people happy well Protectorate Internment Camp." It is presumed that this means Mr. and Mrs. Percy Clark and Miss Esther Halliday are at least safe and well. Constant prayer is needed for our heroic missionaries and the native Christians whose work has been hindered by the war.

A. R. Mann

The Unity Within

H. J. Patterson, M.A.

"But now they are many members, but one body."—1 Cor. 12: 20.

PAUL in this chapter is showing that though there be differences in gifts and manifestations of the Spirit of God even as there are differences in members of the human body yet, as with the body, the church or the body of Christ is one. There is a fundamental unity which the vast differences do not negative.

Unity Within the Congregation

It has sometimes happened that a miniature war of nerves, perhaps worse, has broken out in a local church. That in itself is prima facie evidence that some foreign element has gained access to the body. It is certainly not of Christ. That real oneness in Christ Jesus is characterised by unity and love. For the preservation of unity love is essential, even as it is in the family. No unity can be preserved without it, and to the extent that it is absent, the Spirit of Christ is not present. If there were less of self and more of love, more desire for sacrificial service and less for self-glory, we should not see even small bodies of Christians wrangling as seemed to be the case at Corinth. Paul's appeal to them in his 13th chapter to put love first is no less required to-day. We naturally have different viewpoints and on a variety of subjects, but if love reign supreme in the church there need be no bitter words or railing because the other man sees things in a different light. The question on the lips of all should be, "Am I in any sense a cause of division within the

local congregation?" And this is especially needed in a day when we are all easily upset, when nerves are exposed by war and suffering. Let me, O Lord, be a healer and not a divider.

Unity of Congregations

If the body of Christ is to be thoroughly united in service we must again work from within. What is the attitude of "my" church to the other churches? Is there prejudice and pride because of tradition or for some other reason? Is there anything that savors of the Pharisee who thanked God that he was not as others? There are good things in "my" church, but there are also many good things in other churches. Let us discover them and extol them. The attitude of the "gossip" of the street has been too much in evidence. We have paraded the faults and failures of others and "of course, my dear, we would never think of acting like that." Where are the guiltless in that respect? I plead for a more tolerant and understanding attitude. But, you say, must we condone evil or not seek to correct error? Certainly not, but there is no need for the Pharisaic attitude we have sometimes adopted. First be sure the others are absolutely wrong and then seek in a friendly, courteous and loving manner to make it right. And even if you can't agree on all detail, maintain that spirit of love. The truth has not always been spoken in love. The unity of the churches will not come without it any more than the unity of nations will come without mutual understanding and a spirit of co-operation.

Our Young People

W. R. Hibburt

Youth Week Dividends

REPORTS from Victorian churches concerning Youth Week are heartening. They tell of many decisions and a number of re-consecrations. One young man made an open declaration to devote his life to the ministry and his intention of entering the Bible college as the first step. Present prospects prompt the hope that the aim of £500 will be achieved. Returns indicate that while some churches are "down" on last year's total, others are "up." The "ups" at present are in excess of the "downs." Brighton church and auxiliaries excelled with an offering of £53. In due course we hope to report good news from other States.

Fifty Years of Youth Work

The first 50 years of organised youth work has been completed by the New South Wales Young People's Department. The occasion is being celebrated by Golden Jubilee celebrations from May 26 to 31. A choir of over 100 voices, under the leadership of Mr. Gordon Day, will render amongst other anthems the "Hallelujah Chorus" and Mozart's "Gloria." A pageant specially written by Miss Ella Budgen will be featured. The celebrations include a Jubilee Fellowship Cruise on Saturday, May 30. The youth director, F. C. Hunting, is pursuing his work with the determination of having every teacher in every school efficient. His department has issued a booklet, "The Teachers' Preparation," as a 1942 contribution to this achievement.

A South Australian Activity

A Teachers' Training Course is in progress under the auspices of the Bible School Department. W. F. Nankivell, B.A., B.D.; H. M. Lushey, M.A., Dip.Ed.; and Miss E. Messent, B.A., are serving as lecturers. Country workers unable to attend are able to secure a full set of study outlines upon payment of enrolment fee.

News from a Prisoner of War

Many of our young men are prisoners of war, and our concern for them should prompt unceasing prayer. A letter has filtered through from Don Hunter, who is now a prisoner in Germany. Don was an active member of the New Zealand Young People's Department, and a leader in the Dominion camps. He served in the Lybian and Cretan campaigns as a Y.M.C.A. field officer. We take the liberty of publishing the following extracts:—

Christmas dinner will be a problem, for we are letting the cooks off, and are making our own meals from our Red Cross parcels. Christmas is next week—my first in a prison camp—but barbed wire will not prevent one from uniting with all friends in spirit and in worshipping the One to whom the day is dedicated. To speak of peace on earth, goodwill toward men, seems ridiculous, but wars can't crush personal inward peace. Have to suddenly take over Sunday's address at hospital owing to slight indisposition of a padre. Poor patients!

A great historic day was a recent issue of Canadian Red Cross parcels. No sleep, all talk that night like a school boys' dormitory. British parcels are also good, and everyone is picking up now. One Australian said, "Padre, say a prayer of thanks for the Red Cross for me." I replied, "Why don't you do it yourself?" He replied, "I will try." Please donate £1 to the Red Cross, as their parcels keep me alive. (New Zealand honey in several.) Work in the hospital still keeps one occupied. I wish I were a doctor and could render more assistance.

"The man who knows what to do first is master of his day."

The Home Circle

J. C. F. Pittman

COURAGE AND ENDURANCE

ONE dared to die. In a swift moment's space,
Fell in war's forefront, laughter on his face,
Bronze tells his fame in many a market-place;
Another dared to live. The long years through,
Felt his slow heart's blood ooze, like crimson dew,
For duty's sake, and smiled. And no one knew."

THE RANDOM SHOT

I SHOT an arrow into the air, it fell in the distance, I knew not where, till a neighbour said that it killed his calf, and I had to pay him six and a half. I bought some poison to slay some rats and a neighbor said it killed his cats; and rather than argue across the fence, I paid four dollars and fifty cents. One night I set sailing a toy balloon and hoped it would soar till it reached the moon; but the candle fell out on a farmer's straw, and he said I must settle or go to law. And that is the way with the random shot, it never hits in the proper spot; and the joke you spring, that you think so smart, may leave a wound in some fellow's heart."

THE DIFFERENCE

SIR WILLIAM MACGREGOR was once asked why the progress of Mohammedanism in West Africa was so much more rapid than that of Christianity. He replied, "It's just this: every Mohammedan regards himself as a missionary; the majority of Christians think it is another man's work."

THE CAR

I HAVE a car.
It never breaks down.
It never skids.
It never gets a puncture.
It never gives me trouble on steep grades.
It never gets overheated.
It has never got me into a collision or an accident of any kind.
I do wish I could start it.

"Poor old chap! Why, he used to be full of energy—the kind of fellow you would have thought was born to command." "Yes, but from what I can hear, his wife was born to countermand."

The Family Altar

TOPIC.—TARES IN THE WHEAT

- May 25—Matt. 16: 1-12.
- " 26—John 15: 1-8.
- " 27—John 15: 9-19.
- " 28—1 Cor. 5: 1-8.
- " 29—1 Peter 5: 6-11.
- " 30—Jude 17: 25.
- " 31—Psalm 27; Matthew 13: 24-35.

THE form of malice alluded to in our lesson is not unknown to-day, in certain lands, whilst similar mischief is sometimes practised even by professing Christians. In all such cases we can say, "An enemy hath done this." From certain backsliders we are commanded to withdraw, yet many would thoughtlessly go further than that, and, not realising that they thus join forces with the enemy instead of helping on the good work, would use violent means against all offenders. "Excommunication" has been altogether too prevalent, because men have forgotten that Christ enjoined carefulness. "Let them both grow until the harvest," said Jesus, "lest while ye gather up the tares ye root up the wheat with them."

Through Many Hands

A HYMN FOR MAY (No. 145—MAY 31).

PERHAPS no hymn in any language has such an extraordinary history as the one which begins: "O sacred head once wounded." Written in Latin, translated into German, retranslated from German into English; originally written in the twelfth century, translated in the seventeenth and retranslated in the nineteenth; written by a Roman Catholic, translated by a Lutheran, retranslated by a Presbyterian; the three stages of the work done in France, in Germany and in the United States respectively! Three versions in three languages by men of three different nations and three different denominations, in three countries and in three different centuries!

Nobody knows who was the author of the Latin twelfth century original, but there is evidence for—and evidence against—it having been part of a long prayer by Bernard of Clairvaux addressed in turn to the feet, the knees, the hands, the side, the breast, the heart, the face of Christ suffering on the cross. The translator of the hymn into German was Paulus Gerhardt (1607-76) who ranks next to Luther as a German hymn-writer. Gerhardt's rugged but serene faith shone out although

the times in which he wrote were stormy for his country and for himself. From his German version, it passed through Dr. J. W. Alexander (a professor of Princeton University and a Presbyterian minister in New York) to the form we use. Well may we speak of the "imperishable vitality" of lines which survive two translations to proclaim to so many faiths in so many languages, lands and ages "the dying love of our Saviour and our boundless indebtedness to him."—F.J.F.

PRAYERS

□

"God hears a softly whispered sigh
From out a weary heart;
He hears the wordless prayers of those
Whose hopes and dreams depart.
The only prayers that do not find
Their way to the heavenly throne
Are those made up of idle talk;
Mere words, and words alone."

South Australian Churches Nearing Century

NINETY-SIX years ago, in a little building in Franklin-st., Adelaide, a few disciples met to begin the Restoration Movement in Australia. Our brethren in this State are making plans for a fitting celebration of the centenary in 1946 in connection with the general conference. It is proposed to create a Centenary Fund in the interest of various departments of organised activities. A State-wide evangelistic campaign, beginning in September, 1945, and covering two years, is in view. The conference departments and Sisters' Auxiliary Conference have been asked to formulate centenary aims. Your correspondent will undertake to prepare a history of the movement in this State.

Serving the Troops

Men of the fighting forces all over Australia speak in the highest terms of the "Cheer-up Society," which has its headquarters near the Adelaide railway station. During the great war the hut was the rendezvous of thousands of men on leave. The original premises are now too small to entertain and accommodate all who throng the doors, and a large dance hall on North Terrace has been taken over for canteen service and recreation. Hundreds of citizens give voluntary service to the society. Meals are provided to men in uniform, and sleeping quarters are available in the hostel for a nominal charge. Other social centres are also in operation, such as the Y.W.C.A. for service women, and the Y.M.C.A. and Salvation Army for men. Many of the churches have opened their halls to the troops. In city and country towns alike the citizens are devoting their energies to, provide social centres away from the hotel bars and lounges. Many hundreds of troops on week-end leave are billeted in private homes in the metropolitan area. A splendid service is being rendered in this connection by A. McGlasson, of the Glenelg church. He has carried on this work since the war started, and is now chief billeting officer for the city. At the last meeting of the Union Executive it was decided to suggest to all the churches that every possible effort should be made to welcome service men to the churches, to entertain them in church halls and homes. As in other capital cities, Adelaide has seen many men in uniform intoxicated, but fortunately they represent only a small fraction

of the thousands who give the khaki tinge to our landscapes and the streets of the city and towns.

Miss Adelaide Miethkie, O.B.E.

This excellent lady is the honorary organiser of the Schools' Patriotic Fund, and as the result of her fine work over £125,000 has been raised in various ways through the children to provide comforts and social amenities for men and women in the forces and to increase war savings. It is a common sight in our streets to see boys and girls, with their sacks, knocking at doors, or wheeling heavy loads of oddments to the depots. Their motto seems to be, "That nothing be lost."

Death of Chaplain Donald McNicol.

This valiant soldier of the cross passed away suddenly at his home in Adelaide a few weeks ago. He was a Baptist minister who served several churches in Adelaide and other States. He saw service as a chaplain in the Boer War, the Great War, and the present struggle. He had a virile personality; and using with good effect his broad Scotch accent, was never happier than when he stood before men in uniform to proclaim the gospel and to turn their thoughts to higher things.—H. R. Taylor.

Obituary

James Adam Gates

J. A. GATES, a member of the Balaklava J. church, S.A., was called home after a long illness, on April 15, at the age of 79 years. Mr. Gates united with the church in the early days of the movement in this district between 55 and 60 years ago. Of a retiring disposition, he never occupied prominent office in the church, but served his Lord as opportunity offered. Of recent years he has been too sick to attend church services, but as occasion offered he broke bread with some of his brethren who visited him in his own home. He leaves behind him a family of sons and daughters, most of them being members of the church here. A special service was held in Balaklava chapel, where his memory was especially honored. We commend his family and loved ones to the great Father and Comforter of us all.—A.H.

Here and There

On Tuesday morning we received the following telegram from N.S.W.:—"Had splendid meetings Kurri yesterday (May 17); decisions; new building being opened May 29.—Verco."

F. D. Kershner is the managing editor of "The Shane Quarterly" and dean of the school of religion in the disciples' university at Butler, U.S.A. The short appeal for unity which we have inserted in this issue concluded an article entitled "A Basket of Summer Fruit."

Chaplain H. R. Taylor, of South Australia, has been appointed Senior Chaplain of the United Board for two years and has been gazetted as Chaplain (1st Class) for that period. Chaplain H. G. Norris is serving continuously in the Springbank camp, and Chaplain N. G. Noble has been attached at Wayville for a short period.

J. E. Thomas, of Williamstown, Vic., has had word that his son, Don, has been taken a prisoner of war in Java. Don Thomas was a student at the Federal College of the Bible before he enlisted for service in the Army Medical Corps. We believe he will continue to serve his Lord and those in need while living under the difficult conditions presented by this new situation.

Mr. and Mrs. Horace Kingsbury on March 31 resigned, after a ministry of ten years, from the church at Lancaster, Kentucky, U.S.A. They have commenced a ministry with the church at Pensacola, Florida, on the coast of the Gulf of Mexico. Mary Lyall Kingsbury will accompany her parents. Leslie Lyall Kingsbury is completing his studies in the divinity school of the University of Chicago. In a special service at Lancaster, during March, 1942, he was set apart for the ministry.

The first annual meeting of the church at Wollongong, N.S.W., was held on May 11, the theme of all reports being "To God be the glory—great things He hath done." Mr. Stirling reported 46 confessions of faith and 38 baptisms. There were 36 received into fellowship, making a roll membership of 176. Average number of communicants was 90. The treasurer's report was healthy, showing £665 having been raised for all purposes. The figures quoted for both preacher and treasurer do not include direct results or gifts due to the mission. The following were elected to fill positions: Elders, Messrs. Gorrell, Main and Wallace; deacons, Messrs. Armstrong, Bignill (secretary), Fairley, Henlen (treasurer), Jones, Jackson, Warmbrunn, Samuels, Shipp and Tanner; deaconesses, Sisters Henlen, Milne, Parkinson, Shipp, Tanner and Wyndham Jones.

From a letter which has reached General de Gaulle's headquarters in London and addressed to the "workers of the free world," we gather the following statements:—"It is in confidence and hope that we, active trade unionists living in France—members of united and Christian unions—who have remained faithful to the national and social traditions of the labor movement with the knowledge that we represent the unanimous opinion of French workers, on this first day of May, 1942, call upon workers all over the world and more especially upon British, American and Russian workers who share the heaviest responsibility in the task of liberation. Our plight is serious. The Germans impose low wages, interfere with food supplies and organise black markets. Their export of national socialism is fundamentally based on social inequality. Our liberties are dead. We have no longer any means of expression, any free trade unions or any social security. We do not ask your pity, but we ask you to maintain your confidence in us. We are not the accomplices of traitors. Germany forces some of us to work for her by sheer force or by threat of starvation."

"Can Christian Europe and America forget the people of the book, who gave them the greatest book in the world, the book in which the human soul has expressed itself as nowhere else in the world's literature?" Field-Marshal Smuts asks. "Dare we forget the people who gave us the noblest gift in history—the Son of man, whose solitary figure still leads the slow and faltering advance of our race to its distant spiritual goal."

The Christian Union Committee of churches of Christ in Victoria has issued a "Christian Union Digest" for distribution on May 24. It is hoped that churches everywhere will observe the anniversary day of the foundation of the Christian church by emphasising the ideals of unity in Christ. A study of this digest will show what has been accomplished in many parts of the world to encourage the spirit of unity within the church.

The United Board Church Hostel, in the Independent Hall, Collins-st., Melbourne, was officially opened on May 14 by Mr. Martin, M.L.A. Representatives of Baptist Union, Conference of Churches of Christ, Congregational Union and Salvation Army presented greetings. A. A. Hughes, preacher of Swanston-st. church, presided over the gathering. A large number of guests from the churches represented enjoyed happy fellowship. The hostel is for the use of service men on leave in Melbourne.

W. Gale writes: "Visited Warrnambool-Port Fairy over week-end and spoke at the latter in the morning and the former in the afternoon, at which there were between 80 and 90 present. En route called on Colin Thomas, who has nicely settled in at Drumcondra, and later dined with J. C. F. Pittman at Colac. Happy to report Mr. Methven recovering from fall and broken ribs. Mrs. Methven returned home from hospital and is making good progress since operation."

Sunday Observance in Tasmania

THE encroachment of various interests on the sanctity of the Lord's day has been the subject of some comment in this State. Dr. R. S. Hay, Anglican bishop of Tasmania, in a much publicised address recently said, "If people want to kill religion they can start by dispensing with the Christian Sunday as many are doing at present. If religion finds no place in a man's life one day in the week, it will soon find no place at all on other days." He was referring to the move that is being made to provide entertainment for troops in the cities. He pointed out that such provision was not so much needed in Tasmania as in other States.

It is not long since the United Social Services Committee of the churches of Tasmania protested against the action of the Civil Defence Legion in arranging a bomb display in the Hobart Domain on a Sunday. Referring to this, Dr. Hay said, "We begin to have a strong suspicion that the promoters of these things who want to use Sunday are more anxious to consider the sporting fraternity than the church."

Better Meals for Children

The concern of a teacher for the welfare of the children in her charge has led to a very interesting experiment at the Elizabeth-st. infant school in Hobart. Instead of the children who had been given threepence to buy their lunch having "a twopenny pie and a penny iceblock," they are required to bring the money to the school authorities, who provide a hot meal that is prepared with a maximum of nutriment and a minimum of cost. The children help in the project by growing

Churches of Christ and Baptists in Great Britain

BAPTISTS and churches of Christ in Great Britain have set up a committee to encourage closer co-operation. The request for such a committee came from the Baptist Union. Recently the Baptists refused to be identified with a free church movement aiming at organic union. They still strongly protest against infant baptism. The Baptist Union committee consists of R. W. Black, president of the Baptist Union; Dr. Wheeler Robinson, principal of Regents Park College; Dr. Percy Evans, principal of Spurgeon's College; Mr. Le Quesne and Gilbert Laws. Churches of Christ will be represented by J. W. Clague, president-elect of conference; Dr. J. W. Black; Dr. Wm. Robinson, principal of Overdale college; Dr. A. G. Watters and W. Mander. We are glad to see the growing desire to bring spiritual unity into being. If a satisfactory conclusion can be reached by committees at work in various parts of the world, the united witness of Christians now associated in churches of Christ and Baptist churches will become very effective. There are committees in several States in Australia working very successfully.

Effective exploratory work has been conducted by a New Zealand committee. Churches in U.S.A. are very interested in these movements in the southern hemisphere. Closer co-operation between Baptists and Disciples in America is also observed. Recently a hymn-book was published by a group of Baptists and Disciple churches. While we should be anxious to work in the closest fellowship to bring union in Christ, we should also be ready to face the problems underlying our differences and strive to eliminate these in the light of the principles of the New Testament. It will be necessary to grasp a rule that will enable us to see the fundamental truths in which we ought to be united and those beliefs that allow differences of opinion. If we are wise in our first approach we may go a long way toward achieving real union.

vegetables in the school ground. The pale looks of the children that indicated the need have gone.

The Liquor Question

Hotel hours are at present the subject of much discussion. The decision that hotels will not open till midday and will remain open till 10 p.m. still does not seem to some people to represent a material decrease in trading opportunity for this parasitic business. The Tasmanian Government has issued a licence to sell liquor to the Hydro-Electric Commission so that men on the works being carried out by the Commission may not be supplied. This is a concession to the men, not part of an efficiency drive. Unfortunately it is indicative of a government attitude. The Railway Department shows a little more sense in that it has issued regulations under which police officers and railway employees may take action against offenders who take liquor into railway carriages and consume it there.

Various Items

Legislation for the raising of the school-leaving age from 14 to 16 years is promised in the next session of Parliament.

As in other States, many conscientious objectors to war service are applying for exemption. Some of our own brethren have been granted a partial exemption and are appealing to a higher court, believing that they should have been exempted unconditionally.

At the time of writing the State youth offering is not complete, but reports to hand indicate that it may be a record.—Folliott T. Morgan.

News of the Churches

WESTERN AUSTRALIA

Subiaco.—There have been encouraging attendances and two decisions. During Youth Week two special meetings were held—a father and son night at K.S.P. club on May 1, and installation of officers of P.B.P. club at evening service on May 3. Fellowship has been enjoyed with Mr. Newcombe, of Queensland. After evening service on Sundays about forty young people meet for singing, to which members of Australian and American services have been coming, in increasing numbers. Mr. P. Miller, an aged member, has passed away.

Perth.—Mother's Day was observed on May 10. Sympathy was extended to Sister C. Grist in the death of her mother (Mrs. Reynolds). J. Wiltshire gave an inspiring talk. At 4 p.m. a number of Bible school scholars helped with scripture readings and special music in honor of mother. A quartette was rendered by A. B. Povey, Miss E. Griffiths, Mr. and Mrs. C. D. Ewers, and a duet by E. R. Berry and V. Congrave. Mr. Wiltshire spoke. Afterwards he and A. M. Bell continued over station 6PR the dialogue "In Quest of the Highest." On May 13 prayer services were held at homes of Miss Williams, J. A. Ewers, Mr. and Mrs. C. Cook, J. Wiltshire. These helpful meetings are steadily increasing in attendances.

QUEENSLAND

Monkland.—The visit of Miss E. Caldicott on May 3 was greatly enjoyed. Mother's Day was observed on May 10, J.C.E. making very satisfactory floral arrangements. A. Kingston is now Bible school superintendent. The school has enrolled some new scholars. E. Culbert, A.I.F., has been home on leave from overseas.

Gympie.—On May 2 the Bible school held a most successful picnic. Since then new scholars have been enrolled. Miss E. Caldicott addressed a meeting of the Ladies' Guild, gave a lantern lecture and also addressed the church and Bible school during April 30 to May 3. Mother's Day was observed on May 10, and C.E. entertained the mothers on May 8. J.C.E. gave a presentation to Miss E. King, who is going to Brisbane.

Roma.—All services on May 3 were well attended, and at conclusion of gospel service conducted by Mr. Boettcher a girl from the Bible school made the good confession. The church was pleased to have a visit from Miss Caldicott from 8th to 12th inst. On Friday the lantern lecture on our work in India was much enjoyed. On Sunday Miss Caldicott addressed the school, after which she displayed curios from India. At night she gave a very helpful address. During this service six who recently confessed Christ were baptised. All services on May 10 were splendidly attended, and 70 broke bread for the day. Mr. Shakespeare, of B. and F. Bible Society, spoke at morning service.

Bundaberg.—A large number of visitors attended on May 10, when Mother's Day services were held. J. Aderman spoke at morning and gospel services. At night a young woman responded to the appeal to accept Christ. On May 11 the young people invited mothers of the church to a social evening and supper. Mr. Clark, of Kingaroy, will take over the ministry of the church about the end of July. Women's Guild met on May 6 after being in recess for three months, and 19 sisters were present. Vic. Cedergreen is home after being seriously ill in hospital at Brisbane, but has to return in a few weeks for more treatment. Miss Caldicott visited the church in interests of foreign missions, and her addresses were much appreciated. £1 was donated by the sisters towards babies' milk fund and handed to Miss Caldicott. A working bee has been formed for improvements to property.

Brisbane (Ann-st.).—Adjutant Jock Geddes, Salvation Army welfare worker associated with Mr. Brooke overseas, addressed morning service helpfully on May 17. Other men returned from Middle East were present, including Fred. Powell and Ern. Culbert. The American nation was remembered at night, Mr. Brooke preaching. Miss Mavis Haig was soloist. Endeavors rendered a special hymn. There were good attendances at both services, 180 breaking bread.

Charters Towers.—Good meetings continue, and several visitors have been present at evening meetings. Monthly combined prayer meeting was held in the chapel, and Mr. Miller was speaker. On May 8 a successful social was held, when members of the Baptist church joined in entertaining some American friends. Chaplain James, U.S.A., was also present. At gospel service on Mother's Day, Mr. Miller's address was appropriate to the day, and several visitors were present. Doug. O'Brien has left for Bowen on transfer; members are sorry to lose him, and wish him every success.

SOUTH AUSTRALIA

Hindmarsh.—W. L. Ewers addressed the church on May 17 and preached at gospel service. The church regrets the passing of the mother of J. F. Allan, Misses Allan (5) and Mrs. T. H. Derham.

Gawler.—On May 10 Mr. Bartlett gave an address appropriate to Mother's Day, and at evening service W. Dealy sang a solo. F. Busbridge addressed the church on May 17. Mr. Lee was evening speaker. Several American soldiers have attended evening services.

Winkle.—At services on May 10 the church combined with Berri to celebrate anniversary. Mr. Ewers, from Adelaide, was speaker. The services were continued on May 11, when Mr. Ewers again spoke. Attendances were good. Allan Chapple is leaving to take up duties with R.A.A.F.

Tumby Bay.—Mr. and Mrs. Hammer commenced their ministry here during March, and are doing good work in all auxiliaries of the church. Mr. Hammer has given inspiring messages to well attended congregations. Mother's Day services were held on May 10. Services were well attended. On May 12 Mr. Hammer delivered a lantern lecture on mission work in New Hebrides.

Whyalla.—On May 3 Mr. Tregloan spoke in morning. Bible school helped in gospel service in connection with Youth Week, speaker being Mr. Thurgood, superintendent. Offering in Bible school for Children's Home, Minda, and Morialta Homes was £2/6/-. Bible school offering to date is £2/2/6. On May 10, morning speaker was Mr. Thurgood, and at the gospel service Mr. Cox conducted a Mother's Day service.

Maylands.—On May 10 messages appropriate to Mother's Day were given by Keith Jones. At C.E. meeting on Monday evening mothers were entertained. A. Anderson addressed morning service on May 17, and Mr. Jones the evening. Attendances at morning services have been excellent. Evening service attendance is 160 to 170. Mr. Greenshields, an aged and respected member, has passed away, and sympathy goes out to the relatives.

Prospect.—Two young ladies were baptised at midweek service. C. Schwab conducted services on May 17. In morning Misses J. and S. Jenkins were welcomed into the church and Mr. and Mrs. Gibson and two daughters, Betty and Jessie, by transfer from W.A. Mr. Schwab gave an inspiring message at evening service. Mr. Woollacott addressed Bible class on "Social Reform." H. Purdie has been welcomed back after illness. P.B.P. and K.S.P. clubs are working well. Bible school scholars are studying for scripture examination.

Unley.—Mrs. Paddick and Mrs. Arter have lost their brother, and Miss Muriel Charlick passed away suddenly. Good meetings were held on May 10 and 17, Mr. Nankivell speaking. May 10 was observed as Mother's Day and 17th as Red Cross Day. Annual offering for Bible School Department has reached £12/9/8. Gratitude has been expressed by men of nearby camps for hospitality extended by individuals and groups of the church.

Fullarton.—Services for April were well maintained. Addresses by Mr. Beiler were helpful. Miss Stevens, a devoted member of the church, and Bible school teacher for many years, has moved to another district. The church secretary, Mr. Woodhead, met with an accident. Frank Willing is still in hospital. Good meetings were held on May 10, when Mr. Beiler gave an enjoyable Mother's Day address and Miss Ella Muir sang a beautiful solo.

Brooklyn Park.—Meetings are well attended, despite loss of several young men called up for service. Sunday school staff has been depleted. At a young people's service H. Steward spoke of medical work with the forces in Syria and at Nazareth. Mr. Matthews, who has entered upon his 95th year, spoke of his Christian experience of over eighty years, and gave a good exhortation to the young people. There was a splendid congregation at night on May 17, when reference was made to Red Cross work. Miss Parry read a report of splendid work done by local organisation. The church property has been declared an A.R.P. relief depot.

York.—Well attended meetings were held on May 10. G. Rootes gave addresses suitable to Mother's Day. Mr. and Mrs. A. M. Hollams were received by letter from Dulwich. Intermediate Endeavorers arranged a tea on May 9 for mothers of the church, after which a social evening was held. On May 17 A. B. Chappell addressed the church. Mr. and Mrs. Rootes and Miss Owens were received by transfer from North Adelaide. At 4 p.m. a combined service was held at York with members from Flinders Park church. Mr. M. Warren was baptised. Mr. Rootes gave the gospel address. Several improvements have been made to church property.

Goolwa-Victor Harbour Circuit.—Both churches are sending their pound for pound prayer partnership in the Broken Hill mission. Mr. Talbot will take charge of Victor Harbour end of the circuit while week-end supplies will help Goolwa. On May 3 Mr. Manning had five services in four centres. Don Jacobs confessed Christ at Mt. Compass service. On May 10 attendances were much larger than usual at all centres on account of school holidays. Mr. Langlois was sufficiently recovered to preside at the Lord's table. Dr. W. A. Verec, who had been attending services when visiting his home at Victor Harbour, passed away and was laid to rest on April 30.

Cottonville.—Reports at business' meeting on May 12 showed membership in past six months had increased by 9 to 215; that 7 had been baptised, and that financial position was sound. Auxiliary reports disclosed steady progress, although many young men had been called for military service. On May 17 fellowship was enjoyed with C. Bell (R.A.A.F.), of W.A., and E. Stevenson (R.A.A.F.), of Victoria. Youth Sunday (May 3) and Mother's Day (May 10) were observed. Mrs. Morrison, of Semaphore, was welcomed to membership recently. Letters have been received from boys on active service expressing appreciation for parcels forwarded from the church auxiliaries.

VICTORIA

Hampton.—W. R. Hibbert was morning speaker on May 17. He also talked to J.C.E., and visited Bible school and Bible class.

Bendigo.—The church has welcomed Mrs. and Miss Stewart into membership. Chaplain J. O. Methven's message on morning of May 10 was enjoyed.

Ivanhoe.—Attendances have not altered greatly since introduction of 4 p.m. gospel services. "A Plan of Economic Reconstruction" was discussed with profit at Men's Fellowship recently.

Stawell.—On May 10 and 17 Mr. Burt had splendid addresses. Mrs. Jenkinson had fellowship with church on May 17 after being absent through sickness for some months. C.E. society is progressing favorably.

Portland.—T. Davey addressed the church on May 3. Ladies' Aid Society held an enjoyable social on April 30. A. Stevenson was speaker on May 10, when Mother's Day was observed. Offering for youth work was £1/15/3.

Thornbury.—Splendid services were held during past month. Three young people were immersed on May 17, and a lad made his decision. J. Shaw has been called up for military duty. Offering for Y.P. Department was over £14. Deposits in Mutual Fund are now over £800.

Geelong.—On May 17 Mr. Macnaughtan commenced his second year of ministry with splendid meetings. 127 broke bread in morning. Mr. Macnaughtan spoke at both services; many visitors were present in evening, when Mrs. J. Ball rendered a solo and items were given by church quartette party.

Doncaster.—On afternoon of May 10 two young men from the Bible school made the good confession and were baptised by Mr. Banks the following Sunday, when they were received into fellowship. Women's Mission Band and Sewing Guild have decided to hold meetings the same day. First combined meeting was well attended.

Bentleigh.—On May 10 Mr. Andrew was speaker in morning. At gospel service the kindergarten, under leadership of Mrs. Bishop, sang songs appropriate to Mother's Day. Two boys sang, Mrs. Mosley and Mr. Dahl rendered solos, Mr. Nance-Kivell addressed the service. On May 17 Mr. Nance-Kivell addressed morning meeting and Mr. Romeril spoke at gospel service.

Oakleigh.—Attendances at all services are maintained. Two young people made the good confession at gospel service on May 10. Church anniversary services were held on May 17, when T. Hagger and W. R. Hibbert were speakers. 112 young people were present at a district youth rally in the afternoon. Offering for Women's Services Club amounted to £3/10/-.

Ascot Vale.—Meetings keep up well. Mother's Day was observed, everyone being given a white flower by the juniors. At close of gospel address a young lady from the Bible school made the good confession. A pleasant evening was tendered Roma White on her approaching marriage. Gifts for her home were presented, and a very useful gift from the Sunday school teachers.

Ormond.—At midweek prayer meetings C. L. Lang continues to give good talks. On May 10 at gospel service Mr. Lang gave a Mother's Day message. At Y.P.C.E. society the Ladies' Aid took the meeting. Mrs. Oliver, of Balwyn, gave the message and Mrs. Gason sang a solo. On May 17 C. L. Lang spoke at both services. A number of members are away through sickness.

Sunshine.—On May 9 the Senior Endeavor Society entertained members of church at a Mother's Day service. Junior Endeavorers celebrated first birthday on May 10, when they conducted a 10 a.m. service, the chapel being filled with members and friends. Mr. Moroney was speaker at the ordinary morning meeting, which was attended by 56 persons. Members are combining with local Baptist and Methodist brethren in conducting mid-week prayer meetings which are attended by large numbers. On May 17 Miss Sing was received into fellowship from Maryborough. Endeavor Society entertained Jack Smith at supper on May 16 in honor of his coming of age.

Mildura.—J. Lewis spoke at both services on May 10, that at 11 a.m. being broadcast. G. Chislett was speaker at 11 a.m. on May 17, J. Lewis being at Red Cliffs. At gospel service J. Lewis continued his special series. Girls' Fellowship entertained mothers at a social evening on May 6. Boys' Explorers' Club held a mothers' night on May 15. Many visitors have been welcomed.

Moreland.—Church anniversary services were held on May 17. Several church members from military camps took part in morning meeting. Church Comforts Fund is receiving many donations. Junior Crusaders held a waste collection last Saturday to raise funds for this purpose. Several members are sick, Mrs. Cleaves has returned home from hospital. Mrs. Stokes and Mrs. Inch are indisposed.

Parkdale.—Bible school anniversary was held on April 26, and church anniversary on May 3. All services were well attended and quite an interest created. Three young girls acknowledged Jesus as their Saviour, and have since been baptised. R. Geyer and J. Holloway have been visiting morning speakers. Their messages were appreciated. There is much sickness amongst members and friends.

Essendon.—Attendances were well maintained at both services on May 17, W. E. Jackel giving splendid addresses. Attendances at gospel meetings are very satisfactory; several visitors have been present. Mr. Jackel has commenced a Bible study class on Sunday afternoons. He is also visiting church members and parents of Bible school scholars, and has interesting plans for the future.

South Richmond.—Meetings of last two weeks have been better attended. Mr. Coles' messages were helpful and inspiring. On May 7, after a very searching gospel address, two more senior boys from the Sunday school confessed Christ. Girls' Club and Boys' Club have shown a slight increase in numbers during past month. Open-air work, conducted before evening service begins, is very worthwhile.

St. Kilda.—Special meetings have been arranged for Sundays in May. Youth Day was observed on May 3, Mr. McCallum speaking at both services. The church released Mr. McCallum for Youth Department activities at Ballarat on May 10, R. T. Pittman and W. Gale filling the platform. Mr. Brooker, from South Melbourne, presided at the Lord's Table. Mr. Finney is missed from the work, having entered the R.A.A.F.

Kyneton.—At Bible school anniversary on April 26 Mr. Burn gave an illustrated address. Mother's Day was remembered by an appropriate message from Mr. Burn, and a solo by Mrs. R. Goudie. C. Ross was presented with a gift on leaving for service with W.A.A.A.F. Jessie Goudie is now Bible school secretary in place of G. Goudie, who has been temporarily appointed to Tanjil Bren S.S. C. Beer has recovered from illness.

Wangaratta.—Mother's Day services were conducted on May 10 by A. R. Lloyd. Buttonholes were distributed by Bible school scholars to hospitals and mothers in their homes early in morning. On May 13 the annual business meeting of the church was held. All officers were re-elected. A Junior C.E. Society is to be commenced on May 24; superintendent, Miss Florence Green. On May 17 Mr. Thickens, from the college, exhorted the church.

Blackburn.—On May 3 and 10, anniversary services were held. Attendances were splendid; over 200 at evening services. Speakers on May 3 were W. G. Graham and H. C. Bischoff; on May 10, R. J. Sandalls, A. J. Griffiths and L. E. Brooker. Soldiers from local camps were afterwards entertained for supper by some of the members. There were twenty successful candidates in the recent First Aid class examination held at the chapel. At Good Companions' camp during school holiday week at Montrose, there are seven of our girls in camp.

Brighton.—On May 17 Christian Endeavor anniversary was celebrated. Endeavorers had charge of communion service, when speaker was A. L. Gibson. Five were received into fellowship—one by faith and obedience, two by letter of transfer; also J. B. White and F. Roberts, children's missionaries. Endeavorers also had a share in gospel service conducted by A. B. Withers.

West Preston.—Good attendances continue at all services. On May 10 W. Graham, from Moreland, addressed worship service. In evening Aboriginal Sunday was observed, when Doug. Nichols was speaker. On May 17 W. A. Wigney was morning speaker. In evening a baptismal service was held, when W. Hart delivered the address and one young lady made the good confession. All auxiliaries are in splendid working order and much interest is displayed.

Middle Park.—Youth Sunday was observed on May 3. Mr. Stewart delivered an impressive address at morning service, and several young people took active part in gospel service. Mr. Fitzgerald delivered an appreciated address at morning service on May 10. Mother's Day was observed at gospel service, when Mr. Stewart delivered an appropriate address. Books of helpful daily readings have been presented to W. Goller and G. Terry, who have joined the A.I.F. and Navy respectively.

Hamilton.—On May 10 there were good attendances at all services in connection with Youth Week and Mother's Day. B. Fearly was speaker. Three Sunday school scholars (May Rowe, Susie Myhill and Harward Mountjoy) made the good confession. Mrs. and Miss Mountjoy and Endeavorers sang at evening service. About 80 enjoyed fellowship tea. An enjoyable evening for mothers was held on May 11 by Endeavorers. Mr. Robb addressed the church on May 17, Mr. Hargreaves being at Portland.

Preston.—On May 17 G. M. Mathieson, of Black Rock, concluded a part-time ministry of three months. His addresses were uplifting and inspiring. At both services expressions of appreciation of his ministry and regret at his inability to remain for a longer period were made. On May 6 Stan. Garth (recently returned from overseas) was married to Norma Hosking, Mr. Fisher, of Regent Baptist church, officiating. Provision has been made for effective covering of all windows, and services continue at usual time and are well attended.

Yarrowonga.—S.S. anniversary was held on April 26, when Mr. Walmsley, from Albury, gave very fine addresses and held the children's interest in the afternoon, when they rendered special singing. The tea-meeting was held on 29th with prize-giving and social following. Jack Nicholson has been welcomed home from overseas. G. P. Pittman spoke at monthly united intercessory meeting on April 28 in Methodist church, Messrs. Nothrop, Smith, Cowper, Jones and Houghton have given addresses recently.

Coburg.—At annual business meeting of the church on May 6, the following were elected to office: Secretary, J. Elder; treasurer, P. Lennox; deacons, T. Girvan, C. Wright, K. Wright, H. Barnden, W. Gray, R. Milligan, A. Parker; Bible school superintendent, H. Hammon. Mr. Wakefield was asked to continue his ministry at increased salary. Bible school anniversary services on May 10 and 17 were crowded. Under leadership of A. E. Barber the singing was splendid. Interesting and helpful messages were given by W. Wakefield, C. Candy and Les. Brooker. Evening services are still held at 7 o'clock.

Swan Hill.—The church has had fine addresses from Messrs. Westwood, Hardecastle and Hughes. An initialled inscribed church hymn-book was forwarded to Ron. Hillier, a former splendid worker in church and Bible school and amongst the boys. An aged member, Mrs. Gillespie, passed to the higher life at the age of 86. At recent W.C.T.U. jubilee meetings

Mrs. G. P. Hughes was re-elected president and Mrs. Lyndsay Smith senior vice-president. A drive has been commenced to re-awaken interest amongst members and friends. Every home in town has had an invitation, and wide distribution of tracts has taken place. On Mother's Day, May 10, inspiring services were held with good attendances. At night, soloists were Miss Joan Mott and Mr. Curnow.

NEW SOUTH WALES

Mosman.—Mr. Burns gave morning address on May 17. He was also speaker in evening. First Aid class is progressing favorably on Monday evenings.

Pendle Hill.—R. Kenyon was speaker on Mother's Day. P. J. Pond preached on May 17. W. J. Smith, C. Jones and R. Jones were re-appointed local office-bearers.

Mortdale.—Recent speakers were J. Saville, W. French and L. C. Yelds. Mr. Bagley has acted as temporary supervisor of the work, coming from Bexley North each week. Jim Hindman (Belmore) will take over the work from 24th. He was introduced on 17th by Mr. Bagley.

Granville.—Large attendances at Bible school anniversary services May 10. G. E. Burns addressed scholars in afternoon, and P. J. Pond preached at night. S. B. Hibbard has been re-appointed superintendent and Mrs. Rillstone kinder superintendent. Singing for anniversary was in charge of C. E. Collins.

Gilgandra.—Anniversary service of Bible school was held on April 12. Mr. Grout, Methodist preacher, gave helpful and interesting talk to children in afternoon. At evening service Mr. Chivell spoke. On April 18 a concert and prize-giving took place. An Explorer Club is being organised for the boys by Mr. Chivell.

Wollongong.—Services on Mother's Day were very well attended, 108 breaking bread. A brother and sister who had spent years isolated from our churches were received into fellowship in the morning. Christian Endeavorers took a leading part at night, and after Mr. Stirling's sermon a sister confessed and was immersed and another sister also made the good confession. Sunday school attendance reached fifty for first time.

Hornshy.—J. R. Little resumed his ministry on May 10, looking well again after illness. Bible school prize-giving was held on April 27. Splendid musical items were rendered by scholars, and by a party of students from the college. On May 11 a splendidly attended meeting was held by Endeavorers in honor of mother. Items by Endeavorers and address by Lloyd Jones were enjoyed. On evening of May 17 two young ladies were immersed.

Bexley North.—Morning addresses from D. Wakeley, of Burwood; H. C. Gowans, of Mosman; and T. V. Weir were appreciated. A. Hinrichsen, of Rockdale, conducted cottage prayer meeting on May 14 in home of T. W. Bagley. Increased attendance at midweek meetings is noted. Mother's Day services were well attended; a large crowd was present at Bible school afternoon when Mr. Mottram, of Postal Sunday School movement, gave the address. £8/16/- was given for social service appeal. Ron. Hindman, from Glen Iris, was a welcome visitor.

Broken Hill (Wolfram-st.).—J. E. Brooke gave Mother's Day addresses on May 10. A large audience attended in evening, when music, solos, duets and quartette were rendered. On a recent afternoon a number of ladies of the church paid a surprise visit to the home of Mrs. Preston on her 79th birthday. C.E. society held a mothers' night. The service was conducted by mothers, and each mother received a handkerchief. Cards and white flowers were sent to aged mothers. Prayer and thank-offering partnership for B. W. Manning mission is growing; over £32 is in hand.

Greystanes.—P. J. Pond preached to a large congregation on May 10, in memoriam to the late Mrs. McFarland. Good attendances of young worshippers. Other speakers the past month, W. Roberts and J. H. Adams.

Ashfield.—Services have been well attended, and Mr. Wilson is receiving good support from members. On April 26 Dr. Verco spoke to a well attended morning meeting, and on May 10 Mr. Coomber spoke to church. On May 9 the district was canvassed, pamphlets being distributed concerning special meetings conducted by Mr. Wilson during May. The visiting was followed by open-air meetings, contacting many new places. Special services commenced with a Mother's Day service on evening of May 10. On May 17 a civic service was held, at which the deputy Mayor of Ashfield presided and the aldermen of the Council were also present. Mr. Wilson spoke to a well attended meeting.

Paddington.—Jubilee celebrations closed with a fine fellowship meeting on May 12. Greetings were spoken by local visitors—Messrs. Taylor (Congregational), Whiteman (Methodist), Ogilvie (City Mission), also from Church of England and Presbyterian ministers. Brotherhood greetings were given by P. J. Pond (H.M.), I. A. Paternoster (F.M.), F. Hunting (Y.P.), S. Stevens (conference president) and Y. M. Middleton (former members). F. A. Youens, of Chatswood, gave a fine discourse. A solo was rendered by Miss T. Walter and an anthem by the choir. The jubilee has been an outstanding success, many former members coming from long distances, and greetings received by letter and telegram have been very cheering.

Wagga.—Blackout conditions have affected evening services. The church enjoyed a visit from Mr. Anderson on his return from Sydney; he addressed a large congregation. Ron Glasson, who has enlisted in the Royal Australian Navy, was farewelled. Twenty-five young men associated with the church are serving in the forces. All services recently have been conducted by the preacher, Mr. Stow. A man and his two sons have been baptised. On May 17 five members were welcomed; two by letter and three by faith and baptism. Additions and renovations to church buildings, costing more than £800, are nearing completion. A considerable amount of the cost incurred has been paid off. Sympathy of the church is extended to Mrs. Wenk, whose father, Mr. Nankivell, recently passed away at Reservoir, Victoria.

Bible Study Helps

Nelson's Bible Concordance, also Dictionary of Proper Names and Subject Index; 4/3.

Know Your Bible—Vol. 2, New Testament. General introductory notes on each group of books, then analysis of each book separately, also notes on author, date, style, etc. By Dr. W. Graham Scroggie; 14/6.

The Bible Student's Compendium and Dictionary. The names of almost all personages, places and articles mentioned in scripture, full meanings and concise explanations; 4/9.

Our Bible—How we got it, by C. Leach; Ten Reasons Why I Believe the Bible is the Word of God, by Dr. Torrey; 1/3. (Postage extra.)

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LYALL (nee McCutcheon).—On May 18, at St. Andrew's Hospital, Melbourne, to Margaret, wife of Lieut. R. M. Lyall, A.I.F.—a daughter.

IN MEMORIAM

FISHER.—Florence Eccles, called home on May 22, 1938. A tribute of affectionate remembrance, inserted by her loved ones in Adelaide, Melbourne and Queensland.

THORNBURY CHURCH.
21st ANNIVERSARY CELEBRATIONS.

May 24 to 31—"The Church of the Centuries."
May 24—Mr. J. E. Searle, "First Century."
" 25—Mr. E. L. Williams, M.A., "Later Centuries."
" 26—Mr. A. W. Stephenson, M.A., "19th Century."
" 27—Mr. T. H. Scambler, B.A., "20th Century."
" 28—Mr. D. D. Stewart, "Every Century."
" 31—Mr. A. L. Gibson, "The Future."
All Past Members invited to Come Back to Thornbury on Sundays, May 31 and June 7. Dinner and Tea will be provided.

Anniversary Services.

Sat., May 30—Youth Rally.
Sun., May 31, 11 a.m., Mr. W. E. Jackel; 3 p.m., Mr. J. Turner; 7 p.m. Mr. A. L. Gibson.
Tues., June 2, 8 p.m.—J. D. Northey, B.A., B.D. (A Night of Interechurch Fellowship.)
Wed., June 3, 2.30.—Ladies' Society and Mission Band Anniversary. Mrs. Turner, President Women's Conference.
Thurs., June 4, 8 p.m.—Reunion of Past and Present Members.
Sat., June 6, 7.30 p.m.—North Suburban District Conference. Mr. J. E. Thomas.
Sun., June 7,—11 a.m., Mr. H. Swain; 3 p.m., Mr. W. R. Hibbert; 7 p.m., Mr. T. Hagger.

85th CHURCH ANNIVERSARY

CHELLENHAM, VICTORIA.

LORD'S DAY, MAY 31.

11 a.m., Mr. A. W. Stephenson, M.A., President of Conference.

3 p.m., Back to Bible School.
5 p.m., Reunion Fellowship Tea.
7 p.m., Mr. J. Ernest Allan.

Past members invited home for this historic occasion.

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75th ANNIVERSARY HOME-COMING SERVICES.

SUNDAY, JUNE 7.

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THANKS

Mrs. John O. M. Humphreys (nee Gwen Mudford) has cabled her safe arrival at a port in the British Isles. She wishes to express to her friends her regret that, owing to war conditions, she was unable to bid them farewell; and her sincere appreciation of the kindness shown her in New Zealand by Mr. and Mrs. McDiarmid, of Wellington, as she was on her travels.

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China's Ordeal

UP to the present China could be divided into two sections—occupied and unoccupied. The occupied area contains some of the most fertile and populated parts of China, whilst the unoccupied area in addition to fertile lands has vast mineral resources that have scarcely been worked. In the south of the Yunnan Province there is an abundance of tin and other ores, whilst the Province of Szechuan, particularly in the Hueili-Ningyuen areas, has bountiful supplies of iron and copper deposits. It is reported that thousands of workmen are now being sent to the Hueili area to work these mineral deposits. China in her hour of trial is beginning to develop her country and people as never before in her history. Undisturbed during past centuries, this almost unknown town of Hueili has assumed a position of importance. Already roads have been built connecting the town with the Burma-Tibet road now in the process of construction. Along this partly constructed highway, it is already reported that five tons of Bibles have come for distribution in our own areas. All these activities are going to mean much to the development of our own district. Nevertheless our areas, hitherto free from the Japanese menace, are likely to be in the thick of the battle. Already the old Burma road, so recently opened for use, has been rendered useless to the Chinese by the quick Japanese drive in Burma. Junming (Yunnanfu) itself is threatened, as the Japanese are already in the western part of the Yunnan Province—near enough to the city to rain down in one day the greatest number of bombs ever poured out on a Chinese city. In this city, it will be recalled, is located the Bible college of the Chinese Home Mission Society, and some of our own Hueili students were in residence up till recently.

It is certain that Japan will also seek to prevent the use of this second Burma road; and if military operations take place in these areas our own city of Hueili is likely to become a marked city. On this new route, Hueili is the only city of importance between there and the border. It is also of interest to note that Batang, the frontier town of Dr. Shelton and his brave companions, is one of the connecting links of this new highway. The latest word from Shanghai stated that the work in Hueili and district continued as heretofore, and we have no reason to feel that anything has happened as yet to dislocate the work. The present Japanese threat, however, is real and menacing, and we ask that God's people will be instant in prayer on behalf of our friends and companions who are facing a grave crisis.

Though we have not heard from Shanghai in recent months, and have not been able to forward the last two quarterly remittances, the Federal Board are putting the amount in a special account so that if the call comes we will be ready to meet it.

THE CHINESE CHURCH AND THE BORDER TRIBES

(In reading the following article, bear in mind that we have established work among one branch of these tribes, and already have a church and two branch places. Whole families have become Christian in recent years. The leader in the group has a daughter now teaching school and a son in training as a preacher. Until eleven years ago these people had not even attended school.)

THE movement westward into Free China has brought educated Christian Chinese into close contact with the tribes of the western border, such as the Minchia, a proud and independent people, the Buddhist Tai, the down-trodden Miao. It is reckoned that there are at least five and a half million tribes folk in Yunnan province alone. Various Christian missions, the Methodists, Baptists, Presbyterians

and China Inland Mission, have already established work among the tribes. Recently the General Assembly of the Church of Christ in China (with whom the Chinese Home Missionary Society are associated) has launched a comprehensive scheme for tribal work in Szechuan and has appointed a secretary for border work. In their reaction to the Christian message the tribes vary greatly. The Buddhist Tai in South Yunnan cherish the hope of a coming One, and are glad to hear that he has already come in the person of the Christian Messiah. The Miaos in north-eastern Yunnan, down-trodden and oppressed for centuries, welcome the glad tidings. But there are other tribes more suspicious of a "foreign religion," among them the Minchia, who, with a proud tradition of former power, are suspicious of their visitors from the East, and inclined to be self sufficient. The tribes, moreover, live in out-of-the-way places, the tops of ranges or fever stricken regions, and some in very primitive conditions. Special training will be necessary for those who propose to work among them. Hua Chung College, which moved from Wuchang on the approach of the Japanese three years ago, is in daily contact with the Minchia tribesmen, and is most anxious to start a border school for the training of workers among the tribes.—"Chinese Recorder."

LIVING LINK AND BIBLE-WOMEN SUPPORT

AT recent conferences cheques were given by the sisters for the support of their living links: Victorian mission bands, £218 (Miss L. Foreman and another unallocated); New South Wales sisters, £159, incomplete (Mrs. H. R. Coventry); South Australia, £105, incomplete (Mrs. D. Hammer); Western Australian sisters, amount not yet stated (Mrs. L. J. Michael). Churches and groups have also been faithful during the year in raising amount required. From one family, who have supported a worker for over twenty years, we gratefully acknowledge a cheque for £110. The Bible-women's fund created in Victoria by the late Sister Zelius, and now carried out so zealously by her daughter, Mrs. Oliver, has given this year the record sum of £60; to this sum will be added £50 representing interest on the late Mr. Chown estate. For the continued loyalty of the sisters and others we are grateful. These sums so faithfully and regularly given help to make our future work secure.

This department is conducted by A. Anderson, secretary of our Overseas Mission Board, 261 Magill-st., Tranmere, South Australia.

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A Programme for Unity

(Continued from page 231.)

Yet in the midst of all this diversity, there was developed the most solid organic unity. This principle of liberty of interpretation is one of the foundation stones of the plea for unity, and has been one of the most important contributions our movement has made to the religious world. It is not easy to maintain. It is all too fatally easy to retire behind individual interpretations and insist upon them with divisive effects. For instance, baptism in the name of Jesus Christ for the remission of sins is a scriptural doctrine. It is also a catholic doctrine. But the interpretation of those words is a question of individual liberty. If the Baptists interpret the words in one sense and we in another, that is no occasion of division between us. We do not make it so, for we transfer members from one to the other by letters of commendation. Again, the fact of atonement in Christ is a scriptural doctrine, accepted by all. But there are many theories of the atonement, which are not reasons for division.

Liberty in worship has been another emphasis in our movement. Men are differently constituted and developed. Some prefer worship of the Anglican type. Others prefer, and are helped by, the Salvation Army type of worship, with the band and the drum as accompaniments. Most of our people would choose something in between the two. But it has always been an emphasis among our people that the form of worship is a matter of liberty.

The attack on creeds was of great significance one hundred years ago. To-day creeds have largely fallen into disuse. We must be careful that we do not put our own unwritten creeds forward as essential to faith.

Our study has been largely historical. What should be

IV. To-day's Contribution

of the churches of Christ to the programme of Christian unity? Not, let us hope, to be mere transmitters of a contribution made more than a century ago.

1. The issue is a living one. When our movement began, ours was a lone voice among jarring sects that loved and fostered division. It is not so to-day. The need for unity has become the dominating note in the counsels of the churches. We cannot claim to hold the initiative in the trend towards unity to-day. So many great Christian souls are praying and working for unity that we cannot hope to do more than be one of many voices which call the divided church to strive to attain to the unity of the faith. But surely our voice must be heard, clear and resonant, announcing our century-old plea. Let us pray for the spirit of our fathers, who wrought greatly and sacrificed nobly for the cause of unity. It is always true that "God hath yet more light and truth to break forth from his holy Word." Brethren, we must not count ourselves to have apprehended. We must seek the larger light, and lay hold of increasing truth, if we are to have a vital message for the people of to-day.

2. Let us realise the difficulties before us. There are enormous problems to be solved. Even a call for a return to New Testament Christianity is not as simple as it may at first seem. Other churches besides our own claim to find their origins in the New Testament. The whole problem is one that must be faced with understanding and sympathy.

3. We must preach the truth in love. It is not an easy thing to do. It is easier to speak the truth in contention, but that does not contribute to unity. Our aim is not to win controversial victories. We plead for unity, and love is fundamental.

4. Finally let us endeavor to keep the unity of the Spirit in the bond of peace. The attainment of the unity of the faith may be a slow and difficult process, but it will be greatly as-

sisted by our keeping the unity of the Spirit. There is a growing spirit of fellowship among the people of God—let us cultivate it. Christian Endeavorers show us the way—let us walk in it. Many preachers' fraternal gatherings meet in delightful fellowship, and it is splendid training for future unity. It will be by learning to know the people of God in other communions, and sharing with them their experience of the knowledge of the Son of God, that we shall best learn to solve the problems and overcome the difficulties that lie in the way of the consummation of our plea—the unity of the people of God.

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(Job 38: 12)

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hath made; I will rejoice and be glad in it.
It is of the Lord's mercies that I am not con-
sumed, because his compassions fail not. They
are new every morning. I will take no anxious
thought for the morrow: for the morrow shall
take thought for the things of itself. Sufficient
unto the day is the evil thereof. As my days, so
shall my strength be."

Resolve!—"I must be about my Father's busi-
ness! I must preach the kingdom of God! I
must work the works of him that sent me,
while it is day: the night cometh when no man
can work!"

Pray!—"My voice shalt thou hear in the
morning, O Lord; in the morning will I direct
my prayer unto thee, and will look up. Cause
me to hear thy loving-kindness in the morning;
for in thee do I trust. Cause me to know the
way wherein I should walk; for I lift up my
soul unto thee. Deliver me! teach me! quicken
me! O Lord. Let not the sun go down upon
my wrath, nor let me give place to the devil.
Let my prayer be set forth before thee as incense;
and the lifting up of my hands as the
evening sacrifice." Amen.—G. J. Andrews.

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