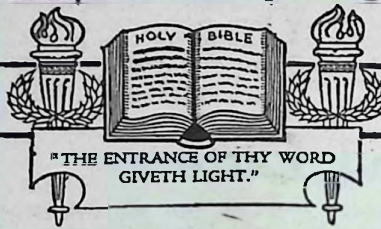


# The AUSTRALIAN CHRISTIAN

A Journal Representing



Churches of Christ

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

VOL. XLV., No. 23

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

WEDNESDAY, JUNE 10, 1942

## Sour Grapes Set Teeth on Edge

ÆSOP, in his story, "The Fox and the Grapes," sums up the attitude a person takes to cover his disappointment at being denied something he desires. Because it is so apt, the expression "sour grapes" has become a kind of proverb.

### I.

The ancient people of Israel had a proverb which spoke about sour grapes. However, it expresses quite a different truth from the one Æsop's story illustrated. Ezekiel referred to it in the eighteenth chapter of his prophecy. The Hebrew people used to say, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Using only a little imagination we can picture a man eating sour grapes and actually feel our teeth being set on edge. Yes, sour grapes can set teeth on edge.

One truth this old proverb illustrates is the modern scientific principle—"every effect has a cause." Is it not an effect of eating sour grapes that teeth are set on edge? A stone dropped into the still waters of a pool will cause ripples to cover the pool's surface. The law that links cause with effect is clear, for we observe it everywhere.

Henry Drummond was fond of pointing out to students the similarity between the orders existing in the natural world and the spiritual realm. Modern science suggests the possibility of the material universe being based upon spiritual foundations. If this is so, we ought to find only one law at work in the visible and invisible realms. Paul saw in the visible world that "whatsoever a man soweth that shall he also reap." He was also aware that a similar principle held good in the spiritual kingdom. Sin has its awful harvest. In his book, "Natural Law in the Spiritual Realm," Drummond wrote, "We have looked round the wards of a hospital, a prison, or a madhouse, and seen there nature at work squaring her accounts with sin. And we know as we looked that if no Judge sat on the throne of heaven at all, there was a judgment there, where an inexorable nature was crying aloud for justice, and carry-

ing out her heavy sentences for laws violated." While it can be truly said that not all suffering is due to an individual's sin, nevertheless many do suffer because they have violated the laws of righteousness. They have eaten sour grapes, and their teeth have been set on edge.

### II.

So far our discussion of this Hebrew proverb has been confined to its wider truth. The proverb, we have shown, points out that sin has evil consequences. But when the Jews said, "The fathers have eaten sour grapes, and the children's teeth are set on edge," they were indicating that, not only did the fathers suffer for their evil deeds, but the children also came under the curse of their fathers' sins. The saying points to the truth that there is a visiting of "the iniquity of the fathers upon the children unto the third and fourth generation" of those who hate God. An example of how this law worked out is to be found in the account of the sin of Achan (Joshua 7). Achan had broken the commandment of the Lord. Seeing a Babylonish garment and much gold and silver in Jericho, he coveted these. Burying the stolen goods in his tent, he thought the consequences of sin could be avoided, but all Israel suffered for it in the defeat at Ai. We read that Achan and his sons and daughters were taken into the valley of Achor and put to death. Surely a dreadful fulfilment of a law! That incident would be enough to create a proverb.

### III.

Ezekiel had more to say about this ancient saying, "The fathers have eaten sour grapes, and the children's teeth are set on edge." Upon the authority of the Lord he said to the people, "Ye shall not have occasion any more to use this proverb in Israel." The responsibility of sin must be borne by the individual; for only "the soul that sinneth, it shall die." A sinner will not be spared because his father has lived justly, nor will a son suffer spiritual judgment because of his father's sin. All souls belong to the Lord and he does not desire to see any perish. The Lord "has no pleasure in the death of

him that dieth." Ezekiel seems to look upon sin as a general attitude of mind or heart. A heart that is hard and rebellious towards God is sinful. If men will but turn to the Lord they shall live. So the Lord pleaded with the people of Israel saying, "Make you a new heart and a new spirit, for why will ye die, O house of Israel?"

Not by human efforts can men create "a new heart and a new spirit." The prophet pointed to a new order to come when "David, the servant of the Lord," would establish a new agreement and covenant with men.

Under this new agreement those who turn to the Lord will be cleansed. To the sinner who turns from evil, the Lord made a promise saying, "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezekiel 36: 26, 27).

In Hebrews 8: 8-10 we read that the Lord said, "I will make a new covenant with the house of Israel and with the house of Judah. . . . I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people." The making of this new covenant with sinners was made possible by the death of "the Lord's servant, David," even the Christ. He must "often have suffered since the foundation of the world; but now once at the end of the world hath he appeared to put away sin by the sacrifice of himself."

The promise given through Ezekiel that the ancient proverb would be changed, has been fulfilled under a new covenant made possible by the death of Jesus. Even if it may now be said, "The fathers have eaten sour grapes and their teeth are set on edge," there is still a door of hope to be opened. Certainly, "the soul that sinneth it must die." Now alongside the statement "the wages of sin is death," Paul set another truth, namely, "The gift of God is eternal life."

### IV.

When we go beyond the borders of the kingdom of God we see the natural law

of judgment still at work. Fathers still eat sour grapes and set children's teeth on edge. Many are suffering to-day because of the sins of others. Men are bowed down by the consequences of their sins. There is no hope in the old order; we must turn to a new order. Politicians have their schemes and plans for a new world. Unless Christ is in its centre it will not prevail. The new order has been provided in the kingdom of God; men cannot

create a better one. Instead of planning their own way, the children of this world ought to walk humbly according to the new covenant and the order of the spiritual kingdom. In it men will not be judged according to their iniquities; their teeth will not be set on edge because they have eaten sour grapes. Because of the grace of God, the Spirit of the Lord will cleanse each heart and make all things new.

Duvelr, some twenty-five miles south-west of Jerusalem.

The history of Lachish can now be written from the evidence of archaeological research. The main interest for students of the Bible is in certain objects and inscriptions. One is a bowl more than eighteen inches in height. It was found in fragments in the ruins of a small temple; when pieced together the vessel was found to be ornamented with certain conventional devices, and round the neck was an inscription in early Phoenician or proto-Hebrew characters. As the dating is early thirteenth century B.C., this is among the very early alphabetic scripts. Even earlier characters are found on a dagger of the Hyksos period.

Most significant are the "Lachish Letters." These letters, eighteen in number, were written on pottery, and consist of correspondence addressed to a military governor. They belong to the period of Jeremiah. Several names in them correspond to names found in "Jeremiah," and in one there is reference to a "prophet," part of whose name can be deciphered. Some authorities think that the prophet is Jeremiah.

## Iron, Ships and Letters

*In another of his interesting articles R. T. Pittman, B.A., Dip.Ed., tells how archaeologists have shown that a high stage of civilisation existed in Palestine when Israel occupied the promised land.*

CONCERNING the period after the settlement of Israel in Canaan, a great deal of archaeological work was done during last century. The Palestine Exploration Fund, founded in 1865, enabled much excavation to be made at Jerusalem and other sites. In this article a few of the more recent important finds will be indicated.

### Finds at Megiddo

Megiddo was a Canaanite fortress in the Plain of Esdraelon, about midway between Beth-shean and the sea. At the conquest it was assigned to Manasseh, but resisted the attacks of the Israelites. By the time of Solomon, however, the place was in the hands of the Israelites, and it is mentioned among others prepared by Solomon as store-cities and cities for chariots. Excavations began at Megiddo in 1903, but not a great deal was done until 1925, when large scale operations began under American control. One of the most remarkable finds was a range of buildings identified by P. L. O. Guy as Solomon's stables. Accommodation for three hundred horses was provided, and the approaches were well-paved and on an elaborate scale. Another important discovery was a large shaft for water-supply. A vertical shaft, 120 feet deep, connected with a horizontal tunnel 165 feet long leading to a cave with a natural spring. This illustrates Hezekiah's method of bringing water to supply Jerusalem.

### Workmanship in Iron

Until recently critics were not wanting who argued that the writer of the Pentateuch must have lived after 1000 B.C., because of references to iron in the narratives, the claim being that this metal was not in use in the Near East until that date. This argument is of no force to-day. Evidence has been found of iron implements even in Ur of the Chaldees, and a knife with a blade of iron is dated by Dr. Woolley 3500 B.C. In an article in "Antiquity" for March, 1936, the writer claims that from the fifteenth century B.C. Asia Minor, North Syria and Mesopotamia had exported iron objects. By the time of the thirteenth century iron had become the regular metal at Gerar in South Palestine—knives, daggers, spearheads, chisels, hooks and sickles being among the objects of manufacture. An iron foundry was unearthed at Megiddo probably belonging to this period. Later Solomon built a great smelter refinery at Ezion-Geber, north of the Gulf of Aqabah. This is referred to by a recent writer as the "greatest armament and industrial plant in antiquity."

### Shipping, Trade Guilds, etc.

The Israelites were an agricultural people, but as the kingdom expanded the need for foreign trade was felt, and Solomon sent ships far and wide. Recently in the neighborhood of Ras Shamra in North Syria, evidence has been found of a war marine, dating back to the fourteenth or fifteenth cen-

tury B.C. Ancient quays were uncovered; port installations, vast depots, foundries for copper ore, factories and industrial equipment were found. A register of vessels mentioned fifteen types of ships, including vessels of war and troop transports.

There are references in the Pentateuch and other Old Testament books to various trade guilds—potters, fullers, merchants, etc. Evidence for the existence of such in very early times has been found in Babylonia, and the Ras Shamra tablets indicate such guilds in Syria and Palestine.

### Finds at Lachish

Lachish is the name of a town which appears in the Biblical historical narratives from Joshua onwards. At the conquest it was assigned to Judah. It was rebuilt by Rehoboam. Sennacherib besieged the town in the days of Hezekiah. Later Nebuchadnezzar twice burnt it in his two invasions in 597 and 588 B.C.

Until recently the site of Lachish was a matter of much dispute. Opinion strongly favored Tell el-Hesi, a mound which seemed to satisfy most of the conditions. In 1932, however, the Wellcome Archaeological Research Expedition began its work of tracing the sources of certain foreign contacts which influenced the culture of Israel during the pre-Hellenistic periods, and the question of the site of Lachish was reopened. This expedition was led by J. L. Starkey, who continued work until his tragic death at the hands of brigands in 1938. Conclusive evidence was found that the site of Lachish was not Tell el-Hesi, but a mound in the same district named Tell

## God's Gift

FRAIL, trembling bird, hast thou no song for bitter hours,  
When bleak winds rave without and chill thy drear retreat?

Must thou, poor timid thing, shrink fearfully and cower

Under the lash and sting of bitterest defeat?  
Does not a tiny gleam within thee stir and burn

To brighter vision all those glad, free days of spring,

When to sweet songs of light and love thy hours did turn

With joy, and hope, and fleet forever on the wing?

Thou hast no song! The dark hours hold thee in duress.

There is to thee denied man's greatest gift of all—

A soul that calm and glad may be in times of stress;

A soul that blackest evil cannot hold in thrall.

I thank my Maker, who to man has given the power

To lift glad songs of praise, e'en in the darkest hour.

—B. Jacobs.

## All For Jesus

(A HYMN FOR JUNE—No. 601, JUNE 21.)

TO learn a good assortment of Scripture texts, to memorise whole passages, to commit to memory whole chapters or even books of the Bible; to learn one or more of the ancient languages as a step to better understanding of the Word; to learn a modern language so as to be in a position to be helped by writers in other tongues; to develop any side of one's musical or poetic ability; to consecrate worldly possessions to Christ and his church; to work in movements inspired by Christian love—any one of these is a worthy aim for a disciple wishing to become a more efficient servant of the Master. But to go far in every one of the suggested lines of development seems impossible, yet this was part of Frances Ridley Havergal's life work.

In short, she committed to memory the whole of the gospels and epistles, the Revelation, Psalms, Isaiah and the minor prophets; she knew French, German, Hebrew, Greek, Latin and Italian; Hiller, one of the great musicians of the day, bestowed "almost unlimited praise" on some of her compositions; she was a valued soloist; it gave her "extreme delight" to send away a great host of

articles of jewellery for sale by a missionary society; she worked untiringly for many missionary societies, the Bible Society, the Y.W.C.A. and the temperance cause.

Is it any wonder that such a wealth of preparation, allied with unusual natural ability, excellent training, deep faith and rare consecration, produced something worth while? Of her reliance on divine power she says, "My King suggests a thought and whispers a line or two. I look up and thank him delightedly. That is how all the hymns and poems come." Of her hymns, 19 appear in our book, but when these include "Take my life and let it be," "I gave my life for thee," "Thou art coming, O my Saviour" and "Master, speak, thy servant heareth," we realise that any one of these would give her an honored place.

The present hymn, "A Worker's Prayer," began with the familiar words, "Lord, speak to me that I may speak" and carried also the text from Romans 14: 7, "None of us liveth to himself." The amazing authoress, who did not survive to her 43rd birthday, wrote it when she was 36.—F.J.F.

## Cheer Up!

A. M. Ludbrook, the writer of "Notable Hymns and Their Authors," gathers from the Scriptures reasons why we should "be of good cheer" in these sad days.

AS the constitution of the United States puts it, every member of the commonwealth has the right to "life, liberty, and the pursuit of happiness." Everybody desires happiness, though it is to be feared that many, pursuing it selfishly and seeking it for its own sake, fail to find it. Said Paul to the Romans, "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit," or "joy in a holy spirit." Yes, if our happiness depends on external circumstances—money, material comfort, and such like—well, external circumstances may destroy it. But if it be a "kingdom within" us, if it be "the joy of the Lord," then it is a peace that the world cannot take away. So Paul exhorts, "Rejoice in the Lord always, and again I say, rejoice," "Rejoice evermore." And as Nehemiah averred, the joy of the Lord shall be our strength.

Jesus on at least four occasions exhorted certain people, "Be of good cheer," or as we would say colloquially, "Cheer up!" Now under what various circumstances was the exhortation given? and what are the lessons suggested thereby?

To the sick of the palsy Jesus said, "Son, be of good cheer, thy sins are forgiven thee." The first element of joy to the Christian, resting upon the word of Jesus, is the knowledge of forgiveness, the assurance of acceptance with God. When the Ethiopian eunuch had received the gospel, and been baptised into Christ, "he went on his way rejoicing." The Philippian jailor, too, having been baptised, "rejoiced, believing in God with all his house." It is surely not presumption, relying on the divine promise, to say we know our sins—forgiven. Yet there are some people continually in doubt and trembling about their state and condition before God. The burden of their hearts is

"Tis a thing I long to know,  
Oft it causes anxious thought,  
Do I love the Lord or no?  
Am I his? or am I not?"

But the way of salvation is plain, and walking in that way, doing all the divine will to that end, we may know our sins forgiven, ourselves accepted of God. And surely all such have abundant reason to be of good cheer.

"How happy are they who the Saviour obey,  
And have laid up their treasure above;  
Tongue cannot express the sweet comfort  
and peace  
Of a soul in its earliest love."

And we sing—

"What a mercy is this! what a heaven of bliss!  
How unspeakably happy am I—  
Gathered into the fold, with believers enrolled,  
With believers to live and to die!"

Then to the storm-tossed disciples, coming to them in the dark night, Jesus said, "Be of good cheer, it is I, be not afraid." A second source of joy to the Christian is the promise and knowledge of Christ's presence to cheer, and power to help. Peter said, "Lord, bid me come to thee upon the water." Jesus said, "Come." And as long as Peter kept his gaze fixed upon Christ he was all right; as long as he walked upon the word of Jesus he was safe. But when he turned his eyes aside and looked upon the angry waves, he began to sink.

Brethren, we are to "walk by faith." If Paul and Silas in the dungeon, their feet in the stocks, their backs lacerated and bleeding, could realise the presence and comfort of Christ, and sing praises to God, under such

circumstances, so may we in much less grievous case. "Lo, I am with you always," is the divine promise—with you for your protection, your comfort, your deliverance. "Be of good cheer."

"When I sink down in gloom or fear,  
Hope blighted or delayed,  
Thy whisper, Lord, my heart shall cheer,  
'Tis I, be not afraid."

"Or startled at some sudden blow,  
If fretful thoughts I feel,  
'Fear not, it is but I,' shall flow  
As balm my wound to heal."

Then again to the great apostle in prison Jesus said, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." A third occasion of happiness to the Christian is, or should be, the privilege of witnessing for Christ. Oh, that we realised and appreciated and used that privilege as we should! Missionaries as a class, are, I believe, the happiest people on earth—they practically say so. Oh, the joy of doing good—especially the highest good, the winning of souls from sin and selfishness to the Saviour! We want more of this testifying for Christ—witnessing in word as well as in life, testifying that will honor the Master and bring joy to our own hearts and to others also. There will scarcely be higher occasion of happiness when we stand before God than to be able to say, "Here am I, and the souls thou hast given me."

Lastly, to the troubled disciples in the upper room Jesus said, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." And so a fourth element of joy to the Christian is the assurance of overcoming the world, not being overcome by it. Yes, as Christ overcame, so shall we in and through him, whatever temptation or trial befall. "Greater is he that is for us than any that can be against us." Be of good cheer.

Oh, then, for the Christian what occasion for persistent, constant cheerfulness. If only we fully realised the high privilege and blessedness of our position in Christ Jesus, all that it may mean for us here and now, and all

that it will mean for us hereafter, we should never be downhearted, we should be living "on the mountain-top of ecstasy in the Lord." What though the war-cloud lowers! What though the spectre of drought should stalk through the land! Or whatever else betide! Cheer up, O Christian! you know that your sins are forgiven. Cheer up! you are assured of the constant presence and protection and powerful help of the Saviour. Cheer up! you have ever the privilege of testifying of Jesus by word and in life. Cheer up! as Christ has overcome the world, you, too, following him shall surely prevail.

## Youth

YOUTH is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty, more than in a boy of twenty.

Nobody grows old by merely living a number of years! People grow old by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear, and despair—these are the long, long years that bow the head.

Whether seventy or sixteen, there may be in every man's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and game of life.

You are as young as your faith, as old as doubt; as young as your confidence, as old as your fear; as young as your hope, as old as your despair.

It is just there that Christ helps so much. So long as your heart is in tune with him so that messages of hope and courage and forgiveness can come through, so long you are young.

Without him the grasshopper may be a burden. With him thy youth is renewed like the eagle's.—"Baptist Courier."

## On Buying

Wilkie Thomson, of South Australia, presents a commentary on the unreasonable attitude of some toward wartime regulations.

I DO not think anything has so given an insight into the hearts of the Australian people than the recent panic buying. No doubt many of those were really in need and made great sacrifices for the sake of, perhaps, their children. But there were others who, full of greed and avarice, ever selfish of their own comfort and well-being, heaped to themselves large consignments of things which in truth the moth will corrupt.

It is not the selfish aspect, however, which makes such a poor commentary upon our people but the materialism; the satisfaction created in people's hearts by the consciousness of such possessions. Like the farmer of Christ's parable, they are satisfied because they have much goods laid up in store. Always they cry, "Wherewith shall we be clothed?" without ever considering that on that great day that belongs to the eternity of God, they shall be found naked.

The apostle Paul has not left us without advice for this evil day that has come upon us. "Redeem the time because the days are evil," he cries.

The time of opportunity for repentance, the seeking and finding of God the Father, the coming home time!

If there is one thing that should convince us of the fact of God and of his day it should be time. There is nothing so certain, so enduring, so positive, so intractable as time. It marches on despite all that we can do to stay its course. We may avoid some of its issues for a period, but only for a period. It still goes on until "the harvest is passed, the summer is ended, and we are not saved."

Time can't be bought like soft goods from the city stores, but it is given to each one of us in varying spans, and once lost can never be regained. But we can make the utmost and best use of the time that we now have and make amends where we can; most of all, for our neglect of the matters between ourselves and our Father and the things relating to his kingdom.

"Give me this day, I am sceptical of tomorrow. Will there be one?" writes David Grayson. "Redeeming the time because the days are evil," counsels the apostle Paul.

# The Broken Heart

E. P. C. Hollard, of Maryborough (Vic.), shows that men ought to respond humbly to the love of God revealed in the death of Jesus Christ.

AN expression used to express a death with which is associated a great disappointment is, "He died with a broken heart." Here is one whose hope is in his son, and he sees that son become a waster. The father, disappointed and hurt, because all his pride is in that son, pines away and dies of a broken heart.

We sympathise, and yet behind it all is the desire in his own heart to see his own become great and good. That is as it should be. And how many parents are dying daily as they see their hopes in their children being gradually dimmed! After all, is that not the very relationship between God and his children?

Actually the heart cannot break; the meaning is that the heart, or seat of the feelings, is so wounded that the feelings themselves become frustrated, wounded or broken. The heart of God was wounded where it could hurt him most, in the person of his Son and by those whom he had created for his own glory.

In the theme of the broken heart there is seen God's demonstration and God's expectation. God demonstrated a broken heart and God expects a broken heart.

## 1. God's Demonstration

"God commendeth his love towards us in that while we were yet sinners Christ died for us." Therein we have the cause and effect of the wound in God's heart.

The cause is, "We were sinners." There is the wound in the heart of the Eternal. He whom God had chosen for his glory becomes his shame until "it repented God that he made man," for man had sinned.

No one likes to see beauty marred, and yet that is what is happening to-day. Must not God's heart ache at such wanton idiocy, as men maim and destroy? Every shot pierces his heart, every cry of agony makes the cross real to him again, every lonely heart brings again the loneliness of Christ on the tree. The heart of God is wounded, as each day passes, by man's sinfulness.

The effect is seen also, "Christ died." In that bald statement is the revelation of God's love for man. Christ's cry on the cross, "My God, my God, why hast thou forsaken me?" shows what agony of soul he must have endured, for his only Son must feel the desolation of being completely cut off from the Father. That hurt God!

"Are there no tears in the heart of the Eternal,  
Is there no pain to pierce the soul of God?"

"Father, if he, the Christ, were thy revealer,  
Truly the first begotten of the Lord,  
Then thou must be a sufferer and a healer,  
Pierced to the heart by the sorrow of the sword.

"Then must it mean, not only that thy  
*sorrow*  
Smote thee that once upon the lonely  
tree,  
But that to-day, to-night, and on the  
*morning*.

Still it will come, O gallant God, to thee.  
"Swift to its birth in spite of human  
*scorning*  
Hastens the day, the storm clouds roll  
apart;

Rings o'er the earth the message of the  
*morning*,  
Still on the cross the Saviour bears his  
heart."

The broken heart of Christ was symbolical of the broken heart of God. "He came unto his own, and his own received him not." When his side was pierced blood and water flowed, and it is suggested that it was caused through a broken heart. That cry over Jerusalem, "O Jerusalem, O Jerusalem," expressed his hope for a reception, but told of his disappointment.

Paul tells just what was entailed in the cross of Christ. "Delivered for our offences"; and others take it up. "Christ offered to bear the sins of many"; "For Christ also hath suffered for sins, the just for the unjust." At Calvary there is the mystery of the double heart-break; God's because of sin, and Christ's by sin.

The cross of Christ has become a part of the inanimate creation too; it is a part of God. In South America stones taken from a river bed and cut into cross sections had a cross defined in the centre; also a section of a grapevine had a perfect cross at the centre. The cross is, in all life—sleeping in the stones, comes nearer in the vine, shines more fully in man, and comes to fruition and perfection in the hill of Calvary. And that cross is a revelation of God. The beautiful words of E. M. Plunkett come to us:

"I see his blood upon the rose,  
And in the stars the glory of his eyes,  
His body gleams amid the eternal snows,  
His tears drop from the skies.

"All pathways by his feet are worn,  
His strong heart stirs the ever-beating  
seas,  
His crown of thorns is twined with every  
thorn,  
His cross is every tree."

## 2. God's Expectation

Hundreds of years before Christ died David had said that the most accepted sacrifice to God was a broken heart. Thus the broken heart of Jesus takes on great significance as it is applied to our offering, for "the sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise." God delights not in burnt offerings, like the tribal gods of the heathen, no placating of

wrath, only a broken and a contrite spirit. Why? Because the human heart is so much like his own. The heart is the meeting place of the human spirit and the Holy Spirit. The breaking of the heart is an acknowledgment of sin and brings an affinity with God. Because he knows that the nature of the heart is enmity with himself, sinful, greedy and disobedient. Because he knows what the heart can contain. Dr. Henry Bradley tells that a friend one day brought a fine mineral specimen, called a geode. Outside it looked coarse, round stone; no beauty at all. It had lain for years in the path of carts, marked and scarred. One day an unusually heavy blow split it open. Then the beauty was revealed. Lining the entire inside, for it was hollow, was a layer of limpid quartz crystals as sparkling as diamonds, that caught the rays of the sunlight. So with man; only through the crevices of the broken heart does the Christ light shine through.

In the scripture the word "heart" is used for the seat of the mental life; emotions, will, intellect. God expects that these be broken. Let us apply the request of God.

A broken intellect, that is, pride of knowledge, must be considered only as it is dependent upon all truth and knowledge being a revelation of God and a part of God.

A broken will. Our own inclinations are sinful, and the will which is actuated by a "please yourself" must come to adopt a "please God."

Broken emotions. That is, instead of loving sin we must love God and good, our passions must have broken from them all hate, and spite, and lust.

Surely Jesus summed up so well when he told Nicodemus that he must needs be "born again."

God's demonstration is before us, showing what kind of a God he is. His expectation is before us asking that we show what kind of people we are.

The conduct of God, who disposes all things kindly, is to put religion into the mind by reason, and into the heart by grace. But to will to put it into the mind and heart by force and threats is not to put religion there, but terror. . . . Let us depend on the divine assistance for the conduct and issue of our lives, and let us not yield ourselves up to desolation and despair.—Pascal.

# The Radiant Cross

ONCE, in 'the distant days,  
Men's hate a cross did raise;  
But love shone forth  
Upon the earth,  
And from the cross a ray  
Pierced through sin's darkest day.

It spread through all the earth,  
It gave to men of worth  
A vision true,  
A task to do;  
Though bitter hates still rage,  
And cruel wars now wage.

For love shines forth in acts,  
And fancies change to facts.  
In service true  
Men learn to do  
Deeds that will show to all,  
That they have heard Christ's call.

Upon the field of strife,  
At risk of mortal life,  
Now forth they go,  
With hearts aglow,  
To comfort and to save  
Friend, foe, man, king or slave.

On ship, in field, in camp,  
In trench or dug-out damp,  
Mid shot or shell,  
They labor well,  
To rescue and to heal,  
And show that Christ is real.

Within the prison camp,  
The searching Red Cross lamp  
Seeks missing men,  
And brings again,  
Comfort and words of cheer,  
And news to those who fear.

Spread forth the radiant beams,  
With growing strength and streams  
Of gifts and time,  
To make sublime  
The Red Cross ministry,  
For peace and victory.

Join in this work of love,  
And pray to God above,  
That every deed  
May be a seed,  
To haste the glorious day  
When peace the world shall sway.

—A. J. Fisher.

# I Believe in the Church

H. J. Patterson, M.A.

THE fundamental proposition of the Christian faith is that Jesus is the Christ, the son of the living God. Because of faith in him, I believe in baptism and the Lord's Supper, and I believe in the church which he said he would build.

## The Church

The church is unlike most institutions, in that it is of divine origin. It was not conceived in the mind of man, for it is of God. It is made up of human beings who are not faultless, and the so-called church as is manifest in some congregations is really a travesty on the real church. But there is the real church which is the custodian of truth and morals. It is the light of the world and the salt of the earth, and it is commissioned of our Lord to go preach in all the earth. What the Lord told the church privately is now to be spoken from the housetop. We know that some church-men fail dismally, and some try to rid themselves of their obligation to the church and their fellows by criticism. It is easy to destroy, and that we know well today. A lovely building, a work of art, costing millions of pounds and employing thousands in its construction, may be blown to fragments in a few seconds. The constructive criticism may be helpful, but generally criticism is destructive. It's a miserable refuge for many who are not prepared to courageously face up to the realities of life. Imagine a man saying, I do not and will not join the army because I don't like the way the food is served up, or because I don't like the language of the sergeant. "Like a mighty army moves the church of God" often seems more like satire than truth. Yet I believe in the real church.

## Church will Survive

The church with a vital and real experience of Christ will survive. What does he mean to you? I trust that your religion means more to you than attendance at church at 11 a.m. on Sunday. Are you any different in thought and action than you would be if you were not a Christian? A radiant, changed life is worthy to survive, and will exercise an undying influence. His way is a way of life. If the church is true to Christ, then on the word of Christ it will not die. The real serving, sacrificing church has a contribution to make to men and God will not let it die.

## A Living, Selfless Fellowship

This world is suffering so dreadfully today because it has enthroned self. Each man has thought in terms of the comfort and pleasure and ease of the self. The rich has grown richer, while the poor receives a miserable pittance. "What matters who goes without if I can get £1000 a year." So we have a terrible, hellish war. That is the harvest of this lust for power and selfish living. In the beginning the church put Christ first. They sought first the kingdom of God, and men took knowledge of them that they had been with Jesus. This was the real body of Christ through which the Holy Spirit found a medium of expression. It was a selfless fellowship, and it lived, though individuals might die. In fact, the more it died the stronger became its life. I believe in the church, but what contribution are you making? If your life a channel of blessing? Is the love of God flowing through you? Are you telling the lost of the Saviour? Are you ready his service to do? The church is God's way of reaching a world. Be genuinely active; a good soldier of Jesus Christ.

# The Home Circle

J. C. F. Pittman

## PERIL

THERE'S peril on the highways!  
There's peril in the sky-ways!  
Till from the land strong drink is banned  
Making highways, sky-ways—dry-ways!  
—R.A.R.

## INFIDELS OUTWITTED

C. H. SPURGEON was announced to preach at the Town Hall, Birmingham. The crowd came, and Spurgeon came, but the doors were locked. Infidels had hired the hall to thwart the great preacher. A publican, passing, asked what was the matter, and on being told, replied: "Oh, I have a bowling green that will hold a lot more people, and if Mr. Spurgeon likes he can have it for the service. I will get a waggon for a platform." So the whole company proceeded to the bowling green. Mr. Spurgeon mounted the vehicle and said: "We will commence our service by singing:—

"Jesus, where'er thy people meet,  
There they behold thy mercy seat;  
Where'er they seek thee thou art found,  
And every place is hallowed ground";

"even a publican's bowling green."

Souls were saved and the infidels had a hot time afterwards.

## SAYINGS OF CHILDREN

A SMALL boy in a juvenile grammar class, being told to compare the adjective "little," replied: "Little, small, nothing at all."

"I want to ask one more question," said little Frank, as he was being put to bed. "Well?" acquiesced the tired mamma. "When the holes come in stockings, what becomes of the piece of stocking that was there before the hole came?"

"Why, Johnny, how much you look like your father!" remarked a visitor to a small four-year-old. "Yes'm," answered Johnny, with an air of resignation; "that's what everybody says, but I can't help it."

# The Family Altar

## TOPIC.—THE HEALING TOUCH

- June 15—Matthew 8: 1-4.  
" 16—Matthew 9: 18-22.  
" 17—Matthew 9: 27-31.  
" 18—Matthew 12: 9-14.  
" 19—Luke 4: 40-44.  
" 20—Matthew 7: 11-17.  
" 21—Psalm 77; Matthew 14: 22-36.

OUR Lord alone can give the healing touch. Every conceivable human prescription has been tried, but in vain, for all power is in him. Yet, whilst no other hand than his can bring healing to sin-stricken souls, we must each lift the hand of faith, and in a sense, touch the hem of his garment. And, in addition, like the woman of our lesson, we must with our lips make confession, telling to him all the truth, and to our fellow men, the reason why we touched him, and the healing which followed.

# OUR YOUNG PEOPLE



W. R. Hibburt

## THE SPLENDOR OF OUR YOUNG WOMEN

ONE of the best assets in all congregations in all States is that of our young women. Their quiet devotion and steadfast loyalty confer prestige on the whole brotherhood. They frequently serve in key positions of church, school and club, and serve without complaint, and get things well done without the noise of machinery. It is to their credit that they bring their business and scholastic attainments and experience over into the life of the church. In these days they are manifesting an extra willingness to take extra strain while so many of our young men are in the forces. Let us increase confidence in our young women and lend a hand in supporting the things they undertake.

In Victoria our young women are allied into the Girls' Fellowship. On May 23 the fellowship held its third annual meeting. Miss M. Woodbridge was elected president and Miss Edna Scambler re-elected secretary. The services of Miss M. Thompson as president for three years was recognised by a presentation of books. The paragraphs that follow are culled from the annual report.

## Service Tasks

The year has been divided as usual into four quarters, and each quarter our energies have been directed to some special service. By individual effort and at branch meetings members are at work throughout the year exemplifying the motto of our fellowship, "By Love Serving." At the June rally £5/0/3 in cash and 80 garments were brought in for the men of the mercantile marine. The next quarter's rally in September resulted in £3/15/3 and 139 garments being contributed to social service. At the December rally £7/15/- was contributed for the Dhond Hospital, India. The fourth rally, in March of this year, collected £4 for home missions.

## War-time Commitments

Our fellowship is represented on the Inter-church Committee for Girls' Work. The committee hopes to be able to arrange to share leaders, speakers, programmes and halls, and thus unite the girls of all the churches in their work. This is practical Christian unity in which we are very interested. Our members, in conjunction with the girls of six other churches and the Y.W.C.A., launched the Women's Services Club which since the close of our year has been opened at Kurrjong House, Collins-st., Melbourne. It was realised that there was much need to care for the women of the services. Much was being done for the men, but nothing was done to provide for the needs of the girls, many of whom, through war services, come as strangers to our city. Our churches have undertaken to bear an equal share with other churches in this work. The fellowship contributes £1 a week to this work, and supplies helpers for one night a week.

## Here and There

From W. W. Charles we learn that R. J. Clow, of Queanbeyan (F.T.) has undergone an operation for his eye in Goulburn hospital.

A. P. A. Burdeu, who until his recent illness was very active in work connected with the raising of the conditions for our aborigines, is now receiving treatment in hospital at Frankston, Victoria.

S. Stevens, of Enmore, N.S.W., after a serious operation in hospital, is now making satisfactory progress. We extend our kindest sympathy to him and trust our brother will soon be able to take up his work again.

A cable from Durban, South Africa, to Mr. R. Lyall, brought news that Mr. and Mrs. Garfield Todd and their daughter Alycen had arrived safely at that port on their way back from New Zealand to their mission work at Dalaya, Rhodesia.

Principal A. R. Main, of the Bible College, N.S.W., has been suffering from a severe attack of influenza. The interesting notes on current affairs are, therefore, missing from this issue. We trust he will soon be well enough to resume his duties at the college.

During June the Australian brotherhood prepares for the offering for foreign missions. A special number of the "Australian Christian" will be issued next week. We trust that subscribers will circulate their copies among members. Let us all prepare for Sunday, July 5.

It is now evident that the recent clamor to entertain troops was not all inspired by motives of altruism. As soon as the Victorian Premier, Mr. Dunstan, laid down regulations which made it impossible for profits to be gained, the desire of many to help the soldiers faded away. We trust that the Premier will stand by his decision.

Owing to difficulties arising in the postal services due to war conditions, the "Australian Christian" has not been reaching some subscribers as promptly as we should desire. All papers are despatched and posted not later than Wednesday afternoon. Incoming mails have also been delayed, but we insert all important news reaching us by Tuesday's mails.

A correspondent in "The Argus" June 9 writes, "I remember when the word 'wowsler' came into being. I think it was at Prahran that leaflets were distributed bearing the words, 'We Only Want Social Evils Rectified'; the first letter of each word was a capital, and those responsible were men of outstanding character and integrity. It is time that this odious word was relegated to obscurity."

The Victorian F.M. Committee held a meeting at the College of the Bible, Glen Iris, on Monday, June 8. The chair was taken by J. E. Thomas, and pictures of our respective missionary fields were shown by Miss M. Clipstone (New Hebrides), A. A. Hughes (India) and H. A. G. Clark (China). A very interesting evening was enjoyed by all present. Several members of the committee, together with Principal and Mrs. Scambler, were guests of the students at tea.

The 37th anniversary of the church at Queensberry-st., Carlton, Vic., was celebrated on morning of June 7, when addresses were given by D. Pittman and G. Fong. After the service about 80 members and friends, including many former helpers in church and mission, were entertained at lunch, when greetings were given by R. H. L. Sparks as vice-president of conference, L. E. Stevens and S. R. Baker. The secretary, D. Gow, stated that the fourteenth annual report of the Hongkong mission, which the church has consistently supported, told of a membership of 224, there having been an addition of 76 during the year under review.

Swan Hill District Conference, Vic., held half-yearly sessions from May 30 to June 3. Special services were held at Swan Hill, Woorinen and Ultima on Sunday and conference sessions on Wednesday. A men's tea and discussion was attended by about 34 men on Monday. W. R. Hibbert addressed all gatherings, spoke at high school and inspected the Sunday schools. He reports that 12 teachers are maintaining a vital piece of school work at three centres. C. P. Hughes is happy in the work, and has led the church in purposeful community work. The chapel and new manse command attention.

On Sunday, May 24, the church at Ponsonby-rd., Auckland, N.Z., celebrated its 97th anniversary with an afternoon communion service at which large delegations were present from other Auckland churches together with numbers of isolated members. This was followed by a fellowship tea and evangelistic service, when W. S. Lowe, B.A., B.Com., preached on the subject, "For Such a Time as This." The afternoon attendance crowded the building, each person being supplied with a special order of service, built around the theme, "The Wonderful Works of God." There was no sermon, the period being fully devoted to worship.

H. P. Virtue, hon. treasurer of Melbourne City Mission, writes: "The perusal of the reports and statements presented at the annual meeting of the Mission held recently have a special interest. Here we discovered that during the last fateful year our subscribers had responded to our call as liberally as in the years of peace. We also read that the different branches of the Mission work had been even more active than in previous years. This is what we saw by looking through these statements and reports—the warm generosity of a dependable people and the loving gratitude of those saved from distress of body and soul. But winter is again with us, and with its return we make our customary appeal for funds. It is good to be in touch with old friends of the Mission, and we are also glad in the thought that others might be with us in the privilege of joining in this work of compassion and mercy. For it surely blesseth him that gives and him that takes."

R. Raymond, secretary of the Federal Aborigines' Mission Board, writes: "It is with thanks we acknowledge the undermentioned contributions from the States. N.S.W. is at present making its first annual offering, and the offering in South Australia will be taken the first Lord's day in September. The Federal Board is at present investigating the possibilities of several inviting fields of opportunity in Western Australia. We hope within reasonable time to be able to give information of a definite start with our Federal work. We seek the prayers of the brotherhood in this matter, and also in the matter of choosing candidates for the missionary work amongst these needy people. Miss Joan Saunders has made application for work as a missionary under the Federal Board. Miss Saunders has passed through the College of the Bible and is now, with the endorsement of the board, doing a teacher training course with the Victorian Teachers' Training College. The South Australian committee is very active, and is at present investigating the possibilities of work in that State to which large numbers of aboriginals and half-castes have been evacuated from the north. We are grateful for the co-operation of State committees. The following amounts have been received: N.S.W., £19/0/8; S.A., £11/6/5; Queensland, £49/10/-; Tasmania, £22/4/5; Victoria, £138/4/1; W.A., £210/7/2; total, £450/12/9."

From the "Christian Herald" we have gathered yet another account of the conditions prevailing in Russia. There are conflicting views concerning Russia's attitude towards Christian teachings. We need to set one over against the other. This is the latest account: "The religious outlook in Russia to-day has been graphically described by Dr. Nicholas Zernoff. When war broke out with Germany, he said, the communists relaxed their persecution of Christians, and called for unity against the invader. For years the Christian church had existed as an 'underground' organisation. Forbidden to practise their devotions openly, believers had worshipped in family circles, thus keeping the torch of faith alight. When restrictions against worship were relaxed, church life was soon resumed under more normal conditions. The Christian community had been in agreement with communist policy in many of its fundamental principles, only opposing it in its anti-religious bias. Dr. Zernoff is of the opinion that after the war conditions in Russia will be greatly changed, and persecution of the church is likely to decrease, if it does not entirely cease. Even the most ardent communists have come to realise that the destruction of the Christian faith is impossible."

### ADDRESS

M. T. Bell (secretary Takaka church, N.Z.).  
—Kotinga, R.M.D., Takaka, Nelson.

### DAY OF PRAYER FOR STUDENTS

Sunday, June 28, 1942

ONCE again the Australian Student Christian Movement, as the representative in this country of the World's Student Christian Federation, asks all branches of the Christian church to remember specially the needs of students in their prayers on the last Sunday in June.

This appeal is made in the deep conviction that only as all education is based upon the gospel will the tragic needs of the world be met; and that for the accomplishment of this task it is imperative that students in our schools and colleges be won to acceptance of God's gift in Christ and pledge their lives to obedience to his will. It is in this task that the Australian Student Christian Movement is engaged up to the limits of its opportunities, and it asks for the support of the prayers of Christ's people both for itself and all students and teachers.

Further, we desire that special remembrance be made of students whose courses at the universities have been interrupted that they may be given grace to sustain them in the service to which they have been called, and courage to bear witness to the faith that is in them; and that there may be preserved in them the mind and spirit of the student so that they may bring the wisdom gained in these years to the tasks of reconstruction which will await them when the war ends.

The movement is a constituent part of the World Student Christian Federation, an international body of Christian students which is preserving the bonds of Christian love across the boundaries of warring states. It therefore requests that prayer be offered for students in every land, in particular:

For those serving with the fighting forces of their respective countries;

For prisoners of war and those in concentration and internment camps;

For those in perplexity as to their duty and those suffering for conscience sake;

For refugees and exiles, and for those whose universities have been destroyed.—From Margaret Holmes, Secretary, A.S.C.M.

# News of the Churches

## TASMANIA

**Devonport.**—On May 10 R. Pitt, of Launceston, gave a good morning address. At night F. Burt spoke. On May 17 Mr. Pitt spoke in morning. Mr. Burt gave a good address at night. On May 24 F. Burt gave two helpful addresses. On May 31 H. Crowden, of Ulverstone, gave two good addresses. Sister Westcombe sang a solo at gospel service.

**Launceston (Margaret-st.)**—Attendances at all Sunday services continue to be good. 140 were present at morning meeting on June 7, when E. H. Tomlinson gave his farewell address. He leaves for service with Campaigners for Christ. He, Mrs. Tomlinson, Joyce and John were welcomed into church membership. P. C. Pritchard was present for first time after many months' illness. Offering on Hospital Sunday, May 31, was over £11.

## WESTERN AUSTRALIA

**Kalgoorlie.**—Services on May 31 were well attended when Mr. Fitch gave both addresses. At gospel meeting two young people made their stand for Christ. Mrs. Harris, from Cottesloe, rendered a solo. Children's broadcast services continue to be a great success.

**Perth.**—On morning of May 31 sympathy was extended to Mr. and Mrs. Buckingham in the passing of their mother. J. Wiltshire gave a helpful exhortation. At 4 p.m. F. E. Buckingham (Malvern, Vic.) and his two sisters were present. V. Conigrave rendered a solo. Mr. Wiltshire spoke, and afterwards delivered a broadcast message. On June 3 meetings for prayer were held at homes of Mrs. R. W. Ewers, W. J. Yeomans, A. T. Thomas, J. Wiltshire.

## QUEENSLAND

**Monkland.**—On May 16 the Bible school held a successful picnic in vicinity of the chapel. A wayside pulpit has been erected by the Endeavorers.

**Roma.**—Splendid meetings were held on May 24. Owing to the indisposition of Mr. Boettcher, L. R. Pitman addressed the morning meeting. A. S. Cooke conducted gospel service. There were 75 at school in afternoon, best attendance for many months.

**Brisbane (Ann-st.)**—There was a crowded morning meeting on June 7, with visitors present from Swanston-st. (Melbourne), Charters Towers, Kingaroy and North Perth. Miss Linda Elliott greatly helped the evening service with her solo. There were 188 communicants. The church heard with great regret that Mr. Drew Mills had passed from this life.

**Gympie.**—Red Cross Sunday was observed on May 17, when the V.A.D. attended evening service, and A. J. Fisher preached. An offering for Red Cross was received. On May 24 a series of sermons on "Revelation" was begun. Mr. Storey, from Sth. America, gave a lantern lecture in the Baptist chapel on June 3. A. J. Fisher has been appointed president of ministers' fraternal.

**Boonah.**—L. Larsen commenced his ministry with the church on May 31. On June 3 a welcome social was tendered Mr. and Mrs. Larsen, at which P. C. D. Alcorn, State conference president, presided. J. Domrow and T. Jenner, of Rosewood church, were present. There were also representative speakers from local churches. A visit from Miss Caldicott on May 24 was appreciated. The display of curios from India was very interesting. P. Abell has resigned as secretary of the church and superintendent of Bible school. His services have been appreciated, and he is thanked for his many years of faithful service to the church. Mr. Abell is expecting a call to military service.

**Maryborough.**—Mother's Day services were well attended; 69 broke bread for the day. V. Dallinger gave appropriate addresses. A mothers' tea organised by Young People's Society was held on May 9, and a social afternoon organised by Ladies' Guild was held on May 12. A well attended meeting was held on afternoon of May 10 (Mother's Day) at Urraween, 19 being present, including a number of brethren from Maryborough. Church officers are planning Maryborough's fiftieth jubilee celebrations. A successful concert organised by Sunday school was held on May 29.

**South Brisbane Circuit.**—Mr. Bowring was speaker at Moorooka on May 31 in morning. The chapel was packed to the door for gospel meeting, when Mr. Kirkwood concluded his addresses on Romanism. Miss Caldicott, on furrough from India, was speaker at Moorooka on June 7, her message being greatly appreciated. A. F. Smith was evening preacher. Mr. Rothery was preacher at Sunnybank on morning of June 7. Mr. Bruce More was preacher for gospel meeting. The Moorooka Women's Guild held a day of fellowship in the chapel on June 2; 35 were present. Mr. Kirkwood gave the address. Mrs. Wendorf, president of Women's Conference, brought a message from the executive. An afternoon was arranged by C.E. Society at Moorooka chapel on June 6, when the grounds were given a clean up.

**Annerley.**—Pentecost season was preceded by a pre-Pentecost convention on May 23, when the conference president and C. Williams spoke. The church has appreciated solos from Misses L. Elliott, M. Haig, A. Spratt, Mrs. Connell and Mrs. Bates, at various services. A boys' club has been formed, under leadership of Bruce Scott. Sister More, after splendid service, resigned as leader of girls' Sunshine Club and Sister Bates is now in charge, with Sister Willets physical culture instructor. Both clubs are doing splendid work in keeping young people in touch with the church. There was a good attendance at gospel service on May 31, when Mr. Greenwood spoke. In spite of greatly reduced Bible school, the same number have entered for the examination as last year. Regular visits are made by members of Ladies' Guild to Greenslopes Military Hospital.

## VICTORIA

**Footscray.**—The church regrets to report the sudden death of E. J. Legg on June 6 while on his way home from work, and extends sympathy to the relatives.

**Hampton.**—Miss Clipstone, from the Islands, gave a talk to the Bible school on June 7. Well attended morning and afternoon services were addressed by C. G. Taylor.

**Carlton (Lygon-st.)**—Several visitors were at services on June 7. 141 broke bread. Mrs. Sharpe was soloist at Bible class. Miss Joyce Jenkins was received by transfer from Portland.

**Northcote.**—On June 6 the choir, assisted by visiting artists, under Mr. Tinkler's leadership, presented the cantata "Esther"; the proceeds were donated to the "Soldiers Hamper Fund." Mr. Atkin was speaker at both services on June 7.

**Boronia.**—At a meeting of the W.M.B. interesting letters were read from Ross and Frank Manning (Belgian Congo). Ted Fankhauser and Les Goodwin are recovering from injuries received by accident. Offering for united churches hostel was £10.

**East Kew.**—On June 7 Mr. Hughes gave an address on the united church hostels. The church is enthusiastic about this new avenue of service. Mr. Gale visited the young people's fellowship on Sunday afternoon and gave a lantern lecture on home missions.

**Portland.**—T. Davey addressed church on May 31 and June 7. The church regrets the loss of Joyce and Nancy Jenkins by removal to Melbourne. Prayer meetings continue to have fair attendance.

**Boort.**—Mr. Sanders has commenced his ministry with the church. All church officers were re-elected at church meeting last week. Several visitors had fellowship with the church last Sunday. Bible school work is in good spirit. Many scholars are entering for examinations.

**Mitcham.**—A rich time of fellowship was enjoyed by all who attended Sunday school tea on June 6. The children's mothers, Mr. and Mrs. Hibbert and some folk from district churches attended. After the tea a meeting was held at which Mr. Hibbert spoke. Speakers on June 7 were Mr. Grenness morning and Mr. Pratt in evening.

**Balwyn.**—On June 3 the Mission Band had a very helpful birthday session, when Mrs. Stevens, a missionary from China, gave an inspirational address. On June 7 a girl from the Sunday school was received into the church and there was an excellent attendance. 162 broke bread for the day. A working bee has helped to improve appearance of church grounds.

**Melbourne (Swanston-st.)**—On June 7 A. L. Gibson was morning speaker. Reference was made to the passing of Mrs. F. A. Kemp, at the ripe age of 96 all but three weeks, and whose membership covered 60 years. Sympathy was extended to F. A. Kemp and family. Evening service was broadcast over 3LO. A. A. Hughes preached, and special music was rendered by choir.

**Moreland.**—On June 7 both services were well attended, one young man from the Bible class confessing Christ at gospel service. All auxiliaries are working well, the K.S.P. and I.C.E. combining to hold a fortnightly youth gathering in order to maintain the present strength. Tennis club continues its activities, one team being undefeated this year in Northern Suburban Association.

**Bendigo.**—Sunday school anniversary was held on May 31, when Mr. Graham, from Moreland, was special speaker for the day. All his messages were enjoyed. An orchestra led special singing under baton of Mrs. Methven. Annual tea, prize-giving and concert took place on June 3. Chaplain Methven gave another of his interesting addresses on the Middle East on evening of June 7.

**Brunswick.**—Gospel services are now held at 4 p.m. on Sundays. Since last report three Bible school scholars have made the confession under the preaching of A. White. Sisters Edhouse and Mann are still among the sick. Owing to an accident the secretary, A. Marsh, has lost an eye. H. Anderson has been added to the diaconate. Mr. Brewer has been received in from Coburg church.

**Essendon.**—June 7 marked commencement of a special series of illustrated and chart sermons by W. E. Jackel. In the morning members were well represented at an "every member present" meeting, and at gospel service W. E. Jackel, with the aid of slide pictures, held the interest of a large congregation. Sympathy is extended to Sister Gwen Kemp in the death of her grandmother.

**Doncaster.**—The Bible school celebrated 61st anniversary on afternoon of May 31. The superintendent, Les. Petty, gave a welcome to the large audience. G. Tully had charge of the scholars, who gave musical items; the kinders were trained by Mrs. A. T. Tully. Mr. Banks gave an interesting talk and prizes were distributed. The anniversary concert took place on June 3 in the local hall with a good attendance and splendid programme presented by the scholars, including a scriptural drama entitled "The Stained Glass Window," given under direction of Miss Doris Morrison. Mrs. Banks has suffered bereavement by the death of her sister, Miss Lum, of Gardenvale. Sympathy is extended to Mrs. Banks and relatives.

**Maryborough.**—Interest in church meetings is well maintained under the faithful ministry of E. P. Hollard. Morning meetings for May showed average attendance of 94 and evenings 109. Prior to her departure to Preston, Miss D. Taylor was the guest at a social evening tendered by S.S. staff, choir and Y.P.S.C.E. She was the recipient of gifts from these auxiliaries.

**Ballarat (Peel-st.).**—Annual business meeting and election of officers took place on June 3. Retiring officers were re-elected for another 12 months. For the time being it was decided to hold Sunday evening meetings at 4 p.m. instead of at 7 p.m. There was an attendance of over 40, and great satisfaction was expressed at the splendid headway the church is making. Supper was served at the close.

**Preston.**—A special appeal for building and organ funds closed on May 31 and resulted in £177/16/- being received. A new Mannborg organ has been purchased and materially improved services on June 7. G. Everett has conducted services during last three weeks, and his addresses and assistance have been much appreciated. The illness of F. Meyer is regretted, and prayers are offered for his recovery.

**West Preston.**—Splendid services and good attendances have prevailed over last three weeks. Morning speakers have been W. A. Wigney, Mr. Allison and G. Grainger (Reservoir). Mr. Wigney continues faithfully to present the gospel message. On June 6 a baptismal service was held, when a young lady who recently made the good confession was baptised. Bible class and Sunday school continue to show good progress.

**Wangaratta.**—On June 4, at first meeting of church officers since the annual meeting, Ivan Jackel was appointed church secretary and S. Cordy treasurer. Appreciation of the keen and efficient work of the retiring secretary, J. Whittaker, was placed on minutes. He is called up for R.A.A.F. J.C.E. has made a splendid start; officers and conveners have been appointed. Mr. Lloyd continues his good work, and helpful addresses are given each Sunday. Bible school is about to commence a competition.

**Fitzroy (Gore-st.).**—Fair meetings were held over past few Sundays. Mr. Whiting has recommenced after vacation in Adelaide. Prayer meetings are to be re-commenced at home of Mrs. Shephard. Members learned with regret of the passing away on June 4 of Mr. Coling. He will be missed by the church, and especially from J.C.E., where he acted as pianist for a considerable time. In spite of blindness he had great faith and was untiring in his efforts to serve his Master. Mr. Whiting conducted a service at his home and at the graveside.

**Caulfield (Bambra-rd.).**—On May 31 C. Burdeu, of Brisbane, gave a challenging address to church. H. M. Clipstone spoke at night. Attendances are well maintained. Presentations were made by church and choir to the organist, Mrs. B. McIntyre, in honor of her recent marriage; also to Mrs. Greaves (nee Touzell). A kitchen tea was given to Miss M. White. A wallet was presented to J. Verity on eve of his departure for military service. Many are laid aside, including Mrs. Nash and Mrs. Fowler. Bible school gave a Sankey hymn book to C. Smith in recognition of his services at anniversary.

**Gardenvale.**—On morning of May 31 a service of dedication of elders and officers was conducted by Mr. Nance-Kivell. In the evening W. Andrew preached. The church sympathises with Mr. and Mrs. Trivett in the call home of their daughter-in-law. The church has sustained a loss in the call home of Miss Bessie Lunn, a valiant servant of Christ and his church. Sympathy goes out to her mother, brothers and sisters. On morning of June 7 Mr. Deasey, of Unevangelised Fields Mission, addressed the meeting. Mr. Woster was received by letter from Swan Hill. In the evening Mr. Nance-Kivell preached.

**Gardiner.**—On May 31 T. Hagger was speaker for both services, and at conclusion of gospel meeting Kathleen Geyer was baptised. Offering for hostel for members of the forces amounted to £13/13/-. On June 2 combined C.E. societies were visited by C.E. Patrol under leadership of J. Methven, and with State president as speaker, a splendid time was enjoyed by all. On June 7 J. Methven, Prahran, exhorted the church and Chaplain J. K. Martin preached the gospel at night. Members of choir have assisted gospel meetings with solos and a duet. P.B.P. club celebrated "Father's Night" on June 8. C. J. Kruger has returned from Middle East.

**South Melbourne.**—75th birthday home-coming services on June 7 were most enjoyable. Several members with up to 60 years' association with the work were in attendance. 65 past and present members enjoyed the festive board at 5 p.m. Speakers, 11, J. E. Cunningham; 3 p.m., W. H. McCallum. Favorite hymns were enjoyed at 6.50 and at 7 p.m. a testimony to the influence of the church and the power of the gospel in personal experience was presented by T. Turriff, now of East Kew, and by the church secretary, and a challenging message was given by Mr. Cunningham. Soloists were Miss D. Murray, Mrs. Cunningham and Ern Stevens.

**Geelong.**—Splendid attendances marked commencement of a series of special services for winter months, when K. A. Macnaughtan will deliver messages on "Questions of the Christian Faith." Questions from question box were answered, a baptismal service was conducted, and a special item was given by a newly-formed quartette party which consisted of Messrs. Kirwood, Pope, Tippett and Gason. Miss Ivy Phillips rendered a solo. Many visitors were present. During the past month a number of young people have left the district, and the church secretary has been called up for R.A.A.F. Miss Gwen Coleman and Lionel Cheffers were married on June 2.

**Cheltenham.**—The 85th anniversary services were celebrated on May 31. A. W. Stephenson, conference president, addressed morning meeting. Mr. Hunt, preacher from Chelsea, addressed the Bible school, and visitors gave reminiscences. A photograph of the late C. F. McDonald, builder of the Bible school, was presented by Mrs. McDonald. J. McG. Abercrombie was speaker at gospel meeting. The services of visiting preachers were much appreciated owing to J. E. Allan being away through illness. On account of sickness Mr. Allan was assisted at his farewell services on June 7 by Mr. Huntley at morning service and Mr. White at gospel meeting. Mr. Allan gave a short farewell message at each service. J.C.E. made a presentation to Mr. Allan, and at the "snowball" meeting at home of Mrs. Adams a token of esteem was made to Mrs. Allan by the ladies.

**Ballarat (Dawson-st.).**—Morning speakers at Dawson-st. recently have been W. W. Saunders, T. Comer, J. A. Wilkie; evening, W. W. Saunders. Doveton-st. morning speakers have been T. Comer, W. W. Saunders and A. Graham, and evening speakers, T. Maxwell, J. A. Wilkie and T. Comer. Mt. Clear has been served by W. Benson, K. Price, W. Reid and W. W. Saunders. Young people sang in Base Hospital wards on May 14 and 28, and attended gaol service May 24. P.B.P. conducted successful mothers' night on May 14, and devotional meeting on June 4 was addressed by W. W. Saunders. Ballarat churches have given excellent support to prisoners of war appeal—about £100 contributed by members of Dawson-st. and branches. Y.W.L. annual social and prize-giving arranged by Miss N. Hicks (superintendent) was held on May 25. An inter-church club to meet needs of defence forces on leave has been formed. Many members will be serving on roster of helpers and stewards. A. Williams and Miss H. Crump recently received the "home call." Sympathy of church is extended to relatives.

## NEW SOUTH WALES

**Mosman.**—Mr. Burns spoke at both meetings on June 7. Bob Burns, son of the preacher, was welcomed on his return from the Middle East. 70 members broke bread for the day.

**Taree.**—At worship services for past four Lord's days, A. G. Saunders has given a series of addresses which have edified the church and have been appreciated. Mrs. Wm. Clinch, a devoted member of Taree congregation for past 66 years, passed away on June 4. At the funeral service next day, A. G. Saunders paid a fitting tribute to her life and witness.

**Paddington.**—There was a good attendance at breaking of bread on June 7. J. Dean gave an interesting message. Gospel service was conducted by Mr. Greenhalgh, at close of which two young women confessed Christ. With regret we report the death of N. Fell after a long illness patiently borne. Mr. Greenhalgh conducted the funeral service in the presence of many friends and workmates. Sympathy goes out to the bereaved wife and daughter.

**Broken Hill (Wolfram-st.).**—The B. W. Manning mission is growing in numbers and interest. The church has been greatly encouraged by the help of prayer partners in other States. A deepening of spiritual life and a spirit of expectation are evident. A large congregation of ladies enjoyed Mr. Manning's address on afternoon of June 4. There was a wonderful meeting on Sunday night—large congregation, fine spirit, stirring message. Mr. and Mrs. Schache and Miss Ruth Schache are visitors from Orange for the mission, also Mrs. Morphet, from Nailsworth, S.A. Mrs. Schache and Mrs. Morphet are sisters of B. W. Manning.

## SOUTH AUSTRALIA

**Hindmarsh.**—At morning service on May 31 Wm. L. Ewers gave the address. Welcome was expressed to Jack Smith, A.I.F., returned from Middle East. Farewell was said to Douglas Pickering, who leaves to join the R.A.N. At gospel service Mr. Ewers preached. Bible school has about 20 entrants for the scripture examinations. Tuition has begun under Mr. Ewers, Mrs. Outlaw and Miss N. Richardson.

**Queenstown.**—Services are better attended than a time ago. On June 7 three American soldiers attended the meetings, all members of church of Christ over there. Mr. Brooker is taking all services morning and evening. Mr. Tucker, a sufferer for years, and Sister Burls, an aged sister member of the church for a number of years, have passed away. Sister Mathews has lost a sister, Sister Furgeson a brother, and W. Turner a brother-in-law. Sympathy goes out to all.

**Murray Bridge.**—Billie Mitchell, a Sunday school scholar, passed away May 11. During N. G. Noble's Wayville chaplaincy, services at Murray Bridge were maintained by W. E. Harper, S. S. Swift, F. C. Mitchell, D. C. Dix, L. Fitzgerald, Colin Mitchell and W. A. Downing. Circuit messages in word and song were given by A. C. Page, S. S. Swift and D. C. Dix. On June 2 Mr. Noble conducted funeral of Jacob Harris, a highly respected aborigine, deacon, and preacher of Point Macleay Mission. Mr. Noble addressed both services on June 7. Soloists were Miss N. Grundy and Miss L. Harper. Cottage prayer meetings have commenced.

**Prospect.**—At morning service on May 31 H. Bradshaw spoke; evening service was conducted by C. Schwab. Northern District Union held junior C.E. rally in the chapel on May 30. Special items were given in afternoon, and a family worship tea was held, 70 attending. At evening service, installation of officers was conducted by Mr. Schwab, and Mr. Kilmartin gave an uplifting address. Services on June 7 were conducted by C. Schwab. There were good attendances. Fellowship with members of the fighting forces was enjoyed. At even-

ing service the quartette rendered a delightful piece. Mr. Schwab gave inspiring talks at both services. Prayers are offered for Sister Goodwin who has to undergo an operation. P.B.P. and K.S.P. clubs are enjoying good fellowship.

Unley.—Meetings continue to be well attended. On June 7 a Sunday school scholar, Doug. Whittle, made the good confession. Most services have a good sprinkling of men in uniform. Included are Hobart Snyder, of church of Christ, Indiana, U.S.A., and Chaplain Lester C. Doerr, of U.S.A. Army, from Grand Rapids, Michigan. He spoke to S.S. scholars, and impressed all with his message and bright personality. Mr. Nankivell is lecturer for concluding month of winter course for teachers and workers, arranged by Bible School Department, and held each Wednesday night at Grote-st. chapel. A large delegation attends from our school.

## Obituary.

### Miss Grace Burge

ON May 27 the Kedron church, Queensland, was much saddened at the passing of Miss Grace Burge, who since childhood has been a faithful follower of her Lord. Though an invalid for practically the whole of her short life, Grace, by attendance when possible and keen interest at all times, has proved a faithful supporter of the church. Her life of constant suffering truly manifested a triumph of the spirit over the flesh, and although taken from our midst, her memory will continue as a constant inspiration to all who knew her. Prayerful sympathy is extended to those who mourn the loss of our young sister.—C.J.W.

### Mrs. Alfred Cornish

ON April 13 the Lord called to higher service Mrs. Alfred Cornish after long and patient suffering. Our sister, despite indifferent health, was an active worker at Brunswick church (Vic.) to the last. Her consistent cheerfulness and generous hospitality drew no attention to her infirmity. Her primary interest was in the Victorian Social Service Committee's work and charitable institutions outside the church. The passing of our sister is keenly felt by the church at Brunswick, which shares its loss with churches in N.S.W. She is survived by her husband, two sons and one daughter, all of whom have their membership at Brunswick. Christian sympathies are extended to the family and relatives.—W.B.J.

(Other obituary notices on page 275.)

### Thoughtful Christians Should Read

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### BIRTH

TILLEY.—On June 2, at Tatiara Hospital, Bordertown, the wife of A. J. Tilley (Ruth Thomas) —a son, Donald John.

### DEATH

KEMP.—On June 6, at her residence, 43 Claremont-ave., Malvern, Vic., Caroline Helen, the dearly loved wife of Francis Alfred, devoted mother of Ernest, Margaret (Mrs. Ritchie), Ethel, Lena, Fred, Ben, George (dec.) and Tom, Qld. Aged 95 years 11 months. Resting.

### IN MEMORIAM

MATTHEWS.—In loving remembrance of our dear mother, and grandmother, who passed away at Adelaide on June 13, 1941.

"We mourn for her, but not with grief,  
For death to her brought sweet relief;  
Her days of pain, and weary hours,  
Her sleepless nights are passed;  
She suffered as God only knows,  
But found sweet rest at last."

—Inserted by her loved ones.

MEE.—In loving memory of my dear ones, who passed away on June 11 and June 13, also on May 11.

"How joyful is the hope that lingers  
When loved ones cross death's sea,  
That we when earth's toils are ended  
With them shall ever be."

—Inserted by their loving daughter Julia.

### COMING EVENTS

JUNE 17 (Wednesday).—Members of Victorian General Dorcas will meet in Swanston-st. lecture hall from 10.30 a.m. till 4 p.m. All sisters interested are invited to attend.

JULY 5.—Newmarket church of Christ Bible school anniversary will be held in the church on July 5. 3 p.m., Mr. W. R. Hibburt; 7 p.m., a special speaker. Hospitality provided for visitors.

### ASCOT VALE CHURCH HOME-COMING SUNDAY, JUNE 14 51st Anniversary Services

11 a.m., J. E. Webb, "God's Eternal Kingdom."  
4 p.m., A. W. C. Candy.

Come and have fellowship with us again on this reunion Sunday. Special singing at both services.

### BENTLEIGH CHURCH ANNIVERSARY AND HOME-COMING SUNDAY, JUNE 28.

Speakers—  
11 a.m., T. R. Morris.  
4 p.m., C. B. Nance-Kivell, B.S.Litt., B.D.

For hospitality notify H. C. Lee-Archer, 2 Bent-st., East Malvern.

### MISSIONARY RALLIES

Miss Mary Clipstone, who recently returned from the New Hebrides, will address Group Mission Band Meetings as follow. The meeting is to be held in the first church named, and will commence at 2.30.

Tuesday, June 16, SWANSTON-ST., South Yarra, Burnley, Middle Park, St. Kilda, South Richmond, North Richmond, South Melbourne, Prahran.

Wednesday, June 17, PRESTON, West Preston, Reservoir, Thornbury, Northcote, Northcote E., Coburg.

Thursday, June 18, PARKDALE, Cheltenham, Ormond, Chelsea, Frankston.

Tuesday, June 30, NEWMARKET, Ascot Vale, Essendon, N. Essendon.

Wednesday, July 1, GARDINER, Camberwell, Hartwell, Glenferrie, East Malvern, East Kew.

All women urged to share in the fellowship and inspiration of these meetings.

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# Our China Work Carries On

## China Mail

AS all our Australian mails for China were returned, we were naturally not looking for China mail. We were therefore delighted to receive two letters, one from Mr. Tong (Shanghai), secretary of the Chinese Home Missionary Society, and the other from Pearl Anderson (Yunnan Province). Mr. Tong, writing on Jan. 24, about seven weeks after Japan's plunge into the Pacific war, says they have been disappointed in not receiving word from Australia, but gives the valuable information that the last subsidy (sent December) had been received.

## Future Subsidies

The Chinese Home Mission Society are rather worried as to future remittances, now monies cannot be sent to Shanghai. Had the Burma road remained open, it may have been possible to send monies to Kunming. He fears, therefore, that their workers might go short if monies cannot be sent through. Should we be able to get mails through, we will assure Mr. Tong that we will endeavor to get monies out, but at present, there seems small hope of fulfillment. Our friends send greetings to the Australian brotherhood, and conclude, "We need your help and prayers much more than ever."

## Pearl Anderson at Mission Hospital

The Chinese Home Missionary Society have not been able to contact Pearl since she had to leave the bombed city of Kunming. For a time Pearl remained at the city of Tong-Chuang, but has now gone to the important city of Chai-Tong (Yunnan Province). This is one of the large mission centres of China, and has been worked by the English Methodists for over fifty years. It was in this area that the great mass movement among the Miao tribes started more than thirty years ago. So eager were the people to know about Christ that missionaries were often worn out and sometimes fell asleep talking to deputations. Converts among these tribes now number thousands. Pearl says she is happy in the work there, and glad to be in a place where she can help the poor, the sick and the suffering. Owing to the difficulties of travel, and the unsettled state of the province, it is not likely Pearl will attempt to make the journey to Huicli.

## GOOD NEWS FROM INDIA

SEVERAL letters have been received since last report.

### More Baptisms

Thirteen baptisms were reported last week, and now we praise God in being able to report six more. This makes approximately ninety in all stations, Christmas to Easter. Five out of the latest six included father, mother, wife and two sisters of the first convert of this village. Whole families are asking for baptism, and with other signs, can be taken as an earnest of an even greater spiritual harvest. From many villages requests have come not only for baptism, but the task confronting us is to provide preachers and houses so that such groups can be taught. The proposal to train and equip more preachers will help solve the problem from the field end, but we of the home base also have a part—our part must be prayer and sacrifice.

### Dhond Chapel Opened

Dr. Oldfield reports that they have been extremely busy at the hospital, and now the family are together on holidays at Panchgani. Great gatherings were present at the opening service; and even after three services had been held during the day, the native Christians were so joyful that Indian music

was played until midnight. For some time the waiting-room would not hold the congregation; now our people will be able to worship God in surroundings that will heighten and develop their spiritual natures.

### Miss Wiltshire

Though no definite plans can be made, it was expected that Miss Wiltshire would endeavor to leave India for Africa some time in June. Whilst we feel that it is wise for Miss Wiltshire to leave, if that be possible, we nevertheless regret that Miss Caldicott cannot go back to her work, nor can we plan yet to send another nurse forward. A letter from Frank Manning (five months on the way) thanks the Board for "the kindly attitude they have taken with regard to our request." We pray that these two consecrated souls will find much happiness in their united service for Christ in the "dark continent."

### Mr. and Mrs. H. H. Stratton

These old friends send greetings to the Australian churches, and report that they are well and very active in their work at Lonalva. Miss Cameron recently had a vacation in the Lonalva district and had happy experiences with the Strattons. All our Indian friends speak of unusual heat, even for India. In Poona it registered 103 degrees in April—all records broken for twenty-five years. It is with relief we can report that most of our missionaries have been able to get away for a break.

### Outcastes Becoming Interested

This last week the men have been out preaching two nights. One night they went to a nearby village, where an argument developed, Hinduism v. Christianity, and it was nearly 2 a.m. when the men got back here. That the village men were interested enough to argue is a healthy sign. So many sit and nod their heads and think of their fields or animals, or else just sit. This uncultivated ground must be ploughed up and harrowed before the seed can take root. The other night the men went to the outcaste quarters of Dhond and had a very interested audience. These are the people who have everything to gain by a change of religion. Hinduism offers them nothing but untouchability. A special Hindu festival called Holi is to be held this week. Many of these men declared that they would take no part in the festivities. During this festival, the Indians throw colored water over each other and sing obscene songs. It is also a time of feasting. Bonfires are lit in many parts of the villages, even in the middle of the main roads. I couldn't imagine the Melbourne City Council allowing anyone to dig a hole in Collins-st., Bourke-st., or any other street and make a bonfire there. In one of Bombay's leading papers this week there was

a notice that any one who wanted to dig a hole in any street for a "Holi" fire must get permission from the City Council first. This is India!—L. M. Foreman.

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

## THE BOOK OF THE HOUR

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

### THE CLERGY SYSTEM AND THE RESTORATION MOVEMENT

WITH reference to the article on "Hindrances to Unity" in your issue of May 20, I am sure that we will all agree with the writer that the spirit of magnanimity is of prime importance in the approach to unity, as long as this grace does not lead us into disloyalty to him who both enjoined unity and indicated its essential elements. I wonder if the directors of the Austral Company ever consider the issue of an occasional cartoon to illustrate some articles in your paper. I would suggest getting Armstrong to supply a cartoon depicting two kneeling men facing each other; one dressed as an Anglican archbishop, the other as a pastor associated with churches of Christ, each gentleman laying his hand on the other's head, with a caption: "The Pastor and His Grace the Archbishop 'fully ordaining' each other." In this imperative business of Christian unity, let us wake up and be realists. Are we prepared to swallow the fiction of apostolic succession, with its dozens of rotten links in the papacy of the dark ages, and with its implication of a professional clergy caste in the church of God?—James A. Wilkie.

## Obituary

### Leslie Joseph Berry

AT the age of 44, Leslie Joseph Berry was called home on May 16 after much suffering. Mr. Berry was formerly a member of Cottonville church and Park-st. church, Unley, S.A., and was organist at the former for several years. With the commencement of a church at Whyalla, Mr. Berry became a member, but owing to illness over the last two years could not take an active part. He leaves behind a wife and family of four sons, and to these the church extends sympathy and commends them to the love, comfort and care of the heavenly Father. A short service was held in the home, and our brother was laid to rest on Sunday, May 17, K. Dyster, from the Baptist church, officiating at the home and graveside.—W. J. Tregloan.

### Miss Bessie Lunn

MISS BESSIE LUNN, of Gardenvale, Vic., passed peacefully away on Sunday, May 31, at her residence at Gardenvale. At an early age Miss Lunn accepted Christ and obeyed the New Testament plan for admission to the church as a member. This took place at Bet Bet church of Christ. Later the family moved to Maryborough, where she became a worker in the church; thence to Collingwood, and at last to Gardenvale. As a church we desire to place on record our deep appreciation of her splendid services as Bible school teacher, mother of the Young People's Club, and every ministry for the benefit of the entire membership. Her chief work was with young people, who loved her. Their spiritual life was ever on her heart. Next was her devotion to her elderly mother, brothers and sisters. Gardenvale will miss this lovely Christian lady. A brief but sincere tribute was made at a service conducted by C. B. Nance-Kivell on June 2, and Wm. Andrew assisted at the interment in the new Cheltenham cemetery. We commend all the loved ones to God, our heavenly Father.—C. B. Nance-Kivell.

### Mrs. C. Dunmall

ANOTHER aged member of the Gympie church Queensland, entered into the eternal inheritance when Mrs. C. Dunmall passed away on May 25. She was born in Kent 73 years ago, coming to Australia in early childhood and residing in this district ever since. As a young woman she accepted the Lord under the preaching of H. Mahon, and for many years was a member of the Eel Creek church. At Gympie she was known for her consistent attendance at the Lord's Table and her loyalty to the spiritual life of the church. Her participation in the prayer meetings was always a help, and her graceful and gentle disposition endeared her to all. Together with several grandchildren and great-grandchildren, two daughters and one son remain to sorrow, being comforted by the Christian hope. She was laid to rest in the Gympie cemetery on May 27 in the presence of a large and representative gathering.—A.J.F.



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## "You Are Forewarned!"

(2 Peter 3: 17, 18)

**B**ATHERS in our coastal waters know the im-  
portance of being forewarned in regard  
to the strong undertow that may easily sweep  
the unwary off their feet. Indeed, experienced  
swimmers are sometimes carried to disaster.  
But the more urgent message to-day is this:  
"Now, beloved, you are forewarned: mind you  
are not carried away by the error of the law-  
less and so lose your proper footing: but  
grow in the grace and knowledge of our Lord  
and Saviour Jesus Christ" (Moffatt).

Cherish the good footing God has given you  
with beloved home-folk! Think on Rebekah's  
acknowledgments of her loved ones (Gen. 24)  
and David's loyal references to his father  
Jesse (1 Sam. 17). Eager young people should  
never permit themselves to be simply carried  
away by the tides of adventure, romance or  
ambition. Value the grand footing God has  
given you as regards moral principle! Take  
your stand with righteous purpose on the basis  
of moral conviction, as did noble Queen Vashti  
and the stalwart Daniel (Esther 1, Daniel 1).

Be seized with the preciousness of the best  
standing-ground of all—that of Christ's friends  
and disciples. Peter's climax word is surely  
reminiscent of that dark night when he was  
nearly carried away by the current that swept  
Judas to destruction. "Now, beloved, you are  
forewarned!" —G. J. Andrews.

## THOUGHT

*This is God's way; he does not  
allow us to store up manna for the  
morrow. For those who trust him  
he finds both the morrow and the  
manna.* —Joseph Parker.

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