

The AUSTRALIAN CHRISTIAN

A Journal Representing

Churches of Christ

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



Subscription: Posted direct, 10/6.
Through Church Agent, 9/-, Foreign, 14/-.

"For Sinners Only" and the Oxford Group Movement.

OUR Victorian Conference President in a note appearing in last week's issue confessed to having been deeply moved by A. J. Russell's now famous book entitled "For Sinners Only," and urged that every preacher should be enabled to read this interesting volume.

For some years now the Oxford Group Movement has been at work. The movement began in America, where it was known as the Buchman movement. The founder was Dr. Frank Buchman, a Lutheran minister. In a very wonderful way the movement has spread. It captured many of the intellectuals. Its history shows how the message of Christ can appeal to the more highly cultured, just as Harold Begbie's "Broken Earthenware" or Hugh Redwood's "God in the Slums" revealed the power of the Gospel to reclaim those in the very lowest stratum of society. While the Oxford Group Movement is not one-sided in its appeal, it is gratifying to note its success within circles often neglected. In Oxford University and elsewhere in England, in America, notably in South Africa, but now in other lands as well, the movement has spread, remarkable stories of transformed lives witnessing to its powerful and beneficial influence.

Leader of the movement.

"For Sinners Only" gives a graphic account of the leaders of the Oxford Group Movement and sets forth its principles. The author is a distinguished journalist and well tried master of the art of publicity. He interviewed the leaders of the movement and was won over to an enthusiastic belief. Mr. Russell knows how to present a story and a plea, and we may congratulate the movement on its first great effort at publicity. The author's admiration for the leaders, notably "Frank" (i.e. Dr. Frank Buchman) seems to be unbounded. We confess at times, as we read the book, to having a fear that the glorification of Frank was overdone. But after all, a person won over to a cause and changed from a curious inquirer into a sympathetic and enthusiastic believer is the one best qualified to write for the instruction and conversion of others.

Having no first-hand knowledge of the movement, we do not intend to write critically regarding it. For some years we have read with interest in the religious press notices of its work. The impressions we have formed are liable to correction, and we await further knowledge.

No new sect or organisation.

It must be understood that there is no thought of a new religion or a new sect. This is not an organisation but a "movement," the benefits of which are open to all who would become followers of Christ. The movement is said to exist "for the deepening of spiritual life within Christ's body and for the carrying of Christianity to its logical and practical limits. In fact, a power-house within and without the churches for encouraging everyone to have the maximum experience of Jesus Christ." Recognising the limitations of the movement, and having questions raised at almost every point, we may yet, as Mr. J. A. Wilkie, find ourselves deeply moved. Even if we cannot agree with all that Mr. A. J. Russell sets forth, there may be, and we believe there are, important truths which we do well to note.

Many readers of this will agree with us that in much of modern religious life there is an absence of a sense of reality and naturalness. We become talkers of talk and speak of conventional things in a conventional way, and our words are often powerless. We seem to beat the air. Often the atmosphere is heavy, the message dull, and the audience somnolent. We need to recapture the freshness, earnestness, zeal, enthusiasm and sense of reality of the first Christians. As we have read "For Sinners Only" we have felt that at least there is something to remove a common reproach and a frequent cause of failure.

Absolute surrender to Christ.

Again what Christian could possibly object to the keynote of the movement, which is no less than absolute surrender to the Lord Jesus Christ? Mr. Russell says that he found the leaders of the movement to be "amazingly orthodox": "in fact the cross was central in their teaching." We must agree that submission to God is fundamental. To put Christ first and to surrender self in order to enter his service is not only a plea of an Oxford Group but of the New Testament itself. Mr. Russell says that "Sam" (i.e., Mr. Sam. Shoemaker; these Group folk have a harmless though curious habit of using first names) was led into greater service by hearing a voice that said, "There is no work of Mine for him who is not wholly Mine." Mr. Shoemaker says these words revealed to him what he now believes to be "the central truth of religion." Shall we not all confess to the importance of submission?

Some Movement principles.

Points emphasised by those connected with the movement are the need of repentance with its accompaniment of restitution, seeking for divine guidance, "sharing" which includes confession and witness-bearing. These are all worth examining in the light of movement practice and New Testament teaching. The insistence on repentance with restitution where that may be made is unquestionably a good thing. The confession of sins to one another has scriptural warrant, though here we allow that

PRINCIPAL CONTENTS.

	Page.
"For Sinners Only"	129
Paul at Philippi	130
Prayer Corner	131
The Great Day	132
More Co-operation Needed	132
Shall We Pay for Preaching?	133
Religious Notes and News	133
Home Circle and Family Altar	134
Prayer Meeting Topic	135
Our Young People	135
Here and There	136
News of the Churches	137
Quixotic Expositions	138
College Notes	139
Obituary	142

THURSDAY, MARCH 2, 1933.
VOL. XXXVI, No. 2.

the movement may easily run to dangerous extremes. To many people its attitude towards divine guidance will be the most intriguing subject. The "quiet hour" and prayer are greatly stressed. The need of waiting upon God, and the belief that the Holy Spirit is active in the church, and that guidance is given to the child of God who desires to know and do his will, are constantly urged in Mr. Russell's book. We hope to give consideration to this important theme in another article. The danger of error here is enormous, but leaders in the movement may stimulate our lives and help us all if they cause us to review this important subject of divine guidance.

Witness-bearing.

The movement stresses witness-bearing. It stands not so much for the ordinary type of preaching as for personal witness as to what the Lord has done for the individual who speaks. The Methodist of former days made much use of the giving of testimony. Leaders of the Group Movement claim to have had proof of the method in the changed lives of men. We are reminded of those in the apostolic days who went everywhere preaching the word. There is no hint that all were platform speakers or that any were orators. But personal witness for the Lord was given and was successful. Mr. A. J. Russell refers to most Christians as being "unwilling to accompany Christ in his search for the lost lambs, the normal duty and privilege of every child of God." What a gain to the religious world it would be if all were led to consider their duty! It is an evidence of the abhorrence of the Movement men for the conventional language of religion that instead of "evangelists" the word "life-changers" is used. Harold Begbie's book with this title familiarised readers with this beautiful title. A Christian who lives and witnesses well is indeed a "life-changer." Sometimes, as here, a change of nomenclature is refreshing, but the coinage of a new phraseology can be overdone. The worst example of this to be found in the book is probably that in which a converted engineer, formerly a hard drinker, is reported as having made "a habit of dropping in on the padre for what he called a 'spot' of prayer." No wonder if some are repelled by such language.

"A film of first-century Christianity."

Christian living is constantly emphasised. Christianity is not simply a doctrine; it is a life. There is to be no mere profession of religion, but rather its proof in a changed life. Readers of the literature of the movement must have been attracted by its insistence on the four standards of Love, Honesty, Purity and Unselfishness. In this is a message for all the people of God. A. J. Russell was impressed by the fact that in the movement "they were making a film of first-century Christianity by living it." Here is something which fits in admirably with our plea for a restoration of the Christianity of the apostolic age.

We have hinted at some of the dangers of the movement. It has manifest limitations, inadequacies and dangers. But so has every movement. Let us eschew the excesses and cleave to the good. There is much by which we may profit. The remark of one reviewer much impressed us: "Every movement has dangers, but the absence of movement has greater dangers." These words are worth pondering. If they were posted in every home mission office, preachers' study, and officers' meeting-place,

they might do much good. There is often stagnation where there should be movement. Let us risk the dangers of movement. A writer in the "Atlantic Monthly" says that the Oxford Group Movement has recaptured for the twentieth century something of the radiance of St. Francis, the mysticism of Fox, and the evangelism of Wesley. If so, then despite its limitations it is worthy of our heed, may furnish a needed stimulus, and may become a means of blessing to us all.

Paul at Philippi.

H. G. Payne.

Paul and Silas with Timothy and Luke had crossed the Aegean Sea to preach the gospel in Europe. Philippi in Macedonia was the first city worked by them, and here Lydia was converted.

The comparative scarcity of Jews in this Roman colony contributed to their success, but soon their work was rudely interrupted by a persecution—the first of purely Gentile origin experienced by Paul.

A slave girl demon possessed, regarded by the people as controlled and directed by the Grecian god Apollo, was consulted, as modern mediums and tea-cup readers are, and thus was a valuable asset to her masters.

For days she followed the missionaries bearing witness: "These people are the slaves of the most high God, and they are announcing to us the way of salvation." Such testimony from such a source was objectionable, so Paul in the name of Jesus Christ commanded the spirit to leave her. With the departure of the spirit went her masters' hope of gain.

Their pockets suffered. We need not digress to give modern illustrations of the influence of mammon over man, nor need we do more than draw attention to the anger which dominated the syndicate of slave owners. For them to go before the authorities with the story of the miracle would be to show Paul as more powerful than the Python god, and probably prejudice the rulers in the disciples' favor.

They therefore seized Paul and Silas, rushing them before the magistrates with the charge that they had taught unlawful customs. They were denied fair hearing, were stripped, and were beaten by the lictors. Protests if made were drowned in the uproar of the mob, or ignored, and after being "beaten beyond measure" they were cast into prison. The jailor, having orders to keep them securely, placed them in an inner dungeon with their feet fast in the stocks, in an attitude which made rest impossible and aggravated the wounds of their scourging.

Suffering in mind and body, one hardly expects to hear any more of them for the night; but about midnight (to the utter astonishment of the other prisoners) they are praying and singing. Rarely indeed were

the horrors of an ancient prison lightened by singing, and such singing. The apostles had found in prayer the anodyne they needed, and expressed their relief in song.

But, stranger than the singing, and while the listeners wondered, there came an earthquake which opened the prison doors and loosed all fetters. While they begin to associate the singers with the earthquake, the jailor appears. Thinking his prisoners had flown, he was about to commit suicide, to escape the penalty and disgrace of a public execution, when Paul's voice announcing their presence and safety assured him.

So soon as he recovered his self-possession he began to connect Paul and Silas with the earthquake, and knowing why they were imprisoned his thoughts turned to their teachings. Impelled by a sense of dread occasioned by these unusual events, he appeals naturally to them with the query, "Sirs, what must I do to be saved?" Not saved from any penalties attached to his office, for his prisoners were safe; but saved from the anger of the God whose servants he had ill-treated.

The answer formed the text of a sermon in which the gospel was preached, enlarging on "believe," showing all its content as a generic term covering every act of obedience through faith in Christ. This is proven by the baptism of the jailor at the conclusion of this marvellous midnight gospel meeting.

Before his baptism, the convert washed the lacerated backs of the preachers. After the baptism he spread food before them in his house. Then followed a season of joy—the whole household rejoicing greatly.

In the morning the rulers (perhaps because they had realised their injustice, or had heard of the earthquake) ordered their release. To their amazement and dread the preachers refused to go; they stood on their rights as Roman citizens who had been treated illegally; they also demanded that the rulers should personally release them; which they did with trembling and apologies. Paul and Silas went to the house of Lydia, comforted the brethren, and departed, leaving Luke and probably Timothy at Philippi.

The jailor's condition.

He was indifferent to everything excepting his duty as an officer. This was done faithfully. He was not concerned about any points of law or justice; these were for the courts, each man to his task—his being the custody of prisoners. As to these wandering preachers, apparently they were of considerable importance if the strict instructions regarding their secure keeping were any indication; they, being made doubly secure, gave him no further concern.

For their teaching he had less thought. Matters of religion were for priests and philosophers. These men might have something original and true; more probably they were mistaken faddists. Even if in the name of their God they had done something marvellous in the town, that had led to their imprisonment, and judged by this result was not a success.

If he had any religion it would be that of his family. Heredity would be a bigger factor than environment. With tolerance he granted liberty of belief and opinion to others while exercising it himself. The confusion of beliefs, the multiplicity of objects of worship, combined with his active and busy life to push religion to the background.

He was in a state of passive content, not antagonistic, but altogether indifferent, typical of the average man to-day; manifesting the same attributes, displaying the same carelessness, revealing the same weaknesses, and cloaking all by the same fallacies of reasoning, and indifference of attitude and conduct.

His convictions.

We are not told by what reasoning he connected the apostles with the earthquake and divine power with both. Awakened suddenly and dramatically from his sleep to find freedom within reach of all his charges, facing the stern Roman penalty of death, he was about to anticipate it when Paul's loud cry reassured him.

Perhaps in the serenity of Paul and the calm authority of his voice and bearing he found the association of thought leading him to a recognition of the God of the apostles. In answer to his trembling "Sirs, what must I do to be saved?" he was told to believe on the Lord Jesus Christ, "and they spake unto him the word of God, and to all that were in his house."

"And he took them the same hour of the night and washed their stripes; and was baptised, he and all his straightway. And when he had brought them into his house he set meat before them, and rejoiced, believing in God with all his house."

His conversion.

"Believe" is a comprehensive term covering the whole process of salvation; which was explained when they "spake unto him the word of the Lord."

"Compare with Peter at Pentecost, to a Jewish audience, in answer to the question: "What shall we do?" asked by men who believed following his sermon, and his reply, "Repent, and be baptised."

Compare again the command given by Ananias to Saul, one who had already believed and repented: "Arise, and be baptised, and wash away thy sins."

The jailor had done nothing toward his salvation. He was told to believe, and everything covered by this term was explained; that it included baptism is indicated by his obedience in that act.

As to the mode of baptism, it has been argued that the baptism took place in the prison and therefore could not have been immersion, on the assumption that there would not be enough water there for that purpose. McGarvey points out the fallacy of this assumption, for it does not accord with facts. The jailor "brought them out" of the prison (Acts 16: 30); he "took them" somewhere to wash their stripes (v. 33) and for baptism, and afterwards brought them into his house; thus baptism was neither in the prison nor the house, but in a place where he took them.

Knowledge of salvation came through the gospel—"the power of God unto salvation." When heard the word can be believed and obeyed by voluntary intelligent acts.

Infants are excluded, for Paul preached to "all" in the house, and the same "all" believed, and rejoiced. The "all" were of an age to exercise intelligent and responsible powers. To accept the principle of assumption on which the claim is based that infants were present, and apply it to other parts of scripture, would be to violate the laws of commonsense and exegesis.

The cheque of faith on the bank of heaven is honored at sight. The story ends with rejoicing. The chord of loving forgiveness is struck and the harmony continues through time into eternity.

Prayer is heartease to a good Christian; and when we have prayed we should look up, as those who through grace have found it so.—Matthew Henry.

Prayer Corner.

Pray without ceasing.—1 Thess. 5: 17.



To pray without ceasing means that the constant bent and drift of the soul is towards God. The note of prayer becomes the habit of the heart, in such a way that, when we are released from the grasp of our occupations, the soul rebounds to its true bent, quest, and even pressure upon God. Every man's life is in some sense a continual state of prayer. For what is his life's prayer but its ruling passion?—Selected.



This day, be bread and peace my lot;
All else beneath the sun,
Thou know'st if best bestowed or not,
And let thy will be done.

—A. Pope (1688-1744).

Whistle Your Best.

Dan. 1: 4.—"Such as had ability in them."

"He delivered one of those short, pointed children's addresses in which he has probably no living master," said the "British Weekly" concerning Dr. James Black, minister of United Free St. George's Church, Edinburgh. Then the paper quoted the one which was given in Westminster Chapel, London. The story and its application were as follows:

A boy, when walking on the road, met a man who was whistling.

"I can whistle better than that," said the boy, and he set an example by "whistling like a lintie." "But you know," answered the man, "I wasna whistling my best that time"; and he gave a more vigorous specimen of his powers.

"I wasna wistlin' my best, either," cried the lad, so he wetted his lips, squared his shoulders and poured all his little soul into the whistle. Not to be beaten, the man gave a rival performance, which far outdid his two previous efforts.

"I say, man," said the boy at the close, "if you can whistle like that, why did you whistle like you?"

"That is my motto for the young people," said the speaker. "Whistle your best. We can always do a little better than we are doing. In school do your best, in home be your best, in life live your best. There is one who will help you all the time. It is the Lord Jesus."

FORGIVE AND FORGET.

"When injured, O my soul, thou must
Inscribe thy wrongs upon the dust.
Forgive, forget; or, staff in hand,
Go pen thy sorrows on the sand,
Where shall the rising tide efface
Of any petty grievance trace.
But of thy benefits, let not
The least thereof be e'er forgot:
These from thy mind must ne'er depart:
These lock thou up within thy heart:
These recollect thou, these alone,
And carve them deep on granite-stone."

O Heavenly Father, who watchest always over thy faithful people, and mightily defendest them, so that they be harmless preserved, I most heartily thank thee, that it hath pleased thy fatherly goodness to take care of me this night past. I most entirely beseech thee, O most merciful Father, to show the like kindness toward me this day, in preserving my body and soul; that I may neither think, breathe, speak, nor do anything that may be displeasing to thy fatherly goodness, dangerous to myself, or hurtful to my neighbor; but that all my doings may be agreeable to thy most blessed will, which is always good; that they may advance thy glory, answer to my vocation, and profit my neighbor, whom I ought to love as myself; that, whensoever thou callest me hence, I may be found the child not of darkness but of light; through Jesus Christ our Lord. Amen.—Thomas Becon (1511-1570).

The Great Day.

G. Percy Pittman.

I am writing this on the Great Day, as Christmas day is called in India, and the bright warm sun is more like the Australian than the European Christmas time. The undulating landscape with low hills on the horizon in every direction is studded with fine trees unknown either in Australia or England, and bright-plumaged birds peculiar to India flash in the brilliant sunshine. Our bungalow is near enough to the town to be convenient for evangelistic work, but is pleasantly situated just where the country opens out towards the villages. Quite a number of these can be reached on foot, many others by bicycle, while 3000 townships, as they would be called in Australia, still await the coming of the evangel, and on all sides native states whose rajahs are opposed to the introduction of Christianity present a challenge and a problem to the missionary,—the challenge of the idolatrous and ignorant multitudes swarming in the darkness, and the problem of methods,—methods which must be largely unobtrusive and tentative until the acquiescence of the rulers is secured. With a pitifully inadequate staff the huge task appals us, and only the spirit of Christmas in our hearts enables us to preserve the slightest semblance of optimism.

All over India among the Christian groups Christmas makes the same appeal as to the folks in the more favored Christian lands. Carols, Christmas cards, gifts, Santa Claus, new clothing, feasting, Christmas trees, Christmas sermons, all are here, together with the old-time Christmas wish taking the form of "May your Great Day be blessed!" Even Hindus and Mahomedans are beginning to send Christmas cards to one another with only a vague notion of their meaning, and as all the Government offices, schools, law-courts and post offices are closed, the atmosphere of the wondrous Incarnation is gradually stealing over the land, and people everywhere are beginning to realise something of the meaning of the "Sun Iswi," as it is called in Hindi,—the year of our Lord,—and the old reckoning of time by the ancient Indian calendars has almost entirely dropped out of use.

As the world-depression is being felt very severely here, the loving gifts of the Australian sisters, for distribution on Christmas day are more welcome this year than they have ever been, and if the glad faces of the almost naked children, and their lean, ill-clad parents could be seen by the generous givers, they would be amply repaid for all their self-denying labor and expense. It is a very beautiful thing to have this expression of love towards the children of heathen lands, linking the rising generations of East and West, and displaying in actions which speak so much louder than words the sympathy and self-denial of the Child of the four-fold wonderful name,—the wonderful Counsellor whose wisdom shall yet overcome the folly of idolatry and superstition, the Mighty God who will ultimately gather the worship of all men's hearts to himself, the Father of Eternity who will crown the long ages of heathenism with millennial glory, and the Prince of peace who will at last speak peace to a warring, troubled world.

I think it is probably at Christmas time that missionaries feel most keenly the distance that separates them from their loved ones in the far-off home-land. In the evening of the glad day, when the carol singing is over, and Father Christmas has wagged his white beard and emptied his bag among delighted but half-frightened youngsters, when the games are finished, and the smoking feast of curry and rice followed by Indian sweets has left nothing but soiled leaf-plates behind, and the happy Christians, old and young, have departed muffling their ears in their blankets to their humble homes,—then what a joy it would be to have some of one's very own

to spend the closing hours around that rare luxury in the tropics,—a fire on the hearth. No Christmas bells ring from church steeples here, but last night in the quiet hours one could almost hear them ringing far away across the sea, and before the inward eye rose a picture of beloved forms gathered in the dear familiar spot. Then the letters from home are most sweet, and the good old time-worn greeting, and the gift valued most for the love behind it, do much to fill the void.

If we could all lay to heart the real meaning of Christmas, it would, I feel sure, be of much practical help to us in this gigantic task of giving the gospel to the half of the world still a stranger to the divine love that became a babe in Bethlehem. India has stories of many wonderful incarnations, but they were all for the destruction of some enemy to the Hindu people or their religion. Ramechandra came from heaven to destroy the demon Ravan of Ceylon, Krishna to kill the tyrant Kans, Narsingh to slay the devil called Hiranya Kasipu, Parasu Ram to annihilate the warrior caste, Buddha to delude the wicked, while an Avatar yet to come will wipe out all the enemies of the Brahmins. All these are local manifestations of the Deity, and not for the world, and almost all of them are for destruction, not salvation. They know nothing of a universal Saviour, and on their own showing India for thousands of years has been in a state of deepening degeneracy. We are now supposed to be in the Kali Yug, or age of decay. In one of the most ancient books of India virtue is compared to a noble bull with four legs. In the Treta age sin robbed it of one of its legs; in the Dwarpar age sin and virtue were mixed in equal proportions, and the bull had only two legs. In the present age there are three parts of sin to one of virtue, and the bull performs the remarkable exploit of standing on one leg, and before long it will not have a leg to stand on. It is all a piteous confession of human failure, and an

acknowledgment of the need of a Saviour, and in the long run this conviction must surely prove a "pedagogus" to lead the nation to the feet of Christ, even as in the higher Indian families to-day an attendant still accompanies the boy to school, and carries his books and pen and inkwell for him.

And he who withheld not his only Son will surely give us, when we are engaged in the task of making him known, all things that are really needful. The supply of the resources for the immense work of evangelising the heathen world does not depend on us, but on God. No soldier goes to war at his own charges, and the Commander who has sent us forth will supply the means. All the bank notes and drafts are his, and the buffaloes on a thousand hills. Our part is to do the work, pray, and exercise faith. Fluctuations of exchange do not affect the heavenly exchequer, and the Word of God is not bound by any chains of financial stringency. We have dealings with "a place where there is no want of anything that is in the earth." The only limit to the supply comes through our lamentable lack of prayer and faith. When the Son of man cometh, shall he find faith on the earth? Surely every helper in the missionary task may write over his mental picture of the manger of Bethlehem the words Paul wrote in letters of lightning on the storm in the Mediterranean Sea, "I believe God, that it shall be even so as it hath been spoken unto me." Not one of the promises can fail, and someone has counted over forty thousand of them in the Bible. Let us depend, not on worldly schemes for raising money, but on the prayer of faith which can heal our sick finances. He who came to our help as a feeble Babe will not fail us now that he is seated on the throne of the universe.

JERICHO-STREET EVERYWHERE.

In every place is a Jericho-street,
Where the robbers rob anew,
And churchmen pass with a high conceit—
But Samaritans are few.

—Chauncey R. Piety,
in "The Christian Century."

More Co-operation Needed.

P. J. Pond, B.A., Organising Secretary, Young People's Department, N.S.W.

The apostle John was peeved when he saw a man who was not of his company casting out demons in the name of Jesus. Nursing his grievance he came to the Master saying, "And we forbade him because he followeth not with us" (Mark 9: 38; Luke 9: 49). The great loving heart of our Lord shows in his reply, "Forbid him not, for he that is not against us is for us."

Is there a sensitive disciple to-day, so wrapped up in his local church interests, or seeing the good in one department section alone, that he challenges the good work done in the name of Jesus by others? There may be modern Johns in the church life in Australia. Let us consider several such possibilities with a view of pointing out the weakness of their positions.

John the Fearful for Sake of Finance.

This John is fearful lest in supporting Bible Schools and Y.P. Department work his local work should suffer in proportion. He is timid lest the cause of the gospel to the adult sinner be more circumscribed. Youth workers know too sadly that there is no risk of the Cinderella of Conference work, the Bible Schools and Y. P. Department, receiving a surplus of support. Support is certainly forthcoming, but words of sympathy may not always be accompanied with corresponding hard cash. The contributions for Youth Department activities are a long way down the list in most churches.

We are reminded of the colored brother who complained about the constant calls of his wife upon his cash for clothing, luxuries and pleasures. "But how do you manage to meet so many calls upon your purse?" was the query of the listener. "Oh well, I don't done gib her none yet," was the reply. That is an extreme case, and few if any of our churches would be satisfied with that in respect to youth work. However, any John the fearful will find that the church which supports youth work lays a foundation for prosperity. As prospers youth work so prospers all its work. Besides this all departments of missionary service are correspondingly strengthened.

2. John Jealous lest Co-operation Hinder Consecration.

Here we may have a modern John jealous for the spiritual welfare of youth, and he sees lions in the path. He is apprehensive lest youth may look at the department linking up the service for the Lord instead of seeing just the face of the Lord in its loveliness. Lest the quaint fancy of co-operation hindering consecration may find favor in the mind of any reader let a few figures speak. The Bible School at Clyde, but a few months old, has won 60 scholars and a dozen consecrated converts already. The school at Canterbury, established in July last, has won a score of converts to Christ the past two months.

Religious Notes and News.

The church at Bexley, which grew from a Bible School, rejoices in 65 souls seeking salvation in our Saviour within the past ten months. Jesus said, "Forbid him not. Whosoever shall give a cup of cold water in my name he shall not lose his reward."

John the jealous for spirituality will find that the number of consecrated workers won through organised youth work is as the sands of the sea shore, inasmuch as they cannot be numbered. Fear not, John the jealous, for the spiritual life. The church engaged in winning the youth always gains in spirituality.

3. John Mistrustful of Much Machinery.

Here we have John who thinks his local church should direct youth mission effort independent of committees. Or we may have John who has made a hobby of the cause of one committee only. In seeing another committee at work even though on somewhat different lines he feels the work is unduly crowded. What though "devils" may be "cast out" in the name of Jesus, John the mistrustful is afraid lest the machinery being multiplied may leave less for his sectional interests to achieve. To the disciple mistrustful of the service rendered by another Jesus still says, "Forbid him not; those who are not against are for us."

The harvest fields are so great there is work for all without fear of crowding. The work of one department but complements and supplements the work of another. That "devils" are being "cast out" is the thing that matters.

The Y. P. Department pleads for the complete co-operation in service which it is ready to extend to other departments. Laborer together with Christ, let the brotherhood unite in saving the Bible Schools and Young People's Department from closing down its soul-winning service.

Should We Pay for Preaching?

Thos. Hagger.

Yes, if there is any scriptural warrant for it. No, if there is none such. Let us to the Scriptures then to see.

Jesus commanded that his gospel should be preached in all the world, to every creature (Matt. 28: 18-20; Mark 16: 15, 16). This command is to be obeyed by all Christians; they should go everywhere preaching the Word (Acts 8: 4). And the Lord who issued this command has ordained that they who preach the gospel should live of the gospel (1 Cor. 9: 14), but the context shows that those who live in this way are those whose lives are devoted to this work. To be paid so much gold for so much gospel preaching would be to make merchandise of the precious message, while to pay men, who perhaps are in receipt of good incomes, a sum of money for any sermon or sermons they preach is not contemplated at all in that, or in any other passage.

To pay for preaching will surely burden the work, for it will mean that there will be less to be given to the great missionary cause at home and abroad, and fewer men can be sent out to devote their lives to the great work.

Every Christian should be ready to do his part, and that will mean, if capable, ready to preach a sermon if required, but beyond being reimbursed for out of pocket expenses, no man should expect pay for what he does. When one is called by his brethren to give up his life to the work, and secular affairs have to be abandoned for the work's sake, the one who responds to the call has a right to expect that his brethren will supply his table—see that he is supported.

HOUSES AND HOMES.

When sin creeps in our homes to dwell,
'Tis then a house becomes a hell;
When God's good grace our hearts doth heaven,
'Tis then our homes become like heaven.

—A Christian Pilgrim.

"THE CANADIAN DISCIPLE"

A note from Mr. Hugh B. Kilgour, editor and manager, states: "The Canadian Disciple" has been compelled to cease publication for financial reasons. We have not been publishing since September, 1932. We are hopeful that we may resume publication some time in the future."

REQUIREMENTS FOR A COUNTRY MINISTER.

A knowing parish chairman, W. Roger Greeley, in his charming book, "An Architect Muses," catalogues the requirements for a "country (why 'country'?) minister": A devout and pious man. A preacher of excellent ability. A student of theology and history. A guide, philosopher, and friend. A comforter in time of trouble. A money-raiser of the first ability. A good organiser. A sport, popular with young people. A married man. In short, Savonarola, Daniel Webster, Marcus Aurelius, Florence Nightingale, Pierpont Morgan, William Jennings Bryan, Buffalo Bill, and Benedict all under one hat!—"The Christian Register" (Boston).

FIRST PROFESSOR OF FOREIGN MISSIONS.

Mr. Basil Matthews, the well-known writer on missionary and race questions, sails on Thursday to take up his appointment at Boston University as "Professor of Christian World Relations."

The title was chosen by him and accepted by the authorities in the place of that of "Professor of Missions," in which the appointment was originally made. "I wanted a title which would indicate the new outlook of modern missions," Mr. Matthews told a correspondent. "Missionary work is now no longer just a matter of the churches of the West sending men and women out to evangelise the East. It has become a matter of interchange between East and West. The outstanding illustration of this change of view has been the recent visit of the Mission Fellowship from the Indian Churches to Great Britain and Ireland. Another was Kagawa's visit to Canada, which had enormously rich results."

The subject of the term's course will be "The Clash of World Values in the Far East." The lecturer growing up in the midst as we know us to-day.

Youth's Great Problem.

It is a youth with a terrible problem rather than a youth that is a problem. Boys and girls are leaving our schools ready to be employed and there are no jobs. The moment has come for which they have been looking with the yearning look of youth—that wistful, idealistic loner of health or the basic conditions—of a better, vital locomotion.

"Is there some one, for example, who thinks it is beautifully ideal to care for the lowliest and the least as Jesus did? 'Inasmuch as ye did it,' he said, 'unto one of these my brethren, even these least, ye did it unto me.' How beautiful we say. Beautiful? Let Charles Dickens tell us how beautiful it is. Why, asked Dickens in effect, should the rich man care about Tom-Ali-Along in his cellar? and he answers, 'There is not an atom of Tom's slime, not a cubic inch of any pestilential gas in which he lives, not one obscenity or degradation about him, not an ignorance, not a wickedness, not a brutality of his committing, but shall work its retribution, through every order of society, up to the proudest of the proud, and to the highest of the high.'"

LIMITATIONS OF EXPERTS.

The scientists assembled at York for the meetings of the British Association were provided with some food for thought in the sermon by the Dean of Exeter, Dr. W. R. Matthews. While acknowledging indebtedness to the writings of

men like Jeans, Eddington, and others, he plainly said that there are other scientific men whose essays on theology justly cause indignation in the minds of religious people; and spoke of the "slapdash pronouncements" on the great problems of religion which are made by some with apparently little reflection. It is plain speaking when scientific men are warned that they are capable of leaving their scientific methods behind, and speaking as oracles on subjects which they have not studied. Parenthetically, we may remark that others besides men of science have not been guiltless in this respect—sometimes at the invitation of widely circulated newspapers. The Dean declared that we should gain no light from those who dogmatise about religion, never having read a book of modern theology, and who attempt to determine grave issues of spiritual philosophy, being equipped only with the expert knowledge of mathematics or psychology and the memory of that version of religion which they learned from their grandmothers.

DR. F. W. NORWOOD.

In a London letter, Mr. F. J. Miles writes as follows regarding Dr. Norwood, of the City Temple, who is expected to re-visit Australia in the near future:—Dr. F. W. Norwood has resumed the Thursday mid-day service at the City Temple, with far more success than was attending these gatherings during the later period before they were discontinued. In to-day's "Daily Express," Prayers for the New Year are given a prominent place on the leader page, and those who were asked to contribute these were the Bishop of London, the Roman Catholic Archbishop of Liverpool, the President of the Methodist Conference, and Dr. F. W. Norwood.

One contrasts this—an indication of the place and power that Dr. Norwood occupies and exerts to-day, with the position occupied by him just thirteen years ago, when he was supplying the City Temple pulpit at alternative services, and "Lorna" in the "British Weekly," wondered how he would get on "when the glamour of the khaki had worn off." In spite of the coldness of his reception, the fact that no one outside the City Temple gave him any cheer or encouragement, he has "won through" rising to the great opportunities that opened before him, and made good. All his Australian friends will greatly rejoice in this.

A HUNDRED AND FIFTY DENOMINATIONS.

Mr. A. M. Chirgwin's recent book, "An African Pilgrimage," gives a most illuminating account of the birth, growth and development of the African Church, and sheds light on some of the difficulties by which it is beset. Of the growing evils of denominationalism in South Africa, Mr. Chirgwin writes: "Vryburg native location is an example, on a small scale, of what is happening on the Rand in all its hatefulness. The Wesleyans, the Anglicans, and ourselves (Congregationalists) are fairly well established, each with a reasonably strong following. . . . But there are also six or seven different Ethiopian sects. These generally arise from a small group of 'disciplined' or disgruntled folk who have come from one of the larger churches. They form a 'church' of their own, generally a quite independent concern, without any connection with a recognised denomination. Occasionally they get a 'minister,' probably a quite untrained man, and often hardly educated. They put up a little building and begin a kind of religious rivalry or sheep stealing in the location. It is pitiable. On the Rand there are over 150 denominations, of which about ten are ones known to most of you who read this. The other 140 are mainly of the kind I have described. They do not last long, it may be said, but they are a divisive influence and a tragic example."

The Home Circle.

Conducted by J. C. F. PITTMAN.

GOD'S HANDIWORK.

Not a flower

But shows some touch, in freckle, streak or stain,
Of his unrivall'd pencil. He inspires
Their balmy odors, and imparts their hues,
And bathes their eyes with nectar, and includes
In grains as countless as the seaside sands,
The forms with which he sprinkles all the earth.

—Cowper.

ONLY A BOY.

More than a century ago a faithful minister coming early to the kirk met one of his deacons, whose face wore a very resolute but distressed expression.

"I came early to meet you," the deacon said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

"I feel it all," the preacher said. "I feel it, but God knows that I have tried to do my duty, and I can trust him for the results."

"Yes, yes," said the deacon, "but 'by their fruit ye shall know them,' and one new member, and he too only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard, but I have this matter on my conscience, and I have done my duty in speaking plainly."

"True," said the old man; "but 'charity suffereth long and is kind; beareth all things, hopeth all things.' Ay, there you have it! 'hopeth all things.' I have great hopes on that one boy—Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went to the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirkyard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a bygone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed.

No one remained. No one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the divine hand now. May God bless you, my boy. Yes, I think you will become a preacher."

Many years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the church of Christ on earth, had brought under the gospel influence the most savage of African chiefs, had given the translated Bibles to strange tribes, had enriched with valuable knowledge the Royal Geographical Society, and had honored the humble

place of his birth, the Scottish kirk, the United Kingdom, and the universal missionary cause.

It is hard to trust when no evidence of fruit appears. But the harvests of right intentions are sure. The old minister sleeps beneath the trees in the humble place of his labors, but men remember his work because of what he was to that one boy, and what that one boy was to the world.

"Only a boy!"—Selected.

FIVE HELPFUL RULES OF CONDUCT.

1. Make a point of promptness—be prompt to come and prompt to go. Failure to observe this precaution may inconvenience others greatly. Promptness conserves their time and our own as well. And time is precious.

2. Avoid unpleasant mannerisms. They are irritating many times to the people about us. These mannerisms include such habits as making a clicking sound with lips and teeth, rolling the eyes appraisingly, tapping with pencil or fingers, tapping with the foot, constant restless movements, etc. We need to be watchful lest we acquire unpleasant mannerisms without realising it.

3. Let us think once before we express ourselves concerning the absent. Twice before we confide intimate confidences even to a friend. Three times before we express ourselves on paper in terms we would not care to have the world hear.

4. There is a marked difference between interest and curiosity. "Tell me something about your trip," shows interest. "How much did your coat cost?" is curiosity—inquisitiveness—even impertinence.

5. A well-bred person always treats his inferiors with courteous and business like directness—never with condescension or a patronising manner. He treats his equals with kindly affability, and his superiors with respectful and deferential attention. By our treatment of others, we reveal ourselves oftentimes more than we realise.—E. G. Wallace.

P. J. Pond, B.A., Organising Secretary.

The apostle John was peeved when he saw a man who was not of his company casting out demons in the name of Jesus. Nursing his grievance he came to the Master saying, "And we forbid him because he followeth not with us" (Mark 8; Luke 9: 49). The great loving heart of

THE IMPORTANCE OF THE BLOWER.

At evening service in a certain church there was a new hymn rendered by the choir. When the congregation had been dismissed, the organ-blower, a conscientious negro, long in the service of the church, sought out a member of the choir, saying, "How did de new hymn seem to be received dis evening?" "Very nicely indeed. Why do you ask?" "Oh, nawthin'," replied the darkey, "only I was a little nerbous, and worried about it. I nebber blowed for dat hymn before."

DR. PARKER'S TREPIDATION.

On one occasion Dr. Parker informed his congregation, with a serious air, that he approached the duty of preaching that morning with a certain amount of trepidation. A gentleman had informed him by a letter that he proposed to attend the service with a view to subjecting the sermon to a philosophical analysis. "I may add," said Dr. Parker, "that my trepidation is somewhat mitigated by the fact that the gentleman spells philosophical with an 'f.'"

The Family Altar.

J.C.F.P.

Monday.

One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established.—Deut. 19: 15.

It is never fitting that a man's life or honor should lie at the mercy of one man, who may to suit his own ends affirm that which could not be substantiated by the testimony of unprejudiced witnesses. The law here enacted is in favor of the accused.

Reading.—Deuteronomy 19: 1-15.

Tuesday.

When thou goest out to battle against thine enemies, and seest horses, and chariots, and a people more than thou, be not afraid of them: for the Lord thy God is with thee, which brought thee up out of Egypt.—Deut. 20: 1.

It must be remembered, however, that no divine assistance is promised to nations that go to war for political reasons. The children of Israel were engaged in battles against the Canaanites, who did their utmost to prevent the fulfilment of God's promises.

Reading.—Deuteronomy 20: 1-18.

Wednesday.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterward; it shall be for the stranger, for the fatherless, and for the widow.—Deut. 24: 21.

This is an addition to a law previously given (see Lev. 19: 9; 23: 22). In the gathering of harvests greediness was forbidden. There must be kindly consideration of the needs of the poor. "Boaz ordered handfuls of corn to be left on purpose for Ruth, and God blessed him. All that is left is not lost."

Reading.—Deuteronomy 24: 5-22.

Thursday.

This day the Lord thy God hath commanded thee to do these statutes and judgments; thou shalt therefore keep and do them with all thine heart, and with all thy soul.—Deut. 26: 16.

Moses thus reminds the children of Israel that the commandments given were not his, but Jehovah's. Men might under certain circumstances demur, when humanly devised laws are made binding; but in such cases as this, when infinite wisdom frames them, laws must be accepted as final, and obeyed at any cost.

Reading.—Deuteronomy 26.

Friday.

The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the work of the law.—Deut. 29: 29.

It is never wise to forget the omniscience of Jehovah. To mortal man some of God's secrets have been revealed, and with the knowledge of these we may well be content. They "belong unto us," and are sufficient for our everlasting welfare.

Reading.—Deuteronomy 20: 10-29.

Saturday.

But the word is very high unto thee in thy mouth, and in thy heart, that thou mayest do it.—Deut. 30: 14.

The law was given in clear, unmistakable terms; it contained no obscure phrases, and was easily understood by the unlearned. But mere knowledge of law is inadequate; there must be obedience.

Reading.—Deuteronomy 30.

Sunday.

For their rock is not our Rock, even our enemies themselves being judges.—Deut. 32: 31.

"The enemies themselves must own that their gods were a very unequal match for the God of Israel." Times without number they had been forced to acknowledge the irresistible power of Jehovah. Their rocks failed them, yet they refused to shelter themselves beside the Rock of Ages.

Reading.—Deuteronomy 32: 1-14; 43-52.

Prayer Meeting Topic.

March 8.

FRUIT BEARING.

(John 15: 1-8.)

H. J. Patterson, M.A.

In the New Testament there is throughout a marked emphasis on fruit bearing. John the Baptist in preparing the way for the coming King urged the people to "bring forth fruits worthy of repentance," and warned them that already the axe was laid at the root of the trees. In our reading Jesus urges the same thing; the branches bearing no fruit are removed; "and every branch that beareth fruit, he cleanseth it, that it may bear more fruit." "Herein is my Father glorified, that ye bear much fruit." Paul tells what the fruit of the Spirit is (Galatians 5: 22).

This season is the time of fruits, therefore we purpose writing in terms of the garden, that we might bring forth fruit unto God.

Necessity of Careful Labor.

No one can expect to produce fruit without first a preparation of the soil. Any old growths that cumber the ground must first be removed. All are familiar with the appearance of the tender young trees as they arrive from the nursery ready for the planting. A lot of care and attention is required. So with the young Christian life. A set-back is not an uncommon thing, and it may prejudice the future. How careful should those be who have the care of these young lives, now planted in a new soil, in the garden of the Lord. Careful labor is required all the way along. There is the necessity of pruning—a cutting out of the undesirable growth. Like the fig tree cursed by our Lord, there is sometimes great pretension but no fruit. An orchardist will tell us that the tree must be kept open to the sunshine. So must our lives be kept open to receive the necessary life giving elements that are divine.

The Promise of Fruit.

The promise is in the fruit-buds and the blossoms. What could be more lovely than a sight such as we see in the spring? There is that which is lovelier far to the Master Gardener, and that is to see the promise of an abundant ingathering of fruit unto life eternal in the church. But promise is not reality. There may come a frost of so severe a character that practically all is lost. The excessive cold of a Christless congregation has not infrequently frozen and pinched the spiritual developing life of a young convert. One might in addition enumerate the destroying pests familiar to our gardeners. These are the hindrance to the production of the perfect fruit. The aphid, whether black, green or woolly, is a tiny insect, but its work is deadly. The thrips also is so small as to be almost beneath our notice. There is a little sin not worth bothering about, we think, sometimes so little like a sin we doubt if it is. Beware of that small questionable thing hovering about the blossom of the spiritual life. Perhaps of a different class is the codlin moth, which in its working is so deceptive, so insidious. Frequently there is no discernible outward injury, but inwardly the apple is full of all uncleanness. The treatment must be preventive, and requires much work. "Keep yourselves in the love of God." We are all required to bring forth fruit unto God. It is not for self nor yet for the world that we should bear fruit primarily, but unto God. Others may be partakers, and the church rejoice over it, but 'tis to God. The germ of all fruit must be in and from the divine source through union with Christ. Let us each gladden the heart of the great Master Gardener the Lord Jesus.

TOPIC FOR MARCH 15.—GOD'S RAINBOWS.
—Genesis 9: 8-17; Revelation 4: 2, 3.

Our Young People.

Conducted by WM. GALE.

Wanted—Youth Leaders.

"No Men Wanted" read a sign outside the office door on the site of a great industrial undertaking. This melancholy sign seems to be displayed over the entrance door of almost every workshop in the world. "Overcrowded" is the term used with reference to most of the professions. Even preachers are unable to avoid it; for it is now true that the ranks of preachers are overcrowded.

School Advertisers for Teachers.

There is one department, right in our midst, over the entrance door of which the sign "Overcrowded" is not displayed. There is hardly a church amongst us but what is in sore need of youth leaders. One phase of youth leadership is Bible School teaching. We could hardly believe our eyes to read an advertisement in the "Australian Christian" indicating that one church was so short of teachers that it actually sought to make up the shortage by advertisement. It is but another indication that in the realm of youth leadership we have much to learn.

Small Percentage of Youth Workers.

Our Australian membership is in the vicinity of 33,000. Of that number about 4,800 are teaching in our Bible Schools—about one in seven! Roughly, twenty-eight thousand of our thirty-three thousand practically play no part in Bible School teaching! Allowance must be made for the number of those who are C.E. and club leaders. But taking this into consideration, it is sad to think that twenty-five thousand of our church members play little or no part in youth leadership.

Our youth is crying out for leaders. It is true that youth is a word to conjure with. It is also true that many people are out of touch with our youth. "Modern youth" is a phrase often employed to suggest a terrible problem. The greater problem seems to be the problem of leadership. We doubt whether any age had such a splendid, healthy, energetic, and idealistic group of young people growing up in the midst as we find with us to-day.

Youth's Great Problem.

It is a youth with a terrible problem rather than a youth that is a problem. Boys and girls are leaving our schools ready to be employed, and there are no jobs. The moment has come for which they have been looking with the yearning look of youth—that wistful, idealistic longing that has sustained them amidst all their rigid self-discipline—and the world replies that they are unwanted. They face a world that is rent asunder with national jealousies; that is on the brink of war; that has been ruined by war; with its systems of finance on the point of collapse. Their task is to take the reins when the steed is galloping to destruction and endeavor to head it for the safe path and the cool glen. Where we have left it they take up the task. They will try to succeed where we have admittedly failed. Those who will do it are right in our midst.

Lives to be Guided.

The leadership that is wanted, that they need, and that they must have if they are to be helped in their almost superhuman task, is one that will go further with them than merely teach a twenty-minute lesson on Sunday afternoon. What is needed to-day is a leadership that views its task as embracing not one hour a week, but a whole life. The correct view is not a lesson to be taught merely, but a life to be guided. This will involve sharing one's life with others—living

with them and for them; suffering with them, and struggling with them.

We have the material in our own brotherhood—an abundance of it. At the moment much of it is going to waste. We are suffering shocking losses with our teen-age boys and girls. Only a small percentage of them are being reaped for the kingdom of God. It is probable that here is our greatest loss as a people. Our horizons are too limited; our objectives are too hazy; the price we pay is too small—no wonder that the harvest is correspondingly small. The need was never greater; the opportunity never more clearly indicated. What are the twenty-five thousand going to do about it?

"1933 A GREATER BIBLE SCHOOL YEAR."

This is the title at the head of a full-page article in the "Lookout." It tells of a forward move amongst our American churches to make 1933 stand out as a year of Bible School advance. It is not a financial move, but a definite effort to improve all along the line. It is suggested that teachers and school officers meet at once and survey the field in their own district, and study the needs of their own school. It calls for better-trained officers and teachers; more Bible reading; better attendance at the Lord's table; the promotion of regularity of attendance at Bible School.

P. H. Welshimer, the preacher-superintendent of one of our largest Bible Schools, takes it up as a challenge. He says, "This is a challenge and an urge. We work better under pressure. We speed up and become more diligent when we have a goal to reach. The Bible Schools and churches have armies of people capable of producing fine results if their hands and hearts were applied to the task. Let us make 1933 a year of personal consecration, each one doing his best. We need to plan and work for a greater enrolment, greater attendance, greater Bible study and greater numbers won to Christ, and greater service." A poster to display, indicating that the school has accepted the campaign, has been produced and is available to schools.

This is an excellent movement. Shall we launch such a campaign throughout our Australian schools? What do our readers think of the suggestion?

RALLY DAY.

Gardiner, Vic., celebrated Rally Day in Bible School on Feb. 12, when 164 were present. Only six were not in attendance who might reasonably have been expected; a number were ill. On Feb. 19, 171 attended, showing the effect of the Rally Day effort. This is within thirteen of Gardiner's record for years. A rally day to commence the year after close of school vacation pays handsomely.

GROW AS GOD HATH PLANNED.

Wouldst learn to know one little flower,
Its perfume, perfect form and hue?
Yea, wouldst thou have one perfect hour
Of all years that come to you?

Then grow as God hath planned, grow
A lordly oak or daisy low,
As he hath set his garden; be
Just what thou art, or grass or tree.

Thy treasures up in heaven laid,
Await thy sure ascending soul,
Life after life—be not afraid.

—Joaquin Miller.

Here and There.

J. T. Nicholls, of Des Moines, Iowa, U.S.A., spoke at City Temple, Sydney, on Lord's day morning last, and at Enmore at night.

We received the following telegram from Queensland on Monday afternoon:—"Toowoomba flourishing; four more decisions last night.—Hinrichsen."

On Lord's day last there were good meetings at Paddington, N.S.W., the evening being a harvest thanksgiving service. In the afternoon the Men's Fellowship held its monthly meeting.

A travelling railway church, which travels all over the system under the charge of a padre, is maintained by the Sudan Government Railways for the benefit of British officials in outlying districts.

Curious.—And as Shakum wandered through the world he perceived that most creatures which grow live in holes, whilst most creatures which sing have their nests open to the sky.—M. in "Christian World" (London).

The mission in the chapel at Belmore, N.S.W., closed on Feb. 20, when there were five more confessions, bringing the total for the 16 days' effort up to 29. Two nights later the mid-week prayer meetings were resumed, when the chapel was full, and four more confessed Christ.

Bro. L. A. Bowes, preacher of Gympie church, Q., has been ill for some weeks. Our latest report says that our brother had regained strength sufficiently to be ready for entrance to hospital for an operation. Brethren are praying that he may soon be fully restored to resume his work.

Dr. J. H. Rushbrooke has been making an appeal for a group of Russian refugees now in the Sinkiang province of China, organised as a Baptist church, and seeking to maintain themselves under very hard conditions. They need Bibles and Testaments, and also some assistance in building a very simple house of worship.

Notices of motion for Victorian Women's Conference should reach the secretary, Miss Rometch, 11 Florence Ave., Kew, not later than March 13. Delegates to Women's Conference are reminded to collect the one penny per member and forward to Mrs. F. Lee, 108 Greville-st., Prahran. Country sisters are also requested please to take notice.

Bro. H. M. Arrowsmith, late Conference Secretary of N.S.W., who has recently been appointed General Secretary of the British and Foreign Bible Society in that State, will be the speaker at the Commonwealth Council meeting of the Society to be held in the Chapter House, Melbourne, on March 15. All friends are invited. Bro. Arrowsmith will preach at Glenferrie church on the evening of March 12.

A paragraph in the Melbourne "Argus" of Feb. 22 stated that, having completed five years as superintendent and secretary of the Melbourne City Mission, Mr. J. Plummer has tendered his resignation, which has been accepted by the general committee with regret. Mr. Plummer hopes to rest for a month. He will resign from all church and missionary committees, and will not seek re-election for at least a year.

Bro. C. R. Burden, secretary of the N.S.W. Social Service Department, has again received promotion in the Pensions Department, and will be taking up his duties in Brisbane early in April. A brotherhood farewell will be tendered to him on the occasion of the Fellowship Rally at the City Temple on March 21. It will be remembered that Bro. Burden was transferred from Victoria to New South Wales when promoted some three years ago. The tremendous advance of social service in Victoria and New South Wales is largely due to his ability and self-sacrifice, and it is confidently expected that he will zealously devote himself to the work of the department in Queensland.

The mission conducted by Bro. Stewart and Brooker, at Thornbury, Vic., closed on Monday night. 39 people confessed Christ (28 from the Bible School), and there were two restorations.

The London "Christian World" states that three hundred and eighty Chinese volunteers, besieged by the Japanese on a mountain last December, have been found by Japanese scouts frozen stiff at their posts, with their rifles still in their hands.

Bro. H. E. Greenwood writes to say that he is terminating his engagement with the Hutt and Petone churches, N.Z., at the end of April, and with his wife is contemplating returning to Australia. He would be glad to hear from any church requiring the services of a full or part-time preacher. Address, 87 Victoria-st., Lower Hutt, N.Z.

THE NEW RULE.

"Live and let live!" was the cry of old.
The call of the world when the world
was cold,
The call of men when they pulled apart,
The call of the race with a chill on the
heart.
But "Live and help live!" is the cry of
the New,
The cry of the world with the dream
shining through,
The cry of the brother-world rising to
birth,
The cry of the Christ for a comrade-
like earth.

—Edwin Markham.

In 1858 a number of members began to meet for worship in Foresters' Hall, Smith-st., Collingwood. On Dec. 15, 1872, a chapel was erected in Langridge-st. The present building in Stanton-st. was opened on May 5, 1889. Last week-end the Collingwood church held successful services in commemoration of the diamond jubilee. We hope to give a fuller notice in next issue.

Bro. Fred. T. Saunders will shortly visit churches in Queensland and in the north of New South Wales in the interests of the College of the Bible, of which he is the organising secretary. The directors of the Austral Publishing Co. have requested him to represent the "Australian Christian" as opportunities occur. An increased circulation is an urgent need, and we solicit the help of church officers and our agents as he seeks to advance the interests of our weekly journal.

Despite the disapproval of the nations, Japan has attacked the Chinese forces and is making its advance towards Jehol. The reports of bombed towns, abandoned in ruins, makes woeful reading. Japan is the aggressor and has merited the moral disapprobation of the world. It may yet enter the minds of her statesmen that this is a high price to pay for territory. Christians will pray that there may be no extension of the area of conflict and that ere long peace may come to the stricken land.

On Thursday, Feb. 23, Bro. F. McClean passed away at his home in Toorak, Vic. Our brother spent a long life in the service of the Lord Jesus. For very many years he was a member of Lygon St. church. His interest in the work of our Chinese Mission, of which he was for many years the superintendent, will be remembered

by our readers. To Mrs. McClean and family sincere sympathy is tendered. A memorial service will be conducted next Sunday evening (March 5) at the Chinese mission chapel, Queensberry-st., Carlton.

A group of people were discussing pulpit supplies for their church. A man from a distant city was mentioned. An intelligent woman immediately said, "Oh, do try to get him. He's lots of fun." We certainly have no objection to affability, friendliness and good cheer, but we do feel that there are higher encomiums for a preacher than that he is "lots of fun." Preachers should not be regarded as entertainers, but as representatives of God. Of course, we are not pleading for Puritanical moroseness. A sense of humor may be a precious possession or it may be the undoing of a man. That man is to be congratulated whose flashing wit does not obscure his profound seriousness of purpose.—"Watchman" Examiner (New York).

In its report of the election of Mr. Raynes Dickson to the Melbourne City Council in succession to the late Sir George Cusack, Saturday's "Argus" contained the following interesting paragraph: "Mr. Dickson is a solicitor. He is a director of the Royal Insurance Co. Ltd., the Carlton and United Breweries Ltd., the Castlemaine Brewery Co. Ltd., and other companies, and he has been a trustee of the Howey estate for 30 years. He is a warden of St. John's Church, Toorak, and a member of the Anglican Synod." This may seem right to some Anglican readers, but it makes queer and somewhat sad reading to some others. It can scarcely be pleasing to the president of the Prohibition League (Dr. A. Law), who is minister of St. John's Church, or to Archbishop Head, an avowed advocate of prohibition. A paragraph like that we quote shows how much work lies before the advocates of temperance reform.

COMING EVENTS.

MARCH 18.—Brunswick Church of Christ are holding a reunion Basket Picnic on March 18, at 3 p.m., in Fitzroy Gardens. Past and present members are cordially invited. Meet at kiosk.

MARCH 25 (Saturday).—Gore-st., Fitzroy, will hold a "Back to C.E. Meeting." All past and present members and friends invited to attend. Mr. R. Burns will deliver a message at 3 p.m. This will be followed by a basket tea and a continuation of meeting at 8 p.m. Collection will be taken. Endeavorers who intend to be present should notify the superintendent, Miss Andrews, 79 Gipps-st., Collingwood, by March 20.

WANTED.

Unfurnished room in clean, quiet private home, central. Send particulars to "Business Girl," Austral Co., 530 Elizabeth-st., Melbourne.

Gifts of boys' books in moderately good order would be welcomed for the library at the Burwood Boys' Home. They may be left at the Melbourne office of the Home, at the Home itself, or with the honorary chaplain. These addresses will be found in the advertisement on the back page.

IN MEMORIAM.

McCLEAN.—A tribute of love and esteem, from the teachers and scholars of the Queensberry-st., Carlton, Chinese mission, to the memory of F. McClean, founder of the mission and its superintendent for a long period.

THANKS.

Mr. and Mrs. A. E. Hurren, of Bendigo, Vic., desire to express sincere thanks to all kind friends, churches, and kindred organisations for personal expressions of sympathy, letters, cards, telegrams, and floral tributes, kindly sent during their recent sad bereavement. Will all please accept this as a personal acknowledgment of our sincere gratitude?

MESSAGES FROM THE WORD.

By A. B. Main, M.A.

Price, 2/-; posted, 2/3.

Austral Co., 530 Elizabeth St., Melbourne.

News of the Churches.

Victorian News-letter.
A. W. Connor.

Writing in my last letter of camps, religious and otherwise, I did not mention our own young people's summer camps. The one at Kyneton was reported. The one at Dimboola, largely attended by zealous workers in country churches in our north-west, is just closing. Two things that illustrate a point came to my knowledge. One young man had for years refused to go because he heard it was "too solid," in fact "high-brow." Another had heard the opposite. It was not solid enough; in fact, just a "real good time." Both went, and found it neither, but a bit of both—a real educational help, a rich spiritual experience. The names of those in charge should have guaranteed that. But then folks are ready to talk, are they not?

A Preachers' Camp.

Some twenty-seven men, all preachers but two, spent the whole or part of five days in the hills. No doubt a report of that will be made. The Conference President came and brought the two Ballarat preachers with him. Like the other, it was a happy blending of serious study of vital problems, of happy fellowship, and spiritual fellowship. Bro. A. Hughes, from India, gave us a fresh vision of the sweep of Christian missions. The presence of W. J. Way and H. J. Cameron for part of the time was very pleasing to the younger men. They have both long years of service in the gospel to their credit.

Honored for his Worth.

All States are interested in Bro. W. C. Craigie. He has intimated that he will not accept nomination for Conference and Home Mission treasurer. A whole generation has known no other in this important office. No one will grudge him freedom from office, but all will miss him. As Federal treasurer at times he has served us all well. Our debt to such men is very great. He has been a friend to all, and my preaching friends will say, "especially to us." All States will join in wishing him golden days of joy from the Lord his Saviour. May his mantle fall on some worthy man.

Preachers and Churches.

A noted visitor among us is Miss Dorothy Wilson, M.A., B.Litt., a Congregational minister. Women ministers are still rare enough to cause much attention, and this lady has made a very fine impression on our city.

Bro. Arthur Baker is transferring to Hartwell. He has stayed nearly seven years in his first field. A few other fields are vacant. The number of applicants (both "regular" and "irregular") for prospective fields, many from other States, is an indication of a serious position in preachers' ranks, and of the difficulties of the churches.

As I write, a fresh group of young men are entering college for training. One can but express the hope that, before their years of training are over, improved conditions in the industrial and commercial world may obtain. The College itself has of course felt the effects of the times, and needs the support of its friends all over Australia.

Fundamentals.

At the preachers' camp, growing out of a discussion introduced by a business man present, it was agreed to suggest to the Executive Committee an effort to present courses of teaching, at times and ways suited to local needs, if not simultaneously. The ground suggested was first, foundational truths of our faith, dealing with the great verities of Christianity; second, the building of the church, dealing with the New Testament gospel and church; third, restoring New

Testament ideals, dealing with past departures from the faith, and efforts and methods of reform and restoration. A reference to this matter is in place here, as the hope was expressed that it might appeal to preachers and churches in other States. Whether the exact scheme be followed or not, the need of such teaching will always remain. The first division, it was suggested, might well culminate on Easter Day with emphasis on the risen Christ and his all authority. We hope the suggestion made may stimulate preaching on the big themes of the faith. This will be good for both preachers and churches.

Victoria.

Hampton.—Addresses by R. A. Jones were enjoyed on Feb. 26. At night the choir resumed its service. A lady made the good confession.

Moreland.—Meetings were very well attended on Feb. 26. Four young girls confessed Christ at the close of Bro. Arnold's address on "Playing the Fool."

Horsham.—Bro. J. R. Combridge concluded three months of appreciated ministry with the church last Lord's day. A large attendance at night, when a youth made the confession.

Burnley.—On Feb. 19 and 26 there were good meetings both morning and evening. Morning services especially have been very pleasing. Prayer meetings are growing and well attended. S.C. Endeavor meetings are improving.

Geelong.—All were pleased to have Bro. Clipstone back, and to hear his fine messages on Feb. 26. A special service for men was held at night, several young men taking part. The address on "The Man who Sold Himself" was enjoyed.

Gardiner.—Bro. H. J. Patterson spoke morning and evening on Feb. 26. The K.S.P. society rejoices that both its junior and senior teams are holding for the second year the shields awarded in connection with the recent debating competitions, each having again taken first place.

St. Kilda.—On Feb. 19 the evening service was in the form of a cricket night, Mr. Norris preaching a very helpful sermon. On Feb. 22 a concert in aid of the cricket club was a complete success. On Feb. 26 Mr. Hollar addressed the morning service, Mr. Norris returning for the evening gospel service.

St. Arnaud.—On Feb. 12 one sister was received into fellowship. On Feb. 19 Bro. W. McDermott addressed both morning and evening meetings in the absence of Bro. C. Jackel, who had gone to Maryborough to help there. At close of Bro. Jackel's address on evening of Feb. 26 one young lady was immersed.

Coburg.—The gospel service on Feb. 19 was conducted by members of the P.B.P. club. The officers for the ensuing year were installed after that service. About 25 from the church attended Thornbury mission on Feb. 22 and had an enjoyable evening of fellowship. There were fair meetings during the month.

South Melbourne.—The church is enjoying happy and profitable times, under leadership of Bro. Bergin, who has recently begun his ministry. On Feb. 26 he addressed both meetings, the topics being "An Example Worth Following," and "The Gain of Being a Christian." Several young people have recently been baptised.

Doncaster.—At the conclusion of Bro. Hargreaves' address on the evening of Feb. 19 a young woman from the Bible class made the good confession. At harvest thanksgiving service on Feb. 26 a fine collection of fruit, groceries, etc., was on view. The goods were afterwards taken to Austin and Children's Hospitals and the Social Service Department.

Blackburn.—On morning of Feb. 26 Miss Payne, from Colgate, addressed the church on Foreign Missions. At gospel meeting Mr. Smith conducted the gospel service, and Mr. Hunting's sermon on the "Sins of Man and Redemption" was ex-

cellent. The Bible study class conducted by Mr. Hunting on Wednesday night is well attended. Bible School has started practising for anniversary.

Brighton.—At the half-yearly meeting of the church on Feb. 21 there was a good attendance of members, and very satisfactory reports were presented. Last Lord's day morning Bro. J. Gray, of Gardenvale, presided, and Bro. T. R. Morris addressed the church. In the evening Mrs. Rodgers-Wilson was soloist. Bro. Jas. E. Webb's subject was, "Cool Water for Thirsty Souls."

Warracknabeal.—At C.E. meeting on Feb. 14, the members made a presentation of a C.E. tie-pin to Mr. Hughes, who is leaving the district shortly. Minyip and Warracknabeal churches gave Mr. Hughes a farewell social on Feb. 23rd, at Warracknabeal. The secretary of Warracknabeal church, Mr. A. Fleet, presented Mr. Hughes with a cheque on behalf of the members of the two churches.

Surrey Hills.—At close of gospel service on Feb. 19 there was one confession of faith, and one who had previously confessed Christ was baptised. On Feb. 26 the Burwood boys celebrated their Sunday School anniversary, which was well attended at the Home in the afternoon, and again at night when the church building was filled. A baptismal service was conducted after the evening meeting.

South Yarra.—On Feb. 26 the church had a joyous re-union of many old members, and was favored with two stirring addresses from Bren. Mudge and Dr. Hinrichsen. To mark the beginning of Bro. Ladbroke's sixth year, he was presented with a nice electric reading lamp as a token of love. Great praise is extended to many who worked to make the day successful. Sister Mrs. Webb sang a beautiful solo in the evening.

Carnegie.—One received by faith and baptism since last report. Good meetings on Feb. 26. Appreciated address by Bro. W. Graham, of Malvern, at morning service. Bro. Shipway spoke at the evening service on "The Universal Gospel." United C.E. meeting at 8.30 p.m. Members from societies of local district union were present at a service of praise, prayer, and testimony. Meeting lasted until 10 p.m., and was greatly enjoyed by all.

South Richmond.—On Feb. 18 the senior C.E. celebrated its second birthday by a picnic at Carrum. On Feb. 19 Bro. Maiden spoke at morning service on "The Narrowing Way," and on "The Christian Life" at evening service. On Feb. 23, at a C.E. rally, Bro. Combridge was speaker. A quartette by students of the College, a solo by Bro. McDiarmid, also the Griffiths orchestra, were appreciated. Bro. Dudley spoke all day on Feb. 26.

Port Fairy.—The church deeply regrets the loss of Bro. B. Hocking, who has moved to Brunswick. A farewell social was held on Feb. 16, when he was presented with a wallet of notes in appreciation of his labors at Port Fairy. On Feb. 26 fellowship was enjoyed with visitors from Kaniva and Moreland. Bro. E. Blair conducted the services both at breaking of bread and in the evening. His addresses were helpful, and enjoyed by all.

Berwick.—British and Foreign Bible Society representative spoke to a good gathering on Sunday morning, Feb. 26. Bro. McDiarmid addressed a large meeting at night. Christian Endeavor Society has taken new life, and gives promise of growing into a strong auxiliary. Bible School figures are mounting, and great interest is evinced by all teachers and officers. Berwick has many annual visitors, whose fellowship is enjoyed at this time.

Ballarat (Peel-st.).—Meetings were well maintained in attendance during past month. Last Lord's day the J.C.E. celebrated its first anniversary with tea, and by taking special part in gospel service. At the annual business meeting on the previous Wednesday splendid reports from officers and auxiliaries were received. Special offerings have been received for relief of Bro. and Sister Fegan, who lost one of their children and home in a disastrous fire.

(Continued on page 140.)

Quixotic Expositions.

Professor A. T. Robertson regularly contributes expositions of Scripture passages to the "Expositor." In a recent issue he answered questions as follows:—

Dear Sir:

I am not a trained Bible student, but I think that I have found the correct interpretation of certain visions of the prophets pertaining to those things which will come to pass just before the millennium. It is my conviction that the "beasts" or living creatures seen by Ezekiel, Joel, Daniel, and St. John, were the various inventions of men to appear immediately before Christ's second coming, such as the modern locomotives, street cars, automobiles, motor-cycles, etc., all of which have materialised in the last few years.

In Ezekiel 1st and 10th chapters and in Revelation 4th and 5th chapters I claim there is a description of a modern street car; in Joel 2, Daniel 8, and Revelation 9, a locomotive and train; in Revelation 9: 13-21, modern firearms; in Revelation 12: 3 and 4, a passenger train; in Revelation 13: 2-10, an automobile; in Revelation 13: 11-18, a motorcycle. Also Daniel 7 briefly describes some of these.

I would like for a trained Bible student who could better read the original language than myself to make a study of these passages as I believe that he would find that at least some of them refer to the various modern inventions which have mysteriously appeared in this age. However, they all may refer to the pope as many of the older commentators seem to think.

I received this inquiry in 1913, from Burnett's Creek, Indiana, under date of April 13, 1913. I do not give the writer's name, as he did not then ask me to answer his query in "The Expositor." But I had kept his letter and came across it the other day. I answered him at the time, but it occurred to me that this brother's perplexity may serve a good purpose for the readers of "The Expositor." In recent months it has fallen to my lot in writing Volume VI. of my "Word Pictures in the New Testament" to read a great many books on the Apocalypse of John. Many of them contain interpretations of the signs and symbols in the Revelation as whimsical, crass, and quixotic as the view advanced by the brother from Burnett's Creek, Indiana, though presented by learned scholars and printed in expensive books. Able men have sought to identify the horses, the scorpions, the locusts with various individuals and events through the ages. Dates have been set repeatedly for the second coming of Christ in spite of his emphatic and positive statement that no one knew the day nor the hour. In the recent World War some prominent men definitely announced the end of the world with the battle of Armageddon already begun. I have used the letter of the brother from Burnett's Creek for the sole purpose of showing how perilous a path we tread when in a book of apocalyptic symbolism we insist on minute literalism in every detail in the picture. Dr. W. H. Whitsitt, long Professor of Church History in the Southern Baptist Theological Seminary, a man of great genius and quaintness of style, used to illustrate the peril of literalism by a sect that would not pray to God except from a hole in the ground because the Psalmist once said: "Out of the depths have I cried unto thee" (Psalm 130: 1). And yet the literal interpretation is to be preferred as a rule, provided it is in harmony with the context and purpose of the passage. All language is at bottom pictographic, but the picture often fades away and leaves room for other ideas. No book in the Bible has suffered so much from strange and bizarre interpretations as the Apocalypse of John. Old Dr. South used to say that the Rev-

elation of John either found one crazy or left him so. That is, of course, a gross overstatement. And yet the book does attract people of unbalanced minds and probably has rendered some more so. But children love to hear the Revelation read aloud. They see the pictures and do not try to interpret the various animals described. Certainly the book was written for the consolation of the persecuted Christians in the reign of Domitian and it undoubtedly did cheer many who became martyrs for Jesus Christ. The message of the Apocalypse of John carries the same note of courage to us to-day. This is far more important for us all than trying to figure out times and seasons which are quite beyond our knowledge.

New Hebrides Launch Fund.

The convener of the Victorian C.E. Foreign Missionary committee, Miss L. A. Murray, had a splendid report to present to the monthly executive meeting last week. She was able to report that £93/2/11 was already in hand in cash for the launch fund for the New Hebrides. The whole of this amount has been subscribed by Victorian Endeavor Societies. There is still at least £10 to be paid in by other societies in Victoria. The C.E. Department is highly pleased with the excellent response of the Victorian Societies.

The only known contributions from outside Victoria to the launch fund up to the present are 10/- from Devonport, Tasmania, and £1 from Maylands, W.A. The new launch will be imperative when Bro. and Sister Sandells return to the New Hebrides in a little more than six months, as they will then have no launch at all, the one they have been using being now required by the owners by whom it had been loaned.

A WONDERFUL KEY.

During the Methodist union celebrations at one church, where a great assembly of children had gathered, the preacher exhibited a lock which was opened not by a key but by a name. Out of over three thousand possible arrangements of words or letters, only one name would open the lock, and that was "Jesus." Then he told them that all the best things in life, figuratively speaking, had that lock on them, and only "Jesus" was the key to open these doors of joy, peace, love, and happiness. No other name could open the lock.

Dare to look up to God and say, "Deal with me in the future as thou wilt, I am thine, lead me where thou wilt."—Epictetus.

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Circulating the "Christian."

Special efforts are being made by the Austral Co. to increase the circulation of "The Australian Christian." Informative folders for distribution to non-subscribers have been supplied to church agents, some of whom have reported increased interest in the paper. In the last two weeks 46 extra copies have been ordered. It is expected that, as better times come, many who felt compelled to economise by giving up the church periodical will again become subscribers. Friends are invited to assist us in this campaign for a larger subscription list. The "Christian" in every church home would advance all our work.

A correspondent indicates an easy way to help us, and at the same time testifies to the value of the paper:—

Dear Editor,

I have been a reader of "The Australian Christian" for at least six years, and look upon it as one of the essentials of my life. I think if all our church members were readers of the "Christian" that most of our church difficulties would be overcome.

Some feel they cannot afford 10/6 per year; but if they would slip 2jd. a week into a money box, they would have 11/- at the end of a year, and that would cover cost of postal note and stamp, besides the subscription.

If two were to take the paper between them, then 1jd. each per week would more than meet the expense.

Our daily paper costs at least 6d. per week, so surely we could afford 1jd. for such a feast of good reading as is contained in the "Christian."

Yours truly,

"Experience."

CUMMERAGUNJA.

Since last writing, a number have made the good confession, including a very old woman, claiming to be 103 years of age. She was baptised many years ago, but had been for many years a backslider. On Jan. 15 a baptismal service was held in the River Murray, seven adults being baptised. Two dressing rooms had been erected right on the water's edge. About 140 attended the service, and all seemed greatly impressed with the service, the crowd being most reverent. The gospel service was also held on the river bank. I am hopeful before long of seeing many people at Cumra fully obedient. I had hoped to have Sunday School teachers to go out this summer, but up to now I have been unable to obtain suitable teachers. I should also like to introduce our own graded lessons, but finance will not permit this yet. The work is a very heavy drain, both physically and financially, on the resources of one man. I have not missed going out now for thirteen weeks. The car has made this possible. A large social work is also being done. Each week I have parcels of clothing for some who are in need. Last two weeks, the newly-born infants of two destitute mothers, and the mother of one, were provided for. One man in ill-health we sent to Bendigo to have his eyes tested, and supplied with glasses. One family of seven came from Balranald a week ago, and all are about naked. I will provide for them this week. It is a joy to be able to help in this way. These people are sadly in need, bodily as well as spiritually, and we thank God that he is supplying the every need. I hope to plant a New Testament church there during the year. One convert of two years' standing is doing a great work. He carries on services a couple of nights during the week, and if I am not there on Sunday he conducts both meetings. He is worthy of help.—W. B. Payne.

Take not my cross away on any plea of mine till it has completely and for ever worked out my salvation.—Fraser of Brea.

College Notes.

Classes have quickly settled down to regular tasks, and the work of the year is now well under way.

There were many expressions of pleasure in the opening sessions at the return in his usual health and strength of the Principal, after his illness.

At the invitation of the officers of the Lygon-st. church, members of the College Board of Management, faculty and students were entertained at tea on Monday, Feb. 20. A bountiful repast prepared by the sisters of the Dorcas Society was much enjoyed. Bro. W. C. Craigie presided. He and Bro. F. Halsbeck welcomed the guests in felicitous terms. Responses were made by the Chairman of the College Board (Bro. R. Lyall), the Principal, and the chairman of the Students' Committee (Bro. H. G. Norris). The sisters received special thanks for their kindness, Mrs. Thurgood responding.

At the public inaugural meeting on Monday, Feb. 20, the 1932 scholarships and prizes were awarded, as follows: Old Boys' Scholarship, Mr. R. P. Williams, Vic.; The Morton Noble Scholarship, Mr. B. M. Wilson, N.S.W.; The F. G. Dunn Memorial Scholarship, Mr. T. D. Madden, N.S.W.; The F. M. Ludbrook Memorial Scholarship, Mr. H. G. Norris, S.A.; The Eliza F. Winter Scholarship, Mr. L. E. Dudley, Vic.; The Emma C. Hovey Scholarship and the Girls' Association Prize, Miss M. W. G. Payne, S.A.; The William Grindrod Memorial Scholarship, Mr. F. C. Hunting, Vic.

As a memorial to his sister, Miss Myrtle Stockton, Mr. W. A. Brown, of Kaniva, has offered prizes to the value of eleven guineas for essays by the students on some subject related to the mission and message of the Churches of Christ. If essays of sufficient merit are entered, seven guineas will be given for the first prize, three guineas for the second, and one guinea for the third prize. The prizes will be available for five years. The subject upon which students will write this year is "The Union Plea of Churches of Christ."

A fine programme was presented by the students at the opening session in Lygon-st. on Feb. 20. In the absence of Bro. J. E. Thomas through illness, the writer gave an address on "Life's Supreme Investment."

An interesting event in the enrolment of new students this year is the coming of Mr. K. A. Pratt, from Swan Hill. He represents a second generation of college students, his father, Mr. A. H. Pratt, now minister of the church at Swan Hill, having taken the college course some years ago.—T.H.S.

[We hope at an early date to print the substance of Mr. Scambler's fine address on "Life's Supreme Investment."—Ed.]

DATE OF CRUCIFIXION.

Bro. F. W. Martin, of Cheltenham, Vic., gives a long extract from an article written by the late Bro. F. G. Dunn in "The Australian Christian Watchman" of May, 1885, which confirms the view that A.D. 29, and not 33, was the date of our Lord's crucifixion. After references to some of the apocryphal Gospels, the article stated:

"Tertullian tells us that Christ was crucified under Tiberius Caesar during the consulate of Rubellius and Rufus (the Gemini), thus corroborating the testimony of the Gospel of Nicodemus. Augustine, Bishop of Hippo, in Africa, when writing at the close of the fourth century, says 'Christ died in the Consulship of the Gemini, on the eighth of the calends of April, and rose again the third day.' The testimony of many other writers might be added, but as they all agree in substance, it is needless to give them, suffice it to say that the concurring testimony is that Christ died in the year in which the Gemini were consuls of Rome, a year that indisputably corresponds with our year 29."

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News of the Churches.

(Continued from page 137.)

Victoria.

Yarrowonga.—Bro. Searle resumed after holidays on Feb. 19; splendid meetings all day. On Feb. 26, at worship service, Sisters Mrs. H. Saunders and Mrs. H. Clifton were welcomed as members. Bro. Searle gave an inspiring message on "Discipleship and the Cross." In the evening, to a fine attendance, Bro. Searle preached on "The Man who has Seen God." Bible School is practising for anniversary under leadership of Bro. Searle, whose work is much appreciated.

Preston.—Bible study and prayer meeting on Feb. 23 was led by the training class; attendance much improved. Special prayers are being offered in preparation for the evangelistic festival. The advisory council has endorsed several plans, and with co-operation of all auxiliaries a great interest is being manifest. Good meetings last Sunday, Bro. Fisher's subject at night being "The Sear of Spiritualism." A joint installation was conducted by K.S.P. and P.B.P. clubs on Feb. 27.

Bet Bet.—On Feb. 12, Bible School anniversary services were held. Bro. Bischoff ably conducted the meetings, and the children responded well to his training in the special singing. At the gospel service two girls from the Bible School made their confession. The following evening the concert and distribution of prizes was held. A collection was taken for Social Service funds. On Feb. 16 Sister Olive Alderson and Bro. C. Butler were married in the chapel, Bro. C. Jackel, of St. Arnaud, officiating.

Ascot Vale.—Good meetings both morning and evening. On morning of Feb. 26 a young man, recently baptised, was received into fellowship. On Feb. 15 the women's mission band commenced their second series of social evenings in a marquee at the home of Sister and Bro. T. Rust. On Feb. 19 the C.E. Society conducted gospel service and formed the choir. Sister Mrs. MacGregor has been seriously ill, but is a little better. The church extends sympathy to Bro. and Sister Stephen Park in the loss of a father; also to Bro. Steph. and Sister Doris in losing their grandfather.

Carlton (Lygon-st.).—Bro. Raisbeck gave an address on morning of Feb. 19; at all other meetings Bro. Southgate has been the speaker. Miss Hewson was soloist on Feb. 19. On Feb. 26 Bro. Southgate's subject was "One Thing Lacking." The church has had fellowship with several visitors, among them Miss Elvy, Sth. Kensington, N.S.W. Last Sunday mention was made of the passing of Bro. F. McClean at the age of 78. For many years he had served as deacon, Sunday School teacher and in the different auxiliaries of the church. Sympathy was expressed to Mrs. McClean and the family.

Merbein.—Average attendances for last month have been morning, 47; evening, 54. Attendances have increased each Sunday evening during the rally campaign. Two lawns have been planted in front of the chapel. On Feb. 19 Bro. Macnaughtan spoke in the morning on "Building," and Bro. Brooke in the evening on "Setting the Heart Right." There were good meetings all day. On the evening of Feb. 26 62 were present. Bro. Brooke's subject was "The Cabinet Minister." Bible School has decided to re-start a Bible class under Bro. Brooke. C.E. Society, which is going ahead, has decided to hold a camp meeting.

North Essendon.—Bro. H. A. Hunt is preaching acceptably. Sister Mrs. Dovey is very ill. The officers meet at her home fortnightly, to break bread with her and Miss Dovey. Sister Mrs. Hocking is doing remarkable work as Bible School visitor. Ladies' Guild members have started meetings for the year. Splendid meetings on Feb. 26, the messages of Bro. R. P. Williams, from the College, being appreciated. Bro. Freeman, from Echuca, was a visitor. Sister Mrs. F. Mason has resigned as kindergarten superintendent, a position she has held almost since inception of the school. Bro. R. Thomson had charge of the prayer meeting on Feb. 22, giving a very fine address.

Bendigo.—The half-yearly business meeting on Feb. 22 had good attendance and interest. Decided to hold harvest festival on March 12, proceeds to be used in general funds of the church. As a result of a "fifty-guinea league" last year 162/9/- was raised for reduction of church building debt. It has been decided to form a similar league this year. Average attendances, morning, 105; evening, 117; midweek, 17. Additions, one by restoration and five by faith and baptism. During the term Bro. Hurren made 242 visits to homes of members and others. Religious instruction has been given by Bro. Hurren at High and Central Schools. Meetings on Feb. 26 were good, Bro. Hurren conducting both services. Several visitors present.

East Kew.—On the evening of Feb. 26 a teachers' recognition service was conducted, with teachers on the platform assisting in special singing. Reference was made to four teachers who had been with the school from the first Sunday ten years ago. Four others had been with the school for almost as long, and two others for nine years. Bro. Ingham gave an impressive charge to the teachers for the new year, and all responded with a pledge of renewed loyalty and consecration. Sister Mrs. York is sufficiently recovered to be at worship again. Mrs. Dennis is slowly improving. A number of others are kept away with lesser sicknesses. Little Dorothy Watkins is improving at Fairfield, after being sick nine months. Sister Mrs. Edwards received word last week of the passing of her aged father, in England. The church shares this sorrow with her.

Melbourne (Swanston-st.).—Good meetings last Lord's day. Some visitors present. At evening service, after Bro. Dawson's sermon, the choir, assisted by friends, gave their monthly programme of sacred music, including the chorus "Worthy is the Lamb" and the anthem "Sing unto God." Mr. and Mrs. Burgin sang solos and a duet, also Mr. P. Jenkin. Mr. Tippett conducted. Mr. C. H. Mitchell and Miss Jenkin were at the organ and piano respectively. Master Duncan assisted with violin. At morning service reference was made to the passing away of Bro. Fred. J. Simpson after a membership of over 40 years, and tribute was paid to his faithful, quiet work. On previous Sunday evening there was a social reunion of members after evening service, which proved an enjoyable function. Bro. Dawson has left on vacation, and is visiting Sydney and other parts.

Box Hill.—At the annual business meeting of the church on Feb. 22 retiring deacons (Bren. Dr. Kemp, Richards, Williams, Sharp, and Ward) were re-elected, together with two new members to the officers' board, Bren. Hammond and Reed. A vast amount of work is done by auxiliaries of the church, and reports showed all to be healthy and progressive. Eulogistic reference was made to the splendid work of Sisters Cameron and Peters as deaconesses. The ladies' guild had a busy year. Miss Elsie Ferris was presented with a medal from the Young People's Dept. in recognition of ten years' constant attendance at Sunday School. Sister Mrs. Glissold, with whom the church has enjoyed fellowship for 15 years, has gone to reside at Camberwell. Bro. Scambler's address on the Fourth Commandment, one of the series on the Ten Commandments, drew a full congregation.

Western Australia.

Victoria Park.—The day of prayer on Feb. 18 proved a great blessing. Bro. F. Pollard, B.A., and the preacher spoke to good audiences on Feb. 19; harvest thanksgiving services.

Kalgoorlie.—Meetings keep a good average. During past month four have been added by faith and obedience, and one by letter. The church regrets the departure of Bro. H. Larsen. Bro. and Sister A. Morrow suffered a sad loss in death of their infant son. The church extends sympathy to them. The week of special services was a marked success, and much good was accomplished. Bible School has launched a drive for new scholars in the State campaign.

Perth (Lake-st.).—Meetings are keeping up well, local brethren and members of preachers' fraternal supplying platform. Bro. Schwab is still very ill. Harvest thanksgiving services were held on Feb. 12. Bro. C. A. G. Payne spoke in morning, and Bro. Hunt at night. The day of prayer was recognised on Feb. 18 by bright and helpful meetings. A young man made the good confession at morning service on Feb. 19 and was immersed after evening service. Bro. C. Hunt was speaker at both services. Cliff Burmeister is temporarily filling the position of superintendent at Kensington Sunday School, rendered vacant by the departure of Bro. Allan Elliot. Bro. Elliot was the recipient of a gold C.E. pin from the intermediate Endeavourers on the eve of his departure for Bunbury.

Bassendean.—On Feb. 8 the annual business meeting was held, when the following officers were elected: Elders: Bren. Berry (secretary) and Smyth, sen.; deacons: Bren. Butcher, Groom, Goodier and Liddle (treasurer); organists: Sisters Bishop and R. Smyth. On Feb. 11 the Bible School annual picnic at Sandy Beach was very enjoyable. On Feb. 12 Bro. Hunt gave an uplifting exhortation, and one was received into fellowship. In the evening Bro. Buckingham preached. Two senior girls from the Bible School made the good confession. On Feb. 14 a happy social evening was given to Sister Rosa Smyth and Bro. Roy Goodier, prior to their marriage. The church and all auxiliaries presented them with cutlery and silver. On Feb. 18 (day of prayer) the auxiliaries took part in the afternoon meeting. At 6 p.m. Sister Rosa Smyth and Bro. Roy Goodier were united in marriage, Bro. Buckingham officiating. In the evening a testimony meeting was conducted. On Feb. 19 Bro. Buckingham spoke at both services. Two were received into fellowship—one by transfer. Sister P. Whitham is progressing favorably after her operation.

Tasmania.

Invermay.—From Feb. 5 to 9 a special series of "Nearer to God" meetings were held. Bren. F. Collins and A. E. Brown conducted the services, and a splendid time was enjoyed. Large delegations from Launceston and Sandhill churches were present at all services. Gospel meetings are particularly fine, and Bro. Brown continues to create interest with splendid messages. The re-formed choir is rendering valuable assistance.

Devonport.—On Feb. 19 Bro. Allen Harvey, of Mole Creek, gave two splendid messages to the church. Both were greatly appreciated. Sisters Byard (Mayberry) and Nothrop rendered a duet. Bro. Waters has returned from holiday. On Feb. 26 he spoke at morning meeting on "Continue." To a very good meeting at night Bro. L. J. Price spoke on "The House of God." Sister B. Price sang. Sister Hudson is slowly recovering from her illness.

Launceston (Margaret-st.).—Bro. P. Duff addressed morning meeting on Feb. 12. After Bro. Collins' evening message a Bible School girl made the good confession. On Feb. 19 Bro. A. E. Brown, Invermay, exhorted. At gospel service three young ladies responded to the invitation, and four were baptised. Recent visitors include Bro. and Sister C. Lawson and Bro. L. Mitchell, Swanston st., Bro. and Sister W. T. Lawson, Surrey Hills, and Sister Miss Waters, Sth. Yarra, Vic.

Geeveston.—Attendances have improved since the new year. The C.E. has resumed activities. A good spirit exists, worship services are appreciated. On Feb. 12 Bro. Stanford preached on "Friendship." Senior Police Constable Boxhall took his stand for Christ. He was baptised at midweek service. Mrs. Honey is ill, her condition being critical. H.M. special collection is receiving encouraging response. The annual Sunday School picnic was successfully held at Shipwright's Point on Feb. 4, a big crowd gathering. The church farewelled Bro. and Sister Boxhall and family, who are removing to Cygnet. Mrs. Boxhall received an eight-day clock suitably inscribed from the church as a token of appreciation of her services. The sisters farewelled and

presented our sister with a silver sandwich tray. Mr. and Mrs. Boxhall were highly esteemed also by the general public. A public farewell was arranged and our brother and sister received several worthy gifts.

South Australia.

Queenstown.—On Feb. 26 Bro. J. Hall gave the morning address. In the evening Bro. L. Partington preached the gospel, and a young man and woman confessed Christ. On Feb. 20 the monthly meeting of Band of Hope was held. A good programme was provided, Mr. A. Holmes giving an interesting talk.

Bert.—Good attendances are reported at all meetings. One was recently received by faith and baptism. The Lord's supper is observed once each month at Barmera. Preparations are being made for harvest festival services and a Bible School conference. Winkle and Monash schools are in a healthy condition.

Balaklava.—Harvest thanksgiving services were held on Feb. 26. Fine meetings all day. At the close of Bro. McCallum's address to the young people on Sunday afternoon six of the older scholars of the Bible School confessed Christ, and a young woman from the Bible class who had previously confessed Christ signified her wish to be baptised.

Bordertown.—On Feb. 19 Bro. John Harkness, S.A. Conference President, and Sister Mrs. Harkness visited Bordertown, representing the Home Missions. Bro. Harkness exhorted at morning service. Bro. Cornelius preached at night, when two young men took their stand for Christ. Bible School is preparing for anniversary. Sister Miss Warackin is convalescent. Sister Mrs. Wylie is slowly improving in health.

Bindmarsh.—Good attendances on Feb. 26, when harvest festival was held, proceeds of which were sent to Morialta Protestant Children's Home and Magill Old Folks' Home. The choir rendered special anthems in the evening, and Bro. Illingworth concluded the series of talks on the symbolic trees of the Bible, the final one being "The Apple Tree." Auxiliaries of the church are resuming meetings after recess.

Williamstown.—The church had a visit from Bro. H. J. Horsell, Home Mission secretary, on evening of Feb. 5. A very fair congregation attended, and a good meeting was held. Bro. Miles has been away on holiday, and during his absence Bro. Harvey and Pickering took the evening services, and Bro. A. Bain, W. Bain and J. Townsend the morning meetings. Young Worshipers' League is an improvement, and messages to them are enjoyed.

Henley Beach.—Bro. B. W. Manning exhorted the church on morning of Feb. 19 in the exchange of pulpits in preparation for Home Mission offering. At gospel meeting Bro. H. P. Manning was assisted by Endeavorers, who held their annual meeting during the week, when Bro. H. Gray delivered a fine message. Good attendance Feb. 26. Bro. Manning exhorted the church, making a splendid plea for Home Missions. His gospel message was "Healing for All."

Port Pirie.—Feb. 19, good attendance, Bro. Edwards, of Glenelg, being the speaker. On Feb. 21, 22, and 23, afternoons and evenings, Bro. Edwards, of Glenelg, and Bro. Taylor of Caley, gave edifying and helpful addresses in connection with the Bible Institute. On Feb. 26 Bro. Killmiller spoke morning and evening; subjects, "Fishers of Men," and "The Way to Pardon." Junior Christian Endeavor is making good progress. Young worshippers' league has good attendance.

Unley.—Harvest thanksgiving services were held on Feb. 26, the chapel being decorated with the products of the land. Bro. H. R. Taylor gave suitable addresses. At the close of evening service two made the confession. On Feb. 19 Bro. Wiltshire, of Grote-st., spoke on Home Missions. A social was tendered to E. Paddock on leaving to enter the College of the Bible. F. A. Messent, Sunday School superintendent, presented him with suitable books from the auxiliaries in which he had labored.

Strathalbyn.—On Jan. 8 the new preacher, Bro. Wilson, took charge. In the evening a Bible School boy made the good confession. He and two girls were immersed on Jan. 17. Endeavor Society had a happy picnic at Pt. Elliott on Jan. 28. Bro. H. J. Horsell visited on Feb. 15 and showed pictures of Home Mission work. Church anniversary was held on Feb. 19, Bro. Wilson being the preacher. On Feb. 21 the Southern churches held their Conference, Strathalbyn ladies supplying luncheon and tea. In the evening the concluding meeting of anniversary was held, Bro. Wilson, and Bro. Randall, from Murray Bridge, being the speakers.

Cottonville.—At harvest festival services on Feb. 12 Bro. J. Gordon exhorted in the morning on "The Spiritual Harvest of the Church." Bro. J. Train spoke at night on "Sowing and Reaping." Feb. 19, Bro. A. W. Garland delivered a worthy exhortation in interests of Home Missions. Bro. J. Train at night delivered an inspiring gospel message on "The Wages of Sin is Death." Attendances, particularly at night, have kept up to average. Feb. 26, speakers were Bro. J. Butler and H. Hudd. J.G.E. received a visit from another society; about 80 present. Bible School had two more new scholars. Adult Bible class is growing in numbers, instructive subjects being discussed. Bro. Ray Beaumont (kindergarten secretary) met with an accident from his motor cycle recently, but he is recovering. The church extends love to Sister Mrs. Chittleborough, who, after nursing her husband for many months, has been seriously ill.

Queensland.

Boondall.—Members of the church assembled and presented Bro. George Van Earde with a pocket wallet containing a sum of money, on the eve of his departure for the College of the Bible.

Boonah.—On Feb. 19 Bro. Caldecoat, of Brisbane, spoke at morning and evening services at Boonah, and at Aratula in the afternoon. His very helpful messages were enjoyed by all. This was Boonah's Home Mission Sunday. Cottage meetings are held weekly at outside places. Sister W. Gibson, who is ill in hospital, is progressing satisfactorily.

Kingaroy.—Good attendances at morning and evening services are maintained, and Bro. R. W. Payne gives convincing addresses. A splendid interest prevails. The sisters are very busy working a scheme to raise funds to reduce building debt. On Jan. 22 Bro. E. Adernann, of New Zealand, took gospel service and gave a splendid address to a full chapel. A delightful duet was rendered by Bro. Bert. Baartz and Pat. Miller. There was a good attendance at annual church meeting and election of officers on Jan. 31. The reports revealed good, steady progress.

Maryborough.—Annual church meeting held on Feb. 22. Bro. Alan Price presiding. Officers elected: Elders, Bro. Alan Price and A. Bennett; deacons, Bro. F. Pratten, A. J. Payne, W. Dan, T. Ditchman, L. A. Hansen, W. Ammenhauser and F. Stevenson; deaconesses, Sisters Mrs. Payne, Mrs. Goodall, Mrs. Rühle, Mrs. Rampton, Mrs. Dan; church secretary and S.S. superintendent, Bro. A. J. Payne; treasurer, Bro. F. Pratten. Reports from auxiliaries were received. Increased attendance at Sunday evening services is encouraging. Bro. Clem Price has left to take up employment in Sydney. 74 at Bible School on Feb. 12. Ten new scholars since beginning of new year.

Roma.—All meetings have been very encouraging since local brethren commenced operations. Strangers come regularly to gospel services. On the morning of Feb. 12 Bro. Guy Pitman gave a helpful address to the church. At night Bro. W. L. Thrupp gave a message in song. On Feb. 19 the greatest number for some time was present at Lord's supper. Bro. A. S. Cooke gave an interesting evening address on "Marred in the Moulding." Bible School is practising for anniversary. Bro. E. Thompson and Sister Elsie Klescher have been added to teaching staff, and Sisters McCubbin, Lines, Ferguson and Ballard to kindergarten department. All church auxiliaries are in a healthy condition. Bro. Schrader has recovered from his illness.

Stone's Corner—Sunnybank.—At the 11 a.m. meeting on Feb. 19 at Stone's Corner Bro. Burns exhorted on "God's Habitation" (Eph. 2:22). At night Bro. L. J. Saunders preached on the Lord's Return, to the best attended meeting yet held. Four new scholars in Bible School, all resulting from the "Pals' Club," making 17 to date. The club has reached the 50 mark, and enthusiasm among the boys increases. Mr. H. Morris, games instructor, is giving invaluable help. Miss Burns organised a girls' club on Feb. 8 with over 20 girls. At the second meeting the membership reached 27. Both clubs aim at reaching the 100 mark before Easter. At Sunnybank on Feb. 19 Bro. A. Smith exhorted in the morning, and at night Bro. Burns preached on "Why Tarryest Thou?" (Acts 22:16). At the close he baptised the youngest daughter of Bro. and Sister Wolf. The building was filled, and a fine spirit was manifest.

New South Wales.

Sydney (City Temple).—Good meetings both morning and evening on Feb. 26. In the morning J. T. Nicholl, of Iowa, U.S.A., spoke on "The Mission of the Church." The evening service marked the conclusion of the fifth year of Bro. and Sister Davis' ministry with the church. During the day there were visitors from New Zealand and from every State of the Commonwealth. It was a day of happy fellowship.

Mosman.—Roy Acland's message to the church on Feb. 19 was from the Beatitudes; at night the "Resurrection of Jesus" was his subject. A selection was rendered by a young people's choir. On Feb. 26 J. L. Stimson, chairman of Y.P. Department, exhorted on "Youth for Christ." Special youth month series culminated in the evening with procession along Military Road and Church Parade in which boy scouts, cubs, Y.P. S.C.E., K.S.P. and Bible School participated. Bro. Acland's subject was "National Greatness" (Reverence God); Mrs. Phil Verco beautifully rendered a solo, and the K.S.P. club sang. Mr. and Mrs. Maloney, of Kalgoorlie, W.A., were visitors.

Erskineville.—On Feb. 19 Bro. Gole spoke to the church, 42 being present. In the evening, 52 being present, H. Stitt spoke on "Strange Things." Eleven children came to the Sunday School from the open-air kerb-stone class. The local social service is being re-established. Parcels should be sent to Bro. Stitt, Erskineville Station. Concert and sale of work organised by Dorcas Society was held on Feb. 25; about 100 present. Miss M. Wright was responsible for the well rendered concert programme. H. C. Stitt presided. On Feb. 26 Bro. Stitt spoke at both services, the gospel address being "What shall it profit to gain your ambitions and miss the narrow gate?" The quartette singers sang effectively.

JUST OUT: "Hudson Taylor's Spiritual Secret," 4/3; "Bible Stories for Young Folk," J. Crowle-Smith, illustrated, 3/-; "To-day's Parable," Hugh Redwood's latest, 1/3.

SECOND-HAND SECTION includes: "New Biblical Guide," Urquhart, 8 vols., good as new, 40/-; "Expositor's Dictionary of Texts," two vols., complete, 30/-; "Christian World Pulpit," odd vols., 1/6 ea.; and many others. Feb. "Keswick Quarterly" just out—post free.

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DEATHS.

BOLDUAN.—On Feb. 28, 1933, Agnes (Geddes), beloved wife of William, loving mother of Ferdie (deceased), Reg. (India), Elsie (Mrs. L. A. Trezise, Wangaratta), and Clarence (Hawthorn). At rest.

SIMPSON.—On Feb. 21st, at 313 Pigdon-st., North Carlton, Frederick George, beloved husband of Barbara Isabella; loving father of Horace and Henry; and loved father-in-law of Amy and Grace; dear grandfather of Joan, Barbara, Gwen and Lyall; loved brother-in-law of Robert, Alexander R., Isabella R., and the late H. J. Lyall, Elizabeth A. Renton, Minnie (Mrs. C. G. Lawson), and the late Eleanor R. Dunn.

Obituary.

WRIGHT.—On Feb. 16th, Bro. Daniel Wright, of Percy-st., Prospect, S.A., was called home after a very brief illness, at 92 years of age. He was a brother greatly beloved for his genial nature and consecrated life. Fifty-six years ago Bro. Wright, with his wife and family, came from Scotland, where he had been actively associated with the Presbyterian Church. Two years later, during Bro. Gore's ministry at Balaklava, he joined the Church of Christ. There he served faithfully as deacon for over 20 years. He then removed to Kadina, where he was instrumental in establishing the Church of Christ. For 22 years he faithfully witnessed for his Lord in that town, serving as elder, treasurer, and Sunday School superintendent. He laid the foundation stone of the present chapel building. Twelve years ago, Bro. Wright and his daughter Annie came to reside at Prospect, where they regularly attended the Lord's house. His wife predeceased him by eleven years. There are four sons and three daughters to mourn the loss of a loving father. We earnestly commend all who mourn to the great God and Father, who is "too wise to err, too good to be unkind."—W.A.R.

CORRESPONDENCE.

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

Dear Bro. Editor,

I notice that Bro. Johnston asked is baptism only a symbol. You answer, A symbol but not only. But nowhere is it preached in the New Testament to sinners as a symbol. No it is "unto" or "for the remission of sins"; unto the washing of the sins away. Is it not remarkable that men will preach baptism any other way but the simple plain way Peter preached it? Then again I notice in the "Christian" that a Salvation Army Brigadier gave a straight talk to Christians. Now what I wish to know is this, How could a person give a straight talk who will not deal straight with God's word?

Yours for Christ and his church,
L. J. Price.

OLD FOGIES.

A statement recently made in Sydney by Canon Best to the effect that "at fifty a man staggers; at sixty he begins to fall down on his job," attracted much more attention than it was worth. The obiter dicta of ecclesiastics are not necessarily of greater value than those of their "lay" brethren. The ages of the Governor General of Australia and of the Chief Justice of the High Court when appointed are worthy of consideration in this connection.

As an offset to Canon Best's words, we quote the following from "A.G.C." in the "Christian World" (London):—

"Dr. Clifford once confessed that the greatest fear of his life was lest he should become an old fogey. 'An old fogey,' he went on, 'is a man who has closed his mind. There are old fogies of twenty-five.'

"Undoubtedly. There are old fogies of all ages. They are as common at eighteen as at eighty. It has nothing to do with age. It is a matter of the state of the mind, not of the number of the years.

"It is the old men with old souls who are useless," wrote Byron. As for the old men with young souls—their price is above rubies. 'One of the most valuable of our social and national assets,' says Mr. Basil King, 'is the old man who has kept his mind open. Found all too rarely, he is never shelved, for the reason that life cannot do without him.'

"Life cannot do without him because he combines the wisdom of experience with the energy of the forward look. He is the link between the generations and prevents history from becoming a rope of sand. He is the cohesive element of the centuries.

"But, as Mr. King suggests, he is a rare bird! Men like Bishop Lawrence of Massachusetts, and Canon Wilson in our own land, and Dr. Clifford himself, are few and far between. Mental sclerosis is as common and much more serious than physical hardening of the arteries.

"The great desideratum of our day is men and women who are facing the westerling sun and yet keep the windows of their soul open to the east. Who quietly speak of 'sunset and evening star' and yet are thrillingly conscious that 'the morning cometh.'"

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Stanley Jones in Manchuria.

In the midst of civil warfare Dr. E. Stanley Jones has conducted his first meetings in the China evangelistic campaign. In Mukden, "the centre of war-torn Manchuria," he found that the Japanese had closed temporarily all schools and colleges except mission schools. Many Chinese business men and foreigners had fled to escape danger and chaos. During a meeting to welcome Dr. Jones a Japanese aeroplane swooped low to investigate the nature of the gathering. Dr. Jones says:

"One night 700 Manchukuo troops mutinied, killed their Japanese officers, and burned the arsenal and 13 aeroplanes. . . . Two nights later there was worse firing, and some missionaries sat up all night with bullets whistling round their houses. . . . Yet we carried on evangelistic meetings during the day and night, as though nothing were happening. . . . The Chinese Christians were wonderful in their poise. Many had come from bandit-infested regions, and would probably lose all before getting back home, but they carried on with cheerfulness and courage. . . . They laid their plans day by day for building their new kingdom of God on the ruins of the old kingdom.

"The morning meetings were for Christian leaders, who came from all over Manchuria. At night the meetings were for non-Christians, mostly intellectuals. The gates of the city were closed at 7, so that many had to get through the gates or remain outside all night. Yet they came, and packed the building. When, after five nights of unfolding the meaning of the gospel, I asked those who would like to become Christians to sign cards, 250 did so.

"Conditions have changed in China since I was there 10 years ago. The soul of China has matured. She is facing the deeper issues. The youth to-day are most interested when one is dealing with the really great things in life.

"Japan is only very nominally holding Manchuria as a whole. She controls only the railways and about 4000 square miles out of 375,000 square miles of the country. Every railway station is like a fortress; camouflaged armoured trains move up and down the lines, while aeroplanes buzz overhead looking for roving bands. . . . I was told from reliable sources that banditry is now a hundred times worse than it was under the old rule. . . . The country outside the railway centre is chaos. . . . Militarism is not only wicked, it is stupid!"—Missionary Review of the World."

ON PREACHING.

The conversational and didactic tone has largely superseded the lyric and impassioned. Preachers take a college professor or an ethical lecturer as their model rather than the herald who throws his whole soul into his message. There is great loss in this. The entire life of the churches is beginning to show the result of the lack of uplifting, inspiring, enthusiastic preaching. In certain circles any display of emotion is considered as in bad form. A minister who preaches with passion is set down by finkal critics as lacking in culture and in poise. But ministers make a great mistake to allow themselves to be influenced by this fad of cold-bloodedness. Preaching must be full of personal enthusiasm and passion to produce the best effects. Eloquence is a supreme gift, and there is hardly any other to be compared with it. Behind all methods of preaching there must be a profound conviction that God's Book is true.—The Watchman-Examiner."

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528, 530 Elizabeth St., Melbourne,
Victoria, Australia.
Phone, F 2524.
Editor: A. R. Main, M.A.
All Communications to Above Address.
SUBSCRIPTION—Through Church Agent, 9/- year, Posted Direct, 10/6. Foreign, 14/-. Cheques, money orders, etc., to D. E. FITTMAN, Mgr.
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