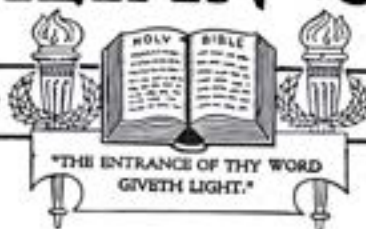


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Departures from the Ideal.

HAVING dealt with the primitive Gospel and the building of the New Testament church, our Victorian preachers have turned to the consideration of departures from scriptural ideals and the efforts at restoration. We venture to alter the wording of the suggested theme for last Sunday night. That read, "Departures that Wrecked the Ideal." We do not think that happened. The ideal remained, and remains. Because men err egregiously and sin grievously, it does not follow that the ideal is wrecked. In the darkest years of ecclesiastical history, the Scriptures did not perish, Christ was with his people, the Holy Spirit remained as Guide and Helper, and the church founded on the rock braved the worst that man or devil could do. Whi these last, the ideal remains.

But it is true that men, even professing Christians, fell far short of the divine ideal. We all come short. Even the best of folk do so. Do we not sing—

"And they who fain would serve thee best
Are conscious most of sin within?"

Reviewing the course of church history, we see a vast number of departures from the New Testament ideal. Not as an indictment merely, but as a statement which may prompt us to think of the need of restoration, we select a few outstanding points of departure.

Disunity.

Perhaps the most obvious fall from an ideal is seen in the divisions of Christendom. Despite our Lord's prayer and the teaching of his apostles, schisms rent the church and still exist to the weakening of the Christian witness. Professed followers of the Master imitated the soldiers around the cross, and, as it were, parted the garments of Christ, and indeed went further in rending the seamless robe itself. The multiplication of sects after the Reformation is the great blot on Protestantism. Fortunately in the nineteenth century a halt was called, and the most encouraging feature of modern Christendom is the increasing desire for unity.

It was not merely in a division into groups that the lapse from ideals was mani-

fest, but also in a spirit of disunity. Christians wrangled and quarrelled, spent time and energy in fighting one another which had better been employed in concerted action against the common foe. The divisions of Christendom gave Mohammedanism its opportunity. The divisions of Christendom are largely responsible for the continued existence of war and other social evils. Were all believers willing and able to act together for the common good, they would be irresistible.

We may be improving in spirit and in desire for unity, but we have yet far to go. We have got past the day when a minister could (as Chas. Louis Loos assures us he well remembered that one did) prepare his flock for the worthy participation of the "sacrament" with such words as these: "My brethren, I exhort you to abhor all other denominations, especially the Catholics." But we have not yet reached the day when all believers can both pray and act in harmony with the prayer, "Grace be with all them that love our Lord Jesus Christ in incorruptness."

Ecclesiastical hierarchy.

The great change from the simplicity of

New Testament polity and ministry to the building up of elaborate ecclesiastical organisations is the next departure which impresses us. We turn from the simple story of the early Christian brotherhood to behold in east and west powerful communions with a ministry and an organisation so alien to that of the apostolic church as to be unrecognisable from the New Testament description. It is as if we were transported to a foreign land when we pass from the sacred history to consider the situation of later centuries with their prelates and priests; popes, cardinals, archbishops; spiritual lords in houses of parliament; and so forth. At the opposite end of the scale, we see churches pleading for a return to the New Testament order which yet have apparently made little or no effort to secure that twofold ministry of elders (bishops) and deacons which was undoubtedly a feature of the church of apostolic days.

Ordinances.

Changes of worship and of ordinance were other departures from the New Testament ideal. The Lord's Supper, that beautiful feast of remembrance and communion, suffered much at the hands of those not content with a scriptural order. To Rome it became a sacrifice in which Christ was offered up anew, and the bread and wine became transubstantiated into the very body and blood of the Lord, participation in the wine being reserved for priests. But Protestants too felt free to alter the order of the early church. Instead of the weekly observance of the supper, a quarterly observance became common; some pleaded for an annual celebration; a monthly one too had its advocates. With churches known simply as churches of Christ as well there has been a departure from the New Testament ideal. We have progressed far enough to say that we stand for the weekly celebration of the supper; the theory is good, but in practice not more than fifty per cent. of the membership in a State will attend to the feast every Lord's day. The substitution of frequent for regular communion is a departure from the ideal.

As men dared to change the supper, so

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have they dealt with baptism, the rite of initiation. That the primitive baptism was the immersion of believers is indisputable. When the sprinkling or pouring of water upon infants is practised "in the name of the Father and of the Son and of the Holy Spirit," we need not doubt the good intention of the administrator; but we must declare that he substitutes for the ordinance of our Lord's appointment that which is unauthorised by his word. To claim the authority of the divine name for that which is unauthorised is a very serious matter.

Christian life.

The early church was strict in its living. Holiness was the ideal of the disciples. They were warned against worldliness and a life of pleasure. Some might declare that from this ideal has there been the greatest defection. We all know something of the "dark ages," of the paganism of the Italian Renaissance, of the unfathomable corruption of the church which made the Reformation necessary and possible. Some of those who claimed to be vice-gerents of Jesus Christ were foul livers—drunkards, full of lust and avarice. But Protestantism, while it resulted in incalculable improvement, did not bring all that might have been hoped for. Again, worldliness intruded. The state of religion in England prior to the Methodist movement was sad in the extreme. Even after that great spiritual revival, laxity was found. In a re-reading of Dean Church's book on "The Oxford Movement (1833-1845)," we came across these words: "The beauty of the English Church in this time [the pre-Movement days] was its family life of purity and simplicity; its blot was quiet worldliness." Again, of the Evangelical party within the Anglican church, Dean Church wrote: "Claiming to be exclusively spiritual, fervent, unworldly, the sole announcer of the free grace of God amid self-righteousness and sin, it had come, in fact, to be on very easy terms with the world." How do these sentences suit the church of to-day? Do the words fit: "quiet worldliness"; "on very easy terms with the world"? Does not every reader know that these words we have italicised are altogether too mild to describe the situation in which we find ourselves? From the conduct of many Christians, would we gather that in their sacred book it was written: "If any man love the world, the love of the Father is not in him"?

Service.

A lapse from the high ideal of Christian service has also taken place. That Christians are "saved to serve" and that the church is a divine agency for the salvation of the world are truths which too often have been forgotten. A saved life, and not merely a saved soul, is the divine ideal—a life inspired by the love of God manifesting itself in works of active beneficence and love to all for whom Christ died, and also in a passionate desire to take the glorious Gospel of Christ to all those for whom the Saviour died.

The Best for the Highest.

At the recent Conference of Victorian Churches of Christ resolutions were carried affirming the desirability of securing the best men for the ministry of the word, as well as of giving such a brotherhood recognition and providing them with adequate support. Almost needless to remark, we are in full sympathy with the spirit of the resolutions. It may be difficult to carry out all that was intended, but an earnest effort should be made.

The best men and the best equipment. These are not too good for the kingdom of God. A union of qualities is needed for the successful preacher. Thring of Uppingham described a teacher as "a combination of head, heart and favoring circumstances." A preacher has no less a group of qualities.

We must have preachers, and good preachers, if the cause we love is to progress. For the sake of the men themselves, as well as of the welfare of the churches, those sent forth to represent us must have qualities of both mind and heart, and must have the ability to influence men for Christ. Not every good Christian is a good preacher, and only men of special gifts should be encouraged to leave their ordinary avocations to devote themselves fully to the preaching of the word. Men of the requisite gifts should be prepared to take time for adequate training to develop their talents and enrich their minds, so that they can be leaders of thought and present the message of the Gospel in a way to command attention and respect.

So—the best men and the best equipment! We have been thinking of these, and included in our thinking were the following reflections.

Heart qualifications come first. The preacher must pre-eminently be a Christian and a believer in the message he is called to preach.

Cast thy burden upon the Lord, and he shall sustain thee: he shall never suffer the righteous to be moved.—Psalm 55: 22.

⊙

I have no home, until I am in the realised presence of God. This holy presence is my inward home, and, until I experience it, I am a homeless wanderer, a straying sheep in a waste howling wilderness.—Anonymous.

⊙

Almighty God, we bless and praise thee that we have wakened to the light of another earthly day; and now we will think of what a day should be. Our days are

One who is not living a consecrated Christian life, whatever his gifts, should not be put forward as a preacher of the Gospel. We had rather hear the most illiterate representative telling out of a full heart and his own experience the story of the love of Christ, than listen to the most learned and eloquent advocate who has a quarrel with the seventh commandment or with the plain moral instruction of the Lord Jesus Christ. Socrates and Demosthenes rolled into one would not necessarily be qualified to occupy a Christian platform.

We had rather have indifferent speech than have, as frequently is the case, learning and eloquence used to undermine faith in the word of God. Where it is combined with simple faith in Christ and the Scriptures the highest education is of course an immense advantage.

We had rather hear a much humbler advocate of the plea for the restoration in its essentials of New Testament Christianity, than listen to the most learned and eloquent disquisitions of one who is out of sympathy with that plea. Alas, there have been folk who misused gifts and learning to depreciate that which gave them their standing.

But the fact that we prefer one of these qualifications to another does not settle the matter. The simple truth is that we want the combination of qualities. There is no incompatibility between faith and gifts, education and zeal. We want men both of heart and of intellect, men trained in Bible truths and of simple faith in Christ and his word, men of cultured mind and gifts of leadership—the best men we can get; prepared to give their all to the service of Christ and his church. Let us seek to get such preachers. And when we get them, let us recognise our responsibility to them and support them loyally and well.

Prayer Corner.

thine, let them be spent for thee. Our days are few, let them be spent with care. There are dark days behind us, forgive their sinfulness; there may be dark days before us, strengthen us for their trials. We pray thee to shine on this day—the day which we may call our own. Lord, we go to our daily work; help us to take pleasure therein. Show us clearly what our duty is; help us to be faithful in doing it. Let all we do be well done, fit for thine eye to see. Give us strength to do, patience to bear; let our courage never fail. When we cannot love our work, let us think of it as thy task; and by our true love to thee, make unlovely things shine in the light of thy great love. Amen.—George Dawson.

Know the Truth.

A. W. Stephenson, M.A.

Man is bound by the chain of habit. It is a chain which has been wrought and fashioned during the conscious hours of life. The role which it plays in our physical, intellectual and religious life is not to be considered lightly. Habit is second nature. "What," says the Duke of Wellington, "habit a second nature? Habit is ten times nature."

While it is desirable that good religious habits be formed, nevertheless it is most lamentable when the religion of a man becomes a mere habit. When religion loses its freedom and adaptability, and becomes rigid and mechanical, the outlook of the soul narrows and the spirit of selfrighteousness dominates the individual.

Church history reveals how prone human nature is to accept traditional notions and preconceived ideas which at their foundation have no truth. Simply because these have been habitually taught throughout the ages, they have now assumed such importance that they are defended more vigorously than the truth.

A question which may be raised at this point is: why be concerned about the truth of our notions, ideas and beliefs; is it not sufficient that a man be sincere? This is expressed often in words, but more often in attitude. There are but few who constantly examine their notions of Christ and his teachings, and then seek to justify them by a serious study of the Scriptures.

Many of our opinions and beliefs are inherited from previous generations, and are generally in agreement with the environments in which we happen to be trained. However, there is no virtue in rejecting ideas merely on the ground that they were believed by the fathers. A belief may be branded "old fashioned," yet bear all those characteristics which demand that it be accepted as the truth. The error which must be guarded against, however, is in being content to take over the preconceived ideas of past generations, and even those of our contemporaries, without subjecting them to a strict scrutiny and a severe examination, with the view to perceiving whether or not they conform with the truth.

Now the relationship which exists between ideas and actions is one of ground and consequence; for our actions depend upon our thoughts. "For as he thinketh in his heart, so is he." If our conceptions of Christ and his teachings are false, how can our actions be Christ-like? Only so far as our beliefs or notions of Jesus are in agreement with New Testament teachings will our actions be Christian.

There is no bondage so cruel, with consequences so exacting, as the bondage of error. Illustrations of this fact may be gleaned from many corners of the natural world. The Master came that he might free the world from the bondage of error,

and that religion which is merely a habit. The severe condemnation of the Scribes and Pharisees by Jesus was due to the fact that their beliefs were mainly traditional and their religion merely a habit. Already it has been noted how prone men are to fall into such errors. Let us beware lest we unwittingly err in the same manner and suffer the same condemnation. "Prove all things; hold fast that which is good."

If a bird, in whose blood there is the spirit of migration, were caged, at the fall of the year it would beat against its prison bars seeking a way of escape. In like figure the spirit of man seeks to be emancipated. Many have even been willing to sacrifice their life upon the altar of liberty that we may enjoy freedom. But while, on the one hand, a number seek to be released from some external power, on the other few seem to be concerned about the bondage of error and habit within their heart.

The religious freedom which the Christ sought to establish was an internal freedom—a freedom from the old self—from superstition and error. How is such a freedom secured? Jesus replies, "The Truth shall make you free." Multitudes join with Pilate crying, "What is truth?" This is the answer of the lowly Nazarene,

"I am the Truth." His advice to the weary and burdened is, "Learn of me." Freedom without any restrictions whatsoever will accompany a complete knowledge of the truth.

Who then can recline in ease and languidly remark, "I have ceased striving, for I know the truth"? Only those who are ignorant and misguided.

Truth is not found in some set formulae which may be learnt and repeated at will. Far from it. Truth is found in the depth of the Spirit of Christ. The more we know of him the more we are convinced that creeds, formulae and rigid conceptions cannot adequately express his nature.

The character which is fully in keeping with divine approval is the fruit of an intimate association with the Word. Such an association can only be gained and kept by one who is constantly striving to enter "the strait gate" which leadeth to life everlasting. With the passing of time the conception of the truth will expand and develop to such an extent that what once seemed so essential and important is modified and perhaps gives place to the more profound and deeper truth. And as the inner Light grows in intensity, it will glow outwardly by revealing itself in the features and by transforming the nature of our being. Then "we all mirror the glory of the Lord with face unveiled, and so we are being transformed into the same likeness as himself, passing from one glory to another."

Peace and Disarmament.

The last few weeks have been a time of world anxiety. Both in east and west, conditions have threatened the peace of the nations. Japanese aggressiveness in China still continues. In Europe the German persecution of Jews and the warlike attitude of Hitler's followers have aroused much antagonism.

The outburst of the German Vice-Chancellor (Herr von Papen), in which he denounced pacifism, was one of the most dangerous speeches which ever came from a responsible political leader. He was reported as saying that the world must be given to understand that Germany on January 30, 1933, deleted "pacifism" from her vocabulary, and also that "mothers should wear themselves out to give life to children, and fathers should fight on the battlefield to secure a future for their sons."

The effects of the warlike utterances of German militarists were felt the world over. Mr. Bruce gave the German situation as one of the reasons making the great conversion loan at present impossible. So we in Australia pay in hard cash for what one newspaper mildly describes as "the imbecile folly" of von Papen's speech.

Fortunately during last week utterances of a very different kind were reported. The appeal by President Roosevelt to the rulers of the nations marks a new era in international affairs. In his great message the

American President expressed approval of the British proposals for progressive disarmament and made an appeal for world peace. This American message was well timed, and perhaps has turned the scales. The world was wondering if Herr Hitler would give a bellicose address such as von Papen did. With a feeling of relief, the nations heard of his expressed desire for peace and his approval of the British plan. But another anxious question arose: would the German delegate to the Geneva Disarmament Conference by his voice corroborate von Papen's utterance or Hitler's? Might not the latter merely be a politic word uttered to soothe the world and in a measure forced by Roosevelt's appeal? Well, Saturday's news was reassuring. Herr Nadowy is reported to have declared in the name of the German government the acceptance of the British plan. The delegate said Germany accepted the British draft convention not only as she had up to then, as a basis of discussion, but as a basis of the future disarmament convention itself.

Difficulties yet abound and anxiety, while relieved, is not fully allayed. But undoubtedly the outlook is much brighter than it was a week or two ago. The prayers and influence of God's people should yet be exercised on the side of international goodwill and world peace.

Becoming a Christian.

Thos. Hagger.

From the word "Christian" there stands out very prominently the word "Christ," and this is one of the titles of our Lord Jesus. He was the anointed One, the prophet, priest and king God promised to the world, the Messiah who had been expected by the Jews right down through the centuries. The suffix *ian* indicates belonging to, pertaining to. An American is one belonging to America, a Canadian is one who belongs to Canada, an Australian is one belonging to Australia, and a Christian is one who belongs to and is a follower of Christ.

Becoming a Christian involves a choice, a decision, and a choice or decision of a most important nature. As it involves a choice, it is evident that one cannot become a Christian because he happens to be born in a land such as Australia or America of white parents, instead of in the heart of Africa of black parents. As it involves a choice, it is an individual matter; parents cannot settle it for their children, nor husbands for their wives, nor rulers for their subjects. Hence no ceremony arranged by others without the choice and consent of the candidate could possibly make one a Christian.

Personal contact with Christ, with a willingness to follow him, marked men out as his disciples during his personal ministry. One day Jesus saw Simon and Andrew fishing in the Sea of Galilee, and he said to them, "Come, follow me, and I will make you fishers of men." They at once dropped their nets and followed him. After our Lord's return to the glory, men were attracted to him by his gospel, and became his disciples. It seems that becoming a Christian begins right there. "The disciples were called Christians." Paul after his conversion was a Christian, and Peter said: "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name" (1 Peter 4: 16, R.V.).

A Christian then, is one who has come into contact with Christ through his gospel; one who has chosen him; one who has become his follower. This suggests to us that becoming a Christian involves

1. Something to believe.

And that something is wholly about a Person, and that Person is Jesus. A Hindu said to E. Stanley Jones: "Give me Jesus, just Jesus. Do not be afraid that we will make a human Jesus out of him, for his divinity will shine out of its own accord." And faith in Jesus, just Jesus, is sufficient for salvation here and hereafter. The something for us to believe in becoming Christians is—

(1) That Jesus is the Messiah.

The Old Testament foretold the coming of One who would be the hope of Israel and of the world. The Jews in every age expected him. He was called "Messiah." That term is equivalent to "Christ," and means in English "the anointed one." When here, Jesus claimed to be that Messiah. When the woman at the well said she knew that Messiah was to come, Jesus said, "I that speak unto thee am he" (John 4: 26). The wonderful fulfillment of Old Testament prophecy in him demonstrates that he is such. Those who were attracted to him after two and a half years spent in his company, and after having listened to his teaching, and after having witnessed his works, said through Peter, "Thou art the Christ, the Son of the living God" (Matt. 16: 16). The truth concerning him we must believe, for it is the foundation truth of Christianity.

(2) That Jesus is Lord.

Paul in writing to the Romans said: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans

10: 9). "Lord" was the recognised title of the Roman Emperors in the lands bordering on the Mediterranean; and the use of it by Christians for Jesus emphasised his empire, his rule. This truth must be believed as he is supreme: "he is Lord of all."

(3) That Jesus is the Son of God.

Jesus was declared to be the Son of God by his resurrection from the dead (Rom. 1: 4). By that Son God hath spoken to humanity in these last (Christian) days. And his divinity we cannot escape; his conduct, his personality, alike force us to believe it. The very purpose for which John's Gospel was written was that men might believe it (John 20: 30, 31). This must be believed, as God saves us by his Son, and that Son is the only way to God.

(4) That He Died for Our Sins, and Rose Again for Our Justification.

Paul declares that the death, burial and resurrection of Christ are the three great facts of the gospel (1 Cor. 15: 1-4). He died and rose again for us. "For scarcely for a righteous man will one die, yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5: 7, 8). This must be believed if the redemptive work of Christ is to be of any benefit to us.

2. Something to do.

Doing is not deadly if the doing be what the Lord commands, and is for the purpose he designed. It can only be deadly when it is thought to be meritorious, or when it has only human authority behind it. The something for us to do as taught in the New Testament is—

(1) To Trust Jesus.

It is not sufficient to believe the things about Jesus, but it is also necessary to trust him to carry out his promise, and to save to the uttermost. Have you done this? Do you trust the Christ?

(2) To Repent Concerning Sin.

Sin is a dreadful reality, and we must recognise that it is a fact. Sin brought Jesus from heaven to earth. Sin took him to Calvary. Sin caused him to die of a broken heart on the tree. And we have been guilty of sin. Of that sin we must repent. God commands it, and Jesus declared that unless we repent we will perish. The Jews were familiar with the word for repentance, and to them it suggested a turning round, a change of attitude and life. That is the idea: instead of loving sin we must learn to hate it; instead of seeking to commit sin we must try to keep from it. Have you done this?

(3) To Confess Christ.

This is declaring one's self publicly for Christ. It is an announcement of the private faith, the registration of the inner love we have for the Lord. We owe it to God, we owe it to Christ, we owe it to the church, we owe it to the world, we owe it to ourselves thus to declare ourselves on the Lord's side. No wonder Paul said, "If thou shalt confess with thy mouth Jesus as Lord," Have you done this?

(4) To Submit to Baptism.

It is a duty and a privilege to be baptised. It was commanded by Christ in his great commission; it was taught by the apostles to the converts made by their preaching, as one can quickly see by reading the stories of conversions found in "The Acts of the Apostles." To thus be buried and raised with Christ is a beautiful initiation into the kingdom of Christ, for it speaks of his

death, of his burial and of his resurrection. Have you thus obeyed the Lord?

3. Something to experience.

Having believed and having done, blessed experiences become ours in Christ. The something for us to experience includes—

(1) The Forgiveness of Sins.

Forgiveness of sins is a miracle of grace; it is something that should fill us with wonder and with praise. Evidently it so impressed the prophet Isaiah, for when God said to his ancient people, "I have blotted out, as a thick cloud, people, I have blotted out, as a cloud thy sins," we thy transgressions, and as a cloud thy sins," find that the prophet called upon the mountains, the forest, every tree, and the heavens, to celebrate it in song (Isa. 44: 22, 23).

Forgiveness of sins is promised to all who accept Christ. Having done that I cannot doubt, but must believe that all has been forgiven. Have you this rich experience?

(2) The Gift of the Holy Spirit.

This is the new power that comes into the saved man's life to aid him in living as Christ would have him live. The saved man's body becomes a temple of the Holy Spirit. Have you this rich experience?

(3) The Hope of Eternal Life.

Life is the gift of God to man through Jesus Christ. God "will render to every man according to his deeds; to them who by patient continuance in well doing seek for glory and honor and immortality, eternal life." Have you this glorious hope?

4. Something to assume.

One who becomes a Christian assumes all the responsibilities and obligations of the Christian life. That will mean—

(1) Worship.

To worship is to adore, to pay divine honors to. This should be rendered to God only. And as it is to be offered "in spirit and in truth," it must be from the heart, with sincerity, and according to God's will revealed in his word. In the New Testament we find that Christians came together on the first day of the week for this purpose, and when they did so they broke bread in memory of Christ (Acts 20: 7). Do you do this?

(2) Life.

Holy worship should inspire holy conduct; unless it does, this worship does not take us very far. The Christian, being one who has risen from the waters of baptism to walk in newness of life, will not live the same old life of sin, uncleanness, blasphemy, indifference which he lived in his unconverted days. Do you live this new life?

(3) Service.

"Pure religion . . . is to visit the fatherless and the widows in their affliction," as well as to keep one's self "unspotted from the world." Do you serve your fellows? Is anybody the better because you profess to be a Christian?

It is good to be a Christian. But as I said at the beginning, to become a Christian involves a choice, a decision. That decision will make all the difference between a wasted and a useful life, between condemnation and salvation, between eternal death and eternal life. When Livingstone's body was buried in Westminster Abbey, the streets of London were lined with people to pay their respects to the memory of the illustrious dead. In the crowd there was a poor old man, ill-clad, and none too clean, who was weeping bitterly. Someone asked why he wept, and the old man replied: "Davie and I were brought up together yonder in Blantyre, but Davie went that way and I went this; now he is honored by the nation and I have nothing before me but a drunkard's grave." Safety lies with the decision to follow Christ. Then we should all choose to be Christians. It will mean forgiveness, happiness, peace and life everlasting if we do.

The Life of Faith.

Mims E. Brown.

"I have been crucified with Christ, nevertheless I live, yet no longer I but Christ liveth in me, and the life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself for me" (Gal. 2: 20).

This text gives to us a wonderful picture of a sanctified life, a life lived in faith in the Lord Jesus Christ. Paul gives us the secret of this life of faith in the words "for me" and "in me." "The Son of God who loved me and gave himself for me." The Lord Jesus gave himself for us, became sin for us, bearing our sin. We all know of Christ as the one who became sin for us, but do we know him as our life? Paul goes on to say, "I have been crucified with Christ, nevertheless I live, yet no longer I but Christ liveth in me." Christ "in me." This "in me" points to the "life power," whereby Christ dwelling in us works out our salvation day by day. The life which I now live I live by faith, and it is of this life lived by faith in unbroken fellowship with Christ that I would try by the grace of God to write.

It is not until we can say, "No longer I but Christ liveth in me" and "Christ is our life" that we will be a mighty force for him, wherever we are. We must have this glorious life-giving power in our lives before we can hope to be soul-winners and to glorify him in all things. And is not this our goal as individuals? We who love the Lord Jesus, let us not be content with half measures, but may the Holy Spirit inspire us to a deeper, fuller life, lived by faith in the Lord Jesus.

"For we walk by faith, not by sight." As faith is so essential to our Christian life, it might help us if for a few moments we analyse this thing which is the essence of Christianity.

"What is Faith?"

Faith is simply believing God when he says he has done something for us or will do it, and trusting him to keep his word.

Faith comes very easily to some, but others find great difficulty in believing that which they have not seen or heard. It is hard to put confidence in the unseen, but just think for a moment how we exercise our faith daily. Human society would be impossible were it otherwise. We are continually trusting our lives to engine-drivers, motor-drivers, etc. If you are told a certain train will take you to a certain place, you are quite confident that the driver will take the train to that destination. Every day we believe and trust our fellow-men with scarcely a thought, and yet we hesitate when the Lord Jesus asks us to trust him. Is it possible that we can trust our fellowmen, and cannot trust God? We trust our heavenly Father to control the planets and the sun, and probably never worry as to whether the dawn will break and light be given for the coming day. We are quite content to leave all these tremendous issues with God, and yet when it comes to our own spiritual life we say, "I cannot believe." We are afraid to commit our spiritual interests to the Saviour who laid down his life for us, and of whom it is said, "He is able to save to the uttermost all who come unto God through him."

To have faith we must believe God, and then trust him to keep his word. As sight is only seeing, so faith is only believing. He is so worthy to be trusted; he has not failed us so far, and he will never fail us. Faith causes us to realise.

"We are crucified with Christ." Before Christ can dwell in our hearts by faith we must believe and say with Paul, "I am crucified with Christ." When Christ died on the cross he identified all God's people with himself in that death. If you are a child of God, then you have been crucified with Christ. We know that in our

flesh dwells no good thing, and so while we are on earth the best thing God can do with the flesh is to count that it is dead, that it died when we died with Christ at conversion. Through the power of the Holy Spirit faith causes us to realise that in Christ we are dead indeed unto sin. This truth is almost too great to grasp, that the cross of Jesus has not only wiped away our sins, but the power of sin over us is completely broken so long as we remain in the faith. Let us glory in the cross, and realise that being "crucified with Christ" "sin hath no more dominion over us."

Faith Responds.

When the full meaning of the death and resurrection of our Saviour breaks through the darkness of our sin-burdened souls, when at the foot of the cross we find cleansing in the precious blood of Christ, and we experience the unspeakable joys of sins forgiven and the power of sin over us completely broken, we bow in the presence of such wondrous love, and cry—

"In full and glad surrender I give myself to thee,
Thine utterly and only and evermore to be.
O Son of God, who lovest me, I will be thine
alone;

All that I am and all I have shall henceforth
be thine own."

Our hearts respond in faith to the Saviour who endured the cross that we might live, and our hearts just burn within with love and longing to glorify him. We surrender ourselves to him, responding to his love, and it is in this condition that so many try to live for him.

To live thus is to know the Saviour "for us," but to fully experience his life we must know

him as "in us." It is not enough to "reckon ourselves dead," or to absolutely surrender. This is not life. By yielding all to him, by dying to sin and self, we are ready to take the next step by faith, and appropriate him as our life.

—V.M. GALE.—

A PRAYER FOR PARENTS.

O Jehovah, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them, and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children, and to ask of them forgiveness when I know that I have done wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt my child to lie and to steal. So guide me hour by hour that I may demonstrate, by all I say and do, that honesty praiseth to know that if we are wholly surrendered and believe, Christ is wholly responsible for us, and works out in us his holy will. He makes us vessels unto honor, fit for his holy service. Christ living "in me" is the secret of a life of power, and a life lived gloriously for him. Take time each day to allow the Holy Spirit to strengthen your faith, that you may realise that "ye are crucified with Christ," having died with Christ to all that is worldly and sinful. Then respond. Think of him who loves you, and yield yourself to him each day in full and glad surrender that he may be able to dwell within you. Then rest in this glorious truth, that "Christ is your life," "ye died and your life is hid with Christ in God," and that when "he who is our life shall appear then we shall be like him."

"The Wonderful Book."

A correspondent writes in appreciative terms of a recent article in the "Christian" on "The Wonderful Book," but refers to one of a very different type, with the title "The Modern Approach to the Bible," appearing in another religious paper. The writer of this article, it may be said, refers to the Bible "as a revelation" and begins with the sentences, "For a very long time men have regarded the Old Testament as an inspired book. There is no reason why modern inquirers should discard this view." So far, well.

The article as a whole, however, simply represents what the advanced critical school has for long been saying about the Old Testament—mingled stories in Genesis, second Isaiah, and so on. Once the writer lets himself go in a foolish and dreadful way. Of the Book of Jonah he says: "The influence of literalism has no where been so disastrous as in the interpretation of the vivid parable, the book of Jonah. In trying to estimate the influence of literalism upon this beautiful book, the only word that occurs to me at the moment is the word 'obscene,' but the word lacks the necessary vigor." Hate seems to lie behind that word "obscene." Whether the Book of Jonah is to be treated as literal history or merely as a "vivid parable" is a question worthy of consideration. Thousands upon thousands of pious believers think that our Lord's language (Matt. 12) implies his historicity. But, in any case, to use the word "obscene" of what has been the view of generations of Christians is simply monstrous. A critic who dares to do this almost puts himself outside the pale.

Our writer, however, ventures upon some constructive work, and says: "The higher criticism has shown that Jonah is a parable, developed from two passages in Jeremiah, that speak of Nebuchadnezzar swallowing up and then vomit-

ing forth the people of God." No; that sentence is not given as a joke! "Higher criticism has shown!" Rubbish! Some folk, wishing to discard the book, may have used Jeremiah's passages to bolster up their theory. But their grotesque imagination is not any more valuable because it is introduced by the words, "the higher criticism has shown!"

We may add a few thoughts. It is well to remember that Christ Jesus is the object of our faith, and that, if he is what he claimed to be, then Christianity is true. Our belief in Christ is not dependent upon any presupposition regarding the inerrancy, integrity or authorship of an Old Testament book. Nor is the acceptance of any theory of inspiration needed for a study of the Gospels to induce faith in the Lord Jesus. John says: "These are written that ye might believe." The evidence is there in the Gospels for all who read. The incomparable teaching and character bear their own testimony. The witness is overwhelming. Invention was impossible. When once we come to faith in Christ, it will be sensible to take his view of the Scriptures of God.

More, Christ and the Scriptures are to the believer not things merely to be argued about. They enter into his personal experience. Christ has saved and helps in life. He has fulfilled his promises. The Scriptures also do their work; they instruct; they edify; they comfort. The Bible, as Coleridge said, finds us at greater depths of our being than does any other book. Sixty generations of Christians have proven the reliability of the Bible as their lamp and guide.

Interested readers who wish to consider the great argument which may be made from the experience of Christ in the life may be recommended to study R. W. Dale's "Living Christ and the Four Gospels."

The Home Circle.

Thos. C. F. PITTMAN.

From the word "Christian" there stands out very prominently the word "Christ," and this is one of the titles of our Lord Jesus. He was the anointed One, the prophet, priest and king God promised to the world, the Messiah who had been expected by the Jews right down through the centuries. The suffix *ian* indicates belonging to, pertaining to. An American is one belonging to America, a Canadian is one who belongs to Canada, an Australian is one belonging to Australia, and a Christian is one who belongs to and is a follower of Christ.

Becoming a Christian involves a choice, a decision, and a choice or decision of a most important nature. As it involves a choice, it is evident that one cannot become a Christian because he happens to be born in a land such as Australia or America of white parents, instead

THE CLOAK OF SILENCE.

Cloaks may be out of date, but the cloak of silence is still a goodly garment for a girl to wear. Lenora has spoken unkind words to you, has she? Well, will you give her as bad as she sends, or will you wrap yourself about in the cloak of silence? We seldom have occasion to make the apology for unspoken words. One girl said to me, "I am so swift to speak unkind words that I am kept busy apologising."

When your feelings are hurt by unjust remarks, or when your chum is selfish, or when your companions would make an Atlas of you by loading their tasks on your shoulders, or when imposed on in any way, and you feel like giving a chum not only a piece of your mind, but all of it, is it not an excellent time to wrap that cloak of silence tightly about you? Then you may have reason to be thankful, so thankful, that you did not speak. One girl exclaims, "Well, I just had to say something—or burst!" Nonsense, the first disaster of that kind is yet to be recorded!

The tongue is a blessing or a curse, a peacemaker or a troublemaker. The evangelist, John Brown, tells us of the old farmer and his wife who were driving home from town in the deep mud of the springtime. The good wife said: "Eli, see how those faithful horses pull together. Why can't we pull together like that?" This was the old farmer's reply: "Well, we could if we had only one tongue between us!"

Wrap the cloak tightly about you when weary, or irritated, or ill. Set a guard at the door of the lips instead of making your home unpleasant for the best family in the world. Pleasant words are good family medicine—why not speak a few?

Why not slip on that cloak when tempted to accuse a mate of cheating in study or in game? You may be mistaken and she may be innocent; why hasten to judge by appearances? A spirit of fairness is a wonderful character builder. It is no slight praise when your chums say of you, "Jessie is always fair." Fairness of mind and of heart is greater than fairness of face. Here is a good prayer: "O Lord, keep me beautiful in heart."—G. W. Tuttle in "Girlhood Days."

SCIENTISTS WHO CHANGE THEIR THEORIES.

Modern physicists find their powers of appreciation immensely extended. They can observe and measure particles as much smaller than a grain of sand as a grain of sand is smaller than a big building; speeds as much faster than a rifle bullet as a rifle bullet is faster than a snail; temperatures ranging from absolute cold to the heat of the hottest stars, where the very atoms are stripped of their electrons and packed with almost inconceivable density," said Sir William Bragg, President of the British Association, in a speech reported in the "Yorkshire Post."

"New theories are only men's attempts to tell you what they have seen, and no theory is big

enough to cover all the facts. A theory is like a blanket too small for a bed—whichever way you pull it it leaves a part uncovered. As time goes on you drop one theory and pick up another in the workshop. You must not say science is always stultifying itself because it drops one theory and picks up another, any more than you condemn a carpenter for dropping a saw and picking up a chisel."—Selected.

BELIEF IN MIRACLES.

An old Christian, sitting in a store, was arguing with a sceptic about the matters of miracles, and the sceptic, who was whittling away, said that the reign of law prevented miracles. The old fellow argued that personality was higher than law, and a man could do things because he was a person. The sceptic said, "I can demonstrate. I hold in my hand the best proof in the world that law reigns. If I let go of this knife, no power can suspend the law of gravitation. It will fall down." The old Christian said, "Now watch me with my jack-knife"; and he flicked it up, and it stuck in the ceiling. He said, "I let go of it and it did not fall down." Said the sceptic, "Oh, but you did something to it." "Yes," said the Christian, "that is what God does." The whole philosophy of the supernatural is in that—the will of man and the will of God. That is what diverts and changes the ongoing of nature, and God can come into his world whenever he chooses.—Selected.

QUEEN VICTORIA'S "SON."

The following beautiful story is told of Queen Victoria. Her Majesty, when visiting a soldiers' hospital, noticed one poor fellow whose face was greatly disfigured by the explosion of a shell, so much so that it hardly looked like a human face. Going to his bedside, she said pitifully, "Is there anything I can do for you?" The poor fellow, looking up, replied, "No, your Majesty, only thank the nurse for being kind to me." So her Majesty went up to the nurse, and said, with tears in her eyes, "Thank you for being kind to my son."

A NEW 'EATING APPARATUS.

"No," said Mr. Paston, "I shall not give 'e a subscription to the theological college. I don't hold with sich. They spoils 'em, and teaches 'em to use long words as there's no need to use. There's our passon, for example, as niver uses a short word if 'e can find a long 'un, and fair fed up with 'im I am. Why, Ivery Sunday for the last three months 'e's been askin' us to give subscriptions for a new 'eating apparatus as 'e wants. 'Eatin' apparatus,' 'e says. Why can't 'e speak plain, an' say straight out as what 'e wants is a new set of teeth? No; I don't 'old with them there colleges, an' I'll give nowt. Spoils 'em, they do."

A LITTLE PARABLE.

LACK OF PORESIGHT.

"Tell me," said the Little Pup, "what happened to Dear Father?"

"Ah," said the Mother Dog, "your Dear Father was Too Optimistic. He would look at motors with his Tail."—M.

Wife.—You seem disappointed with your parcel.
Husband.—Yes. I answered an advertisement for a device to keep down gas bills, and the firm sent me a paper weight.

The Family Altar.

J.C.F.P.

Monday.

And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests, the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary; for thou hast trespassed; neither shall it be for thine honor from the Lord God.—2 Chron. 26: 18.

By the law of Moses the kingly office was entirely separate from that of priests, only to be united therewith when the Messiah should appear.

Reading—2 Chronicles 26.

Tuesday.

And they brought seven bullocks, and seven rams, and seven lambs, and seven he goats, for a sin offering for the kingdom, and for the sanctuary, and for Judah. And he commanded the priests the sons of Aaron to offer them on the altar of the Lord.—2 Chron. 29: 21.

From Lev. 4: 13 it is evident that more was offered than the law required, but the reason is clear—sins of ignorance are alone referred to in that passage, whereas here idolatry, apostasy, profanation of God's temple, and other sins were all to be atoned.

Reading—2 Chronicles 30: 1-5, 13-27.

Wednesday.

With him is an arm of flesh; but with us is the Lord our God to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah.—2 Chron. 32: 8.

And with very good reason, for if God be for them, who could be against them?

Reading—2 Chronicles 32: 1-23.

Thursday.

Go, inquire of the Lord for me, and for them that are left in Israel and in Judah, concerning the words of the book that is found: for great is the wrath of the Lord that is poured out upon us, because our fathers have not kept the word of the Lord, to do after all that is written in this book.—2 Chron. 34: 21.

When Josiah heard the words of the law, he was greatly affected, and enquired concerning their full import.

Reading—2 Chronicles 34: 1, 2, 14-33.

Friday.

But he sent ambassadors to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house wherewith I have war; for God commanded me to make haste; forbear thee from meddling with God, who is with me, that he destroy thee not.—2 Chron. 35: 21.

Thus the king of Egypt argued with king Josiah. And he did not pretend to be divinely guided, for the next verse asserts that the words of king Necho were "from the mouth of God." Yet Josiah, though a very good ruler, was much to blame for making war against Egypt.

Reading—2 Chronicles 35: 1-6, 17-27.

Saturday.

And they sang together by course in praising and giving thanks unto the Lord; because he is good, for his mercy endureth for ever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation was laid.—Ezra 3: 11.

This wonderful music was not intended to please the ears of the multitude, but as an act of worship.

Reading—Ezra 3.

Sunday.

Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to build the house of God which is at Jerusalem; and with them were the people of God helping them.—Ezra 3: 2.

The building of God's house had been commenced several years before, but the work, suspended for a while, was recommenced.

Reading—Ezra 4: 17-6: 17.

Prayer Meeting Topic.

May 31.

A MAN IN CHRIST.
(2 Corinthians 12: 1-10.)

H. J. Patterson, M.A.

"I knew a man in Christ," said the apostle. It is apparent from the context that the "man in Christ" was none other than Paul himself. A life full of remarkable experience was his, and the Christian experience was ushered in in a very wonderful way. This man in Christ on many occasions told the story of that changed life, and doubtless many listened intently and were influenced by it. From the story of that "man in Christ" we may learn a few lessons.

A Man in Christ is a Changed Man.

Paul's was a unique conversion. He had before been a persecutor and blasphemous. After his meeting of the Lord on the way he became the most ardent and powerful preacher and missionary of the apostolic church. From attempting the breaking of homes and lives he became a "life changer." And no one can become a "life changer" till his own life is changed. The only way in which we can explain the life and work of Paul is to say that he was "a man in Christ." We can never explain as some weakly try by asserting he was an impostor or deceived. He did not become a slave of Christ for wealth, or power, or reputation. He was a changed man, a man in Christ, because Christ had died for him, and was raised again for his justification.

How Made Such?

By the heavenly vision. Isaiah might have said the same, and so also might a number of other men of God. And you, my reader, if a "man in Christ," were made so by a vision. Such an one of Christ as was presented by parent, teacher, preacher, or some other friend. And you have a vision now. Can you also say, "I know a man in Christ?"

Has Obligations.

So Paul realised. "Woe is unto me if I preach not the gospel," he wrote. To every one of us there comes the call of Christ. We are "in Christ" Christians, and if that be so, can we do other than recognise our obligations to a world of men in need? It is idle for us to plead inability or too much to do. The Lord himself might have said that the carpenter's shop was calling him, or his mother required him to provide for the needs of the family. Peter might have pleaded the needs of a family and continued his fishing on the lake. Of course, it follows that not everyone can go out to special service on mission fields or as preachers for the churches. I do not plead for that. I plead for the use of all our powers and energies for a Christ-filled life. I plead for a recognition of our obligations to the man with whom we work, to the one who is a friend of ours but without Christ. This means that we be less concerned with material things and more concerned with the spiritual needs of men.

You Can be "a Man in Christ."

First, get the vision of the Christ at Calvary. Then the vision of a world's need, and that today ought not to be very difficult. We have but to go out and in. And know this, that "a man in Christ," if you would be such, is not thereby exempt from the troubles himself. Paul was not. Life was a fight, a great battle, and there was a thorn in the flesh besides which I know not how many thorns pierced him within, but he was able to take pleasure in them all for Christ's sake, for he was a "man in Christ."

TOPIC FOR JUNE 7.—BIBLE HYPOCRITES.
—Matthew 15: 1-20.

Our Young People.

Conducted by WM. GALE.

WOULD THE WORLD BE BETTER?

Were the whole world good as you—not an atom better—

Were it just as pure and true,
Just as pure and true as you;
Just as strong in faith and works;
Just as free from crafty guilts—
Schemes its neighbor to defraud;
Schemes some culprit to applaud—
Would this world be better?

If this whole world followed you—followed to the letter—

Would it be a nobler world,
All deceit and falsehood hurled
From it all together;
Malice, selfishness and lust
Banished from beneath the crust;
Tell me, if it followed you,
Covering human hearts from view—
Would the world be better?

—Anon.

MAKING A SCRAPBOOK.

An Activity Recommended for Endeavorers.

On a table in the office of the First Christian Church, Winfield, Kan., U.S.A., lies a large black book containing clippings which relate to happenings within the local church. These have been cut from the local newspaper, "The Lookout," and other publications.

This book has not cost a great deal in money. It was given to the church by a member who owns several department stores, and it originally contained samples of materials for men's suits. The samples were taken off the heavy cardboard pages and headings similar to those used in a daily newspaper were provided. The front cover, which once displayed the name of the clothing firm, was concealed by pasting an attractive picture over it.

All church news is clipped from the papers and placed in this book. There are items about special services, socials of classes and other organizations of the church, and all other activities in which the church has a part. There are also accounts of the weddings performed by the pastor, obituaries of church members, pictures of former pastors and, in the front of the book, a copy of the fiftieth anniversary programme of the church. That anniversary was celebrated in 1922. The article relating to the anniversary outlines in a brief way the development of the church to that period.

The date of the publication of each news item is written on the face of the clipping.

All these clippings prove valuable to the church in that they refer to past events, giving dates and other details. Should a new pastor come into the church this book would open up a world of valuable information to him. He could build his programmes, and plan his work with a knowledge of what has happened in the past. Any one interested in the congregation's history could find facts in this book.

Another book similar to this one contains copies of printing done by the church. Samples of tickets to banquets and entertainments, samples of stationery, copies of special letters, baptismal certificates, handbills, and all other printed matter used by the church is filed in this book. Thus a permanent record is kept.

One who desires to make a valuable contribution to his church might well make books like these. This is not primarily a job for the church secretary, but for anyone who would like to give some time and talent for the church. I recommend it as an activity of Christian Endeavorers. —Opal Dulancy in "The Lookout."

A PRAYER FOR PARENTS.

O Jehovah, make me a better parent. Teach me to understand my children, to listen patiently to what they have to say and to answer all their questions kindly. Keep me from interrupting them, talking back to them, and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children, and to ask of them forgiveness when I know that I have done wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes or resort to shame and ridicule as punishment. Let me not tempt my child to lie and to steal. So guide me hour by hour that I may demonstrate, by all I say and do, that honesty produces happiness.

Reduce, I pray, the meanness in me. May I cease to nag; and, when I am out of sorts, help me, O Lord, to hold my tongue.

Blind me to the little errors of my children, and help me to see the good things that they do. Give me a ready word for honest praise.

Help me to grow up with my children, to treat them as those of their own age; but let me not expect of them the judgments and conventions of adults. Allow me not to rob them of the opportunity to wait upon themselves, to think, to choose and to make decisions.

Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable, and have the courage always to withhold a privilege which I know will do them harm.

Make me so fair and just, so considerate and companionable to my children that they will have genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, O great Jehovah, give me calm and poise and self-control.—"The Lookout."

A LAST MESSAGE FOR ENDEAVORERS.

[On one occasion, when he felt his work for Christian Endeavor was finished, Francis E. Clark wrote to his colleagues the following message. Having now gone on, "Father Endeavorer" Clark doubtless would re-issue this message, were the opportunity his.]

Dear Fellow Endeavorers: I beg you, in Christ's name, to hold always to the fundamental principles of Christian Endeavor—private, personal devotions, pledged loyalty to Christ and to the church to which you belong, pledged acknowledgment of Jesus Christ in the weekly meetings, pledged service for Christ and our fellow-men in every suitable form of activity, and fellowship with all who love the Lord Jesus Christ.

Keep to these broad principles and expand the work along all proper lines, remembering that as individuals and societies and unions we have promised Jesus Christ, "Trusting in him for strength to do whatever he would like to have us do."

Do not either directly or indirectly involve the society in partisan politics, or entangle it with other alliances that would lower its religious aims and its spiritual value.

Keep at the head of all of our organizations, the United Society, the State and local unions, unselfish Christian men and women, who seek not their own gain or honor. Do not forget to pray for and support our foreign work, remembering that we are responsible in part for four times as many millions of young people in China, and three times as many millions in India as in America. My love to every Endeavorer. May God bless you every one.

Here and There.

On Monday we received the following telegram from Toowoomba, Qld.:—"Crowded meetings, two further decisions.—Hinrichsen."

Bro. J. E. Allan will give his farewell messages at Maylands, S.A., on June 4. He and his family will leave for Melbourne on June 9, after four and a half years' faithful and devoted service.

A faithful Christian and esteemed member of the church at South Yarra, Vic., was called home on Friday last. Mrs. D. A. Lewis was loved and esteemed for her gentle Christian disposition and her fidelity in service.

"The New Zealand Christian" for May 11 contains the following paragraph: "Bro. J. W. Baker, the preacher at North Fitzroy, Victoria, with Mrs. Baker, passed through Auckland on May 9 on their way to San Francisco, and were entertained to lunch and a social gathering by about thirty-five representative brethren at the Y.M.C.A."

Mothers' day services at Unley, S.A., were conducted by Bro. H. R. Taylor on May 14, and at evening meeting six confessed their Saviour, including Bro. Taylor's son Peter. On evening of May 21, after a convincing address by Bro. Taylor, six more came forward. On May 17 Hon. W. Morrow, M.L.C., gave an interesting lantern lecture on Foreign Missions; good attendance.

Malvern-Caulfield, Vic., had big meetings on May 21, 157 breaking bread, and building being packed in the evening. Inspiring addresses by Bro. Youens (Bambra-rd.) and Bro. Graham. The evening service was in memory of the late Bro. L. A. Holmes, the mayor and councillors of Malvern being present. "Dads' and Lads'" night was held on May 22, 70 being present at a dinner prepared by the sisters. Helpful messages were given by Cr. Gray, Mayor of Malvern, and Dr. Kemp.

The refusal of an actress to take part in a broadcasted entertainment because the rules of the Commission forbade the broadcasting of "swear words" has attracted considerable attention. There is not any need to apologise for the rule that neither blasphemous nor swear words should be sent "over the air." If some writers, actors and auditors enjoy such words, that is not by any means a sufficient reason why a decent family seeking innocent entertainment should have its ears assailed by them.

Wanted, a sense of proportion!—No more momentous news has recently come than that announcing Germany's acceptance of the British draft plan as a basis of a disarmament convention. Yet in Monday's "Argus" in quite ordinary, one-column headings that announcement was made, while adjoining it in bold two-column type the truly momentous news was placarded: "Jardine Speaks. What is Body-line?" When even newspapers of the highest class can be guilty of such a lapse, is it to be wondered at if a sense of values is sadly lacking in multitudes of people?

At Fremantle, W.A., Mrs. Mitchell and daughter have been received by letter from Banbury. The church extends sympathy to Sister Mrs. Clegg and family, on the death of Bro. Clegg which took place recently in Victoria. Bro. Clegg was for many years an honored member at Fremantle. The Men's Council, the K.S.P. and the young men's study class have been amalgamated in a new body, the Adelphean Club. A "girl week" with special services, a "mother and daughter" banquet and special competitions were held in the week commencing with mothers' day. In McKinnin-st., Palmyra, the new church building for the use of the Palmyra section of Fremantle church is being erected by a series of voluntary working bees, a start on the building being arranged for May 20.

The mission at Burwood, N.S.W., closed with two making the good confession. A wonderful spirit prevailed throughout, and the preaching of Bro. Paternoster was much appreciated, his subjects arousing great interest in the community. The singing led by Bro. Budgen was a special feature, and helped in the success. The church has been strengthened and encouraged by the special effort, and is grateful to both missionary and song-leader.

A cabled message from Bro. J. W. Black, of Leicester, England, the president-elect of the World Convention of Churches of Christ to be held at Leicester, England, in 1935, states that he expects to arrive in Australia by the Aberdeen Line on September 20 and to leave Brisbane on his return journey on November 28. Bro. Black is assured of a most cordial welcome in Australia. His presence at the Federal Conference in Launceston, Tas., in October next should add much to the attractiveness and profit of the gathering.

The Sunshine Committee of our Victorian C.E. Council, under the direction of Miss Rita Roberts, convener, conducted a grocery evening for the Social Service Department on Saturday, May 13, in South Yarra church, and as a result groceries to the value of about £6 were contributed. At a rally which followed, Mrs. Sandells, a former convener, gave an interesting address on her social work on Pentecost. Endeavorers gathered from suburbs near and far the number present being a fine testimony to the virility of the C.E. movement.

At Moreland, Vic., on May 17, under auspices of the C.E. society, Bro. A. A. Hughes delighted a large audience with his message on "Mission Work in India." On May 21 Bro. R. L. Arnold addressed the church. Bible School anniversary services were held afternoon and evening. Scholars and teachers, assisted by orchestra, rendered splendid singing under leadership of Bro. H. Barrett. A large number of prizes were distributed, also five gold seals to scholars for ten years' unbroken attendance. In the evening Bro. Les. Brooker delighted a congregation of about 600 children and adults with his illustrated address on "Building a Railway Line to Heaven." The Bible School is losing the services of two young men who have rendered splendid service to the school—Bren. H. Turnham, superintendent, and H. Banks, asst. superintendent.

At the first meeting of the newly-elected committee of the Victorian Social Service Department, Bren. B. J. Combridge and W. G. Graham, preachers of Surrey Hills and Malvern-Caulfield churches respectively, were elected president and assistant secretary. Bro. J. L. Ward was re-elected treasurer, and Bren. R. P. Clark, J. G. Hare and J. E. Austin were appointed vice-presidents of the department. The committee decided to use every effort to get into touch with the churches with a view to explaining the nature and extent of the work being done by the department, and urging greater co-operation. Consideration was given to the annual rally in Melbourne Town Hall. September 11 was booked tentatively. Bro. J. W. Black, of England, president-elect of the World's Conference of Churches of Christ, has been invited to deliver the address. The office and depot are now very conveniently situated on the 6th floor of Selby House, 218 Flinders Lane, Melbourne. Hours, 9 till 5, Mondays to Fridays. Telephone, M 9083.

There were very large meetings at Brighton, Vic., on Sunday, the closing day of the Hagger tent mission. In the morning eleven were received into fellowship. Bro. Hagger addressed the church on "Faithful unto Death." In the evening the tent was filled by the audience of nearly 400. Bro. Hagger answered questions very ably, and at the close of his fine address

on "Who is on the Lord's Side?" seven adults responded to the invitation. Bro. David Plummer as song-leader, Mrs. Rodgers-Wilson as pianiste, and Mrs. Bismire as organist, gave faithful and efficient service throughout the mission. Sister churches supported the effort in a splendid manner, and are sincerely thanked. Bro. Hagger made an ideal missionary, and endeared himself to young and old. The visible results of the mission were 35 confessions and two restorations. The church has received a wonderful uplift, and has great opportunities for service. On Monday night there was a very large attendance in the chapel. There were two further decisions, and five were baptised.

COMING EVENTS.

MAY 28.—Carnegie Church Anniversary. 11 a.m., Mr. C. Dawson, M.A.; 7 p.m., Mr. J. E. Shipway.

MAY 28.—South Yarra Chapel, Cliff-st., 7 p.m. Service in memory of the late Sister Mrs. D. A. Lewis.

MAY 30.—Parkdale. Everybody invited to enjoy with us Bro. and Sister Sandells' interesting story of New Hebrides experiences, 8 p.m., Tuesday, May 30, at church hall. Offering for launch fund.

JUNE 1 (Thursday).—At Queensberry-st., Carlton, chapel. Thanksgiving service in connection with mission at Hong-kong. Representative speakers. All are cordially invited.

JUNE 3 and 5.—The second C.E. Convention held under the auspices of the Christian Endeavor Department will be held in Lygon-st. chapel, Saturday afternoon, Junior, Intermediate and Y.P. Schools of Methods; evening, Citizenship Rally. Monday morning, address and conference on committees at work. Evening, consecration.

JUNE 4 and 5.—Newmarket Church of Christ Sunday School Jubilee Celebrations, in Kensington Town Hall, on Sunday, June 4, 3 p.m. and 7 p.m. Speakers: 3 p.m., Mr. R. P. Clark; 7 p.m., Dr. W. A. Kemp. Special singing by scholars. A hearty welcome is extended to all past scholars and friends. Tea provided for visitors. Concert, Monday, June 5, 8 p.m.

JUNE 4 to 8, and 11.—Cheltenham 70th Anniversary. Spiritual crusade. Preachers, Keith Jones (Hampton) and Alan Brooke. Birthday dinner, 5.30 p.m., King's Birthday holiday. Share with us.

JUNE 5.—Balwyn, King's Birthday. Second-coming Convention. 11 a.m., J. E. Shipway; W. C. T. Storrs, M.A.; W. J. Beasley. 2.30 p.m., J. E. Webb, D. W. Smith, H. B. Robbins. 6.30 p.m., Missionary Hour, R. J. Sandells. 7.30 p.m., Dr. J. J. Kitchen, A. L. Gibson, Dr. D. S. McColl. 1 p.m., basket lunch, tea provided. 5.30 p.m., tea, 1/-.

Come and spend the day with us. JUNE 11 and 13.—North Melbourne Bible School Anniversary. Sunday, 3 p.m., Mr. G. Gardiner; 7 p.m., Mr. T. Turner. Bright singing under special leadership. Tea provided. Tuesday, June 13, demonstration and distribution of prizes. A hearty welcome to all.

GLENFERRIE DIAMOND JUBILEE CELEBRATIONS.

Saturday, June 10: 6 p.m., tea; past and present members. 8 p.m., reminiscences meeting.

Sunday, June 11: 11 a.m., worship service conducted by past members. Speaker, Bro. T. H. Seambler, B.A., Dip.Ed. 3 p.m., Bible School past and present members. Speaker, Bro. K. A. Jones. 7 p.m., gospel service. Speaker, Bro. E. L. Williams.

Monday, June 12, 8 p.m., concert by past and present members.

All past members are invited to join us in these celebrations.

BACK TO LYGON STREET. SUNDAY, JUNE 11.

All former members are most cordially invited to spend the day with the Old Home Church. Luncheon and Tea Provided.

Three Great Services. Remember the Date—June 11.

News of the Churches.

Western Australian News-letter. A. G. Saunders, B.A.

Conference has come and gone once more. Fully reported by our esteemed Bro. Wesley Alexander, it needs little further comment. From the vantage point of the chair it seemed to me to be a happy conference. This opinion has been confirmed in various directions. Probably the most important act of the gatherings was the amendment of the constitution to allow appeals by departments. This came at the instance of the Home Missionary Committee, which is anxious to launch an aggressive evangelistic campaign. The Foreign Missionary Committee have sought similar modification of the budget system all along. The vote was nearly unanimous. All meetings were well attended with one exception. The day sessions on the Saturday had deplorably meagre support.

Owing to the financial position Bro. C. H. Hunt is to be Inglewood preacher as well as State organising secretary. Bro. Hunt has done a great work for the State, and has won a large place in the esteem of the brethren. Present conditions have handicapped him hopelessly. It is confidently expected that Sister Hunt and he will do much for the promising Inglewood field.

After more than four months of sickness Bro. Schwab is by no means himself again. He is still extremely weak. Our people over here have given Bro. Schwab a very high place in their love and appreciation, and will rejoice to a man when he completes the slow process of his fight back to normal health. He and Sister Schwab have been sustained by the massed prayer of a brotherhood.

The Church Building Extension Committee is having a chance just now to prove its worth. Lake-st. church has lately had a loan to buy land at Kensington, across the river, where that church has had a flourishing Bible School. Victoria Park needs to double its rear hall to cram in its expanding flock of youngsters. Palmyra is preparing to escape from a rented hall into its own building, although this congregation is at present in co-operation with its mother church, Fremantle. It is a great thing to have such a committee in the face of these calls.

At a conference of Presbyterian ministers some months ago it was felt that the hour had struck for revival. They sought the co-operation of other bodies, but with little response. Their leading spirit in the matter, R. C. Foyster, minister of one of their leading churches, and the writer got together. The upshot was an attempt at united work in the West Perth-Subiaco district. Ten-day missions were held by the Salvation Army, the Methodists, Presbyterians and ourselves. Finally, a united praise and thanksgiving service was held this week in the Subiaco Methodist church. In spite of a drizzle out of doors, the building was nearly full. It was a joyful occasion, sending all away hoping for better things along the line of church union.

Let it be said also that the ten-day mission in our own chapel was led by L. C. Peacock, assisted by the men of the church. Bro. Peacock's addresses were of a high order. The church received a remarkable uplift. The more I see of the product of Glen Iris the more I realise the great work being done in that institution. I say this because Bro. Peacock is a Glen Iris man. He has had to go into business. But in spite of that he is spending his whole splendid powers in unremitting Christian service.

When I finish this letter I am off to lunch—a Presbyterian lunch. Who's afraid of religious

indigestion? Our Presbyterian friends are having a vigorous annual—well, we call it conference. Yesterday the following bouquet came our way, from the lips of the redoubtable George Tulloch: "The Church of Christ (the reference is to our people), which insisted on fundamentals being accepted, was the one (religious body) making the greatest progress in Australia, according to the last census, while the church which allowed its ministers to preach what they liked, showed the greatest decline."

Western Australia.

Inglewood.—On May 3 C. H. Hunt was welcomed as evangelist of the church, and on May 7 he commenced his ministry. Bro. Hunt will also continue to act as State organising secretary.

Victoria Park.—On mothers' day, May 14, Bren, F. D. Pollard and W. H. Nightingale delivered appropriate messages. Four were welcomed into fellowship—Bro. and Sister Neave, Sisters Miss Geur and C. Aust. A working bee made some improvements to the building and grounds on May 15.

Maylands.—Meetings have been well attended. One formerly immersed was received into fellowship on April 30. After the address at a special Bible service on May 7 a young man made the good confession. 18 new scholars have been added to the Sunday School. All departments are working well.

Bassendean.—On May 7 Bro. Berry encouragingly exhorted. In evening at a young people's service there were two short addresses, Bro. Buckingham giving the invitation. Sister Reynolds, who is in hospital, is progressing favorably after an operation. On May 14 (mothers' day) Bro. Buckingham was speaker at both services. Both meetings were well attended, and helpful messages were given. In the evening Sister Freedy sang a solo, and a Bible School girl confessed Christ.

South Australia.

Balaklava.—A teacher training class is being held with average attendance of 23. Mothers' day was observed on May 14, and on May 21 a father-and-son service was held, when a choir of men assisted in the evening. Splendid attendances, and keen interest. The church is, working splendidly.

Semaphore.—A happy church social was held on May 17. On May 21, fathers' day was observed. Splendid meeting at the Lord's table. Bro. Beiler's message was on "Jesus and the Father." At night the men's choir and male quartette party rendered excellent music, and after Bro. Beiler's address on "Wanted—a Man," one man confessed the Saviour.

Queenstown.—On May 21 Bro. Hollams, from the West Coast, gave a splendid message in the morning. Bro. and Sister Harding and their two sons, from Cottonville, have been welcomed into fellowship. At the evening service Bro. Brooker preached. Fathers' day was observed. On May 15, at the monthly meeting of the Band of Hope, Bro. F. Herde was the speaker, and a good programme was provided.

Croydon.—Bro. Brown continues his successful ministry, and all are encouraged by constant progress. Much sickness prevails. Teachers' study classes are well attended. At decision service on afternoon of mothers' day two lads signified their acceptance of Christ. Mothers' day services attracted record attendances all day. Services on May 21 were an inspiration. The message in the morning on "The Spirit of Pentecost" was well received, and in the evening the address on "Sin" brought several enquiries. Two lads were immersed.

Glenelg.—The church has decided to extend Bro. Theo. Edwards' engagement for a further term of three years. Mothers' day was celebrated on May 14. Large attendance at night, when special hymns were sung by a choir of mothers of the church. A duet was rendered by Misses R. and N. Edwards. Splendid address by Bro. Edwards, also on evening of May 21. Much interest is maintained, particularly at Sunday evening services.

Victor Harbour.—Church anniversary services were held on May 14, and followed by a public meeting on 15th. Bro. W. Morrow gave two excellent addresses on the Sunday, when 54 met around the Lord's table and 65 attended gospel service, which was helped by a solo by Bro. Lea Weeks, of Hindmarsh. On May 15 Bro. A. H. Wilson, from Strathalbyn, delivered a very fine address. Bro. G. Rostes presided over this meeting, which was attended by 100 people, who appreciated the address and the programme of musical and other items. The sisters provided a bountiful supper. A good delegation from the churches at Mt. Compass and Goolwa was present.

Maylands.—The 24th anniversary has been celebrated with large audiences. Speakers were Bren, J. E. Allan, W. Morrow and James Gordon. The choir rendered splendid service. In past few weeks five have been received by faith and baptism, five by letter, and one is awaiting baptism. The second anniversary of the Mutual Improvement Society, which was formed by Bro. J. E. Allan, and has been very successful, was a happy one, and the young men took the exercises of the Sunday. Mothers' day services were well attended. The Bible School of Methods for workers is still in progress, and the weekly speakers so far have been Messrs. E. M. Ingamells, B.A.; James Johnston, M.A.; and A. H. Davison. The lectures and attendances are all that can be desired. Attendances on May 21 were very good, and Bro. J. E. Allan spoke at both services.

Forestville.—On April 11 the church bade farewell to Bro. and Sister A. W. Garland on their departure for Warracknabeal, Vic. Church and auxiliaries united to make suitable gifts. The J.C.E. made a presentation to little Stanley. Bro. Garland, after three years of successful service, concluded his ministry on April 15. Bro. J. T. Train commenced his work with the church on April 22. His messages are an inspiration. May 7 was observed as young people's day; several took part in evening service. On May 14, mothers' day, Bro. F. W. Stock addressed the morning meeting, and J.C.E. held a special service for mothers. May 15, J.C.E. tendered a tea and social evening to mothers and friends. J.C.E. held its annual meeting during the month. Bro. Miles, of Gawler, gave a helpful message. May 16, Nailworth Band of Hope provided the programme for Forestville meeting. May 17, an official welcome was extended to Bro. and Sister J. T. Train in the form of a social. May 21, family and fathers' day was observed; Bro. Train gave delightful messages. 118 at morning service.

Cottonville.—Attendances show marked increase. Bren, Pocock, Collyer, Jones and Horswell have given appreciated messages. On May 24 the half-yearly business meeting was well attended. Reports revealed progress. Finances are sound. Bro. F. Pocock was elected a deacon. Bro. W. S. Bisset has been appointed by the officers as assistant to church secretary. On May 15 about 90 attended a farewell social in honor of Bro. and Sister Harding and family, who now are in membership at Queenstown. Many spoke of the fourteen years' service rendered the church by both Bro. and Sister Harding. The secretary (Bro. Knight) presented them with a reference Bible on behalf of the church. Walter and Clm received a framed photo. from the cricket club. Occasion was taken to bid farewell to Bro. and Sister Collyer and family, who are returning to Melbourne. Bro. Collyer, whose work as deacon, Bible class leader and assistant superin-

(Continued on page 332.)

Foreign Missions.

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

OUR TASK IN THE INDIA OF TO-DAY.

A. A. Hughes.

In his book "Naked Fakir" Robert Bernays makes the following challenging statement: "How often does the glib agnostic say that one religion is as good as another, and that the object of missionaries is merely to turn a good Hindu into a bad Christian. It is the greatest lie of the age. It is their religions that keep Indians in thralldom—slaves to custom and therefore to any foreign Power that cares to exercise dominion over them. The Nationalist talks of India's chains. They exist, but the greater part of them are chains of their own making."

India's Chains are Breaking.

The census of 1931 reveals some striking facts. It reveals that the chains forged by India's religions are rapidly being broken by the message of Jesus Christ.

1. Education.—Despite the fact that the majority of converts to Christianity are from the outcastes, the Christian community is more literate than either the Hindu or Moslem communities, as the following figures show. Muslim men 8 per cent, women $\frac{1}{2}$ per cent. literate. Hindu men 15 per cent, women $1\frac{1}{2}$ per cent. literate. Christian men 32 per cent, women 18 per cent. literate. And there are proportionately many more Christian children in school to-day than children of the other communities.

2. Social Conditions, especially amongst the outcastes who have come to Christ, have improved to such an extent that in some districts caste people, in whole villages, are turning to Christ. They see that whereas Hinduism failed to uplift the masses Christ has made these people clean, educated, moral. People heretofore despised, now respected and honored, are living witnesses to the saving power of the cross. It is no evil motive to come to Christ because of the desire for better economic and social conditions. In coming to Christ the root evil is destroyed in the cleansing from sin. And when the chains of sin are broken, better social and economic conditions must result. It is apparent to all that it is the leaven of the gospel that has awakened India's 60 million outcastes to the need for social and religious equality. Christ, who came to save the needy, is breaking down their inferiority complex.

Let me quote from "Naked Fakir" again. This is written by a journalist, not a missionary. "I was enormously impressed by the work of the Christian missionary in India. The silliest gibe against them is that they are only successful among the untouchables. Why should that be a reproach to them? Christianity itself made its first contacts among the slaves at Rome. They set up a standard to which no religion in Asia, even at its purest—Buddhism, Mohammedanism or Hinduism—approaches. As to Hinduism, I was frequently told that it is decaying. From my experiences at Benares and elsewhere, I only wish that it were decaying faster." The chains are breaking.

3. National Consciousness, which is rapidly growing, has been fostered in some measure by Christianity. It is to be taken as a mark of progress. And Christian thinking in India favors constitutional reform. Christian education is preparing India for responsible self-government. "Christian schools," says Bernays, ". . . would work for freedom of the spirit, without which, freedom to mark a cross on a ballot paper is as futile as showing a great picture to a blind man." India's new day of freedom is shown to a marked degree in her

4. Religious Awakening. Not only are the outcastes challenging orthodoxy, but the very foundations of Hinduism are being shaken. Education again is driving out superstition. Idolatry is losing its grip on educated youth. And while there is a definite trend toward agnosticism there is at the same time a sincere desire to know Christ. This change is best seen in the writings of Dr. Stanley Jones. India does not want formalism. She already has had too much of it. India does not want "Western" Christianity, of which she has seen so much, and which represents to her but a part of an imperialistic machine. But she does want to fill that void left by the failure of her own religion; she does want to know this Christ who is raising the fallen. The challenge to give the light to darkest

Please remember July offering will be taken Lord's day, July 2. The money contributed that day will decide whether we shall "Keep our missionaries on the field," or bring some back to Australia. How will you vote?

India has long been before us. To-day we are challenged by "Seeking India."

5. India Wants Christ. In a letter received from a friend, one who knows the heart of India, this paragraph is culled: "There is a real revival on. People are deeply stirred. Many are seeking baptism, and the Marathas are showing real interest. In one section they have made decisions. . . . The Gandhi campaign has aroused the people to the weakness of Hinduism, and they are looking away to Christ as never before. I tell you it is a time to advance and not to retreat." Our own experience confirms this, and our hearts go out in instant response to the challenge. Financial difficulties say "Pull in." The day, the need, our faith say "Launch out!"

(To be continued.)

THE BUSINESS OF THE CHURCH.

"The chief business of the church is to inspire men to become Jesus-men," said Dr. Charles E. Jefferson in a recent address at St. Louis, U.S.A. "We cannot make them become like Jesus, but by word and deed, if we live near him, we may inspire them to seek to become Jesus-men."

A MISSIONARY'S TESTIMONY.

W. F. McDowell.

"I would not cross the street to give India a new theology; India has more theology than it can understand. I would not cross the street to give China a new code of ethics; China has a vastly better code than ethical life. I would not cross the street to give Japan a new religious literature, for Japan has a better religious literature than religious life. But I would go around the world again and again, and yet again, if it pleased God, to tell India and China and Japan and the rest of the world—

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners, plunged beneath that flood,
Lose all their guilty stains."

This is part of our own missionaries' message to the 500,000 people to whom they minister.

MISSIONARY BIRTHDAYS FOR JUNE.

We are sure that all of our readers will join us in wishing many happy returns of the day to: Gwennie Anderson, June 1; Vera Coventry, June 2; Miss Elsie Caldwell, June 24; Ma Te Hsueh, June 29.

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Our Book Table.

"STEWARDSHIP."

Many of our readers will recall with pleasure the name and work of W. C. Morro, for some years preacher of Lygon-st. church, Victoria. Dr. Morro is now a professor in one of our American colleges. A new book from his pen, bearing the simple title of "Stewardship," was just recently published by the Bethany Press, of St. Louis, Mo. The theme and the author both attracted our attention, each suggesting a rich feast for the mind; and we were not disappointed. Stewardship is one of the most important of Christian themes, and here is the very best book on the subject which we have read. The subtitle of the book explains its scope: "A study of the teachings of the Bible on the subject of a man's obligation to God in financing the work of the kingdom." This volume of about 190 pages is attractively printed and well bound in cloth. It is divided into three parts: (1) The Christian Teaching on Stewardship, with six chapters, (2) Stewardship in the Life of the Individual and the Church (three chapters), and (3) The History of Religious Giving (three chapters). Parts 1 and 2 may be described as admirable in their statement. We could wish that every Christian might read Dr. Morro's treatment. The publishers say that "he covers in this small book an exhaustive yet readable comparison and analysis of all the biblical statements on stewardship. Its virtue is that it is the only book in its field which reduces these statements to their simplest forms, and makes clear just what they really say." A sentence in the preface helps us to appreciate the point of view of the writer: "The author of this little book holds firmly to the belief that the cure of all the maladies from which the church suffers, now or at any other time, is to be found in the comprehension and proper application of the Christian ideals."

Stewardship applies to all life—time, talents, etc.—and not merely to money. But this volume deals particularly with stewardship in one department. It stresses God's ownership and our position as stewards. "Man's responsibility extends to all parts of the property which he controls. . . . All belongs to God, whatever use is made of it." The Christian's privileges and responsibilities are well set forth. The author seeks to emphasize principles, and one excellent feature of his book is its protest against legalism. He thinks that tithing has oft been enjoined as a legalistic practice, and that such inculcation is opposed not helpful to the higher Christian principle. Yet Dr. Morro writes: "I have spoken against tithing, but only as a legal system, and as a substitute for the Christian plan of stewardship. I have made use of the tithing system in my own life. Some years I have tithed; others I have given less and on others, as at present, I have given more. God's blessings have been mine throughout these years and not less on those lean years when the demands of my family required me to give less." With this position, we find ourselves in complete agreement. We are persuaded that the practice of tithing is a thing which may be strongly recommended to Christians; the setting aside of a tenth would be possible in most cases; it involves the recognition of the fact of stewardship; it makes giving easy and indeed a joy when special needs have to be met; and it would solve all the church's financial difficulties. Yet, we cannot lay down a rule for others. As Christians they must act as stewards, they are under an obligation to support the church of God, further the Gospel, help needy brethren, manifest their love of God by active love to men—but we must leave it to the individual to determine what he should give. W. C. Morro's little book is none the less effective because it lifts the whole question of giving to the highest Christian plane. We trust that it may be widely used and read in Australia. Copies may be obtained from the

Austral Publishing Co.; price, cloth bound, 7/-; paper covers, 5/-. Postage, 4d. extra.

A GUIDE TO OLD TESTAMENT STUDY.

The Bethany Press, U.S.A., has issued a volume entitled "A Guide to Old Testament Study" by Marion Stevenson, who is Editor-in-Chief of the Department of Church School Literature of the Christian Board of Publication. In this volume of 170 pages are interesting chapters on The Commonwealth of Israel, What is the Old Testament? Why Study the Old Testament? Inspiration, Revelation, Interpretation, Biblical Criticism, Cardinal Teachings of the Old Testament, etc. A great deal of helpful material is given. The author's own position is a moderately conservative one. In such a chapter as "Biblical Criticism" he aims at putting both the "modern" and the "conservative" positions fairly. At times he goes farther in his concessions than we could approve, and here and there are statements which might well be challenged. The author's express aim is "to provoke and direct individual study and independent investigation." Used by students capable of clear discrimination and willing to study and follow the sacred text, this book of Mr. Stevenson's may be found very helpful. The Austral Co. is able to fill orders; price, 7/-; postage 4d. extra.

Obituary.

NORFOLK.—On April 6 Miss A. Norfolk was called from this life after many years of sickness. Our late sister was a member of the churches at Prahran, North Melbourne, and finally Glenferrie. Our sister always manifested an interest in the church activities and gave support as she was able. Despite her long trial of sickness, she was always patient, and her life was a witness to the grace of God.—E.L.W.

PASCOE.—On March 29 Bro. Joseph Harold Pascoe, late of Western Australia, passed away in Alfred Hospital at the age of 41. He was one of the most genuine Christian gentlemen the writer was privileged to know. At the age of twelve he was baptised by Bro. Thomas Hagger. Because of his faithfulness, many avenues of service were opened to him. In Fairfield church, Vic., he served as deacon, Sunday School teacher, official church visitor, and before a preacher was engaged, took his turn with others in proclaiming the gospel. He was actively connected also with the Melbourne City Mission, especially at Port Melbourne and Richmond. His was a beautiful life. We pray that our heavenly Father will bestow all needed comfort to the bereaved family.—J.N.

REEVE.—At the age of 82, Bro. Richard Reeve at his home at Greenslopes, Brisbane, Qld., passed to be with his Lord. Over 50 years ago he united with the church in Roma. For twelve years he with his family lived in Toowoomba, and for a number of years was isolated from regular fellowship, but his interest in the cause he loved never slackened. For the past eleven years he has been in membership at Ann-st. Because of his character and ability, he was called to serve as an elder, which he did with grace and acceptance, only relinquishing the office because of physical weakness, at the recent annual meeting. One son, Bro. W. E. Reeve, served the churches at Gympie and Tannymorel for a period as evangelist. We are grateful for the memory of such a man of God. His loved ones mourn, but do so with the great hope of resurrection and reunion in the One whom he served so long.—E.A.

WOODGATE.—On Sunday, April 23, Sister Emily Woodgate passed to be with Christ. Her death came as a sudden blow to all, as our sister was enjoying good health within a short time of her death. Our sister was baptised at Fairfield, Vic., over 30 years ago. Since that time she

(Continued on page 335.)

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News of the Churches.

(Continued from page 329.)

tendent has been much appreciated, received a Bible from the church and school combined, and Max Collyer, as assistant and roll secretary of school, received a fountain pen.

Tasmania.

Geeveston.—Mrs. W. Ashlin is seriously ill. Miss Stamford, a visitor from Sydney, and Mr. Arnold Rowe are recovering health. Recent visitors included Miss Murry, of Hartwell, Vic. On May 7 three young people were immersed. Two were received into fellowship. There was an excellent attendance at evening service; subject, "The Jerusalem Church." A married lady decided for Christ. On May 14 (mothers' day) there was an appreciative gathering at night; subject, "The Mother of Jesus." Miss Swinton rendered a solo. A pleasant gift afternoon was held recently at the home of Mrs. Thos. Geeves.

Queensland News-letter.

H. G. Payne.

A happy feature of our Jubilee Conference was the reception of greetings. The usual messages from Conferences and allied organisations were received, and a number of personal messages. Some of the latter were particularly interesting, especially those from brethren associated with the genesis of the work in this State. Greetings from other lands impressed us very vividly with a sense of world-wide fellowship with those of other races and tongue who are pleading for apostolic Christianity.

Next to Stephen Cheek's name in the regard of the Queensland churches stands that of D. A. Ewers. Sister Mrs. Ewers (Mile End, S.A.) wrote: "As one who lived for five years in membership with Warwick and later with Brisbane. I feel that I should send you a greeting at this time of your Jubilee. My dear husband helped in the work with you from April, 1883, to September, 1887, and always had a deep interest in the work in Queensland. Surely goodness and mercy have followed us in the days that are passed. May God prosper the work in Queensland in the days that are to come."

From Shelby, Ohio, U.S.A., comes word from the first man baptised in Queensland by Stephen Cheek, H. H. Tilock, who writes: "It was on Sunday night the first day of August, 1882, that I heard him [Stephen Cheek] on 'The Way of Salvation.' On the following Tuesday night I made the good confession and the next afternoon was baptised by Stephen Cheek."

W. Garnet Akorn, an early preacher, sent greeting from Fulton, Missouri, U.S.A.: "I am wondering what about that invisible audience, those heroic souls who planted the cause in Queensland and then those who nurtured it through the years. It is likely that those splendid men of yesterday and those noble women who labored with them are looking down upon you as you assemble there."

Among international greetings there is one from E. Eriksen, of Halden, Norway, a warm-hearted, brotherly letter which sends the message: "The Churches of Christ in Norway greet you with 1 Cor. 15: 5-8. From Kobryn, Poland, The Union of Churches of Christ, Poland, White Russia, Ukraina and Galicia, sends greetings by the pen of Jan Buckowicz (vice-pres.), and Jerzy Saczewicz (secretary)." We welcome their message in Gal. 1: 3-5, and respond to their request: "Brethren, pray for us that we may be able to proclaim the gospel freely from the Baltic Sea to the Black Sea, and that our Slavonic people may learn and accept the New Testament Christianity."

From R. D. McCoy (Tokyo, Japan) the cable flashed the message, "Jubilee Greetings Japan," followed by a letter in which we are told, "This

year (1933) marks the 50th anniversary of our Churches of Christ in Japan. Our first missionaries arrived at Yokohama on October 19, 1883. At our general committee meeting it was decided to hold our annual meeting this year in autumn, beginning on October 19, in celebration of this event. We will be glad to have 'greetings' from our Australian churches on that occasion."

Honolulu says, per medium of Frank L. Purnell, "I count it a privilege, on behalf of the two Churches of Christ in Honolulu, to join with brethren throughout the world in greeting you as you assemble in conference to celebrate your Jubilee year."

U.S.A. is represented by the "Christian Standard." Edwin R. Errett, editor, supplements his greeting thus: "We have heard repeatedly of the aggressive evangelistic spirit that characterised our brethren of Queensland, and we have been thrilled. It is a pleasure to acknowledge this, and to have some little part in your celebration." Also by the "Christian Evangelist"; B. A. Abbott, editor, sends an inspiring message and concludes with, "As I write this greeting I am glad to say that it comes from the Board of Directors, the General Manager, and all the editors and workers of the Christian Board of Publication, and I am sure if they could speak it would also be a message from the heart of all our churches in America."

From Miss Marie F. Davies (Jerusalem) comes: "As you take the forward look, may you have the assurance that Jesus is in front, and the victory belongs to him." Miss Florence A. Mills writes from the Disciples of Christ Mission, Porto Rico: "We rejoice with you, and in the fellowship we have with friends the world around. May all grace abound unto you all." T. Clark, of our British brethren's mission in Siam, writes a very interesting and informative letter sending 2 Cor. 3: 8, and saying, "I think that I cannot wish you better in your Jubilee than that the churches of Australia should awake to a great realisation of the need there is everywhere of the real Christ and the risen Lord, who alone can give us the light and life without which we stumble in blindness and are helpless."

We appreciate the sending of all the expressions of good will received at conference, for they have given us a fresh interpretation of "Blest be the tie that binds."

Queensland.

Ma Ma Creek.—Y.P.S.C.E. service on May 10 was very spiritual; 25 Endeavorers present. On mothers' day Bro. Tease addressed both services. Vida Boettcher recited. One confession, and one reconsecration of life. Bible School work is advancing.

Gympie.—Good meetings on May 14, mothers' day service being impressive. Bro. Bowes was the speaker. Bro. Jensen and H. Woodhouse conducted the service at Monkland, and Bro. E. Trudgian at Veteran. On May 9 Bro. Bowes conducted a well-attended-gospel service at Goomboorian.

Annerley.—Meetings continue to be well attended. The combined Sunday School picnic held on May 1 was a great success. May 14 was observed as mothers' day. Bro. Young spoke at Moorooka and Annerley at morning meetings. Two Bible School scholars were baptised at Annerley in the afternoon. Bro. Caldecoat conducted evening service, delivering an appropriate address. Bro. Young had charge of the children's evening session at 4QG on May 7. Bro. Caldecoat conducted the service on May 14. A meeting for breaking of bread was held at the home of Mrs. Milliken.

Hawthorne.—The work is slowly progressing. The sisters' fortnightly meetings are good, and interest is increasing. The Bible School picnic at Cannon Hill was a great success. The school has grown considerably, but recently, on account of sickness, the attendance has been poor. The Band of Hope is bright and encouraging.

Mothers' day services were splendid. The subject of morning address was "Honored Motherhood." The night meeting was the best for some time. Children took part, and Miss Callanan spoke on "Guardian Mothers." A young woman confessed Christ. The church is releasing Miss Callanan for June to do F.M. deputation work.

Kingaroy.—"Echoes of Conference" was Bro. Payne's subject on April 23. Christian Endeavor and Bible School maintain good attendances and interest. These auxiliaries have purchased an organ and presented it to the church. Bro. Payne has been elected president of South Burnett C.E. Union. Bible School aeroplane race around Australia maintains interest. The church held a thanksgiving prayer meeting for the recovery of Arthur Steele, who was able to attend Bible School on May 14, after six months in hospital. Bro. Jas. McNeol (elder) is in a private hospital, making progress after serious illness and operation. Good meetings on mothers' day. The gospel service was conducted by young men, with addresses by Bro. Payne and Aderman, and a pleasing item by male quartette party. Young men of church entertained mothers of the church at the home of Bro. and Sister Aderman on May 15, and addresses were given by Bro. Payne, Aderman, Baartz and Miller.

Boonah.—The C.E. anniversary concert and social evening, held on May 11, was very successful. A Fassifern District C.E. Rally was held in the chapel on May 13. Mr. B. Frederick (president of State C.E. Union) was chief speaker (president of State C.E. Union) was chief speaker afternoon and evening. Over 300 attended night meeting. Special addresses were given by S. Jenner on mothers' day. Subjects were: morning, "A Mother's Gift"; evening, "A Mother's Influence." Fortnightly worship services at Silverdale continue to be well attended. Speakers from Boonah give great assistance. At monthly gospel service a large number attend. Monthly gospel services are also held at Kalbar. On May 12 Bro. Gilliway, in whose home the services are held, made his decision for Christ. At Aratula, the new cause opened on Jan. 22, interest is being well maintained. At first meeting, nine were present; on May 14 twenty-four met for worship; prospects are very bright. Our aged Sister Mrs. Gail is seriously ill in a private hospital.

Victoria.

Bet Bet.—On May 7 a young people's service was held in the evening, and on May 14 mothers' day was observed. Bro. Bischoff delivered suitable addresses. The young worshippers sang a special hymn for mother.

Hampton.—On May 21 Bro. Jones gave helpful messages. At night the chapel was well filled. Five young men assisted the preacher with readings and essay; and a male choir helped the singing. A Bible School girl confessed Christ.

Warracknabeal.—There was a fair evening attendance on May 14, Bro. Garland giving a special address for mothers' day. The Christian Endeavorers entertained the mothers and young ladies of the church at a very successful supper on May 16.

Kaniva.—May 21, good meetings. Bro. H. Williams exhorted in the morning. Bro. Withers preached a powerful gospel address on "The Church of Christ." The building was full. Continued interest is maintained, and the church is experiencing a time of rich blessing.

Melbourne (Swanston-st.).—Excellent sermons from Bro. Dawson last Sunday. Morning subject, "Fellowship of the Church"; evening "The World To-day and Art," referring to the lessons from Holman Hunt's celebrated picture, "The Light of the World." Several visitors present.

Danolly.—Mothers' day services were held on May 14, Bro. Beard speaking in the morning and Bro. Baker at night. The church regrets the departure of Bro. Beard, transferred to Fairfield. Sister Treble has been able to return home from hospital. J.C.E. and S.C.E. held a successful social on May 9. Bro. Baker has commenced a series of addresses.

Ballarat (Peel-st.).—The church has been giving regular support in attendance at the mission at Dawson-st. Mr. Wiltshire addressed a splendid meeting of women at Peel-st. on afternoon of May 18. Bro. W. Kerk passed away suddenly on May 20. The sympathy of members is expressed to the bereaved.

Gardenvale.—Good attendances on May 7 and 14, when S.S. anniversary services were held. Speakers at these meetings were Bro. T. R. Morris, W. Clay, K. Jones and Way, whose messages were much appreciated. The anniversary terminated with a very successful concert given by the scholars on May 11.

Horsham.—On May 21, 125 broke bread. Bro. D. Butler, from the College, gave an appreciated address. Bro. Earle and friends were present from Warracknabeal. Fine attendance at gospel meeting. Bro. G. Miller led the song service. Bro. J. O. Methven based his address on one of the choruses, "Jesus Christ is coming again, and it may be soon."

Hamilton.—Attendances at all meetings are well maintained, and interest is growing steadily. Christian Endeavor society numbers 30, and is increasing weekly. A successful young people's service was held on May 21; there was an attendance of 81. An inspiring address was given by Bro. Jack Methven, of Chelsea church, and there was one confession.

South Richmond.—A fine service for mothers' day was carried out by Bro. Dudley. On May 17 a crowd gathered at the 32nd anniversary social. S.C.E. society and Sunday School presented the church with a number of new hymn books as a birthday gift. May 21, messages appreciated from Bro. Clark in the morning and Bro. Wilson, of Swanston-st., in the evening.

Geelong.—There is much illness among members, but services were well attended on May 21. Mr. Clipstone opened a series on "Building the Church of Jesus Christ," the subject at night being "The Divine Marching Orders." Miss M. Kinna was soloist. Competitions in connection with Bible School were concluded on May 18, judges being Mrs. Colin Dabb and Miss Muriel Clark.

Brunswick.—On May 16 a number of members went to the tent mission at Brighton. On May 20 the P.B.P. held an enjoyable social. On May 21 Bro. R. Burns, from Collingwood, spoke in the morning on "The Homely Jesus." In the evening a mothers' day service was held. Sister Mrs. Jackson, the speaker, was assisted by young people. Sister Miss A. Kelly, from Port Fairy church, was welcomed.

Ararat.—May 1 was set apart as "Youth Day." Mr. Kitto, president of Rotary Club, addressed Sunday School on "Loyalty." On May 11 the ladies' aid held a sale of work; proceeds, £24. On May 14, mothers' day services were held. Sister Ely, from Geelong church, was received into fellowship. May 21, Empire Sunday, splendid meeting. Mayor and Mayoress, councillors and wives were present. Bro. Lang gave a splendid address on "Christian Fellowship."

Gardiner.—On May 20, the marriage of Miss A. Fisher and Bro. H. Banks, of Moreland church, took place in the chapel. Bro. H. J. Patterson officiating. Bro. Arland was morning speaker on May 21, and Bro. Patterson preached at night. Last week the mother of Miss M. Roberts died suddenly. On May 23, Bro. S. McCann, for many years a faithful member and officer of the church, was called home, after an attack of pneumonia. The church deeply sympathises with the bereaved ones.

Preston.—A "winter fair" was held in the Town Hall on May 19 and 20; gross proceeds over £70. All auxiliaries worked enthusiastically for success. At J.C.E. anniversary on May 21 special singing by members under leadership of Bro. A. V. Morfrew was a feature of the gospel service. Bro. Fisher's subject was "Satan in Kid Gloves." Two were welcomed into fellowship at communion service by faith and obedience. An exhortation by Bro. J. D. Lang, of West Preston, was enjoyed.

Fitzroy (Gore-st.).—Good meetings on May 21, Bro. E. Holland addressing both services. In the morning visitors included Bro. and Sister W. McGlasson, of Glenelg, S.A. In the evening Bro. Holland spoke on "What think ye of Christ?" Sisters Mrs. Sutton and Miss E. Shephard rendered an enjoyable solo. On May 23, at the home of Sister E. Sawyer, a farewell evening was tendered Mrs. H. Sutton, who is leaving for her home in the Mallee (Pier Millan).

Stawell.—On May 14 mothers' day services were well attended. Bro. Vincent's addresses were much enjoyed. His subjects were: morning, "The Value of Family Life," and evening, "Son, behold thy mother." At a pleasant Sunday afternoon Miss Jean Woods spoke on "Better Things." Special items were given afternoon and evening. A shed erected at rear of chapel was made possible by the Ladies' Aid, which also held a sale of gifts on May 17, when over £5 was realised.

North Essendon.—All meetings are nicely attended and growing in numbers. Bro. H. P. Williams is doing a fine work in the church and by his visitations. The K.S.P. club is fulfilling a long-felt want. Plans are being made for a P.B.P. At gospel meeting on May 14 the K.S.P. held a church parade and had charge of the service. Bro. Williams gave an excellent address on "A Young Man Named Saul." Ladies' guild is doing splendid work. Their first anniversary meeting was celebrated last week at the home of Mrs. Jay.

Footscray.—On morning of May 14 Bro. G. Swallow delivered the message, and at night Bro. D. D. Stewart was the preacher. At Tottenham the Orange Lodge had a parade; large congregation; speaker, Bro. H. Peitsch. On May 20 a sale of gifts was conducted by the ladies' aid, at which a presentation was made to Mrs. W. Easton, secretary for over four years. On May 21 Bro. D. D. Stewart spoke morning and night. One Bible School scholar from Yarraville branch made her decision. Bro. H. Peitsch spoke at Tottenham in the evening.

Carlton (Lygon-st.).—Seventy young people of the church held a social on May 20 to become better acquainted with Mr. and Mrs. Enniss; a very happy time was spent. Attendances on May 21 were affected by the large number on school vacation. All were glad to learn that Bro. Craigie is very much better and gradually recovering. Special preparation class for the Bible School examination is being conducted by Bro. Alf. Richards. Miss Joyce Crichton and Miss Violet Raisbeck rendered a duet on Sunday night. Keen interest was manifest in Bro. Enniss' address on "Is the Christian Life Worth While?"

Thornbury.—Anniversary services of the Bible School were concluded on May 14. Bro. D. Stewart, Footscray, gave a splendid exhortation to the church. In the afternoon parents who have children on the cradle roll were presented with certificates, and the Bible School scholars with prizes. At the gospel meeting Bro. Jackel's message to the children was on "The Contents of a Boy's Pocket." All meetings were of a high standard. Singing by the children was excellent. A demonstration was given by the scholars on May 18. The school has commenced its new year. About 50 children have been promoted from the kindergarten.

Bendigo.—On May 7 the services were conducted by Bro. A. Pettigrove and F. J. Funston in the absence of Bro. Hurren at Boort. Bro. Deas visited Harcourt. Very good meetings on May 14. Bro. Hurren conducted both services. On May 21, anniversary services were conducted by Bro. A. J. Ingham, of East Rew. Attendances were very good. The morning subject was "The Nursing Task of the Church"; 3 p.m., "How to Grow Strong"; and at night "Crustaceans and Vertebrates." One scholar made the good confession. The singing of the children was very attractive; an orchestra assisted. Solos and concerted items were also enjoyed.

New South Wales.

Inverell.—The visit of Bro. Watson on behalf of Foreign Missions was much enjoyed by all.

Enmore.—On May 17 a large audience listened to a most interesting address by Miss Crushenkova, of the Russian Mission. On morning of May 21, Bro. Paternoster spoke on the Transfiguration. At night Bro. Rush preached.

Wagga.—On May 14, mothers' day, special services were held, with appropriate addresses by Bro. Wakefield. Recently a young people's Christian Endeavor was formed. Meetings are bright and helpful, and attendances are increasing. Bro. Turnbull, of Ardlethan, has been a patient in Welwyn Hospital, having undergone an operation; he is now about again.

Taree.—Bro. Philip Lewis addressed the church on morning of April 23, and spoke to Endeavorers on April 27. The claims of the College of the Bible were presented by Bro. F. T. Saunders on May 10. The church enjoyed the visit of Bro. Henry Watson, whose addresses on India were informative and inspiring. A good response was made to F.M. appeal. A Bible School scholar confessed Christ on May 14.

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BIRTH.

KNIGHT.—On May 13, to Bro. and Sister R. W. Knight, Cottonville, S.A.—a son (Graham Corbet).

DEATH.

LEWIS.—On May 19, at 1 Bond-st., South Yarra, Vic., Eliza Emma, loved wife of David Alfred Lewis, loving mother of Fred., Ernest, Herbert (Colac), Alice (Mrs. W. Easton), Gordon (Adelaide), Frank (Adelaide), Ethel (Mrs. V. Matthews). Our dear one at rest.

IN MEMORIAM.

GOLDSWORTHY.—In loving memory of my dear husband and our dear father, Royden J. Goldsworthy, who fell asleep in Jesus on May 27, 1932. "Some time we'll understand."

—Inserted by his loving wife and family.

SEARLE.—In loving memory of our dear mother, who fell asleep in Jesus on May 26, 1927.

"Until the Easter glory lights the skies;

Until the dead in Christ shall rise,

And he shall come, but not in lowly guise—

Good-night."

—Inserted by her loving son and daughter-in-law, Yarrowonga.

THANKS.

SHERRIFF.—Mrs. H. Fairhurst and Mrs. H. Norman desire to express their appreciation to all church friends for visits, cards, letters and personal expressions of sympathy extended to them in their recent sorrow.

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WANTED.

40 to 60 "Psalms and Hymns" books, second-hand, in good condition, for Forestville (S.A.) church. Any church relinquishing such, please communicate with Bro. C. M. Hogben (sec.), 5 Oakfield-ave., Clarence Park, S.A.

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Fellowship.

The story of the good Samaritan was told by Jesus in answer to a question by a lawyer who asked what he could do to merit eternal life. He was directed by the great teacher to love his neighbor as himself (Luke 10: 30-37).

The rich young ruler came to Jesus with the same question, "What must I do to inherit eternal life?" He was instructed to sell what he had and give to the poor (Mark 10: 17-22).

The more one studies the New Testament, particularly the portions which record the teachings and acts of Jesus, the more one is convinced that if we are to be true followers of the Christ we must adopt wholeheartedly the form of social service which the Master taught, practised and enjoined upon his followers, "that he who would be greatest must be servant of all."

As with the individual, so with the body corporate, there is only one message of salvation to-day, and it is spelt service. In that word rests the salvation of the church and the individual. Carry out the programme of the Master, including social service, as he intended it to be carried out, and I am satisfied the churches will be full, the finances will be healthy, the members will be glowing with enthusiasm, their faith will be strengthened, and the church will be in a far better position and have a far better reputation than she enjoys to-day.

Members of Churches of Christ often wonder how outsiders can continue to ignore or acknowledge our scriptural position. It is just as outstanding that Christians can fail to recognise their duty along social service lines, particularly the responsibility of members to their own local church and brotherhood. If every church member seriously tried to practise the teaching of Gal. 6: 10, "As we have opportunity, therefore, let us do good unto all men, especially unto them who are of the household of faith," what a difference, what a wonderful difference it would mean to our churches! Many of our unemployed would be back in jobs, thousands of pounds' worth of reciprocal trade would be kept within the churches of Christ, and joy and happiness brought to many distressed homes. Remember, every one we help is in turn better able to assist the local church and others. What does it entail? Just a little thought and consideration. For instance, when you want your shoes repaired, do you consider "Is there a man in church of Christ who can do this job satisfactorily?"

Jesus spent a portion of his time teaching and preaching, but his words were almost invariably followed or preceded by much-needed assistance, advice, healing or encouragement. We, too, must be ready and willing to extend the helping hand, the kindly word of sympathy or advice, or the necessary practical help. Does not Gal. 6: 2 read, "Bear ye one another's burdens, and so fulfil the law of Christ?"

We are glad to report that our N.S.W. Social Service Committee has been able to help a few of our brethren in various ways. Work is being found for a few; but until more of the members of the churches appreciate that it is their

responsibility, no, their privilege, to alleviate some of the suffering and widespread distress, our work will naturally be handicapped.

Eight of our churches have now in existence a local Fellowship group doing locally what they can, and affiliated with the Social Service Committee. We understand that the Hurstville men have held a meeting, and will be the ninth church to stand behind us in our service for and on behalf of the brotherhood. Enquiries have also come from Taree.

If we can be of assistance to any, or if you can help us in any direction, will you please get in touch with the members of the Committee?

Pray that God will richly bless us, for his name's sake.

A TRIBUTE TO A CHRISTIAN LADY.

"The Bird Lady" of S.C.L., Adelaide, in one of her recent broadcast messages paid a beautiful tribute to Mrs. Shill, one of our S.A. sisters, for 40 years a member of the Church of Christ. "The Bird Lady" spoke to following effect:—"Bluebirds and interested listeners-in of this session are familiar with Mrs. Shill's name. It will seem strange to give cheerios without mentioning it. I have been frequently asked why she has been mentioned so often. This is the first opportunity to explain. A cheerio to Mrs. Shill often meant a good night's rest, at times it was better than doctor's medicine to relieve the long weariness, and even the doctor's visit did not always do as much as a cheerio 'over the air.' Mrs. Shill was the first listener to write an appreciation of the Bluebird Club, the first to join as an honorary member, and from that time she has not only worn the club badge, but in every way possible has tried to 'make others happy.' She wore her badge to her last resting place. Friends supplied her with wool, and she learnt to knit purposely to help us with the baby welfare work, and knitted between four and five hundred singlets. We lost count of the booties and pilchers. Many and many a time, unable to sleep, she has knitted through the night; working for the babies helped her through. She was one of those invalids who would not talk about herself or her ailments, but always wanted to know what was going on and what the club was doing for others. In every plan and every scheme she took a keen and practical interest. It was a pleasure to visit that cheery room gay with flowers that she loved so much. The message that she left for the Bluebirds was, 'Tell them they have cheered and brought much happiness into my life; God bless them.' You never heard anything that was not refined and sweet in her room. Girls went there to cheer, and came away cheered themselves."

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OBITUARY.

(Continued from page 331.)

manifested a living zeal for the cause of Christ. During these years our sister had fellowship with the churches at Fairfield, Newmarket, Northcote and Thornbury, in addition to numerous country churches. For many years she rendered valuable service to the brotherhood, acting as treasurer to our Victorian Christian Endeavor Union, holding that position up to the time of her death. Her kind and sincere manner endeared her to all, and won a host of friends. All sections of the church were represented at Melbourne General Cemetery, where her remains were laid to rest. The secretary of the Endeavor Committee, Bro. McKean; the president, Bro. Ingham; and the writer conducted the service at the graveside. We thank God for the fragrant memories of her faithful life, and commend the loved ones to our heavenly Father, the source of all comfort and solace.—W. E. Jackel.

ROBERTS.—The recent death of Sister Mrs. Roberts, sen., at the home of her son in Ipswich, has removed from Ma Ma Creek church, Qld., one of its oldest and most highly respected members. Our late sister came to Australia from England in 1884, coming with her husband as a pioneer to Grantham three years later. Thirty years ago she was baptised by the late Bro. Pollock, and until her death she was a consistent and helpful member. She was an exemplary mother who early brought her children up in the faith, and an earnest Christian, who loved the Lord. The memorial service conducted in the chapel by Bro. Tease on May 7 was largely attended. The sympathy of the church is expressed to our sister's sorrowing relatives.—G.O.T.

FOR SALE.

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