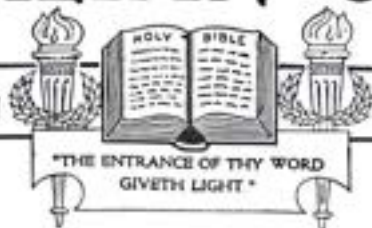


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Concerted Preaching of Fundamental Truths.

WHEN R. W. Dale ("Dale of Birmingham"), the world-famed Congregational preacher, began his ministry at Carr's Lane, he decided to give due attention to teaching. He says that a friend of his, a middle-aged minister, wishing to tender good advice, spoke thus to him: "I hear that you are preaching doctrinal sermons to the congregation at Carr's Lane; they will not stand it." "I answered," wrote Dale, "They will have to stand it." The temper and form of the reply, Dr. Dale acknowledged in later years, might be open to reproach; but, he said, "the conception of the ministry which it expressed was I believe, a just one, as far as it went."

There are folk who object to "doctrine," thinking of dry-as-dust theological statements. But "doctrine" is simply "teaching." There is no scriptural preaching or instruction where doctrine is ignored. An informed Christian people in the pews is as essential as is soundness of faith and eloquence in the pulpit.

We are apt too lightly to assume that people know the primary facts of the Gospel, or that church members know well the first principles of the Gospel of Christ, or the distinctive position which churches known simply as churches of Christ occupy. But it is not so. There is ever a changing audience, new converts are always being added, and for each new group careful instruction is needed. Aye, and it is needed for the older groups too who have either been slow to learn, or, as we all, are prone to forget. In any case our Lord Jesus in his commission instructed his disciples both to preach and to teach. The faithful follower has no option.

A company of our Victorian preachers, in their recent camp conference at Upwey, discussed the necessity of preaching the great fundamentals of the faith and of carefully instructing the membership of the church in the truths of God's word. They decided that it would be a good thing if a concerted effort were made in our congregations to preach on "the fundamentals" or "first principles," and the following resolution was carried:—

"Resolved that since the second quarter's lessons in Bible School are to be on 'First Prin-

ciples' we suggest to the Executive Committee the desirability of a concerted teaching effort in all our churches to proclaim afresh the great fundamentals of our faith and the distinctive teaching of our churches."

A sub-committee was appointed to draw up a syllabus of subjects. The list of selected themes, together with brief notes giving suggestive treatment, was submitted to the Conference Executive Committee and received its endorsement. Following are the suggested dates and subjects for morning and evening services:

SECTION 1.—FUNDAMENTAL TRUTHS.

- Mar. 19—The New Testament Idea of God.
The Heavenly Father.
- Mar. 26—The Christian and His Bible.
The Word of God.
- Apr. 2—The Christ of the New Testament.
The Son of God.
- Apr. 9—The Cross in the New Testament.
Why the Cross?
- Apr. 16—The Empty Tomb.
The Risen Christ.

SECTION 2.—BUILDING HIS CHURCH.

- Apr. 23—Witnesses for Christ.
The Divine Marching Orders.

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- Apr. 30—The Message of the Ascension.
The Baptism of the Lord's Commission.
- May 7—The Source of Power.
The Gospel of the First Days.
- May 14—Worshipping with the First Church.
The Church that Jesus Built.
- SECTION 2.—RESTORING THE NEW TESTAMENT IDEALS.
- May 21—In Organisation and Spirit.
Departures that Wrecked the Ideal.
- May 28—In Life.
The Reformation and Its Heroes.
- June 4—In Service.
The Restoration Plea of Churches of Christ.

The syllabus with the accompanying statement containing outlines or suggested manner of treatment is being sent out by the Conference Executive, which heartily recommends that, as far as possible, all our preachers in the State seek to co-operate in preaching a series of messages concerning "those things which are most surely believed among us." The idea seems to us to be an excellent one. Our preachers often deal with such themes as are in the syllabus, but here we have the double advantage of a connected and orderly study of great themes, and of a concerted action on the part of all our preachers. It would be very helpful if the churches generally could have the benefit of such a course.

The committee is aware that in some places it may not be possible or convenient to use the whole of the syllabus. In such cases, perhaps one of the three sections could now be taken. The main idea is to encourage the indoctrination of believers in fundamental truth. The titles of addresses, the dates, the outlined treatment, are all merely intended to be suggestive. The average preacher would probably not find it easy to select as helpful a list of subjects as given in the syllabus, for it covers a wide field and reminds us that "first principles" should not be interpreted to mean merely a few distinctive doctrines. The preachers wish to emphasise the truths of God's word and to relate them to life. The restoration of New Testament Christianity involves the living of a Spirit-filled life as well as the preaching of the evangel of the apostolic age.

The Hour Strikes for a Spiritual Revival.

Calamity stares us in the face. On every hand there is agreement that the supreme need of this hour is a spiritual revival. In other words, we are in a spiritual depression. Even the churches are weakened because the members—at least too large a percentage of them—are spiritually impotent.

This presents an individual problem. It can be solved only as we change individual Christians and convert individual sinners. It cannot be dealt with by the usual methods of promotion. "Counting noses" will not get us far.

Nevertheless, we can go forward together. We can make a united attack upon the problem. We can inspire one another. We can exchange ideas. We can enlist Christians in certain efforts to develop spiritual strength.

CONTINUING STEADFASTLY

In the apostles' doctrine.

Manifestly there is too little conviction upon the part of Christian people. Their connection is altogether too nominal and too largely dependent upon personal whims. They could as easily drift into a denominational church. They are overwhelmed by misfortune.

We must put emphasis upon doctrinal preaching. We must show one another what doctrine is, and how it can be given in preaching and in Bible School curriculum.

We must lead the people to enjoy reading and studying the Bible daily, as, for instance, in the Golden Legion.

We must give the converts a thorough bit of training as to their privileges and the fundamentals of faith.

The fellowship.

The "fellowship" in the Jerusalem church was a partnership. Every Christian put in all he had, money, talent, time—all.

It is not so to-day. Most of the church thinks that the preacher is paid to do all the work. And even when it comes to paying, the majority of the members are content to hand "tips" to the Lord, incidental nickels, dimes or quarters. They have never learned the joy of giving proportionately. Consequently, their giving has never been spiritualised.



Little wonder, therefore, that they never give their talent and time except for such enterprises as amuse and delight them in their leisure—socials and parties and picnics, mostly.

We must inspire them to the joy of dedicating time and talent to special service for the Lord. We must pledge them to definite service. We must train them in it. Fellowship must mean something more than back-slapping.

Prayer Corner.

Ye are of God, little children, and have overcome them; because greater is he that is in you, than he that is in the world.—1 John 4: 4.

⊙

God is on my side. He makes himself responsible for my being. If I will only entrust myself to him with the cordial return of trustful love, then all that he has ever breathed into my heart of human possibility he will realise and bring to perfection.—Charles Gore.

⊙

Oh, let my thought, my actions, and my will Obedient solely to thy impulse move,
My heart and senses keep thou blameless still,
Fixed and absorbed in thine unbounded love.
Thy praying, teaching, striving, in my heart,
Let me not quench, nor make thee to depart.
—Gerhard Tersteegen.

⊙

O Lord my God, perfect us in such patience that we may be in no haste to escape from toil or loneliness or suffering; yet ever in haste to serve thee, to please thee, and, when thou wilt, to go home to thy blessed Presence. Amen.—Christina T. Rossetti.

The breaking of bread.

Central in our worship is the Lord's table. Yet the church is considered fortunate that has half its membership at the table.

Apparently we have not made it mean a spiritual feast for them. Not only do they need to be taught that they should be there; they need to be made to feel they are strengthened by being there. They need

to have an appetite for it.

The departure of great hosts of Christians just after the Bible School classes is a most ominous sign. There has been improvement. There must be more. Co-operation of elders and teachers can make the table service an attractive feature.

The home must be pledged to loyalty to the Lord's table.

The prayers.

Christians do not know how to pray, and do not care about it. We are in dire peril at this point. The one who does not know God has not eternal life. The one who does not love God has missed the first commandment. Daily prayer in the secret of the inner chamber, with absolute confidence in the power and the faithfulness of the Father—this is one of the spiritual boons for which the blessing of the church waits.

Continuous evangelism.

The spiritual Christian is an evangelist. The spiritual church is a growing church. There is a subtle temptation now to wait for better times before making evangelistic effort. That policy is deadening. There never will be a better time to evangelise than the time when physical safeguards have gone down like paper walls.

The church cannot afford to mark time merely because she faces difficulties. If the Lord is with her, she cannot be weak. Personal evangelism, group evangelism, county evangelism, gospel-team evangelism, the so-called professional evangelism, week-by-week evangelism—every conceivable form of bringing non-Christians to a surrender must be emphasised. The way to resume is to resume. The way out of our lethargy is the way of aggression.

O Church of God, strike out! Thou hast all that this sick world needs. Be not afraid. Speak and hold not thy peace.—"Christian Standard."

Prayer and Witness.

There is no place in which the primacy of prayer has shone forth in finer light and truth than it has in the supreme arena in which it has illuminated and directed the divine strategy of missions.

Missions were born in prayer. There was an "upper room" and "a bended knee." Every fresh advance in the church era of its witnessing activities has been preceded and accompanied by the spirit and power of believing and achieving prayer.

Gethsemane and Olivet were altars. They were ensphered in prayer-thought. The modern church has lost that inlineness of spiritual and meditative contemplation. It has activities to a point of weariness and confusion, but the quiet of the "still, small voice" is out of range. The church knows much about its Lord but it needs to experience more *life in him*. One is inclined to interpret the religious unrest, the shifting accents of changing creeds, the cold formalism of mere church membership and the drift of so much of our religious thinking to the low level of the prayer meeting. It is like an insulated current.

Unclaimed spiritual deposits.

Hoarded wealth is counterfeit specie; but unclaimed deposits are dead assets. The lesson is obvious. "Ye have not because ye ask not," wrote James to Christian Israelites not resident in Jerusalem. Wealth, magnificence and culture were evident. But the church of the early Christian centuries and the church of to-day have much in common. Living on a rapidly diminishing spiritual income, they called forth the scorching indictment of the apostle when he explained their denied blessings in the words, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." They could draw no drafts upon spiritual resources with forged endorsements which were writ large with withering selfishness. We have never yet learned the meaning of the fruitfulness of sacrifice. This power would have generated in the prayer meeting. The Calvary vision urges sacrifice. We could recover the deficit and finance a new and mighty campaign, and do it overnight, in our own rich, endowed and enlightened brotherhood, if we would release the chained stocks and bonds and boarded and vault-buried wealth with which Christ has entrusted us in the full expectation that we would be faithful in our stewardship. It can be done.

A pivotal moment in history.

Asia is breaking with heathenism. Buddhism, Taoism and Confucianism have no social or nation building programme. They are outlived, outdistanced and outdied in

The high voltage of promised spiritual endowment has never been released in its full tide because the church has not been ready for such a divine endowment.

W. Remfry Hunt.

China and Japan are facing titanic tasks in the reconstruction era. There should be unusual waves of prayer ascending. The crisis makes new demands upon religion. Something is seriously wrong when the renaissance in Asia finds the Christian church in the zero hour of its history and the bleakest chill of its unfaith.

The unmet liabilities of our indebtedness to the world's yet unevangelised millions is a travesty on our faith and a shame on our name and life. It ought not so to be. Our deficit is our condemnation. The Moravians and the China Inland Mission have not had to recall their missionaries or close their stations. They tithe. They link on prayer life and the money flows in. Machinery is mechanical, but fellowship with the saints out on the firing line is a stimulus to co-operation with the heroic forces at home who bear the responsibilities of administration. Let some of our captains of wealth and industry spend a few moments in the mid-week prayer meeting of our churches, and power would be released. The doors are open.

Prayer changes things.

When we were alone and imperilled in the tragedy hours of the siege of Nanking it was prayer that lit the gleam. Our long and weary trails over the highways of unevangelised China, with dangers from wild beasts and bandits, seemed shortened in the atmosphere of prayer. The mission churches breathe in prayer. In the dark hours of revolution our Christian church in Chuchow, with the heroic men and women we had led to Christ, calmed the city and cheered the victims. Witnesses braved dangers and cruelty and evangelised villages. Persecution and ills seemed a stimulus to action. Our comrade of thirty years in China, the famous storyteller, Shi kwei-biao, said the prayer lives of the missionaries were his best evidences of religion. At a moment, when we were discouraged to a point of leaving the work, it was the sight of President F. E. and Mrs. Meigs, Dr. James Butchart, Dr. and Mrs. W. E. Macklin, James Ware, Mary Kelly and Emma Lyon, and Edna Dale and Abe Cory, and W. M. Cameron and Rosa L. Tonkin upon their knees in the mission prayer meeting that changed the tide. We went out and became lecturer in Chinese schools, and some of the most efficient service followed.

High points of vision.

With some of the high points of spiritual vision "clearing before the eyes of non-Christian leaders in Asia, we need to brush the dust from our eyes. Our missionary comrade, Dr. E. Stanley Jones, of India, was talking with two of Ghandi-ji's disciples in the glow of an oriental sunset. Famine was blighting an alien state. The Hindu put it well when he said: "It is our Christian duty to help our Mohammedan brethren in their hour of need." It squared a spiritual triangle. It puts a bit of love in an unusual frame of thought. A Hindu talking about his Christian duty to his Moslem untouchables. Some serious reflections meet us here. And only the missionaries understand it in its depths. It should put to rout all racial prejudices. So it is the missionaries become the range-finders of the great commission. As pioneers in Mungeli and in Kweichow, in Tokio and Nanking, and in Bolengi we had to blaze the trail to strategic points of observation, to discover paths to alienated minds, to bridge racial chasms; and then, as with a finer temper we wooed and won an audience into the Asiatic consciousness, we established a new spiritual entente cordiale, and were able to get juster values on the commerce of spiritual and ethical ideals. Missions educated the mind of Asia out of its superstitions, and as it saw the light led it to God.

The first cathedral of the church.

The "upper room" was the first cathedral of the church. It was a quiet simple reverent place. It had no choir, no crucifix, no nave and no altar. It was not commercialised. There were no Gothic arches or steepled spires. It was the room where the holy supper was the fellowship of the saints. It was surrounded with heathenism and the powers of evil. The whisper of Jesus was there. It is different now. The church lives in the basement. If Jesus came in disguise now to some of our meeting places a courteous elder might ask him if he belonged to the denomination. We need the return to the atmosphere of prayer. It would accent redeeming grace. With fifty years of service in the rich and inspiring service in the brotherhood, the soul-thought murmurs within me for expression that we should be more concerned as to our real prayer life than we should be in the defence of creed and the exposition of doctrines. When our zeal in fervent prayer shall have become as keen as our pride in our religious position we shall have come within range of the vision of the seer of Patmos, when he wrote: ". . . and I saw no temple therein," and in the next sentence explains the holy city "had no need of it" because it was all temple.

"If there be good in that I wrought,

Thy hand compelled it, Master, thine—
Where I have failed to meet thy thought
I know, through thee, the blame was
mine . . .

The depth and dream of my desire,
The bitter paths wherein I stray—
Thou knowest who hath made the fire,
Thou knowest who hath made the clay."

Christ's Unanswered Prayer.

A Broadcast Address by H. G. Harward.

In the seventeenth chapter of John's Gospel there is recorded for our instruction the tender, heart-searching, intercessory prayer of our divine Lord. These words were spoken just before Jesus was to pass into the shadows of Gethsemane, there to await the coming of the betrayer. In a general way there are three petitions in the prayer. In the first five verses Jesus prays for himself: "Glorify thy Son, that thy Son also may glorify thee." "Glorify thou me with thine own self with the glory which I had with thee before the world was." Was not this petition answered when "God exalted him at his right hand" and "gave to him the name which is above every name"?

Then from the sixth to nineteenth verses Christ prays particularly for the apostles. "I pray for those whom thou hast given me, for they are thine." "Keep through thine own name those whom thou hast given me, that they may be one." "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil." "Sanctify them through thy truth." And the New Testament records the answer to this prayer, as these ambassadors of Christ were preserved in their unity and kept by the power of God.

No Visionary Ideal.

And from the twentieth verse Jesus has in view those who, in the coming years, should become his disciples. What a challenge there is in these words, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." This prayer for the unity of his followers was in order that the world might know of the great love of God, and that the world might believe that God had sent his Son.

Has that prayer been answered? Did our Lord expect it to be? Was it the ideal of a visionary which animated his mind and stirred his heart? Dare we question the fact that in this tragic hour of his bitter experience he prayed the Father for that which he most desired—the unity of those who love him and wear his name?

A year ago the Anglican Bishops of the Commonwealth wrote in their pastoral appeal, on the question of the "Disunion of Christendom": "To begin with ourselves as members of the Christian church, let us frankly admit that it cannot be God's will that Christendom should be disunited. A divided church cannot adequately represent the undivided Christ. The shattering of the unity which Christ intended his church to have must be due to human wilfulness and sin, to our neglect of his purpose, and our failure to correspond to his mind. And the circumstances of to-day constitute a fresh call to every part of Christendom to earnest efforts to end the scandal of our divisions, and to regain for his church the unity for which Christ prayed."

Many years ago the world-famed preacher and Bible teacher, Dr. G. Campbell Morgan, wrote: "Do you get any comfort out of the division in the church of God? I hope you don't. I hope you have never said that it is a part of the divine plan that Christendom should be split up into a thousand fragments. I tell you it isn't. He who prayed the great intercessory prayer, which took hold of heaven on my behalf, and on your behalf, for all time, said 'Father, I will that they all may be one, as we are.' We are not one, and that is why the world does not believe that God sent Jesus."

Excusing Division.

There are Christian people who excuse division among the followers of Christ. They reason,

"We cannot all see alike." Nor can we, if we look at different things, or through varied colored glasses. "There are varieties in human nature which would justify division." But these are just as pronounced in the separate bodies of Christendom to-day as they could be in a united body. "A wise providence has ordered this state of things among Christians." What a question mark that puts against the prayer of our Lord for unity! He prayed for one thing, while God had planned something else. How impossible a position! "Many bodies give people the opportunity of religious choice." But how few are making any real choice of Christ! Has not division made for confusion, rather than commendation of the Christian faith? To the outside world church work looks like the conflict of opposing forces, more so than the co-operation of kindred spirits.

Religious leaders must have the courage to declare unto their people that schism in the body of Christ is a sin. It hinders the answer

NOTHING BY CHANCE.

No, not by chance

The pale moonflower

Works its white magic

For an hour.

Not unadvised

The hermit-thrush

Flings hidden rapture

From the brush.

Nor does it come

Without design

That love and pain

Are yours and mine.

—Barbara Young,

in the "New York Times."

to our Saviour's prayer. It is contrary to the definite teaching of the word of God, which condemns division. We cannot be religiously right and scripturally wrong. It engenders strife and bitterness instead of promoting peace and love. And it is the great obstacle to the evangelisation of the world. The late Dr. Fitchett declared, "There will never be a converted world until there is a united church."

Both Desirable and Possible.

That unity is desirable most Christians will agree. But is it possible? Not if it is to be looked upon as a mere question of theology. Not if great financial responsibilities are to be the prime factors in the solution of the problem. Not unless the Lord himself has given to us an authoritative standard of appeal. And has he not done so?

The church is a New Testament institution. Apart from the facts and truths recorded in that portion of sacred Scripture, we have no inspired and authoritative pronouncement regarding this divine society. But with that book open to the Christian it should be neither difficult nor impossible to discover the fundamentals essential to the unity of the people of God, and the consequent answer to our Lord's prayer.

Christians are not separated to-day by truth but by tradition; not by the decrees of heaven but by the decisions of men; not by Scripture

given by inspiration of the Holy Spirit but by statements born of the wisdom of the human mind; not by Christ but by custom.

The New Testament teaches "There is one body." Modern Christianity is represented by many bodies. Of the early Christians it is recorded, "We are many members in one body." The present condition is—Many members in numerous bodies. The Scriptures declare that Christ is the "Head of the body, the church." The multiplied organisations which, to-day, supposedly represent the Christian faith, are destructive of that figure. The position is not improved by referring to the various religious bodies as "branches of the Christian church." If they all constitute branches where is the church?

Causes of Division.

Repudiation of the authority of the Lord Jesus Christ is the first great cause of division. He claimed, "All authority is given unto me, in heaven and on earth." The Father's voice proclaimed, "This is my beloved Son, in whom I am well pleased; hear ye him." The human body is under the control of the head. And that was the divine purpose for the church. As Christ is the Head of the church, it should be governed by his will. But is it? How many inquire concerning the will of the Lord for his church? Has he the deciding voice in the conferences and councils of his people? If he had, divisions would cease.

Rejection of the teaching of the New Testament is the second cause of division. Matthew's Gospel records the promise of Jesus, "Upon this rock I will build my church." In the Acts of Apostles there is revealed the fulfilment of that promise. On the day of Pentecost, and in the city of Jerusalem, the church came into being, through the preaching of the gospel, and the surrender of 3,000 to the claims of the Lord Jesus Christ. With the passing years the church was established in all parts of the Roman Empire. And the remaining portions of the New Testament were the outgrowth of the need of this Christ-established body. And the missionary of the cross, going forth with no other book but the New Testament, would be able to establish among any people the church as it then existed. But in seeking to solve the problem of division among Christians, it is quite unusual for those in authority to appeal to the teaching of Jesus Christ and his apostles as presented to us in the New Testament.

Uniformity is Essential to Unity.

But not as to method or matters of opinion. In such things there is room for diversity. But in the fundamentals of the faith once delivered unto the saints, agreement is necessary to unity. Divisions will never be removed while special titles and distinguishing dress separate those who preach the gospel from the ordinary members of the church. Had these been necessary surely the Holy Spirit would have made them known. Many consecrated men preach the Word with power without the aid of these divisive things.

There can be no unity without a uniform name or names by which the church and its members can be identified and distinguished. How can one body exist with some score or more of different names to distinguish it and its members? If the Holy Spirit reveals the church as the church of God, and various assemblies of believers, separated geographically, as churches of Christ, how is unity possible apart from a return to these significant scriptural names? And if individuals were known as Christians, disciples, saints, children of God, in those far-away days, why should these names not suffice for those who love the Lord in these later days? There is sadness in the thought that the least prominent name, used descriptive of religious association, is the name of Christ. And yet we are taught, "If any man suffer as a Christian, let him not be ashamed, but let him glorify God in this name." And to be known by the same scriptural name

would wonderfully stimulate the desire for unity and hasten the day of its consummation.*

The Protestant world professes attachment to the Bible as the inspired Word of God. It is claimed for it that it is "the rule of faith and practice for the Christian." But it is supplemented by other books, subvertive of its authority. The Bible and the Bible only would make Christians only. It is not this divine book which separates the followers of our Lord but the additions which have been made to it. We could unite on the Bible but not on these additions.

An Inspiring Non-party Name.

All who love the Lord rejoice in being Christians. We can unite on that inspiring name. It is non-party, and belongs to us all. But there is no name of human origin, however rich in meaning, which can challenge all our hearts and bring us all together.

And the name Church of Christ we would not use in any narrow, sectarian spirit. It is too glorious for that. And all Christians claim the right to be embraced in its fellowship. How insignificant are all other names in comparison. And we could unite about this name. But no denominational name could ever make for unity.

May we not all work for the unity of the people of God by pleading for a return to the simplicity and sureness of the New Testament faith? Christ meant his prayer when he prayed that we all might be one. Our attitude will either help or hinder the answer.

Let us hear the lament of John Wesley: "Would to God that all the party names and unscriptural forms which have divided the Christian world were forgotten; and that we might all agree to sit down together at the feet of Jesus, to hear his word, imbibe his Spirit, and transcribe his life into our own."

And let us hear Paul: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish."

"How blest, and how joyous will be the glad day,
When heart beats to heart in the strength of the Lord,

When Christians united will swell the refrain,
Divisions all ended, triumphant his word."

FORSAKING ALL FOR CHRIST.

Whosoever . . . forsaketh not all that he hath, he cannot be my disciple.—Luke 14: 33.

Let us to-day ask ourselves with complete candor whether we ever have surrendered everything to his will. Did we miss his whole plan for us years ago by taking a turn we knew was wrong?

Have we felt the pressure of his love all these years, and feared to respond to it, as Francis Thompson did, "best having him, I should have naught beside"?

Have we given him our homes, our money, our ambition, our joy, our suffering, our human ties, our characters, our hearts? Is there somewhere a conscious withholding?—for if there is, there is so much less of that freedom and joy and peace in believing which comes alone when we give all.—Samuel Shoemaker.

Religion is a fountain of life, or nothing at all. When it is practised as a round of solemn functions, or trusted only as the assurance of a future salvation, or obeyed as a series of precepts and doctrines, then the soul is deceived and starved; and we need the voice of Jesus to cry loudly in our ears, "I came that they may have life, and that they may have it abundantly."
—George Adam Smith.

"The Elders which are Among You."

David Saunders.

Whenever the Lord Jesus Christ spoke of his church it was in terms of the utmost simplicity, both of method of government and in nomenclature. And this to people who gloried in the pompous magnificence of Eastern potentates, accustomed to high-sounding titles, and themselves seeking ambitiously for the highest places in the kingdom. He condemned all this in the sweeping phrase, "All their works they do for to be seen of men."

Turning to his disciples the child is placed as the model in simplicity; and "Be not called Rabbi, neither be called Master, but he that is greatest among you shall be your servant" gave specific direction to his general command.

So the apostles, when they proclaimed the evangel, made simplicity the characteristic of their message. Adopting a simple title, Christians, instituting two simple ordinances, baptism and the Lord's Supper, they made the administration of the humble assemblies an exceedingly easy matter. "Saints, overseers and servants" is Paul's address to the Philippians, and therein he outlines the whole constituency of any local assembly.

The Eldership is Integral with the Church.

The first assembly or church was at Jerusalem, and had for its oversight at the beginning no less personages than the apostles. They found the burden too great, and instituted the order of servants or deacons. As the apostles began to scatter on their appointed commission, we find that another order of ministry came into being—the eldership. In the Greek churches the word bishop, or overseer, was used when they were formed. From his letters to Timothy and Titus it is plain that the eldership occupied an important place in Paul's mind. After the commencement of each assembly he did not allow very long a period to elapse before either he or his delegates visited the church to appoint the elders and attend to any other matter. And he gave in his letters very full directions as to the type of brother eligible for this ministry. In the course of the Acts and the Epistles the allusions to the elders are so frequent and spontaneous that we cannot escape the conclusion that the eldership was a natural part of the church organisation, as natural as the Christian constituency.

The Elders Received Their Appointment from Above.

This is true in two senses, both the divine and the human. "The Holy Spirit," says Paul, "bath made you overseers" (Acts 20: 28). And their actual appointment in the sight of man was made by those who were qualified to choose the type that God wanted (see Acts 14: 23, and Titus 1: 5). The main body of instruction regarding the qualifications of the elder was given to individuals like Titus and Timothy, clearly indicating that these brethren had committed to them the task of selecting the men who would administer the affairs of the church of Christ wherein they were located. None of the letters to the churches contain advice on the choosing of officers in any way comparable with that given to Titus and Timothy. This would seem to eliminate the idea of election by the assembly.

Elders Retained Their Work During Fitness.

We have no record of periodical elections. There is likewise no instance of a regression or expulsion of an elder in the New Testament. There are certain hints which convey to us the possibility of such occurring, however, when demanded, by the culprits—loss of spiritual standing. "Against an elder receive not an accusation, but before two or three witnesses" is

Paul's warning to Timothy. 3 John 10 seems to point to a rod in pickle for one who loved to have the pre-eminence in the assembly. And, of course, the existence of such rigid qualifications for appointment implies the cancellation of position when the appointee fails to live up to his ministry.

The Eldership is the Supreme Administrative Authority in the Church.

They handled the financial matters in New Testament days (Acts 11: 30). The very title implies that they had control of the administration in their assembly. The word elder was the Israelitish term for a ruler, and is synonymous with sheikh, bishop and overseer. The Gentile churches naturally adopted the terms with which they were familiar. When Paul wanted to counsel the leaders of the flock he sent for the elders (Acts 20: 17). He gives special praise to the elders who rule well (1 Tim. 5: 17). And when he and his co-workers reached Jerusalem they had an audience with James the apostle, "and all the elders were present" (Acts 21: 18).

To-day the Eldership is a very Neglected Institution.

And this even amongst brethren whose plea it is that we are seeking to restore the New Testament order.

The writer's experience in many places has been that the election of deacons to supervise the church is the first thought. Frequently the matter stops there. Sometimes at a later date someone will raise the matter of having elders, and perhaps one or two will be appointed "to look after the spiritual side." They are often deacons too old for that work, they have no vote on the diaconate, and are often allowed to rust out. Here and there one finds elders exercising some real influence, but mostly well controlled by the diaconate. Brethren, these things ought not so to be. They are a direct reversal of the Holy Spirit's order.

Deacons are servants, acting under instructions. Anyone exercising a gift under direction is a deacon. Timothy was a good deacon of Jesus Christ (1 Tim. 4: 6). Our preachers, treasurers, secretaries, musicians, doorkeepers, are all deacons—or deaconesses—whether officially called so or not, for are they not servants of the church?

Let us then follow God's order of administration, and let those who control the assemblies—or churches—be called elders if they have the fitness, and let them not be diffident at assuming a title which explains the work they do under the misleading term deacon.

How shall they be appointed? Christ, through his Spirit, bestows the gifts, and "if any man desire the overseership he desireth a good work" (1 Tim. 3: 1). Let such men be willing in all humility to serve Christ. So let them rule not as lords but as examples to the flock, not usurping authority, but allowing themselves to be the Spirit's channel. So shall the word of God increase and the number of disciples multiply.

GOD IN COMMON THINGS.

God speaketh to the heart in common things,

And often in the things we love the best.

His word may find thee while a woman sings

A song of youth and green rememberings,

Or while a baby-cheek to thine is prest;

His light may reach thee from a linnet's wings,

Or the frilled sweetness of a daisy's breast.

—F. Langbridge.

The Home Circle.

Conducted by J. C. F. PITTMAN.

A HAPPY SUGGESTION.

"Build a little fence of trust
 Around to-day;
 Fill the space with loving deeds;
 And therein stay."
 Build it firm and strong and true,
 Lest some bandit-thought steal through.
 See that never gap is there,
 Lest may enter brooding care.
 Plant within it chosen roots,
 Whence may come both flowers and fruits.
 Never time without to stray;
 This small plot, thy field to-day.
 "Look not through the shel'ring bars
 Upon to-morrow.
 God will help thee bear what comes
 Of joy or sorrow."
 Just so many moments stand
 For the work here at thy hand.
 Bars that shut to-morrow out
 Free to-day from questioning doubt.
 Brighter dawns the coming sun
 Finding yester's work well done.
 Why with wond'ring query fret?
 God hath never failed thee yet!

—Sally Neill Roach.

A FAMOUS PREACHER.

About Samuel Rutherford, the man whose theme was ever the "Loveliness of Christ," volumes could be written. As minister of Anwoth, on the Solway, it was his habit to rise at 3 a.m. for study and prayer. It was said of him that he was always praying, always preaching, always visiting the sick, always catechising, always writing, and always studying. When he got on to his favorite subject, "he could have flown out of the pulpit." So far did the fame of this scrupulous preacher travel, that Archbishop James Usher, of Armagh, came a long distance to hear him. Arriving on Saturday night in the guise of a beggar, he appeared at the manse door and asked for bread and lodging. The servant gave him food, and showed him a place in the loft of an outhouse where he might sleep. According to custom, Mrs. Rutherford assembled all the servants on Saturday evenings for prayers and catechism, and the stranger was called with the others. The question put to him was, "How many commandments are there?" and quick as lightning came the answer, "Eleven." Greatly shocked by this ignorance, Mrs. Rutherford administered a sharp reproof, and bade him turn more diligently to the Scriptures. Early next morning the stranger was astir in the hope of seeing Rutherford, whom he knew to be a very early riser, and sure enough he found him walking in an adjoining field, rehearsing his sermon. Rutherford saw him, and amazed to see another at so early an hour, engaged him in conversation. He soon discovered that this was no ordinary person, and when finally the stranger's identity was disclosed, he constrained the archbishop to address a few words to the congregation. When the moment came to introduce him, Mr. Rutherford informed his people that they had with them a very distinguished scholar in the person of Archbishop Usher, who would now say a few words to them. Imagine Mrs. Rutherford's surprise when she saw the stranger of the previous night ascend the pulpit steps, and her sense of humiliation at having catechised so renowned a teacher. But why, she thought, did he say, "eleven" instead of "ten"? "My dear friends," said the archbishop, "I wish to speak to you this morning on John 13: 34: 'A new commandment I give unto you, that ye love one another.' These words constitute the eleventh

commandment, the great commandment of our Lord Jesus Christ, which embraces and supersedes all the others of the Old Testament." Needless to say, this completed the discomfiture of the amiable Mrs. Rutherford.

Rutherford has been called the uncanonised saint of the church, but like many a saint, he had his days of persecution. For the publication of "Lex Rex" (The Law is King), the great political text-book of the Covenanters, he was cited by Parliament to appear on a charge of high treason, but as he was on his death-bed at the time it was impossible for him to comply. His answer, however, has passed into history for its noble indifference to temporal power—"I am summoned to appear before a higher Judge and judicatory; that summons I behave to answer, and ere a few days come I shall be where few kings and great folks come."

WHAT ARE YOU FOR?

"Mamma, what is Uncle John for?" was the question which a little girl asked her mother. The latter found the question difficult to answer, for Uncle John just sat around the house, and did a good deal of complaining. He was largely an ornamental piece of house furniture—and not really very much of an ornament! Many people are just like Uncle John. They eat well, sleep soundly, are reasonably healthy, and make more or less noise. Beyond that they do very little. They lack definite purpose and a personality which expresses itself in usefulness. Their lives, in fact, need an explanation, if not an apology. Should one ask what they are for, the necessity of giving an evasive answer suggests the futility of their lives. How about you?—Selected.

NOTHING IMPOSSIBLE.

"Did you ever know a place where it was impossible to build a road?" we asked a veteran soldier who for many years was concerned with road-making in that wild mountainous region, the North-west Frontier of India.

"No, never," he replied decisively.
 "But," we continued, "you know places where roads were said to be impossible?"
 "Oh, yes, plenty of them."
 And the veteran added: "Nothing is impossible; it is only a matter of finding out how to do it."

SMILING THEM IN AND OUT.

A lady of position and property, anxious about her neighbors, provided religious services for them. She was very deaf—could scarcely hear at all. On one occasion one of her preachers managed to make her understand him, and at the close of their conversation asked, "But what part do you take in the work?" "Oh," she replied, "I smile them in and I smile them out."

AN UNFORTUNATE MEDIUM.

During his stay in Adelaide Gen. E. J. Higgins, of the Salvation Army, earned a reputation as a teller of good stories. He told one at the Commonwealth Club, which raised a laugh. At one of the hostels of the army in London a regular seeker after lodgings was severely spoken to by the captain in charge, and told what an awful thing it was to go through life without working.

"Well, you see, captain," said the man, "I am one of those unfortunate mediums."

"Mediums," repeated the captain, scenting a convert to spiritualism.

"Yes," said the man, "I am too light for heavy work and too heavy for light work. That's why I can't get a job."

The Family Altar.

J.C.F.P.

Monday.

Take good heed therefore unto yourselves, that ye love the Lord your God.—Josh. 23: 11.

Many a soul is lost through carelessness. We should take good heed to ourselves, constantly being on guard, keeping ourselves free from the entanglements of evil, and closely employing ourselves in the service of Jehovah—never forgetting the true incentive, love of God.

Reading—Joshua 1: 1-15.

Tuesday.

And the people served the Lord all the days of Joshua, and all the days of the elders that outlived Joshua, who had seen all the great works of the Lord, that he did for Israel.—Judges 2: 7.

So far, so good. It would be better still could it have been recorded of them that they always continued in the good way and work, and never forgot the great works of Jehovah, or refused to hear and heed those who were their leaders in religion.

Reading—Judges 1: 1-15.

Wednesday.

So let all thine enemies perish, O Lord; but let them that love him be as the sun when he goeth forth in his might. And the land had rest forty years.—Judges 5: 31.

If men persist in fighting against Jehovah their destruction is inevitable. On the other hand, those who love God are as the sun of the heavens, shining brightly and ever dispelling the mists of darkness.

Reading—Judges 4.

Thursday.

And Gideon said unto them, I will not rule over you, neither shall my son rule over you; the Lord shall rule over you.—Judges 8: 23.

"Few with such power at their command would have acted as Gideon. His speech calls them back to their first principles, and should have excited in them both shame and contrition."

Reading—Judges 8: 1-23.

Friday.

And they put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel.—Judges 10: 16.

God's soul was grieved! How pathetic are these words, and what a wealth of meaning they embody! In this instance Jehovah grieves for Israel; his compassion moved on a comparatively small scale. But now, our heavenly Father grieves for the whole world, and has manifested his infinite compassion by the gift of his only begotten Son, whose sacrifice upon Calvary was designed to redeem every sin-stricken soul.

Reading—Judges 10.

Saturday.

For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.—Judges 13: 20.

According to the angel's directions Manoah and his wife offered their sacrifice to the Lord, upon which the angel ascended in the flame of the altar, satisfied that an acceptable offering had been made.

Reading—Judges 13.

Sunday.

And Samson said, Let me die with the Philistines. And he bowed himself with all his might; and the house fell.—Judges 16: 30.

Samson had prayed for strength for this gigantic effort, so that it cannot be said that it was done in a moment of uncontrollable passion or from personal hatred. Possessing a holy zeal for the glory of Jehovah and for Israel, Samson beseeches divine aid, and obtains it, for the great edifice immediately falls.

Reading—Judges 16: 13-31.

Prayer Meeting Topic.

March 22.

REWARD FOR LABOR DONE.

(1 Corinthians 3: 1-14.)

H. J. Patterson, M.A.

"Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labor" (1 Cor. 3: 8). The division at Corinth gave Paul a splendid opportunity of showing that the Author of salvation is God, not man. But though that was true, men had a part as ministers of salvation. Paul and Apollos were ministers by whom they believed. And God is pleased to recognise one's work. "We are laborers together with God."

His Own Reward.

The reward like the work is eternal. It belongs to the reality of things. It is not of this world. It has to do with the character and the real self. "Abraham looked for a city which hath foundations, whose builder and maker is God," and we believe he was rewarded. Lot sought the city of man's building, and his own character suffered. He had no reward. Peter writes of the "inheritance, incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you" (1 Peter 1: 4). Daniel writes, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." The reward is eternal. And it shall be my own reward. One cause of unrest among men to-day is that rewards are not fairly proportioned or equitably distributed. One man who does the hard spade work is miserably rewarded in comparison with the other who has a very light part of the task. But our reward will be our own. The parables of the Pounds and the Talents will be seen working out in reality. But there are conditions. Of what nature is "my own labor"? Does it stand the test? "If any man's work abide." The reward is eternal, but so also must be the work. The character of the work may be determined by the end in view. Are we working to please men or God? Are we working for Jesus, or a doctrine, or a church? What are you doing? What is the end in view? Even that task of yours that has become so ordinary and common because you do it every day may become a task that counts for eternity. Do you work for a living? Or is it for something or someone else? If you cut a stone, is it because you are compelled by force of circumstances to do so, or is it done as unto God and your contribution to the welfare of man?

His Own Labor.

The reward will be according to the labor expended and it must be "his own." How proportion the share of the labor to missionary or preacher or Sunday School teacher? How much to that soul won to God for the influence of some saintly character in childhood? When a soul makes decision for Christ, how much to the choir, Christian atmosphere through prayer and singing, and how much to others? "Our church raised £50 for Foreign Missions." The question is, Did you play a worthy part? How much of your own labor went to secure the result? "We built that cathedral," said a laborer. "What did you do?" said another to him. "Oh," said he, "I mixed the mortar." If that's my task and I do it well, I make a substantial contribution. Our eternal reward will suffer in so far as we miss the opportunities presented. Look for them. It may be only a cup of water in the name of a disciple, but even this is labor that will not fail of reward. But to receive one's "own reward" means first one's "own labor."

TOPIC FOR MARCH 29.—HUMILITY.—Matt. 5: 1-12.

Our Young People.

Conducted by W.M. GALE.

Grossly Selfish and Enthusiastically Idealistic.

Only those who know little of adolescent youth will judge our heading to refer to different groups of youth. Most of our finest young people of middle adolescence might be described as a queer mixture of gross selfishness and charming, enthusiastic idealism. To many we are certain this will sound like a flat contradiction. It is and it is not! The moods of early adolescence change so rapidly as to seem bewildering. The oscillations generally move from one extreme to the other. At times these extremes in the one person can be seen within an hour! As they are led, so will a more or less general "set" take place. Some day, perhaps quite unexpectedly, the youth will settle down for a while with his face set towards one or other of these extremes. This is a vital moment Youth has many crises, and this is one of them.

Youth's Uncertainties.

There is no certainty as to which of these two extremes the average youth will tend. The chances are about equal. What will matter are the influences by which he is surrounded. In 75 per cent. of cases the "set" can be secured for the noblest, highest and most idealistic, if those who really do count in the youth's life will pay the price of sympathetic, unselfish, enthusiastic all-out chumship guidance. Good results are costly, and so are failures—the first in the high price leaders must pay for success, the latter in the dreadful loss involved in a life that one has failed to lift.

Youth Spoiled in the Making.

Almost every week we see wonderful youth material mishandled. It hurts to see splendid material in the process of being spoiled. We can only avoid this disastrous result by making our lives count for something to these young people. One of their outstanding needs is friendship—a friendship which includes thinking aloud with one another. In this beautiful relationship the youth's yearnings and heartaches will be discussed, and gradually, sometimes very gradually, there will be seen the influence of the wise and purposeful leader taking effect almost unconsciously in the life of the other.

Why Some Leaders Only Just Miss Success.

Preachers, your sermons may not count for very much if you have not sought to enrich other lives by sharing with them all that is meant by friendship. Then your poorest sermons will be golden, because behind them is the golden, priceless influence of friendship. Many preachers fail here, and they are blaming something else for their want of success. Exactly the same applies and with equal force to teachers and all youth leaders.

H. H. Harris, in "Leaders of Youth," says: "Friendship in the teen age reaches out in three directions. In one direction it seeks friends of those of its own age and sex; in another, those of its own age and the opposite sex; in the third direction, the friendship making sense reaches out for someone of older years who shall help interpret life to the inexperienced."

Is it Little or is it Much?

How handicapped is that one who has a teacher or leader who just misses success by failing to realise the one thing needful, failing to pay the extra price of life-sharing. If it be a preacher what a tragedy to miss success by so little—or should we not more correctly say, by so much?

It takes a lot of loving; it takes a lot of praying; it takes a lot of sharing; it takes a lot of succeeding; but in

the process one's own life is immeasurably enriched, and precious lives are made over to the care of and introduced into the friendship of the world's greatest Friend.

TEACHER-TRAINING SCHOOLS IN S.A.

The S.A. Bible School Department is planning for a teachers' training school to be conducted throughout the State during this conference year. It is proposed to hold these schools simultaneously for nine nights (one each week) during the months of May and June. It is suggested that the preachers of the churches (or where there is no resident preacher some accredited brother) be asked to conduct these schools in their own centres or by an exchange if so desired. Typewritten notes covering the whole series of lectures will be supplied gratis to all teachers and students by the department. Three topics have been decided on, and there are to be three lectures on each as follows:—(1) First Principles.—(a) The Bible. (b) Jesus Christ. (c) The Gospel. (2) The History of the Church.—(a) The Inception of the Church. (b) The Church of the Dark Ages. (c) Reformation, Spiritual Revival and Restoration. (3) The Art of Teaching.—(a) Necessary Considerations to Successful Teaching. (b) The Object of the Teaching. (c) The Source of the Teaching. H. Gray, J. Wiltshire and T. Edwards have consented to prepare the notes for these lectures. There will be no fees charged to either schools or students.

VICTORIAN KINDERGARTEN ASSOCIATION.

We are pleased to receive from Miss E. Ryall the syllabus of the Sunday School Kindergarten and Primary Association. Meetings are held every third Wednesday in the Assembly Hall, Collins-st., Melbourne, at 7.45 p.m., room No. 1. Membership is open to one leader and one senior helper from each department; subscription, leader, 3/6 p.a.; helper, 1/- p.a.; honorary, 1/- p.a.

March 15—"The Young Teacher."—Executive Committee.

April 19—"Practical Suggestions Gained During Easter Conference, 1933."—Miss Elsie Jones.

May 17—"The Teacher and Her Bible."—J. H. Cain.

June 21—"The Use of Art in Religious Education."—Miss C. M. Forster, M.A.



At Erskineville, N.S.W., gospel meetings on Sunday evenings, H. C. Stitt makes a practice of relating a Bible story, omitting certain points of identification. The children are given Gospels for the supply of the "missing links." In the picture it will be noticed that eager hands are raised, by the "kindergarten" children, to supply the answer.

Here and There.

At Mile End, S.A., meetings are being planned for Good Friday (April 14) in reference to the second coming of Christ. Services will be held in afternoon and evening, and a good programme is being arranged.

On Mar. 5 Bro. J. Keith Robinson commenced his sixth year of service with the church at North Perth, W.A. The work there has been blessed and is in good condition. Bro. Robinson is also acting as secretary of our W.A. Home Missionary Committee.

"The Christian Standard" (U.S.A.), in its issue of Feb. 11, states that W. Garnet Alcorn (formerly of Queensland) is beginning his fifteenth year as minister with the church at Fulton, Mo. Plans are being made for the celebration of the centennial anniversary of the church.

Bro. and Sister J. Barnacle celebrate their Golden Wedding on Sunday, March 26. In the church at Camberwell, Vic., that morning a thanksgiving service will be held; and on the following Tuesday a social evening will be tendered them by the local church and the Victorian Conference Executive Committee. Bro. Barnacle has been a Conference auditor for thirty-eight years.

According to the Tokyo "Christian," W. D. Cunningham, editor, street preaching is common in Japan with practically all the religious bodies doing mission work there. The January issue presents a picture of a group of six men and five women; one of the latter a missionary; others are natives, including the organist seated at a Bilhorn folding organ. In one week sixteen groups, representing as many churches, sang and preached to 12,000 persons.

Parramatta district churches, N.S.W., had a successful rally at Auburn on Saturday last. At afternoon session Bro. J. Whelan, B.A., Conference President, spoke on Psalm 92: 12. A basket tea followed. At evening session Bro. W. J. Crossman, district president, spoke on Prov. 29: 18 and Acts 26: 19. Both meetings were well attended, and all present were greatly helped and blessed by the inspirational messages. Musical items were given by the Auburn and North Auburn choirs.

We call the following paragraph from the March number of "The Friendly Messenger" issued by Hindmarsh church, S.A.:—"News has been received from England of the death of (Miss) Mary Gemmill, an aunt of Bro. J. Brooker. This lady was 91 years of age when she passed away on Dec. 31, 1932. She paid a visit to Australia some years ago and was baptised at Robert-st. She has bequeathed to the church the sum of £100. We sympathise with our esteemed brother in this loss, and thank God, too, for her loving interest in the work of the Lord in our midst."

The British and Foreign Bible Society in London has received for its library a magnificent copy of the 1588 Latin translation of the Septuagint Greek version of the Old Testament. It is the "Sixtine or Roman Edition" prepared by Cardinal Antonius Carafa, assisted by other Roman scholars, in 1587. The text of the famous Vatican Manuscript, Codex B, was the basis of this edition of the Greek text, corrected and supplemented by other MSS. and earlier editions of the LXX. This Sixtine Edition of the Greek text possesses in the Roman church an authority similar to that of the Sixtine Clementine Vulgate of 1592. The library of the Bible Society has also secured what is believed to be the only copy of a New Testament in Dutch, printed in Antwerp in 1541 by Matthew Croom, who was intimately connected with a number of early editions in English. This Dutch version is placed upon the Index.

family have fellowship; including members of the Christian church at Hematite, one of Mr. Blakemore's preaching points. Relatives present other than members of the immediate family were Mrs. Blakemore's sister and brother, Mrs. J. K. Currier and Mr. James T. Porter, of Paris, Tenn., to which place the body was taken for burial. The service at Paris was in charge of A. Homer Jordan, pastor of the Christian church, and there were many relatives present, as well as former neighbors who prized the friendship of the one who has gone and whose home has been sadly bereft by her departure.

MISSION AT BELMORE, N.S.W.

The church at Belmore has just concluded one of the most successful missions of its experience. It was of only two weeks' duration, but the concentrated energy of Bro. Hagger as preacher and Bro. J. Budgen as song-leader made it a time of rich spiritual inspiration. Faithful members were encouraged, amouldering embers were fanned into flame, and 29 persons took their stand for Christ. 21 of these have already been baptised and received into the church, and others are to follow. At the baptismal service following the mission, four more made the good confession and have since been immersed. The attendance throughout was very pleasing. A chart was prepared and placed before the congregation showing the number present each night. The Intermediate C.E. Society had as one of its mission aims, "No meeting with less than 100 present." The Endeavorers personally interviewed all church members, each one making himself or herself responsible for certain ones. They felt well repaid for the effort when the attendance line kept above the hundred mark on the chart.

The young people's choir, which now has a membership of 95, rendered excellent service all the way through.

Bro. Hagger's messages were the kind we always associate with him. They were right out of the Book, and were delivered with such earnestness and fire that they demanded attention and carried conviction. The visible results indicated some of the spirit and power.

Bro. Jack Budgen was a master in his sphere. He led the singing very ably, and his solos were lovely to listen to.

For the great time we experienced and the uplift we received, we desire to record our grateful thanks first to God and then to these two brethren who came to us.—P. E. Thomas.

ADDRESSES.

W. R. Hibbart.—25 Surrey-st., Grey Lynn, Auckland, New Zealand.

G. E. C. Hughes (preacher) Maryborough church, Vic.;—96 Inkerman-st., Maryborough.

F. G. T. Turner (preacher) North Melbourne church, Vic.;—11 Larnook-st., Armadale, S.I.

MARCH 21.

COMBINED MEN'S FELLOWSHIP RALLY

in the

CITY TEMPLE, CAMPBELL ST., SYDNEY.

at 8 p.m.

Very attractive musical programme arranged by Bro. Reg. Hayward. Presentation fellowship charters. Farewell Bro. C. R. Bardeen, Social Service Secretary. Addresses by Dr. Watson and Bro. Dan. Wakeley.

Fellowship members particularly urged to be present.

— Everybody Invited. —

IN MEMORIAM.

PRESTON.—In loving remembrance of mother, who fell asleep March 19, 1917. To memory ever dear.

—Inserted by her son and daughter, H. F. Preston, W.A., Saddle R. Osbornes.

W. B. Hibbart, after six years' successful ministry at Wellington South, N.Z., has moved to Auckland, having accepted a call to a brotherhood work on behalf of the young people of the churches of the Dominion. In a private letter dated March 6, Bro. Hibbart writes: "Yesterday was the climax of my ministry at Wellington South. They were wonderful services to us all. 200 at the communion service in the morning, and a full building at night. Our four city and suburban churches combined in a youth rally in the afternoon. Tea, which had been prepared in school hall, had to be transferred to the church lawn because of the numbers attending. We are loath to leave this work of six years, but we believe ourselves venturing forth by divine guidance. I have never been so happy in my desire to minister to others and for the church. Each day and task has yielded happiness beyond its deserts."

The centenary of the birth of General Gordon has attracted notice in Great Britain. "The British Weekly" recalls that the Bible Society's Report for 1912 contained an unforgettable anecdote of General Gordon's life in China. The authority was a Chinese teacher at Shanghai, who said that his father held a command in General Gordon's army. "When Gordon bade my father good-bye, he presented him with a beautiful copy of the Chinese New Testament. My father never read it, but kept it among his treasures. When I was about fifteen I found the book and read it constantly, though not as a believer. Some years afterwards I met a colporteur, and saw that he was selling similar books. He talked to me, and discovered that I knew already a great deal about the gospel. From this we grew intimate, and eventually I became a Christian. The Testament which Gordon gave my father is still preserved in our family."

At Hobart, Tas., an enjoyable social evening was held at Sister Rimer's residence on Feb. 16, a collection being taken in aid of church funds. Bible School picnic was held on March 4. The sixty-first anniversary of the church was celebrated on Feb. 26. Bro. Martin preaching to good congregations. As it was a "Back to Hobart" Sunday there were many State and interstate visitors present. Amongst the visitors present was Mrs. Lawson, daughter of the late Bro. Mosey, one-time preacher at Collins-st. Messages of goodwill were received from many, including J.C.E., Hobart; Bro. and Sister Elliott and family, of South Yarra, Vic.; Conference Executive of Tasmania; Bro. F. Collins; Bro. L. Johnston; West Hobart church. On March 1 a social evening was held, Bro. W. B. C. Jarvis, one of the oldest members, presiding. A very enjoyable evening was spent, and a good programme submitted. Supper was served by the sisters' Dorcas class. On March 5 the Guides gave a message in song. Bro. Geo. Woolley spoke in the morning. Bro. Martin preached at night to a good congregation on "What would You have Jesus Do for You?"

In a recent issue we reported the death of Mrs. W. B. Blakemore in U.S.A. The following paragraph is taken from the Jan. 26 issue of "The Christian Evangelist":—"At an early hour on the morning of Jan. 16, 1933, the death angel, almost unannounced, slipped by the bolted doors and bore away the spirit of Mrs. Blakemore, leaving our brother beloved in the Lord, and his children Elizabeth, Harnett and Frank, bewildered by their sudden loss, and yet upborne by their unswerving faith. On the same evening a funeral service conducted by George A. Campbell, pastor of Union Avenue church, where the family have membership, was largely attended by friends from every walk in which this exemplary

News of the Churches.

South Australian News-letter. J. Wilshire.

South Australia is both looking and feeling beautiful at this present time. We have had a little rain, just enough to give a taint of green to the parks and fields, and an air of freshness to everything.

Since my last letter I had occasion to visit Quorn, a northern town situated 235 miles from Adelaide, and 25 miles from Port Augusta. In this little town, or at least about three-quarters of a mile out, the United Aborigines' Mission has a home for half-caste children. These little ones have been brought from the far north mostly in a state of fearful neglect and often doomed, and they are taken in, fed, clothed and given a godly training. It is one of the most humane works I have ever seen. The residents of Quorn, however, have complained for years that the children sit with the whites in the same school. They have not yet hurt anybody beyond the fact that more than once the little blacks have run away with the much-desired first place in the classes. They are exceedingly well behaved, clean and good humored. I wrote a defence of our little friends for publication in the Quorn "Mercury," but I think it has not been published.

All the way along the line in the massive stacks of wheat there was evidence of the wonderful season we have had. They tell us that the prices are not right; well, they are often not.

Social Service Committee.

A few more of our brethren seem to be gaining a little employment. The wages are not what they used to be, but this is compensated for by our deep gratitude for the smaller mercies. The hard times have produced a spirit of contentment impossible to human nature in better circumstances.

The Enterprise Colony, which was founded by the Churches of Christ Social Service, has been taken over by the Government. Our scheme appealed to the Relief Council, and they have very generously come forward with an advance in implements, fencing, housing and stock to the value of £250 per colonist. There will be no charges whatever for two years, after which the money is to yield 4 per cent. interest per annum.

The committee has recently issued to the South Australian churches a very pathetic appeal. It is their desire to secure a lease of a small piece of ground in West Terrace cemetery which they might place at the disposal of poor brethren who otherwise would be required to lay their loved ones away in what is known as "common ground." They estimate that for this purpose they need about twenty pounds.

Training for Service.

The Bible Schools Department has just launched a very ambitious scheme for the benefit of its teachers throughout the whole of the Bible Schools with which it has to do. A school of methods is to be held in almost every school. The lecturers in most cases will be the preachers. Nine lectures have been prepared by three of the brethren, and copies of the notes have been prepared for every intending student. The teachers and workers have taken up the department's offer, and to date there are over six hundred entrants. Classes are to be held once a week throughout May and June.

Our central training class expects to have an enrolment of between thirty and forty students this year. We are pleased to see this class be-

coming a growing force for God in this State. It is finding some of the brightest and most purposeful of our young people.

Chinese Church Losers.

Bro. Fong and his family, who left Adelaide on Saturday, Feb. 26, for China, leave a great gap in our little Chinese church. For years this church has held together, but by reason of the diminished number of Chinese in the State, as well as the frequent departures of those who have comprised the church, its existence at the present time seems threatened. We hope, however, as long as there are any of our Eastern friends to whom we can minister the work may continue.

An Ostopoken Missionary.

The Methodist Conference is now in session. At last night's missionary meeting in the Exhibition Building, Mr. Wood, missionary from Tonga, said, "These Tongan boys," referring to his choir boys brought with him, "see things in Australia of which we should be ashamed. . . . They see immorality paraded to make money for our gutter press, and the knives of the amusements world exploiting man's basest appetites to get money as proved by the disgusting picture advertisements, which are not censored. Australia is becoming pagan faster than the Pacific Islands are becoming Christian."

South Australia.

Queenstown.—On March 12 Bro. A. Foote gave the morning message. In the evening Bro. G. T. Walden preached the gospel. Bro. Brooker is improving in health, and it is hoped will soon be able to resume his activities. The Bible School is practising for anniversary.

Hentley Beach.—Good attendance on March 5. Bro. Butler of Murray Bridge, presided. Bro. Manning exhorted the church. He was assisted at the gospel service by the Junior Endeavourers, the subject being "Precious Things." March 12. Bro. McDonald, from Pt. Pirie, presided in morning. Bro. Manning delivered the message morning and evening. Prayer meetings are held in preparation for mission in April.

Seamshore.—Bro. Langdols gave an appointed message on "Home Missions" to the church on morning of March 5. At night Bro. Mann preached earnestly on "The Prodigal Son." Bro. Butler was away at Kadina anniversary. Aged Sister Mrs. Gilchrist has gone into hospital for operation. Delightful services on March 12, harvest, thanksgiving day. Bro. Beller preached in the morning on "Harvest Praise," and at night to a full house on "Harvest Joy."

Cottonville.—On Mar. 5 Bro. J. Train exhorted the church on "Elders," giving a very good exhortation. He also preached at night. Speakers on March 12 were Ben, Jones and C. J. Butler. Mrs. Wenzel was received by transfer from Parkside. The Y.P. had a visit on Mar. 9 from Forestville. The intermediates received a visit from Uley on Sunday morning. The visitors took charge of the meetings, a splendid time being the outcome. The church has sustained a loss by removal from the district of Bro. and Sister F. Harding and family after fourteen years of service with the church.

Norwood.—The church anniversary was held on March 5. Bro. Allan, of Maylands church, was the speaker in the morning. Bro. Rankine preached in the evening, and a sister made the good confession. The Bible School anniversary was held on March 12, when Bro. Hugh Gray was the speaker in the morning. In the afternoon Bro. H. Manning gave a very interesting and instructive talk on "The School Bag." Bro. Rankine was the speaker at night. Special singing was rendered by the school. A young lad from the

school made his stand for Christ, and the sister baptised during the week was received into fellowship.

Mill End.—Very successful harvest thanksgiving services were held on March 5. Crowded meeting at evening service, when Bro. Manning preached. Two girls were received into fellowship in the morning. On March 8 the Dorcas sisters held their opening meeting for the year. Mrs. Black, of Home Mission Committee, told interesting stories of the work done by women along the east-west railway line (a circuit of 500 miles). Afternoon tea was served, and a happy social time was spent. J.C.E. held harvest thanksgiving services on March 12. The workers arranged a very fine display. Good meetings at both services.

Maylands.—At the half-yearly business meeting on March 8, auxiliary reports showed splendid progress and activity. In view of the difficult times, the financial statements were satisfactory. Bro. F. P. Langlois, W. Lyle, W. T. Matthews and A. W. Tompsett were re-elected deacons for two years. The preacher's report, and that of the secretary, dealt with various phases of the work. The secretary informed the church that the medical adviser had informed Mrs. Allan of the need of a complete change of environment with a view of her restoration to health. This will necessitate Bro. J. E. Allan and family returning to Victoria, and the relinquishing of his charge at Maylands which he has held for over four years. All Christian friends pray that Mrs. Allan may be completely restored to good health.

Queensland.

Brisbane (Temperance Hall).—Good meetings were held during February. The following brethren exhorted:—Stb. A. Inglis; 12th, J. Saunders; 19th, H. Barker; 26th, W. A. C. Wendorf. The church regrets losing the valued services of Bro. J. Stabe, who has removed to Emerald. He was a regular attendant and devoted worker. Meetings for breaking of bread were held at homes of members unable to attend services.

Sunshine.—On Feb. 26 the morning service was conducted by the young people. Bro. Clive Lenseke presiding and Bro. E. Bertelsen exhorting most acceptably. In the evening Mr. Burns led the gospel meeting, and gave an interesting chart talk on "Barriers on the Broadway." On March 5 Bro. Burns exhorted and welcomed one new member. At night Bro. Wolf preached to a good attendance. Y.P.S.C.E. is doing splendidly.

Roeraval.—On morning of Feb. 26, when Bro. L. Larsen exhorted, six young people were received into fellowship, and each presented with a New Testament. On Feb. 27 the annual business meeting was held. Five of the previous deacons were re-elected; and Bro. J. Christensen, Jun., and J. Hinrichsen were elected in the place of Bro. J. Christensen, senr., and J. Jensen. Bro. J. Christensen, senr., volunteered to act as agent for "Australian Christian" in place of Bro. M. Nadsen.

Stone's Corner.—On Feb. 23 the first annual business meeting of the church was held. Bro. Sanders presiding. Satisfactory reports were presented by auxiliaries. The work is in a healthy condition. There were eight additions for the year; present membership is 29. It was resolved to inaugurate a building fund. On March 6 the Bible School held its first anniversary. Bro. Burns was speaker both afternoon and evening. At night the building was packed, and many parents were present for first time. The scholars, under leadership of Mrs. Wyeth, sang splendidly. Bro. Burns presented prizes to senior scholars and kinders.

Annerley.—During February a series of anniversary services was conducted, including the tenth anniversary of Bro. Young's ministry. Bro. E. C. Hinrichsen and Morris conducted a week's special services, which gave the church a great spiritual uplift. At annual meeting on Feb. 26 reports disclosed that church and auxiliary are in a healthy state. There were 61 baptisms, the net increase in members being 49. (Continued on page 172.)

Foreign Missions.

Conducted by G. T. WALDEN, M.A.

SUBJECTS FOR PRAYER.

"Unprayed for," said a missionary to Mongolia, "I feel like a diver at the bottom of the sea cut off from his air-supply, or a fireman on a burning building, with an empty hose." It must have been some such feeling that made Paul write, "Brethren, pray for us, that the word of the Lord may run and be glorified."

China.

Bro. and Sister Anderson write asking for prayer—

1. For new converts at Tribes' centres, that they might be the means of encouraging others. This group is the very first in this district to learn of Christ.

2. For our weekly Bible class for men. We have good attendance now, and much discussion. Members beginning to take an interest now, and to mention how it is helping them.

New Hebrides.

Bro. and Sister Sandells are expected to be leaving the Islands some time in March on their first forlough. Let us pray that God will guide them as they seek to make satisfactory arrangements for the progress of the work of Pentecost Island during their absence in Australia; and that God will give them and their little daughter Winnie a safe voyage home.

The Oba Island Christians continue without missionary help. Nevertheless the work appears to be progressing, and souls are being saved. We should praise God for the heartening evidence of the ability of the native Christians to stand on their own. At the same time let us pray for God's continued blessing upon them.

India.

It is expected that Miss Cameron will shortly be leaving the field to come home on her third forlough. During her absence Miss Blake and Miss Vawser will carry on the work of the girls home. Let us ask for Miss Cameron the guidance and blessing of God on her homeward journey.

Letters from the field speak of the great joy at the safe return of Dr. and Mrs. Oldfield and Billie and Miss Edna Vawser after their forlough in Australia. Similarly, letters from China speak of the intense joy at the arrival of Bro. and Sister Waterman and Joan and Winnie at Huellichow on Dec. 21, 1932. We can join with those on the field in their rejoicing at the safe arrival back of these workers; and can unite with them in thanksgiving to God for answering our prayers by granting them journeying mercies.

DEATH OF BRO. BOLDUAN'S MOTHER.

We were very grieved to read in the "Christian" of March 2 of the death of Mrs. Bolduan, snr. We deeply sympathise with Bro. Bolduan, snr., and the other members of the family in the loss of our dear sister. May the knowledge of her beautiful life, and the assurance of her being with the Saviour, be a great comfort to the members of her family. I have had the pleasure of meeting her several times, and having tea at her house on one of my recent visits to Melbourne. One could not but be impressed by the beautiful Christian character of Mrs. Bolduan. She was deeply interested in everything connected with the church, and she naturally was very interested in Foreign Mission work, having her boy out in India. I am sure we all deeply sympathise with Bro. Bolduan in the loss of his mother. We pray that he may be divinely supported in this bereavement.

One of the hardships that a missionary has to bear is absence from the home when death invades it, and the missionary's home folks have their burden at such a time. How much help it would have been to our good sister if her boy could have been with her at the time of her going! But the missionaries and their families are willing to make large sacrifices for the sake of the work to which they have given their lives.

"Peace, perfect peace, with loved ones far away? In Jesus' keeping we are safe, and they."

OUR EASTER CONFERENCES.

Four of our Sisters—Victoria, Queensland, Western Australia and Tasmania—will hold their Conferences at Easter. New South Wales now hold their Conference in the month of June. At the Victorian Conference A. A. Hughes and family will represent India; it is expected that Bro. and Sister Sandells will attend as representatives of the New Hebrides; the Hon. W. Mearns, M.L.C., will attend as representative of the Foreign Mission Board. Queensland will have the help of Bro. J. E. Thomas, who will represent Victoria, and has been asked to represent the Foreign Mission Board also. Western Australia was to have had a visit from the Federal Secretary, but this has been found impracticable for this year. They will have A. G. Saunders, B.A., their President, who is an ex-missionary and secretary of the State F.M. Committee. The Board is asking Bro. Roy Raymond to represent them. Tasmania will have no official representative of the Board until their Federal Conference, October 12-18 of this year, 1933.

BRO. WATERMAN'S FIRST MESSAGE FROM HUEILICHOW.

Bro. and Sister Waterman, with their little daughters Joan and Winnie, arrived safely on December 21, 1932, at Huellichow, China. Bro. Waterman writes:

"We are here at Huellii at last. Praise the Lord! We have had one prayer, 'Lord, give us a useful life here!'"

"Great progress has been made in the field since we left here about five years ago. The chapel property and the dispensary are magnificent blocks. It is hard to believe that it was built for the sum Albert says, about £200. I shall take some photos, and write you a description. I shall also send you some articles for the 'Christian' soon."

"You will know we did not get to Huellii before the birth of Helen Margot. We were about one day off. However, it was a relief to Albert and Eva to know that we were so close. We had word about the baby before her first day was out. At that time we were eating some of Albert and Eva's bread and other supplies they had sent to us on the way. We arrived a little after 10 a.m. To hasten our journey we began the last stage by moonlight, and since the chairs could not keep up with our speed when we sat in them, I walked practically the whole stage and Grace about two-thirds of the way. It was a glorious meeting. We were afraid the excitement of our coming would upset Eva, but this fear was groundless.

"Things are peaceful here now. The sentiment of missionaries in China now is voiced by the great C.I.M. Its recent 'forward move' has set before its missionaries the aim of making their work indigenous as quickly as possible. The old mission station idea is passing fast. The primary object of modern missionaries is to found indigenous churches, not missions. We are not shunning, however, because we have not the certainty of a long mission life here. We intend rather to redouble our efforts. We know that our time here will bring much fruit into the garden of the Lord in this part of China."

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Obituary.

SMITH.—On Wednesday, Jan. 26, Mrs. C. A. Smith, of Ashburn church, N.S.W., received the higher call. She had been ailing for many months, and her end was not unexpected. She was one of the earliest members of Ashburn church. Her association went back some 24 years, and for the whole of that time she gave an unbroken and unflinching service to the cause of the Christ she loved. Except when prevented by illness, she was very faithful in her devotion to the services of the church—gave assistance in numerous ways; opened her home to the young people for their social activities; and for some time prior to her decease was president of the Dorcas class. Throughout her life her interpretation of the Christian life was a very potent ministry to those who knew her, and will continue as an inspiration to those who remain.—H.M.A.

"WHY WE BELIEVE."

It is well to have Christians grounded in the faith and able to give every man who asks a reason for his position. For the helping of high school students, senior and adult classes, week-night classes and Bible teachers, the Standard Publishing Co., U.S.A., has issued a booklet of 80 pages containing ten practical lessons in Christian evidences. The title of the book is "Why We Believe," and the author is C. J. Sharp. Five chapters are devoted to telling why we believe the Bible is the word of God, and five deal with why we believe that Jesus is the Christ. The treatment is clear, simple and helpful, and the booklet may be cordially commended. The author has had long experience, and knows how to present his material. He has felt a need, and so has written a helpful book to meet it. Unfortunately the selling price, thanks to exchange, is high: single copies, 2/3, posted, 2/4. Or per dozen, 24/-; posted, 25/-. The Austral Co. would gladly fill orders as soon as the books could be secured from America.

VICTORIAN WOMEN'S EXECUTIVE.

Meeting was held on Friday, March 3, Miss Ellis, President, being in the chair. Devotions were led by Mrs. E. Baker. Correspondence included letters from Mrs. Percy Pittman, India, Mrs. Sandells, New Hebrides, and Mr. Gale. Synodical pathy extended to families of the late Mrs. Forbes and Mrs. Bolduan. Conference business was dealt with. Conference will be held on Wednesday, April 12, in Lygon-st. chapel, commencing at 10.30 a.m. Price of meals during Conference will be 1/- per head, women's tea, Friday and Saturday dinner and tea, and will be in the capable hands of the women's catering committee.

The Home Mission Committee visited Bambera. An evening meeting was held, combined with the prayer meeting, and was very interesting and helpful.

Isolated Sisters.—20 letters were written and four replies received.

General Dorcas spent a busy time in making new garments and mending others. Parcels were gratefully received from several sisters. 22 acknowledgments of help given in cash from Margaret Goudie Fund were received. 54 garments were despatched to three institutions, and three private cases, the result of the day's efforts.

Benevolent Homes, Cheltenham, received a visit from Social Service Department. Wards were visited, and a bright service in the hall was conducted by Mr. Clay, who spoke on "Faith." Gifts of cheer were distributed.

W.M. Band visited Gardiner; attendance large, and all interested. Mr. Hughes has prepared a study on India, giving an account of the work of individual missionaries. We commend it to all bands.

Hospital Visitation Committee has paid 65 visits to various institutions. Many comforts were distributed amongst the patients. Thanks are ex-

tended to all who have helped cheer the sick and lonely.—Miss Romsetch, Secretary, 11 Florence-ave., Kew.

SISTERS' AUXILIARY, S.A.

At Grotle-st. on March 2 a Home Missionary meeting had a splendid attendance; 90 sisters present, 52 delegates. Mrs. Black, Home Missionary supt., led devotions. The Scripture was John 17: 1-10. The message taken from the reading, "Christ Glorified in Ourselves," was interesting and helpful. Mrs. A. J. Reed (President) presided. The secretary, Miss Grant, read minutes of previous meeting. Bro. Miles, from Gawler, spoke to the sisters on Home Missions. He brought a greeting to the Sisters' Auxiliary from Gawler and Williamstown. His theme was "The Urgency of the Situation." The address, which was much appreciated, was an earnest appeal. Mrs. Reed, President, thanked him on behalf of the sisters. Mrs. James Gordon delighted with her beautiful singing of "The Beautiful Garden of Prayer." The collection was £2/2/10.

Treasurer's Report (Mrs. Bond).—Receipts, Feb.: Home Missions, £3/1/7; Unley Sisters, £4; in hand, £12/6/4; total, £29/7/11. Paid H.M. secretary, £14; balance, £15/7/11. Foreign Missions, £5/3/1; Unley Sisters, £2/15/-; in hand, £10/7/6; total, £29/5/7. Paid Foreign Mission Sec., £23/15/-; balance, £15/10/7. General fund collection, £14/3/4.

Foreign Mission Report (Mrs. Riches).—Money received, February: Tumbay Bay Sisters, for garments for Christmas boxes, £1/5/5; Point Sturt Sisters' half-yearly contributions, £1; Kadina Sisters, 6/4; Mrs. Green, 2/-; Mile End Sisters, 1/- per week, 7/7; Grotle-st. sisters, 5/1; Cowandilla, 14/-; Mrs. Shill, 2/2.

Obituary Report (Mrs. Burns).—The following have been called home during the month: Sisters Mrs. Whittenbury's husband; Sister Mrs. Thompson, of Prospect, lost a son; Sister Mrs. Martin, of Semaphore, a sister; Mrs. Thomas, Fullarton, a sister. The sorrowing families were remembered in prayer.

A letter to be sent to Mrs. Thomas on account of illness.

Next meeting, April 6, Mrs. Verco will lead devotions, and Hospital Committee will be pleased to receive donations for sick folk.

Mrs. Hunt, a visitor from Western Australia, brought greeting to the Sisters' Auxiliary.—A. Brooker, Asst. Sec.

CORRESPONDENCE.

[The editor is not responsible for the views of his correspondents.]

"THE LAST DAYS."

I was much interested in reading the short article on the above in your issue of Feb. 23 by Bro. T. Hagger. But I cannot help calling in question the conclusion he comes to as a solution of the term Last Days. If we remember the time in which the apostles wrote, when the Jewish dispensation was in actual decadence, and the introduction of the Christian dispensation to take its place, we may understand. In Peter's opening gospel address in Acts 2, he says, "This is that which was spoken by the prophet Joel, that in the last days," and then goes on with a lengthy quotation from Joel. Evidently the last days (chapter 1) has the same idea. The Jewish dispensation had come to a finish, and like a garment that is done with, was to be rolled up and put away, and the better covenant take its place: fulfilling the statement, "Behold I make all things new." Let us rejoice with Peter in that we have a "more sure word of prophecy" introduced by our great High Priest—the Son of God—instead of the messages of the prophets of old, and better even than the messages of the angels.

I trust Bro. Hagger will not think me as writing in a carping spirit.—Clement Byard.

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News of the Churches.

(Continued from page 169.)

Treasurer reported a small credit balance. Moorooka church was constituted a separate church to form a circuit with Annerley. The following were appointed to office:—Deacons: C. Boetscher, Caldecott, Donovan, Morris, Quirk, Wetzig and Mills (secretary). Our aged Sisters Hahn and Geraghty passed to their eternal home recently. Bro. Young conducted a memorial service on March 5, when the building was crowded.

Brisbane (Ann-st.).—Bible services continue to be held. Bro. E. P. Adernatt's gospel message prior to his returning to New Zealand was greatly appreciated by a nice congregation. Bro. E. J. W. Caldecott exhorted on morning of Feb. 26. Bro. Arnold's gospel subject was "God and His People." Two anthems by the choir and solo by Sister Topp were enjoyed. A happy annual church meeting was held on Feb. 8. Church officials appointed were: Bro. W. Berlin, secretary; W. Morton, F. Oldfield, A. Chapman, H. Vott, E. Gager and W. Berlin, Jr. (secretary). The sisters' guild had over fifty members from various churches present to a welcome social afternoon to Mrs. Arnold on March 2, a happy afternoon being spent. Many visitors have been welcomed to services, including Sister Ferguson, Lismore, N.S.W.; Sister Pittman, sr., Roma; Bro. Everett, Jr., Sunshine, Vic.; and Bro. Hinshelwood, Inverness.

Western Australia.

Queen's Park.—The little church which meets here commenced gospel services on March 5. Bro. F. Dawson, of Victoria Park, preaching. **Victoria Park.**—The Bible Schools here and at Carlisle were both successful in the State competitions. On March 5 a tent mission commenced. Bro. W. Thomson gave a helpful exhortation. Bro. A. G. Saunders, B.A. (missioner) delivered a great message to a large crowd at night. There was one confession at close, and one was received by transfer.

Rosemead.—On Feb. 28 Bro. Pollard forcefully exhorted, when two were received in by transfer. At night Bro. C. A. G. Payne delivered an excellent message to a good audience. Two senior girls were baptized. Bro. Buckingham was at Northam preaching. The Bible School was the shield in the campaign. On March 5 Bro. Buckingham spoke at both services. Two were received into fellowship. The young people took part in the evening service, it being a young people's meeting. Sister Suetter is improving in health.

Victoria.

Horsham.—A welcome was given to Bro. and Sister Melburn on Mar. 7. Good attendance at services on March 12. A sister was received in at morning service.

South Melbourne.—All meetings on March 12 were happy and profitable. A healthy desire for instruction is evident among the young people. The Sunday School is commencing a new scholar rally.

Fitzroy (Gore-st.).—Fair meetings on Mar. 12. Bro. Rough speaking. In the evening on "That Which Was Lost." Miss Jones rendered a solo. Social committee is arranging functions for the church's benefit.

Gardiner.—On March 9 the Kappa club held a successful concert, which was well attended. On March 12 Bro. Patterson spoke both morning and evening. At night he preached a helpful and gripping sermon on "How I Came to a Deeper Faith in Jesus Christ."

Carnege.—Harvest festival services were held on March 12. Bro. Shipway speaking to good congregations. In the morning a mother and daughter were received by transfer. At night a solo was rendered by Mrs. Gordon, and a duet by Mrs. Gordon and Mr. Reg. Spencer. A young people's evening, held in the home of Sister Mrs. Luke on March 11, was well attended and enjoyed. C.E. work is very healthy.

THE AUSTRALIAN CHRISTIAN.

Seath Yarra.—Bro. Ladbroke has conducted all services for March 9 and 12. All the C.E.'s are doing well. Bible School has had much improving attendances. Bro. Walters doing well as serving superintendent.

Warwickhead.—Bro. Garland, S.A., spoke to a fair attendance of members at morning service on March 5. He also gave a very helpful address to a large attendance at night, many visitors being present. Miss Hart, of Unley, S.A., has also been a visitor.

Hampton.—Sister Beckley, after operation in hospital, is progressing favorably. At the church annual business meeting on March 9, interesting reports were presented and elections took place. Bro. Jones addressed both services on March 12. He baptized a lady at night. The Y.W.L. was re-commenced.

Warragul.—Work is progressing steadily. Increasing attendances, especially at evening services. On March 4 Bro. N. Harris and Sister Dora Waters were married in the chapel. Bro. W. Wigney, of Echuca, performed the ceremony, assisted by Bro. F. Fewster. Bro. Wigney preached to a good audience on March 5.

Box Hill.—Bro. Wilson, from Boronia, gave a much-appreciated address on morning of Mar. 12. During the last year 53 members have been added to the church, 35 by faith and obedience, six previously baptized, and twelve by letter. Bro. R. Grafham and G. Gray have returned from holidays to take up work as secretary and assistant secretary of Sunday School.

St. Kilda.—On March 1 a party travelled to Bentleigh to hear Bro. Webb in the last night of special meetings. On March 8 a kitchen tea was held in the chapel. Bro. Norris handling the gifts to the happy couple. On March 12 Bro. Barber, from the College, spoke in the morning, and Bro. Norris took the evening service.

Geelong.—Good services on March 12. Bro. J. Bird, of Wedderburn, addressed the church on "The New Song." At the conclusion of Bro. Clippstone's address on "The Healing of Naaman," a young lady confessed Christ. An evening was tendered to Miss L. Foster on March 2. Her wedding took place on March 11. Bro. Petland is very ill in hospital.

Melbourne (Swanston-st.).—On morning of March 12 Bro. T. H. Scambler was the speaker, his address being very helpful. Sister Miss Mason, from Vivian-st., Wellington, N.Z., was amongst the visitors. The evening preacher was Bro. R. K. Whately. The church is indebted to these brethren for their assistance during the absence of Bro. Dawson in Sydney.

Mindyip.—On Feb. 21, prior to Bro. G. E. C. Hughes' departure to Maryborough, a farewell social was tendered to him, also a cheque was presented from the combined Mindyip and Warracknabeal churches. On Feb. 26 the service was well message. Bro. Hughes giving a good farewell message. Arrangements are being made for Bro. F. Killey to assist local brethren with the services.

Preston.—On March 8 a social was tendered to Miss E. Lang in view of her forthcoming marriage. Presentations in appreciation of services rendered were made. Miss Lang having rendered faithful service to church and choir. A representative gathering from West Preston church was also present. Bible School anniversary services were continued on March 12. Bro. Fisher delivering a special illustrated address at evening service on "Shipwrecks." Prizes were distributed in afternoon. J.C.E. society is commencing a rally to increase membership.

Echuca.—On March 5, harvest thanksgiving services were held. Bro. Wigney speaking. He has recently given a series of addresses on "The Reconsideration of New Testament Truth in the Light of Modern Teaching," which have proved interesting and helpful. On March 12 Mrs. York, from the church at Kew, was welcomed. Bro. Abernombie gave helpful addresses morning and evening. He joined Bro. Payne in the service at Camra, which was held at the river-side, when a man was baptized, after which a party of friends journeyed from the settlement to Echuca and sang several pieces sweetly at the gospel service.

Blackburn.—A young man was received into fellowship on Sunday morning. Mr. Hunting spoke at both services, and conducted a song service in absence of Mr. Smith. The attendance at gospel meeting was good, and quite a number of young people are attending the short sessions of prayer each Sunday night. The church mourns the loss of Mrs. Bignell, who was a faithful member in past years.

Newmarket.—On March 8 the forty-ninth anniversary celebrations were brought to a close with a tea meeting and concert, when over a hundred past and present members and friends sat down to tea, many others coming later for the concert. A boys' club has been formed with Mr. N. Hansen as secretary. On March 12 Bro. Geoff. Emmett spoke in the morning, and Bro. Black addressed evening meeting.

Prakran.—On Feb. 18 Bro. Connor addressed both services. Sister Sidney was received into fellowship. On March 3 Bro. Burns' message was much appreciated. March 10, special services for harvest festival. Splendid assortment of gifts, to be distributed among poor. Bro. Graham spoke in morning, and Bro. Cameron gave a special harvest message in evening. Miss Clegg sang a beautiful solo, and choir, under leadership of Bro. Geyer, rendered two anthems magnificently.

Maryborough.—During February the brethren stood faithfully behind the work, with local brethren conducting services in absence of the regular preacher. Bro. Geo. Hughes commenced his ministry with the church on March 5. He was given an enthusiastic welcome on March 2. Harvest thanksgiving services were held successfully on March 12, with a fine display of goods, fruit and vegetables. Services were well attended, and the messages of Bro. Hughes were an inspiration.

Bendigo.—On March 12, harvest festival services were held. At evening service the chapel was well filled. There was a choice display of goods, fruits, etc. Bro. Hurven addressed both services. The choir rendered special anthems. Sister Crowe sang a solo in anthem. Harcourt brethren sent a very fine donation of fruit. Bro. J. Ellis journeyed to Harcourt to assist there. On Monday evening the goods were disposed of, the amount of £14/4/3 being raised, which goes into church funds.

Carlton (Lygon-st.).—Good meetings on Mar. 12, a number of visitors being present. Bro. F. T. Saunders, in presiding at morning meeting, extended a welcome to Mr. Mrs. and Miss Lola Ennis, on behalf of the members. Bro. Ennis gave his greeting and introductory message to the church. In the afternoon Bro. and Sister Ennis were welcomed by the school, with which they had both previously been closely associated. At night Bro. Ennis preached on "The Adventure of Faith."

Hartwell.—Good meetings have been the rule. Gospel services have been especially well attended, and the messages of Bro. Burns, of Colingwood, well received. After the address last Sunday night, one man and two young women decided for Christ. Morning services have been of a high standard. Bro. Griffith (College), Morse (Middle Park) and Tyler being the respective speakers. Auxiliaries are all in good condition, and the church awaits the coming of Bro. A. Baker, who will commence his ministry on March 26. Bro. and Sister Marriott, of Bendigo, have been received by transfer.

Castlemaine.—The annual business meeting of the church was held on March 7. Average attendance at Lord's table for twelve months was 90. Treasurer reported a credit balance. Reports from auxiliaries showed all in a healthy condition. Deacons elected: Bro. Clarke, Jermya, Deed, Read, Hogarth, Swalling and Shearer. Bro. Earle's messages have been very helpful during past weeks. In three sermons he has dealt with the question, "Is Every Man's Life a Plan of God?" There is much sickness among members. Sister Earle underwent an operation in Melbourne last week. Bro. H. Peeler had to undergo an operation in local hospital on Mar. 11. Sister Mrs. Irwin, still in hospital, is slowly improving.

Parkdale.—Harvest festival services on Mar. 12 were all well attended. Bro. Stephenson spoke in P.S.C.E. enjoyed inspiring messages on March 6 and 13 from Bro. J. Lewis, College of the Bible, and Miss Baker, of Chinese mission. **Shepparton**.—At the annual business meeting of the church on Feb. 21, the following officers were elected:—Elders, Bren. Paul and Clydesdale (secretary); deacons, Bren. Smith (treasurer), Taylor, Dudley, O'Donnell, McArthur, Harris, and Bro. Andrews was invited to continue his ministry for a further term. At harvest thanksgiving services on March 12 there was a fine display of fruits, vegetables and flowers. Bro. Andrews gave appropriate messages, the gospel address being on "God's Tilled Land."

Stawell.—On Feb. 26 Bro. Boyle was received by transfer from Red Cliff. The C.E. combined with Endeavourers from the various churches at a picnic on Feb. 25. Special services were conducted on the Sunday following, closing with a great open-air meeting. On Feb. 27 a combined Endeavour rally was held. A presentation has been made to Mrs. Wilson in recognition of her services as organist of the church. She has served faithfully at the organ for fifteen years, and still continues. March 12, good services. Bro. Vincent gave a splendid address at the gospel service on "Warming at the Devil's Fire." **Pooleway**.—On Feb. 26, at Raleigh-st., Bro. Edwards (Thorabury) gave the evening address, and at the gospel service at Tottenham there were three decisions. On March 5, members of R.S.P. club conducted the morning service. Bro. H. Pietsch giving the exhortation. At night Bro. H. D. Stewart conducted the service. At mid-week service on March 8 the three who made decision were baptised, two being received in on morning of March 12. At evening service Orange lodges of the district had a church parade. Bro. D. D. Stewart delivering the gospel address. At Powell-st. State School at Yarraville, under superintendency of Bro. H. Easton, a leaech Bible School has been opened.

North Essendon.—Bro. A. R. Lloyd (Gillandra, N.S.W.), a former preacher, gave a fine evening address recently. March 5, very fine harvest thanksgiving services were held, with large variety of gifts, and chapel nicely decorated. Bro. B. A. Hunt gave fine addresses to good attendance. A social was held on March 8 to bid farewell to Bro. Hunt and to welcome Bro. H. P. Williams (from the College). A gift was made to Bro. Hunt by the secretary, in recognition of the esteem in which he is held by the members. A fine message was given by Bro. Gale, who also gave a welcome to Bro. Williams on behalf of the Home Mission Committee. March 12 was the last Sunday with Bro. Hunt as preacher. Bro. W. Brown (Ascot Vale) presided at the Lord's table, when the preacher gave a splendid message on "Loyalty." All available seating accommodation was used at gospel meeting—a fitting climax to Bro. and Sister Hunt's two years of service.

New South Wales.

Enmore.—Helpful meetings were held on March 12. In the morning Bro. Larsen, of W.A., was present. Bro. Paternoster spoke on "The Saviour's Touch," and at night on "The Inspired Word." On March 8 a lady confessed Christ and was baptised. **Erskineville**.—On March 5 John Rosser spoke to the church on "The Scriptures." At gospel service H. C. Stitt preached on "Characteristics of Jesus; No. 2, Simplicity." A married woman responded to the invitation. The Dorcas society's concert and sale showed a surplus of about £4. **Chatawood**.—On March 12 Mr. and Mrs. Dawson, of Swanston-st., Melbourne, were present, and Mr. Dawson gave the church a very helpful message. Miss Murray, baptised on March 5, was received into fellowship. The men of the church held a fellowship meeting at 6 o'clock, and were addressed by Ex-Senator Foster, who gave an interesting and helpful account of his life before conversion. The evening service was attended by a full congregation. Bro. Whelan's address was exceptionally good. Mr. F. Fagocourt rendered a solo.

Parkdale.—S.S. picnic, held on March 4 at Gunamatta Bay, was very enjoyable. Services continue well attended. Bro. Evans ably exhorted on morning of 12th, and at night Bro. Alcorn spoke on "Jesus of Nazareth Passeth By." The choir gave a special anthem; it is rendering excellent service. On March 11 a complimentary social was tendered to our aged Bro. and Sister Golly, who have rendered devoted service to the church for very many years, but have removed from the district. Words of appreciation were spoken by representatives of all departments, and Bro. Alcorn made a presentation on behalf of the church.

Tasmanian News-letter.

F. Collins.

The Outlook in Tasmania.

Signs are not wanting that the future of our Tasmanian churches is likely to be very bright. The financial conditions are not remarkably good, neither are they remarkably bad. The Conference Home Missions Committee will close the year with a debit, but it will not be as great as anticipated, and there is every prospect of the Home Mission work being continued in some, if not all, of the fields. Good work has been done in various parts of the State.

Young People's Work

is very good. Christian Endeavor, and other organisations for young people, are doing splendid work, and enthusiasm marks the gatherings as distinctly hopeful. New societies of Christian Endeavor have been organised, and the work they are doing is both practical and devotional. A rally of the Churches of Christ C.E. Union societies was held at Invermay on March 7. Greetings were received from every society in the Island, and there were over eighty present, representing Margaret-st., Invermay, and Prospect. The hearty singing, fervent prayers and happy piety made one feel that we are not decadent, and that God still blesses our work.

The Country Work

leaves something to be desired, but there is much for which to "thank God and take courage." We have just returned from a trip along the North-west Coast. Our work there has never been strong, but probably it never has been better than it is to-day. We spent the week-end with the church at Ulverstone, and helped with the harvest thanksgiving services. Ulverstone has no settled preacher, the platform being occupied by various brethren in turn. Although the church suffers somewhat by comparison with the better organised and more generously financed denominational churches, they are holding their own, and the building was crowded when the evening service was held. By the look of the produce with which the building was decorated there is no depression there. However, potatoes, peas, pumpkins, etc., are not everything. At Devonport Bro. E. J. Waters, junior, is doing a fine work. The school had been closed for some time, but prior to Bro. Waters' arrival it was reopened, and has kept increasing in size and efficiency. Recently a working bee enlarged the vestries to accommodate the kindergarten, which had outgrown the rooms. The church is also growing. H. W. Street and wife are doing a fine and appreciated work with the Mole Creek, Caveside and Mayberry churches. During the recent special meetings, the Mole Creek building was not large enough to hold the audiences. Numbers stood in the porch and about the building. Bro. Stanford, of Geveston, recently baptised the local policeman (a senior constable), and the church is effecting many improvements to the building. A contract has been let for new pews.

City Work.

We have only two cities in Tasmania, although some of the towns are quite large. J. K. Martin

is doing well at Collins-st., Hobart. The church recently celebrated the sixty-first anniversary of the commencement of the work. A very pleasing feature of the anniversary meetings was the presence of Mrs. W. T. Lawson, a daughter of the late G. B. Moysey, who was the second preacher supported by the Hobart church. Bro. A. E. Brown is having much blessing at Invermay. Audiences are good, finances have improved, and quite a number have been added to the Lord. Audiences are good at Margaret-st., Launceston, and several have obeyed the Lord in baptism of late. We are looking forward to the State Conference, to be held in Hobart during Easter; and to the Federal Conference, in Launceston next October, with great expectations.

KESWICK BOOK DEPOT.

Tovey's Choruses, 1/6; "Pilgrim Preachers" Chorvs Book, 16d.; C.S.S.M. Choruses (3LO), music, 3/6, words, 3/4d.; "Scripture Choruses," Goodman, stiff covers, 4/9; "New Choruses," Sargent, and "Choruses," Swinstead (pub. by C.S.S.M.), 9d. each; "Victorian C.E. Hymns and Choruses," 6d.; Supplement to same, 2d. S.S. AWARDS: Splendid Assortment. Send particulars, we will carefully select.

315-17 Collins St., Melbourne.

THANKS.

PRICE.—Bro. Alan Price, of Maryborough, Q., desires to express his thanks to all who so kindly sent messages expressing sympathy with him on the occasion of the death of his wife.

STILL.—Mr. and Mrs. H. Still wish to express their sincere thanks to relatives and friends for their kindness and sympathy in their recent sad bereavement. Will all please accept this as a personal acknowledgment of sincere gratitude? —29 Hartington-st., New.

COMING EVENTS.

MARCH 19 and 26.—Camberwell Bible School Anniversary. Singing under leadership of Mr. Les. Brooker. Mar. 26, 11, Thanksgiving Service (Mr. J. Barnack's Golden Wedding); 3, Biblical Drama by S.S. children; 7, Mr. C. P. Hughes, subject, "The All-sufficient One." A hearty welcome to all.

MARCH 25 (Saturday).—Gore-st., Fitzroy. "Back to C.E. Meeting." All past and present members and friends invited. Chairman, Mr. W. Andrew, Mr. R. Burns, sen., will deliver a message at 3 p.m. Followed by basket tea and continuation of meeting at 8 p.m. This will be a social evening; chairman, Mr. Rough. Community singing, conducted by Mr. Lyster. Collection will be taken. Endeavourers who intend to be present should notify the superintendent, Miss Andrews, 79 Gipps-st., Collingwood, by March 25.

APRIL 14.—Good Friday, afternoon and evening, annual meetings dealing with the Second Coming of Christ, at Mile End, S.A. Representative speakers. Good programme.

VICTORIAN CHURCH CHOIRS AND OTHER SINGERS

are cordially invited to attend the practice of the Combined Choir to be held in Swanston-st. Lecture Hall on Monday, March 27, at 8 p.m., to prepare music for the Easter Conference.—J. E. Austin, Sec.; Ernest Tippet, Conductor.

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The College of the Bible, Glen Iris, Victoria, Australia

STATEMENT OF RECEIPTS AND DISBURSEMENTS FOR YEAR ENDED DECEMBER 31, 1932.

	£	s.	d.	£	s.	d.
RECEIPTS.						
To Contributions, Maintenance Account—						
Churches and Members in Victoria	647	11	1			
South Australia	205	10	10			
New South Wales	199	7	10			
Queensland	157	5	3			
Western Australia	99	16	6			
New Zealand	15	4	9			
Tasmania	13	11	1			
Bequests, Victoria	1,338	5	4			
Union Trust Fund, South Australia	83	3	0			
Women's Auxiliary Conferences—						
Victoria—				75	0	0
Garden Fele, 1931	69	8	4			
Garden Party, 1932	20	5	8			
Women's Mission Bands	37	14	3			
Western Australia—				77	8	3
Garden Fele	41	0	0			
Women's Mission Band	5	0	0			
Young People's Organisations, C.E., etc.—				46	0	0
Victoria				123	8	3
South Australia	17	3	4			
Western Australia	5	11	0			
Queensland	5	2	0			
Tasmania	2	2	0			
New South Wales	0	16	0			
Inaugural and Demonstration, Offerings, Vc.,	31	4	6			
Students' Fees, Rents, etc.	289	16	3			
Women's Hostel, Rents, Boarders, etc.	132	12	2			
				372	8	5
				2035	4	3
Specific Purposes—						
Scholarships and Prizes—						
“Mrs. Myrtle Stockton Memorial” Vc.	£11	11	0			
Old Boys' Club	2	10	0			
College Women's Association	2	2	0			
Students' Education Fund, Sth. Aus.	16	3	0			
Library Fund, Coombes Trust, Vc.	50	0	0			
	13	7	11			
Students' Loans Repaid	79	10	11			
Sale of Cottage, for Removal	13	10	0			
Interest on Scholarship Endowments, as per Contra	32	0	0			
	55	16	0			
Total Receipts	2,216	1	2			
Debit Balance, 31/12/1932	2,827	13	4			
	£5,043	14	6			
DISBURSEMENTS.						
By Maintenance Account—						
Salaries	1,245	10	0			
Rates, Insurance, Taxes	93	17	4			
Interest, (including Scholarship Endowments, £55/16/-, as per contra)	96	16	6			
Printing and Stationery, (including special issue “Australian Christian”)	145	6	11			
Repairs and Renovations	94	17	6			
Postages, Telephones, Exchange and Travelling Expenses	198	10	11			
Furniture	7	15	11			
Electricity, Gas	109	0	1			
Cooking, Cleaning, Gardening	86	4	10			
Women's Hostel	108	14	7			
Street Construction, Malvern City Council	100	4	5			
Legal and Sundry Expenses	2	2	0			
	2,301	1	0			
By Specific Purposes—						
Scholarships—						
Morton S. Noble Memorial	£18	0	0			
Wm. Grindrod Memorial	9	0	0			
F. G. Dunn Memorial	8	8	0			
F. M. Ludbrook Memorial	8	8	0			
Miss E. F. Winter Memorial	6	0	0			
Miss E. C. Hovey Memorial	6	0	0			
Old Boys' Club	2	10	0			
College Women's Association Prize	2	2	0			
Library Account	60	8	0			
Loans to Students	6	8	0			
By Bank Charges, Interest on Overdraft	44	0	0			
	145	14	10			
Total Disbursements	2,557	31	10			
By Dr. Balance, Brought Forward 1/1/1932	2,486	2	8			
	£5,043	14	4			

(Signed) W. C. CRAIGIE, Hon. Treasurer.

February 23, 1933.

Audited and found correct,
(Signed) A. A. HADDOW, L.I.C.A.Typewriting.
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Spectacle and Inquisition.

The present pope is the best advertising expert in the world, and if in his lifetime the Roman Catholic church should be in danger of breaking up, he could certainly win fame and fortune in the sphere of publicity. The recent declaration from the Vatican of a Holy Year in 1933—to commemorate the nineteenth century of the crucifixion and its following events—is in essence another vast advertisement scheme for the Roman church. Though "the faithful" are recommended to undertake pilgrimages to Palestine to visit the places of sacred memory, they are also pressed to make their way to Rome—the only place where "jubilee indulgences" are to be obtained. There can be little doubt that the call to Rome will be responded to with much diligence by many thousands who are induced to repose more faith in the efficacy of papal indulgences than in direct contact with the redeeming power of the Lord himself. These revived activities of the Roman church have, for simple minds, the attraction of all spectacular things, and are particularly potent in their influence over the unlettered and the unquestioning. But there are other and more exceptional activities to be noted. Not only have Roman Catholics for years past been rewriting history books in accordance with their own discolored interpretation of the past, but they have also set up inquisitorial committees that endeavor to bring pressure to bear by indirect means upon publishers and authors of text-books in which the Protestant interpretation of history is set forth. And since the Romanists have effective means of threatening at their disposal, those whom they approach in this way are not always in a position to give the robust answer that would fit the case—"The Christian" (London).

THE FLIGHT FROM THE CHURCH.

Dr. Ludwig von Gardtill sends us a clipping from the "Berlin Vorwärts," for October 12, which contains a very interesting account of the exodus from the German churches since 1925 in the city of Berlin. The article shows that seven years ago, that is in the year referred to, 27,621 members withdrew from the evangelical church, 2,741 from the Catholic church, and 446 from organised Judaism. The number of withdrawals increased yearly until in 1931 the figures were 71,102 for the evangelicals, 7,450 for the Catholics and 722 for the Jews. Proportionally the Protestants have lost ten and three-tenths per cent., the Catholics nine per cent., and the Jews two and a quarter per cent., of their membership since June 16, 1925. These figures, of course, represent actual and formal withdrawal and not those who are indifferent or uninterested. The expense of belonging to the church in these exceptionally hard times has no doubt played a considerable part in the exodus from formal membership. At the very best that can be said for it, however, the religious situation in Germany at the present time is far from reassuring. The old established church is falling to pieces, and the Germans are too incurably Protestant to swing over to Rome. The Free Protestant Movement ought to find the present situation opportune for proclaiming its principles.

—"The Christian Evangelist."

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Representative in Victoria: A. R. Lyall, Royal Park, Melbourne.
Representative in South Australia: General S. Price Weir, 2nd Avenue, East Adelaide.
Representative in Western Australia: D. M. Wilson, 33 Carr-st., Perth.
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1st. To assist financially Aged and Infirm and 2nd. To control and manage an Endowment Fund to which Preachers may contribute.
In order to do this effectively, the Committee needs the practical sympathy and support of all the churches and brethren throughout the Commonwealth.

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