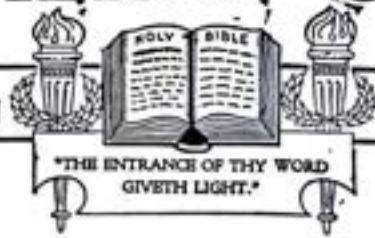


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The Preacher: The Message and the Man.

HOW much are we indebted to faithful preachers of the Gospel of the Lord Jesus! Their message and their lives have placed nearly every reader of this under a debt of gratitude which can never be repaid by us. They taught us the way of life, and were the means used by God for bringing us to himself. Their influence was a benediction. If we put the things of the Spirit above all earthly things, then our greatest benefactors are those who turn our steps into paths of righteousness, teach us the things of God, train us in the Christian faith, and set us an example in Christian living.

The psalmist of old spoke of the beautiful feet of those who bring good tidings of peace. The Saviour sent a handful of disciples to preach the Gospel to the whole creation. "It pleased God," writes the apostle, "by the foolishness of preaching to save them that believe." Let us never minimise the honor or the value of the preacher's task.

The world needs great preachers. If we might hazard a suggestion, it would be that the clamant need of churches of Christ in Australia is a greater number of consecrated preachers possessing gifts sufficient for the task of being leaders of thought in the great centres of population and of making an adequate impact upon the life of the community. We need also strong evangelists in every State. Together with these will labor faithful men who, with no special claims to great gifts, will by their word and life preach the gospel, win sinners to Christ and build up the church of God.

What makes the preacher?

In the course of a striking sermon at Oxford, Mr. A. T. S. James, M.A., M.Sc., asked and answered the question, "What is it that makes the preacher?" "I suppose," he said, "if we had ever heard Chrysostom, or Hugh Latimer, or Robert Hall there was something in them which would have swept us off our feet. I remember hearing Maclaren preach to us in Manchester forty years ago on "One like unto the Son of man . . . and he had in his hand seven stars"; and in the

same way there are men who remember Spurgeon, or Parker. So far as I know there is no dry and exact explanation of these things. In all true preaching, when you try to define it, there is something that escapes out of your hand like a wild bird. It is something in the man himself, which is yet not himself, and it is also something in his message. I believe, in one word, it is life. "Alas for the unhappy man," says Emerson, "who is called to stand in the pulpit, and not give bread of life." This estimate of Emerson's does not treat preaching as a branch of oratory, or a form of dramatic art, but as one of the truly pastoral services to be rendered to men; and it seems to me to fix attention on the centre, on the point about which all else turns. The first, and perhaps also the last thing to be said of preaching, is that it must have this power of giving life. The preacher who has not this power is but a tragic figure. Words are not enough; they are but symbols; and if they do not stand for life, they are no more than a string of sounds. The question for the preacher is thus a question about life; and about life at its divine source, in the only clear revelation we have of it—that is to

say, in Christ. There is a better understanding of the preacher than you would perhaps expect to find in Matthew Arnold, in that short poem, "East London":

I met a preacher there I knew, and said:
"Ill and o'erworked, how fare you in this scene?"
"Bravely," said he, "for I of late have been
Much cheered with thoughts of Christ, the living
bread."

The message.

The preacher's message centres in Christ. He is commissioned by his sovereign Lord to give his word to the people. "Go ye, and preach the Gospel." There is abundant scope for the powers of any man, there need be no narrow circle of truth or thought for any one, who would give the teaching of Christ, and set forth the principles which he has given for application to the problems of every-day life.

Frequently men who profess to be preachers of the everlasting Gospel forget the commission under which they labor. Some time ago a correspondent sent us an advertisement of a preacher's theme. One wonders as to the state of the heart or mind of the professed ambassador of Christ who could announce as his subject, "Nursery Rhymes Retold: 'There was an Old Woman Who Lived in a Shoe.'" Words fail us when asked to give an unbiased opinion of such a debasement of the preacher's office.

There are other preaching errors into which more worthy men may fall. For proclamation of God's life-giving message there may be substituted abstruse discussions and learned analyses. Such might be in order if men were not dying out of Christ unsatisfied and without hope, and many of them longing for the better thing which the true preacher can bring to them.

The following "little parable," by M. in the "Christian World," will be more helpful than any long comment of ours:

[Scene . . . The Stony Desert.]

The Preacher: And now, my friends, let us for a little consider the properties of what we call water. Water is a colorless liquid which on being raised to a temperature of a hundred degrees Centigrade or two hundred and twelve Fahrenheit be-

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comes what is called vapor. If, however, on the other hand, the temperature be lowered to no degrees Centigrade or thirty-two Fahrenheit, lo, it is ice! It has also been carefully analysed, and although in solution there are frequently found traces of copper, antimony, bismuth and potassium, in the final analysis it is discovered to consist of two portions of hydrogen to one of oxygen, or we may say one of oxygen to two of hydrogen. Hence arises the name H₂O. Water is also capable of . . .

Dying Man: For the love of God, mister, a drink.

In closing, we may remark yet once again that there should be as perfect a harmony as possible between the preacher's life and his message. If he takes heed both to himself and his doctrine, he and his hearers may be saved. To quote Mr. A. T. S. James again: "A man's message is like his shadow; it goes before him, or it follows after him, but it is inseparable from him—what we are, we preach. And so we shall find in the long run that what we are is more important than what we say. The preacher and his message are therefore only different forms of the same thing: a living message can come only through a preacher who himself lives."

Prayer Corner.

Conducted by G. J. Andrews.

"BEHOLD HE PRAYETH."

Donald Hankey, in a letter to his sister after his first immersion in the life of an N.C.O. and all the test of active service, wrote: "Quite simply, I do find that it is praying that makes the difference. The possibility of overcoming one's particular disabilities by the partial realisation of an outside Power ready to alter the balance has been real to me."—Hubert Simpson.

God of the scarlet rose,
Give me the beauty that thy love bestows.
God of the lily's cup,
Fill me—I hold this empty chalice up.
God of the sea-gull's wing,
Bear me above each dark and hurtful thing.
God of the eagle's nest,
Oh! let me make my eyrie near thy breast.
God of the roadside weed,
Grant I may truly serve the humblest need.
God of the butterfly,
Help me to vanquish death, altho' I die."

We rejoice, O God, that thou hast taught us to look at life and not at death as the eternal thing. Thou hast led us to Christ the Fountain of Life.

We humbly confess that, having thought about our relation to Christ, and having spoken much about his service, we have done so little.

When changing circumstances and new periods of life bring novel temptations, help us to recognise and resist them.—From Marcus Dods.

Barriers to Discipleship.

2—Duty (Luke 9: 59, 60.)

A. W. Garland.

Jesus recognised, what is often overlooked, that apparent duty is sometimes a bar to following him. Where the two come into conflict he demands pride of place.

I. The invitation.

"Follow me!" was probably a call to one who was already a believer in Christ, but who was now being called to full discipleship. An old tradition that is quoted by Clement of Alexandria says that the call was given to Philip. McGarvey, working on the assumption that only the twelve were ever called to leave all and follow Jesus, sees one of the sons of Zebedee, the father having just died according to his view. It would be interesting to know just who it was; but the sacred Word is silent, and we cannot be satisfied as to the identity of this hesitating follower. The lesson is the same whoever was invited.

II. The answer

reveals the indecision of this man. "Let me first go and bury my father" seems quite a reasonable request, as it was recognised as a prime duty by the Jews for a son to pay his last filial respects in this manner. This duty is referred to in the book of Tobit in two extracts: "My child, when I die, bury me," and "Now I fear lest I die, and bring my father's and my mother's life to the grave in sorrow because of me; and they have no son to bury them." Joseph's burial of his father Israel is in keeping with this expectation.

There are two possible interpretations of the request which this man makes.

(1) The first, which seems to be held in favor by many, is that the man's father, while possibly old, was still healthy, and that the disciple was asking to be allowed to remain at home for an indefinite period. In favor of this it has been pointed out by Wendt that if the father were already dead, or even sick unto death, the man would not be attending on Christ's open-air ministry, and so the father must have been healthy.

(2) The second view holds that the man's father was already dead, or very near to death, and that the disciple was only begging off a few days, at most until the end of the customary thirty days' mourning. If it were James or John the news of the death of Zebedee may have just reached them as they were with Jesus on one of his itineraries.

Whichever interpretation is accepted does not materially change the point of Christ's challenge.

III. The imperative challenge.

"Leave the dead to bury their dead; but go thou and preach the kingdom of God." The meaning of this harsh-sounding saying is the least of the difficulties raised in this contentious passage. This disciple's family were apparently unbelievers of the claims of Christ, and Jesus says in effect, "Leave the spiritually dead to heed the needs of the corporally dead. My claim comes before all other claims." Is this the Christ of love and of humanity, the eulogiser of the Good Samaritan, who so speaks? The Christ whose religion bids us honor our father and our mother? Does he forbid a man to attend his own father's funeral? May not family sorrow itself be the call of God to us? These are but some of the questions that are raised by this statement.

It was a requirement of the rabbis in similar cases that if anyone wished to be a scholar of the Law he must choose between burying even his nearest relative and devoting himself at once to his sacred calling. They taught that he should leave the burial, the less important duty, to others, and give himself up on the moment undividedly to the Law. If Christ's claims were true, he could not be satisfied with less devotion and sacrifice than that demanded by the Law which he had come to supersede by the giving of himself for us. Filial love, a duty otherwise commended and commanded by Christ, in conflict with the expressed will of Christ, must be suppressed. He must have the pre-eminence.

Some people let otherwise commendable duties to-day interfere with a complete surrender to Christ. There were people who said that their first duty was to provide for their family, and gave all their energies to it, and Jesus was crowded out. The depression has deprived some of these of the life savings with which they had hoped to settle their children. But the excuse, "Let me first go and bury my father," is quite as plausible as that. We must not make these offices an excuse from our duty to God. Our love and devotion to him must be such that by comparison we will be prepared to "neglect and dis-esteem our nearest relative." After all, man's greatest duty is in attending to his own spiritual need, and that is done only in completely surrendering all to Christ. When he has first place he will help us arrange our other duties, because we will then see them in their right perspective.

Not for a single day can I discern the way,
But this I surely know, who gives the day
Will show the way—so I securely go.

—John Oxenham

"The Flood."

A. G. Saunders, B.A.

"Let not the waterflood overwhelm me,
Neither let the deep swallow me up."

—Psalm 69: 15.

A little lady of eight, recently holidaying up the Hutt Valley, wrote to her parents. She told how her small cousins, Teddy and Graeme, went down to the river to see their fishing lines. They found that the river was four inches over "levil hite." "Later on in the day they went down again. This time they could not see their fishing lines. After the flood went down they went down again to see if they could get their fishing lines. But their lines had been washed away."

"After the flood went down." She made a flood from a freshet. Some of us grown-ups are much like that. We like to "stretch it a bit." When we want to be impressive, or even merely entertaining, we are given to overstatement. One of our New Zealand preachers trained in America was here at home for awhile. One of his American friends wrote to him, "We have some pretty tall fish stories of our own here in America, but this yarn you tell about Pelorus Jack takes the cake!" So matter of course is exaggeration in this particular sphere that the truth itself seemed incredible.

Our little girl made a flood from a freshet. A week or two ago a wealthy lady was found lying dead at the foot of the stairs in her home in a large New Zealand town. The circumstances will move every heart to pity. The house was filled with evidences of refinement and of the means to gratify it. About the beginning of the present century the lady's second husband followed her only son to the grave. From that day to this their rooms have remained in every respect precisely as they left them. In the garage an expensive modern English car stood above the crumbling ancient model that had been her husband's. The poor wife and mother, for all these intervening years, a long generation, had been a recluse. In spite of all her money and what it made possible, she withdrew herself from the world, consuming her life in her sorrow. Anticipating the application perhaps, you may say, "But her sorrow was no 'freshet.' Hers was a real flood of grief." That is true. No one wants to be harsh with a broken heart nor to find fault with a life shot through with unutterable pain. Yet, after all, these words we are using are relative terms. To a tiny maid, a few inches of water, a freshet on a summer afternoon, is a flood. When we think of Calvary and of our Saviour suffering there (if we ever do!), we ask again, "Was there ever sorrow like unto his sorrow?" And we know that none ever was. He was the Man of sorrows and acquainted with grief. In

contrast with his, our sufferings die down; at his presence, they die down into peace. Faith in Christ has the power to make our sorest sorrows become, not small, perhaps, but gracious, so that they sweeten our spirits, ennoble our characters—become not in vain. This poor, sad lady who lived and died alone, let the flood go over her head; she went under, to be drowned with her sorrow. While we pity, we know that there is a better way.

Some years ago our small family was holidaying at Launching Place, on the Upper Yarra, near Warburton, Victoria. One Lord's day morning we worshipped in the Presbyterian church. In the evening we could only listen-in. The service was from St. Paul's Cathedral, Melbourne, the preacher being Archbishop Harrington C. Lees. A short month before Mrs. Lees had died. This was the archbishop's first sermon after that sad event. His voice was vibrant with the note of a great anguish. It was immeasurably sad in its cadence. The sermon was surpassingly simple. But it was a grand triumph. It was a triumph of peace attained through a true faith, an assurance of immortality, and an expectation of an ultimate restoration with his loved one, through our Lord Jesus Christ. The archbishop's text, taken from Isaiah 43: 2, shows where he stood: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee."

Even more remarkable is the story of the Spafford family, of Chicago. Mr. Spafford, a lawyer, sent his family in 1874 for a trip to Europe. In mid-Atlantic, their ship, the "Ville de Havre," collided with a sailing vessel. Being told that the ship was foundering (she went down in half an hour), Mrs. Spafford knelt with her children, four of them. She prayed that it might be God's will to save them all five, but if they must die, that they might be courageous and resigned. All the children were lost. The mother was found floating unconscious. Ten days later she cabled to her husband from Cardiff, "Saved alone." Two years afterwards Mr. Moody and Mr. Sankey were spending some weeks in the Spafford home. During this visit Mr. Spafford was moved to express his reaction to his flood of sorrow and its awfulness in words that have mightily helped unnumbered thousands:

"When peace, like a river, attendeth my way,
When sorrows, like sea-billows, roll;
Whatever my lot, thou hast taught me to know,
'It is well, it is well with my soul.'

"For me, be it Christ, be it Christ hence to live!
If Jordan above me shall roll,
No pang shall be mine, for in death as in life
Thou shalt whisper thy peace to my soul."

This is what Christ enables us to do with life's floods of loss, pain, sorrow. He saves us from despair. He saves us from the false emphasis with which all of us are tempted to regard our woe. He does not deny the flood. He does not say it is not really there. He does not tell us that what we take for a flood is only a freshet. Not that. But he is greater than any flood. The flood disappears in the great gulf of his compassion. When we are heavy laden, if we go to him, as he invites us to do, he will give us rest.

Our little lass made a flood from a freshet. Good! How shall we measure the enthusiasm of her tiny heart? It was wonderful in her eyes—that little rush and spurt of mountain water. For her the few inches raised by the shower in the hills, those added but inconsiderable ripples, really were a flood. We will not quibble with her. Rather, let us learn to be whole-souled and unquestioning enough to share her wonder and her enthusiasm in nature's every-day phenomena. "Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein." Life is not wholly drab. There is light as well as dark. Sin is the great, chief-wrecker of human peace and joy and hope. But sin is not all there is to life; it is not the only phenomenon time thrusts in, our faces. Sin has a result—death. But sin has also a remedy—Christ. Christ, and only Christ, dams back the flood of death that sin is hurling down upon us. That is the meaning of Calvary. That is why Christ, who alone is sinless, went to the cross.

"My sin—oh, the bliss of this glorious thought!
My sin—not in part, but the whole,
Is nailed to his cross; and I bear it no more:
Praise the Lord, praise the Lord, O my soul!"

I plead for a holy enthusiasm for that cross; for a devotion that never questions, but only obeys, for that Saviour. Then the peace of forgiveness and salvation will be yours. Christ calls us to him. His the call of infinite love. But he has commands for us. His redemption is not unconditional. To great and small he says, "Repent!" "Be baptised!" He requires us to love mercy and do righteously, by the grace of God. But then he offers us, instead of condemnation, pardon; instead of woe, peace; and instead of death, abundant and eternal life.

HOLD FAST.

If Christianity is to retain its revealing, saving and enabling power in our day, it must hold fast to the great historic facts of the birth, life, ministry, passion, death, resurrection and ascension of Jesus Christ . . . and also to the great spiritual fact that in the God whom Christ has revealed to us there is abundant forgiveness for all the past, and abundant life for all the future.—John McDowell.

The Preacher on Holiday.

T. H. Scambler, B.A., Dip. Ed.

No. 1.

My holiday this year took me further afield than usual, over the border into the delectable land, which all South Australians, I judge, will recognise as their own State, I went alone—the constant companion of “a preacher on holiday” through the years was left at home. When that fact was mentioned over there, some people, especially preachers, would say, “So you are having a real holiday.” Then they would smile, as though it were a joke. Nobody explained it to me, however, and I did not like to ask, because that spoils a joke.

I have always been a little hesitant about leaving Victoria's delightful climate in summer time. I remembered reports of successions of hot days in Adelaide, when the thermometer climbed daily into the region of 108 or 110 degrees. Not even Adelaide would compensate me for what I should suffer, had I to live under those conditions. But Adelaide presented me with a week and a half of weather so delightful that I doubt if Melbourne could ever equal it. Every day was cool, and bright, and genial, and I learned that I must not make extravagant claims for Victoria's weather, as though my native State were the only place fit to live in in summer time.

The people, too, with whom I came into contact did their best to help my enjoyment. Of course I needed to get round a bit, and an itinerary must be arranged. Kind friends immediately thought of Mr. A. L. Read, who was the State Director of the Royal tour, when the Duke of Gloucester was in South Australia, as a suitable one to show me the beauties of Adelaide. And indeed he was, and much did I enjoy the trip into the Mt. Lofty ranges and along the beautiful beaches, in his car and under his direction. Others helped me, too, and I have many pleasant memories of delightful drives through the environs of Adelaide.

My Adelaide home was with my only uncle, who will not be known to the readers of the “Christian,” but I should like to introduce him. He was brought up in Victoria. He had none of the advantages of a State school education as a boy, and had to acquire his own means of securing an education when the State school period had passed. He set to work, under adverse circumstances, and matriculated at the Melbourne University. After that he went to Adelaide, arriving there with only threepence in his pocket, which he spent in having a shave. Then he began to carve out his career. He secured a position as a school teacher, and later took work in a law office. He prosecuted his studies at the university, and won his way to the bar. For years he was a lecturer in the Adelaide University. He practised later at Port Augusta, where for ten years he was mayor of the town. On his return to Adelaide he was appointed police magistrate, and he ended his public life as president of the Arbitration Court in South Australia. He is over eighty years of age now, but his mind is alert. He is still a keen student of all the living issues of the day, and our conversations together, on matters scientific, philosophical, theological and general, added not a little to the pleasure of my visit.

At the week-end I had an advantage which a visitor to Victoria must miss—Saturday's paper containing about ten advertisements under the heading Churches of Christ, and I was able to see what our preachers were doing. It was good to see the list after Victoria's meagre advertising. The recent census shows

that we stand sixth among the churches, numerically. Our church notices give the impression that we are a very feeble folk.

On the Sunday I visited Grote-st., where Mr. Chas. Schwab is fulfilling a helpful ministry. The attendance was affected, as city church attendances are affected, to my knowledge, in the holiday season. In the evening I was one of the crowd that filled the Maylands church building. Bro. G. T. Fitzgerald has caught the ear of the people, and preaches to large congregations week by week.

LET US SMILE.

The thing that goes the furthest toward making life worth while,

That costs the least, and does the most, is just a pleasant smile.

The smile that bubbles from the heart, that loves its fellowmen,

Will drive away the clouds of gloom, and coax the sun again.

It's full of worth, and goodness too, with manly kindness bent,

It's worth a million dollars, and it doesn't cost a cent.

There is no room for sadness when we see a cheery smile.

It always has the same look—it's never out of style—

It nerves us on to try again when failure makes us blue;

The dimples of encouragement are good for me and you.

It pays a higher interest, for it is merely lent,

It's worth a million dollars, and it doesn't cost a cent.

A smile comes very easy—you can wrinkle up with cheer,

A hundred times, before you can squeeze out a soggy tear;

It ripples out, moreover, to the heart strings that will tug.

And always leaves an echo that is very like a hug.

So, smile away, folks understand what by a smile is meant;

It's worth a million dollars, and it doesn't cost a cent.

—Josh Wink.

It was a surprise and a pleasure to learn that our Adelaide preachers were to hold one of their regular fortnightly fraternal meetings on the Monday. Brave men, I thought them, when I heard of it. But when I got there, and saw the large attendance, and entered with them into the fellowship of the occasion, it seemed to be the most natural thing in the world for preachers to meet in the middle of January. All the same, I could not visualise the Victorian preachers doing it. We taper off our arduous series of monthly meetings with a motor picnic to the hills in December, and do not meet again till the retreat in February. After all, the sum total of our opportunities for fellowship is not less than in Adelaide, for in our retreat we live together for several days in an intimacy of friendship that greatly contributes to the efficiency of our work as ministers of the gospel of Christ.

My annual holiday would not be complete without some camping experience. Coming

down therefore, from the heights of Mt. Lofty, I travelled with tent and gun and two boys to the Goulburn River, where is good swimming, and shooting, and (sometimes) fishing. The fishing was a failure. No more than usual, so far as I personally am concerned. But I usually have enough capable fishermen (such as the editor of the “Christian”) near me to supply my camp table with fish, and on this expedition there were none. We had fish stories galore. One rustic told me of great cod, up to thirty pounds in weight, he had caught, and of one monster, said to be an eighty pounder, which lived in that very part of the river where we were, only he hadn't yet been caught. There were rabbits in plenty to be had, and snakes to be seen and avoided, and mosquitoes—oh, my! It was at night time, when I was wooing gentle slumber, that they came. I must say this for them, that when I rubbed myself well with oil of lavender they would go and concentrate on the boys for a time. Fortunately it takes more than mosquitoes to keep boys awake at night, after a hard day's camping experience on the river. The insects soon came back. I tried the expedient of covering with the bed clothes the whole of the face, except the olfactory organ. But that member ceased to be of olfactory use, for you can't smell a mosquito when he is coming towards you. Anyway, you don't need to, for the sense of hearing does all that is wanted, even through the sheets. The nose became instead an exquisite tactual organ, capable of receiving all the impressions that the mosquitoes had designed for the whole of the face, and of registering every one. Had we a good time camping? Ask the boys. It was with great reluctance they turned their faces homeward at the end of the week.

Pointed Proverbs.

A. J. Fisher.

No. 1.—WHAT AND WHY?

I recently saw in a popular magazine a list of current phrases and sayings of which the reader was invited to detect the origin. Then, on a later page, the information was given that all of these fifty proverbs were taken from the Bible. As this list was reviewed in the light of this information, it was a surprising testimony to the influence of the Bible upon our lives.

On the other hand, it is strange how frequently we imagine some statement comes from the Bible and so we quote it as of scriptural authority. We have heard of the politician who very deliberately remarked in a speech: “As the Bible says, ‘Cleanliness is next to godliness.’” without thinking to verify his statement or to discover where the Bible says that. Do you know which writer of the Bible uses that expression? I do not. This also is an interesting illustration of the influence of the Bible on our lives, for we imagine that a statement gains in importance if it is taken from the word of God.

With the editor's permission we shall occasionally bring before you some proverb from sacred or secular literature, and consider something about its origin or significance. Some of the proverbs of the world are funny, very funny. Others have strange origins; some are remarkably apt and others are important because of their common usage. Some which we shall review may be new to our readers, others may be regular “chestnuts.” They will come from China, Denmark, Palestine, India, Russia, Japan, Ireland, and elsewhere, so that in our jottings we shall eventually travel right round the world.

The God of Peace.

A Nigerian missionary arrived at a communion service in which four towns were uniting, and heard an African addressing the crowded church in a preparatory meeting as follows: "I cannot tell you the gladness that is in my heart to-day. As I walked along the path with the other members from my town, I saw that each man held in his hand his Testament and his hymn-book. No man carried a cutlass or a gun. No man walked with fear, every man with faith in you. And yet it is but four years ago that no man from my town would have walked through your town without a cutlass in his hand, and even then he would not have walked alone. Nor would any man from your town have come unarmed through ours. What is the reason of this difference? At that time we worshipped the same gods as you did. But the God we worship to-day is a God of peace. We have learned that he is our Father, and that we are brothers. He has called us to-day to eat this meal together with him. And when people eat together they are friends, not enemies. So let us thank the Lord Jesus Christ who has turned our enemies into friends, and taken away the fear of each other from our hearts."

Effective Preaching.

We have received the following comment on a paragraph which appeared in last week's issue:—"Re 'Observer's' remarks that present-day preachers have lost the fervor and passion of their predecessors, and that in the olden days some of the preachers were eloquent, forceful, and had plenty of energy. I wonder is the difference to-day an indication of loss of fervor, eloquence, passion, etc., or merely a different way of revealing those qualities. There come to my mind preachers of the olden days who were vociferous, flamboyant, rhetorical. For good or ill, the ideals of that day have departed. The style of that early day would not be acceptable to modern audiences. There are many great preachers to-day, as great as the masters of the pulpit of the olden days, but they are men who are controlled in manner, chaste in diction, but as intense as ever in their presentation of the message. The declamatory style of public speech is no longer in favor—preaching must be in the form of elevated conversation, to find acceptance with the people. A preacher must never lose his passion, his intensity. Preaching that is indifferent, lackadaisical, listless, is as much an offence as ever it was. If the preacher is simple, intense, intimate and conversational he will be effective. So, while your readers are reflecting on the words 'Observer' uses with reference to preaching—fervor, passion, energy, force—all of them describing absolutely essential qualities in preaching, I trust they will not be beguiled into an attempt to resurrect the boisterous, excitable, Bible-punching type of preaching that some of us remember in the days long gone. Another column of the same issue of the 'Christian' had words which somehow associated themselves in my mind with 'Observer's' remarks: 'We do not hear the grass grow or the flowers bloom; nor are we ever made audibly aware of the millions of billions of tons of energy that stream upon the earth from the sun.' Yours for an increasing sincerity, simplicity, intensity, passion, fervor and effectiveness in preaching, 'Observed.'"

The sense of the infinite worth of the single soul and the recoverableness of man at his worst, are the gifts of Christ.—Henry Drummond.

Religious Notes and News.

Conducted by G. J. Andrews.

THE DRUG TRAFFIC.

Recent episodes have drawn attention to the illicit traffic in drugs. When Dr. Matthews, who succeeded Dr. Inge as Dean of St. Paul's, was speaking in London recently he said that it was sometimes forgotten that apart from the aim of the League of Nations in producing conditions of peace, it was performing many other international services in connection, for instance, with the drug traffic, the white slave traffic, and the International Labor Bureau. All those activities were being carried on successfully. Says the "Spectator": "Seeking the co-operation of the Commonwealth Government, and those of other countries, the League of Nations, in a special review of its campaign for the suppression of drug traffic, issues a serious warning against the grave danger that clandestine factories may flood the world with an even greater quantity of illicit drugs than at any time in the past. The report, which was received by the Federal Director-General of Health (Dr. Cumpston) states that the latest statistics reveal that from 1925 to 1929, inclusive, 100 tons of drugs passed into the illicit traffic. This was far more than double the world's requirements of fifteen dangerous drugs in 1934."

WHERE ARE THE JEWS?

An occasional paper, "Jews and Christians," issued by the International Committee on the Christian Approach to the Jews, gives the following interesting paragraph:

"The increasing numbers and ever-expanding distribution of the Jewish people in all lands is a notable historical development. In spite of centuries of persecution, the Jew is more numerous than ever before in history. It is estimated that there are 16,500,000 Jews in the world to-day; if anything this estimate is considerably below the actual number. Of these, 2,870,000 are in Poland, 980,000 in Rumania, 650,000 in Germany, 325,000 in Great Britain, 4,500,000 in the United States. Palestine has close to 200,000, New York City's vast population is one-third Jewish. London has 175,000, Chicago has 325,000, or more than Warsaw. Jerusalem has some 55,000. In the United States there are 9,712 cities and communities with Jews. Indeed the Jews are the city dwellers par excellence. Eighteen cities of the world have each 100,000 Jews; and thirty per cent. of all Jews of the world live in fourteen cities."

CHRISTIAN STORM TROOPERS!

Here are two glimpses of aggressive evangelism from different issues of "The Australian Christian World."

Under the auspices of the Movement for World Evangelisation a great evangelistic campaign is being planned to take place in London next winter. The details of the campaign are not yet definitely arranged, but the general outline indicates that the enterprise is to be conducted on a large scale and will, it is hoped, mark the beginning of a nation-wide, and possibly world-wide, development. Dr. Graham Scroggie, at present in Australia, and Mr. Lionel B. Fletcher are included in a team of men experienced in evangelistic work. The campaign is to be inaugurated by a mass meeting on Monday, September 30, in the Royal Albert Hall.

The minister of Highgate Congregational church, London, has entered upon an enterprising venture in gathering a number of men

and women to act as storm troopers. Amongst the plans for the campaign are an open-air meeting (not a service) outside the church after evening service. At this meeting speakers will give reasons why they are Christians, and invite questions from the passers-by. The troopers will try to get into closer touch with next-door neighbors. Some of them have undertaken to hold open-air meetings of a local political party, at which it is said attacks have been made on Christianity and the churches, with a view to answering these attacks, either in a friendly way at the meetings, or by holding a Christian open-air meeting on another night at the same place.

"SERMONS THAT KEEP ME AWAKE."

Mr. A. J. Russell, author of "For Sinners Only," has been recently writing in the "Methodist Recorder," on "Sermons that Keep Me Awake." Among many fine things are the following two statements: "It is a long time since I heard a sermon on: 'This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.' Every village church should hear a sermon once a year on that text from James about the tongue."—"The Messenger."

"A DEGREE OF DISILLUSIONMENT."

Writing from England for the "Australian Christian World," P. C. Spurr makes reference to A. J. Russell's new book, "Their Religion." He says: "It is clever but very journalistic, and it does not go very deep. Mr. Russell makes no reference in this new book to the Group Movement, through which he made his name. He explains this in a preface note, saying that this does not fall within his present scope. I understand that he has left the Oxford Group. Certain allusions, of a chance character, suggest that he has changed his viewpoint to some extent. He queries the value of some 'sharing' and of that introspection which blinds men to the weightier matters of the kingdom of God. This seems to point to a degree of disillusionment on his part. There are many in the same position with regard to the Groups. The Buchman movement needs to be better balanced."

GREAT SOULS MEET.

It was a dramatic occasion when Sir Wilfred Grenfell and Dr. Albert Schweitzer met recently at the home of Dr. G. F. Barbour Simpson in Edinburgh. Each had desired to meet the other, and had said so to Dr. Simpson, who had them as his guests at a small luncheon party. The two great Christian workers talked together for two hours. "At last one of the dreams of my life has been realised," Dr. Schweitzer said to his host when leaving. Dr. Simpson remarked afterwards, "I could only compare the occasion with that famous meeting between Livingstone and Stanley. It was magnificent to watch them as they shook hands."—"The Messenger."

BOOK CENSORSHIP.

The censorship of books is being freely discussed, and there has been some agitation in consequence of the ban on certain publications. In Britain, a deputation recently waited on the Home Secretary to ask for more vigilance in preventing the circulation of pernicious magazines and photographs, and Sir John Gilmour promised to comply with the request.

The Home Circle.

Conducted by J. C. F. PITTMAN.

BUT ONCE!

We go this way but once, O heart of mine,
So why not make the journey well worth
while.

Oiving to those who travel on with us
A helping hand, a word of cheer, a smile?

We go this way but once. Ah, never more
Can we go back along the selfsame way,
To get more out of life, undo the wrongs,
Or speak love's words we knew but did not
say.

We go this way but once. Then, let us make
The road we travel blossomy and sweet
With helpful, kindly deeds and tender words,
Smoothing the path of bruised and stumbling
feet.

—"British Weekly."

CRISES IN LIFE.

"Napoleon I. became great because he made use of every opportunity as it presented itself. He was wont to say that in every battle there is a crisis of five to ten minutes' duration. To make use of it assures victory; to neglect it means defeat. In the battle of life it is the same. An opportunity quickly grasped, often decides our destiny. He who neglects in youth to develop his gifts and faculties never will amount to much. Victory and defeat often dangle at the end of a thin thread of seemingly insignificant circumstances. A moment may also decide your eternal destiny. The Lord may meet you on your way to-day. His hand may touch you. The lifeline he throws you may fall within reach of your hand. Grasp it! 'Too late' is a terrible word."

"SEND THE LIGHT."

I sat in a missionary convention. The speeches were limited to three minutes. A great Christian merchant arose and said: "I stood on the edge of one of the great Chinese provinces. I asked of my guide, 'How many men are there beyond us who have never heard the name of Jesus Christ?' 'Thirty million.' 'But,' he said, 'we must go back. We are already in dangerous territory here. We must go back.' As I stood aside to bow my head and lift my heart in prayer for that great body of men and women without the message of the living Christ I heard the creaking of one of the unspeakable Chinese wagons, and, as I turned, there passed the miserable vehicle drawn by a weather-beaten camel, driven by a weakened coolie and loaded with cans of Standard Oil, while underneath there hung a crate of lamps marked, 'Made in Connecticut, U.S.A.' We could send them lights for their homes, but we had not sent them light for their hearts."—"The Record of Christian Work."

THE PEDDLER AND THE MOUSE.

Very many years ago a poor peddler was going through the Bohemian forest toward Reichenau. He was tired, and sat down to eat a crust of bread, the only thing he had with him to satisfy his hunger. While he was eating he saw a mouse creep out from under his feet, and at last it sat down opposite to him looking as if it expected something from him. He good-naturedly threw it a few crumbs, much as he wanted all the bread himself.

When the mouse had eaten it, he gave it

some more, till all the bread was gone, so that it had quite a good meal. Then the peddler got up to get a drink of water from a spring close by. When he came back, behold! a gold piece lay upon the ground, and the mouse was just coming with a second piece, which it laid down and ran away to fetch another. The peddler went after the mouse and saw how it went into a hole and fetched the money out from thence; so he took his stick, opened the ground, and found there a great treasure of gold pieces. He took it out and looked after the mouse, but it was gone.

Then, with great joy, he carried the gold to Reichenau, distributed half to the poor, and built a church with the balance.

This strange legend is engraven upon a stone tablet, which may be seen any day in the Trinity Church at Reichenau in Bohemia.—Selected.

THE HAPPY HABIT.

Who is there of us who does not long for a number of friends? Friends who will not only share our successes, but who will help us over the rough places of life.

It isn't necessary to be clever, or talented, or wealthy to acquire friends. Radiating sunshine wherever we go will attract more friends than wealth or talent.

Did you ever see a pessimist, or a grouch, or a crank who had a host of friends?

The most popular people are the happy people, not those who seem to have the most to be happy about, but simply those who have the delightful happy habit, who always can see things about which to be happy.

One day cannot be an entire failure and another a complete success. Each day is a mixture of both, and how much better it is to smile at the thing that went right than it is to have a grouch about the thing that went wrong.

That is what it means to have the happy habit: To think pleasant thoughts and dismiss the unpleasant, to speak cheerful words and suppress the gloomy ones, to do kindly acts and omit the unkindly.

There is an old saying, "Honey catches more flies than vinegar."

So happiness will win more friends than pessimism and gloom and criticism possibly can. Form the happy habit.—"Young People."

WELL KNOWN.

"What's your name?" said the factory manager to a small and smart boy who applied for a job.

"George," replied the boy.

"And your surname?"

"Stephenson."

"A very well-known name, my lad, if I may say so."

"Yes, sir, I've been delivering milk round this district for quite three years now."

"I hope you are not afraid of microbes," said the banker, as he cashed the minister's cheque with soiled bills.

"Don't worry," said the young man; "a microbe couldn't live on a preacher's salary."

A little girl was describing her first experience in a lift. "We got into a little room," she said, "and the upstairs came down."

The Family Altar.

J.C.F.P.

TOPIC—THE EXAMPLE OF MACEDONIA.

Monday, February 18.

And the disciples, every man according to his ability, determined to send relief unto the brethren that dwelt in Judea.—Acts 11: 29.

Freely they had received spiritual mercies, and freely they now returned temporal gifts. Probably but few were rich, as now, yet each gave according to his ability.

Reading—Acts 11: 22-30.

Tuesday, February 19.

Now after some years I came to bring alms to my nation, and offerings.—Acts 24: 17.

In reply to the charges of Tertullus, Paul shows the absurdity of supposing that, in coming to Jerusalem, he purposed to profane the temple. He came to bring gifts to aid them in their distress, and probably to present an offering to God.

Reading—Acts 24: 10-21.

Wednesday, February 20.

For it hath been the good pleasure of Macedonia and Achaia to make a certain contribution for the poor among the saints that are at Jerusalem.—Rom. 15: 26.

Paul had pleaded for liberality, and the brethren of Macedonia and Achaia had responded generously. Paul sought to "promote fellow-feeling" between Jewish and Gentile disciples.

Reading—Romans 15: 21-27.

Thursday, February 21.

Upon the first day of the week let each one of you lay by him in store, as he may prosper, that no collections be made when I come.—1 Cor. 16: 2.

If each disciple, according to his ability, regularly laid by a proportion of money, earmarking it as the Lord's portion, there would be no lack of funds either for local church purposes or for world-wide evangelism. Spasmodic giving defeats the noblest aims.

Reading—1 Corinthians 16: 1-13.

Friday, February 22.

And they sold their possessions and goods, and parted them to all, according as any man had need.—Acts 2: 45.

Extraordinary liberality to meet an extraordinary need. Whilst it cannot be shown that this was the common practice even in apostolic day, or that it was obligatory, yet it teaches that, should the need arise even in our day, Christians should be prepared even to part with their property to assist their distressed brethren.

Reading—Acts 2: 41-47.

Saturday, February 23.

But to do good and to communicate forget not, for with such sacrifices God is well pleased.—Heb. 13: 16.

Sacrifices of the law could not save. Even the supreme sacrifice of Calvary is, of itself, unable to redeem. God's law demands on our part a corresponding spirit of sacrifice. "Praise, prayer, thanksgiving to God, with works of charity and mercy to man, are the sacrifices which every genuine follower of Christ must offer, and they are proofs that a man belongs to Christ; and he who does not bear these fruits gives full evidence, whatever his creed may be, that he is no Christian."

Reading—Hebrews 13: 9-21.

Sunday, February 24.

But as ye abound in everything, in faith, and utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace also.—2 Cor. 8: 7.

Paul here commends the Corinthian disciples for being eminent in certain graces. During his eighteen months' ministry amongst them he had seen in them many characteristics of genuine religion, so he commends them, and then makes that commendation the ground of an appeal to abound in yet another grace—the grace of giving.

Readings—Isaiah 53; 2 Corinthians 8.

Prayer Meeting Topic.

FEBRUARY 20.

"WHAT IS MAN?"
(Psalm 8.)

H. J. Patterson, M.A.

"His excellency" is an appellation we apply to a British ambassador or to a governor of a colony. When we speak of the excellency of the name of God we must get beyond a form of address. "How excellent is thy name in all the earth!" The excellency of our God is the keynote to this Psalm. And what is man by comparison?

"The Work of Thy Fingers."

Here we have anthropomorphism. God imaged as a man with fingers. The Psalmist saw the heavens with innumerable points of light, and it appeared a delicate and delightful piece of work. We think of a hand to wash a floor, but of fingers to do a delicate piece of crochet or indeed any work of art. The fingers of God are not often mentioned in the Word of God. It is said that the ten commandments were written by the finger of God (Ex. 31: 18; Deut. 9: 10). But the psalmist saw in the heavens evidence of the handiwork of God. We see a world in an atom and the world as an atom in view of the magnitude of the universe. Here is a marvellous theme for study for the very wisest of men. Besides this, out of the ground there growth a wealth of color and perfume. And in view of this what is man?

"A shred of entity, a phantom, a breath, a passing form on this earthly stage. . . . What I am, or do, or say, or think, can matter nothing to the Great Unknown. Prayer is but empty breath. Amid the vastness I am lost, and can be of no more consequence than a mote in a sunbeam, and were I and all this generation to be swept away in the twinkling of an eye we should no more be missed than a grain of dust when blown into the crater of a volcano." But stay awhile, for even as you tiny points of light or the exquisite coloring and shaping of butterfly or flower is the work of God so am I—the work of the fingers of God.

A Little Lower Than God.

A little lower than the angels is the wording of the Authorised Version. In the revised reading it is God. We are of the earth earthy, but we are also made in the image of God. There is no comparison with machine or animal when it comes to a consideration of man made in God's image. Mentally, morally, spiritually he is far above the rest of creation. He is made to have and to enjoy communion with God. Oh, the wonder and the glory and the dignity of our position as sons and daughters of the living God! Made a little lower than God himself.

To Have Dominion.

We sometimes have it said, "It was never intended that man should fly." Perhaps it might also be urged it was not intended that man should swim, or travel behind an iron horse, or skim the surface of the water. But let us not forget that man was made to have dominion and he will. Not only over the beasts of the field but over fire and water and air, even the invisible things of God's creation are being made subject to him.

It is a progressive conquest including the conquest of self, and of all of us that is earthy. Our capacity for dominion must lead us on to attempt perfection of the image of God.

TOPIC FOR FEBRUARY 27.—SIGHS FROM BETHLEHEM.—Luke 2: 8-20.

Our Young People.

Conducted by KEITH A. JONES.

Queensland Training Camp.

Bright days warmed by the glow of the Queensland sun, cool nights refreshed by the sea-breeze and a little rain, plenty of fun and laughter tempered with the sacredness of Christian worship; these were the happy experiences of the twenty campers at the 1934 Christmas training camp at Redcliffe.

Redcliffe is a popular seaside resort, situated 26 miles from Brisbane, easily accessible by boat or bus, and proved an ideal place in which to hold a Y.P. camp.

The committee were very fortunate in securing the loan of the show grounds and pavilion for the use of the campers. This site is ideal—near enough to the town for convenience and just far enough away to be secluded without loneliness, and only a five-minute walk to the sea.

The camp period extended from Dec. 22 to Jan. 1. All campers had arrived ere nightfall on the Saturday night. The lecturers, however, did not appear until Christmas day.

Devotion.

Each day was begun and closed with a devotional period, all the campers taking part.

On Sundays the walk to and from the meeting-place of Redcliffe church was enjoyed. At morning and evening services on Sundays and special services Christmas day all campers congregated with their Redcliffe brethren.

Lectures.

Lecture periods were observed from 8.30 a.m. to 11 a.m. on days Dec. 26 to 30 (inclusive), each lecture lasting 40 minutes with intervals between subjects. Lectures were given:—(1) The Pupil, Bro. H. G. Payne; (2) Christian Evidences, Bro. N. G. Noble; (3) The Teacher, Bro. R. M. Wilson. All were found interesting and instructive to the campers, and copious notes were taken.

Recreation.

The camp mother, Mrs. Noble, certainly trained her charges well, all rising punctually at 6 a.m. Each day's programme began with morning dip, all back ready for breakfast 7.30 a.m. week days, 8 a.m. Sundays. Then came devotions, and after washing up a sojourn to the lecture room. This period over, campers were free till dinner at 12.30 p.m. Cooking utensils supplied by committee augmented by loan of several articles by camp members, and a capable cook to use same, paved the way to hearty meals.

Afternoons were taken up with cricket or walking or swimming. Bathing was always welcomed, especially on Scarborough portion of the beach.

The evenings were spent in various ways, each one enjoyable. One night a song service, another a mock trial (the prisoner discharged), a "mad magazine" night, in which all campers brushed the cobwebs from their brains and wrote witty selections. Christian friends of the campers swelled the numbers at the social gatherings.

New year's eve day was spent as a basket picnic to Bribie Island per s.s. "Kooopa." This was enjoyed by all, especially by those who had never been there before. Some of these, however, were somewhat disappointed in the placidness of the bay.

New year's eve an appropriate party was held, it being the event of one camper's birthday. All joined hands and sang round the bonfire before retiring.

Credit must be given to all who labored in the organising, to Mr. C. Cane, camp director, and Mrs. Noble, camp mother, for its smooth running. Each camper also assisted to the utmost to maintain a friendly and happy atmosphere during the whole of the period.

January 2 camp broke up, and all left with enough happy memories to evoke a desire to come again next year—God willing.—Dorothy Judge.

FIFTY-FOURTH ANNIVERSARY OF CHRISTIAN ENDEAVOR.

Courageous witness has always been one of the outstanding features of Christian Endeavor work, and this feature was much in evidence at the 54th anniversary of the movement on Feb. 2, 3 and 4 in Melbourne, Vic. It was the Victorian C.E. Union's contribution to the official centenary programme. At 3 p.m. more than 4,000 Endeavorers marched in a procession of witness through the city streets. Outstanding in the procession were a number of tableaux on floats, demonstrating the various phases of C.E. work such as sunshine service, missionary work, etc. The flags of many nations were carried, and these helped to emphasise the world-wide character of C.E. work. Bro. W. W. Saunders, Victorian State president, led the junior rally in Wirth's Olympia in the afternoon, J. W. Northey, a past president of the Union, being the speaker. At the evening meeting, held also in Wirth's Olympia, about 4,000 people were present, and the tableaux were staged, the distinctive features of each one being emphasised. Bro. J. E. Thomas spoke on our high calling from Philippians 3: 14. Life is the only thing we have to invest, and the life in Christ is the very best investment. Evolution takes place when Christ comes into our lives. On Sunday, Feb. 3, many churches and district unions held early morning prayer meetings, while the place of C.E. in the life of the church was emphasised at all services throughout the day. The celebrations ended with a time of happy fellowship in a bay excursion on Monday evening, Feb. 4.



Campers at Redcliffe, Queensland.

Here and There.

From Monday to Friday of this week our Victorian preachers' annual "retreat" is being held at Cowes, Phillip Island.

"The Flood," an article by Bro. A. G. Saunders, B.A., which appears on page 99, was a sermon broadcast from Vivian-st. church, Wellington, N.Z., on the evening of Jan. 27.

We are glad to learn that Bro. H. G. Payne has been appointed to the staff of the Queensland Temperance League as from March 4, and wish him all success in his new work.

The next Victorian General Deacons meeting will be held on Wednesday, Feb. 20, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters who can attend will be made welcome.

Sister E. C. Hinrichsen, who returned on Monday by the s.s. "Orford" after a pleasant trip to Colombo, will spend some weeks with her brother, Mr. B. Wendorf, of 5 Beatrice-ave., Surrey Hills, Melbourne.

A special conference has been called by New South Wales executive for Tuesday, March 5, at 7.30 p.m., in City Temple, Sydney, when important business dealing with brotherhood activities will be considered.

Mrs. Oliver, 67 Rochester-rd., Balwyn, E.8, Vic., asks us to say to all who are interested in the "Bible-woman's fund" that she will be glad to receive subscriptions and donations as soon as possible, as conference is drawing near. The objective is £50; up to date £12 is in hand.

Mr. and Mrs. A. R. Main spent a happy weekend at Canberra, where they were the guests of Mr. and Mrs. H. F. Morris. A group of preachers welcomed them at Sydney on March 4. Last Lord's day they visited Burwood and Enmore churches. Everywhere they have been received with exceedingly great kindness.

Preparations are in hand for New South Wales Jubilee Conference, April 16 to 24. Bro. Wm. Wilson, only surviving member of first committee, is to preach the conference sermon. A historical night will be held on April 24, when the story of the years will be told by word and picture. This will be preceded by the jubilee tea.

The citizens of Ballarat, Vic., are preparing an attractive programme for their "Back to Ballarat" celebrations commencing on March 2. The brethren there are anxious to hear from all former members of churches in that city that they might invite them to share their home-coming festival on March 9 and 10. Insofar as returning brethren may need hospitality will be provided, but it will be necessary for them to write early to Bro. J. Wiltshire, 221 Drummond-st. S., Ballarat. Bro. Connor, a former preacher of Dawson-st., now Federal president, with other former preachers, will speak at all services. A reminiscent tea and inspirational meeting will be held on the Saturday evening, and special services in all three churches on the Lord's day.

"An Old Disciple" writes: "Having read Bro. Scambler's articles on 'The Lord's Supper,' I wish to thank him for his labor of love, and to say how very much we appreciate them. How often we are made sad when we hear at the Lord's table addresses from the presiding brother which, however good they may be, yet are quite remote from the great object of our gathering together. It is to satisfy our Lord's heart when he asked us to meet and remember him until he come, then let the Christ, his death, his resurrection and his coming again, be the centre and subject of all that is said. May I suggest that all our presiding brethren should get this booklet and each Lord's day give us one of those subjects, that exalt Christ and fulfil his last request to us, to meet and remember him."

Christian women throughout the world will meet for prayer on Friday, March 8. Such a day of prayer is observed annually, and this year the subject will be "Bear ye one another's burdens." The meeting in Melbourne will be held in Queen's Hall, Collins-st., in three sessions, 2 to 2.55 p.m., 3 to 4, and a "before-tea" meeting especially for business women and girls.

This week we print the first of a regular monthly series of social service notes and comments. The department will be conducted by Bro. Will H. Clay, of 241 Flinders-lane, Melbourne, to whom items for publication in this section of the paper should be addressed. As far as possible, important news from the various State committees will be reported each month. Naturally limited space will demand severe compression.

The following cabled item of news from London seems to us to be worthy of the consideration of Australian churches: "The evil habit" of singing "Amen" at the end of hymns was deplored by the Archbishop of York when he presided at the banquet of the London Church Musicians. "If," he said, "the tune is a good one it comes to an end itself. There is no need to sing 'Amen' very often. 'Amen' has no particular reference to the words of the hymns. It is never necessary, and it is always rather a bore."

Bro. H. B. Robbins, Victorian conference president, writes the following appreciation: "I have received from the author a copy of 'The Sport Without a Smile,' a treatise on the principles of gambling. It is an excellent little book, well written, filled with dispassionate reasoning calculated to make any young man think his way through the problem that confronts him in workshop or office. The book is gotten up in a style suitable for young people's classes, clubs, or debating societies. It is written by Percy H. Chennell, a Methodist minister of Kapunda, S.A., and upon the opening of betting shops under government licence in that State, has been largely circulated by church organisations. The writer tackles the problem not only from the ethical, but also from the Christian standpoint." The book can be obtained from depots for 1/6, posted 1/7.

The Anglican Archbishop of Melbourne conducted a service at the beach at Elwood on Feb. 3. Bathing costumes, "shorts," dressing gowns and beach pyjamas were among the varied attire worn by the 500 members of the congregation. In the course of his address Archbishop Head is reported as saying that the success of beach services in previous years had led to the decision to continue them. It was right that the church should "go to the people." The old belief that one should not enjoy the pleasures of the open air on Sundays was gone, but there was always a danger that tolerance would be carried too far. After a week of work a Sunday in the fresh air of the beach was beneficial to bodily health, but the needs of the mind should not be neglected. The joys of sport and life in the open should not be merely taken for granted, but with thanksgiving.

A. M. Ludbrook writes: The forthcoming work on "Notable Hymns and Their Authors" is now in the press—the Austral, of course. The word "forthcoming" correctly indicates something fresh, for the series of articles that has appeared in these columns during the past two or three years has been revised for general circulation, chapters on children's hymns in "Pure Words" are being incorporated, added to which there will be several fresh chapters on late 18th century, American, and women hymnists. The whole will make up an octavo volume of over 200 pages, attractively bound in cloth. The

writer does not know of a volume on English hymnody that has, prior to this, been published in Australia, nor of any work on the subject on just the same lines. But his range is limited, of course, and there may be such. It is hoped that the volume will be found both interesting and useful; will serve well for gift books, S.S. prizes and libraries in general; and, above all, will be blessed to the spiritual good of many.

COMING EVENTS.

FEBRUARY 24 (Sunday).—Cliff-st., South Yarra. Annual home-coming services. A cordial invitation is extended to all past members and friends to spend the day with us. Special services at the usual times. Hospitality provided. Secretary, Allan G. Searle, 134 High-st., Malvern, S.E.3. U 8660.

FEBRUARY 24.—North Williamstown church anniversary. 11 a.m., preacher, Bro. H. A. Clark, M.A., B.D. 5.30 p.m., tea. 7 p.m., preacher, Dr. E. R. Killmier. Past members and friends invited.

FEBRUARY 24.—North Carlton Bible school anniversary services, afternoon 3, evening 7. Speaker, Mr. J. Plummer. All friends and past members invited to attend. Special singing by scholars.

FEBRUARY 24.—Newmarket Church of Christ fifty-first church anniversary, Sunday, Feb. 24; morning, 11, every member present; preacher, Mr. J. C. F. Pittman. 7 p.m., preacher, Mr. J. Shipway. All old members invited. Come back to Newmarket. Hospitality provided.—E. Crossfield, secretary, 16 Flemington-st., Flemington.

FEBRUARY 25.—Public inaugural session, College of the Bible, and missionary farewell. To be held at Lygon-st. chapel on Monday, Feb. 25. Address by R. T. Pittman, B.A., Dip. Ed. Farewell to Miss Grace Lambert, R.V.T.N.A., who goes shortly as a missionary to India. All friends urged to attend.

MARCH 3.—Victorian churches and members are asked to keep in mind the annual appeal of the Church Extension Committee. The offering will be taken on Sunday, March 3. Envelopes will be sent to all church secretaries as usual.

MARCH 3.—Essendon church celebrates 20th anniversary, and invites all old members and friends to be present on that date. Dr. W. A. Kemp, president; Bro. H. A. G. Clark, speaker. 7 p.m., Bro. S. Neighbour. Soloist, Bro. J. Simpson.—B. J. Kemp, sec., 5 Chester-st., Moonee Ponds, W.A.

MARCH 7 (Thursday).—Ringwood Sunday schoolroom, concert to raise funds to complete lining Sunday school. Members of sister churches who can help with items for programme are invited to get in touch with H. E. Paddick, College of the Bible, or W. F. Dufty, Ringwood-st., Ringwood (concert committee). Any assistance will be greatly appreciated.

BACK TO BALLARAT.

MARCH 9 AND 10.

Will all former members of the Ballarat churches who intend visiting Ballarat on the above dates please communicate with J. Wiltshire, 221 Drummond-st. S., Ballarat?

TO LET.

Furnished rooms, clean and comfortable.—31 Wordsworth-st., Moonee Ponds.

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News of the Churches.

Tasmanian News-letter. Ira A. Paterson.

Visiting Missionaries.

Mr. and Mrs. Tom Street, who are devoting their lives to work among the Australian aboriginals on the north-west coast of Western Australia, have been visiting Tasmanian churches, and have interested many in this necessary work. Their pictures depicting the manner of life, and in many instances the changed lives of these people under Christian influence, were very interesting and will stimulate much prayer.

Vandals.

Irresponsible youths recently entered the old Presbyterian cemetery in Launceston and damaged many valuable headstones, and in other ways destroyed much property. They were arrested and brought before the magistrate, who unfortunately took a very lenient view of the case. A correspondent in the daily press, commenting on the judge's action, deplored the growing tendency for light sentences, or the imposing of no punishment at all. It was pointed out that such action was an open invitation for irresponsibles to break the law, feeling certain no punishment would be given. It might be well to remind judges and magistrates of the words of Prov. 13: 24, "He that spareth his rod hateth his son."

Australia's Oldest Clergyman.

Mr. Charles L'Oste, an Anglican minister, died at St. Helen's at the age of 106 years. An Englishman by birth, but of French Huguenot descent, he came to Australia in 1869 and was ordained in the Riverina six years later. He removed to Tasmania in 1881, where he was given the parish of The Channel (or d'Entrecasteaux), and later went to Waratah. Later he assisted his brother, who was in charge of the Cullenswood parish, which in those days included St. Helen's. Eventually Bishop Montgomery divided the parish, and Mr. L'Oste was placed in charge of St. Helen's, where he remained until his death. The late minister had a great dislike to the telephone. He took an aeroplane ride a few years ago and enjoyed it, but when a representative of a newspaper telephoned to his house, he refused to speak into the transmitter. He was only known once to use the 'phone, and it is not known what happened on that occasion, but he would never use it again. He considered his longevity was due to his absolute contentment throughout life.

A Brotherhood Loss.

The sudden death of Mr. Peter Duff is a distinct loss to the Churches of Christ throughout the State. Our brother had served two terms as conference president, and had frequently represented the State at Federal conferences. He did much for the church as a speaker, and with his business ability. His place will be hard to fill.

Christian Endeavor.

The annual field day of the Central North Coast District Union, held at Picnic Point, near Ulverstone, on Jan. 28, was attended by about 500 from all parts of the coast. A similar gathering was held by Launceston District Union at Longford on Feb. 2.

Tasmania.

Invermay.—Meetings very bright and well attended. On Feb. 2 some of the C.E. society attended a field day and rally at Longford. On Feb. 3 Bro. Gilliam gave the exhortation. Bro. Warmbrunn gave an inspiring message at night, and Miss L. Dowde sang a solo. On Feb. 5,

Invermay Methodist C.E. society conducted the meeting, which was well attended and helpful. On Jan. 28 the Bible school teachers held an enjoyable picnic at Beauty Point. Special prayer meetings continue in remembrance of Bro. A. E. Brown, who is still absent.

Western Australia.

Bassenden.—On Jan. 27 Bro. Gray gave fine messages. On Feb. 3 Bro. Berry helpfully exhorted at breaking of bread, and in the evening Bro. Gray delivered an excellent address. Visitors from the country were present. Meetings were larger, owing to return of members from holidays.

Inglewood.—D. R. Hill and L. C. Peacock were speakers on Jan. 27. Extreme heat affected attendances. C. H. Hunt resumed duty and exhorted on Feb. 3, after six weeks' illness. S. H. Rodler preached the gospel to a good audience. The young people's club and Christian Endeavor societies are again in action after short holiday recesses.

Victoria Park.—C.E. societies are both at work again. Sister Mrs. Good, Bro. and Sister W. Sprigg and son have met with the church for several weeks, and are now returning to their country homes. Bro. G. Mason, formerly isolated, is able to meet with the church now. The members at Armadale have purchased another block of land in a central position.

Brookton.—Attendances on Jan. 20 and 27 were affected through many members being on holidays. On Jan. 20, after Bro. Taylor's address on "Who will be the Umpire?" a man confessed Christ. On Jan. 27, with the exception of two, all regular members met again around the Lord's table. 28 attended gospel service, Bro. Taylor giving an inspiring address on "Through the City Gates." Sister Dolling rendered a beautiful solo. Bro. Jones has had to undergo a very serious operation, but is now recovering.

Queensland.

Brisbane (Ann-st.).—Meetings on Feb. 10 were up to average in attendance. Bro. Collins spoke at both gatherings. A brother was received by letter from Sydney. A young men's club is being established.

Maryborough.—Bible school, ladies' guild and young people's society resumed last week with good attendances. Commencing from Feb. 3 and for the next four Sunday nights, Bro. T. G. Mason is having a series of illustrated chart addresses at evening gospel services. The church extends sympathy to Bro. J. Schibrowski in his recent sad bereavement in the death of his father.

Stone's Corner.—The church is progressing slowly, and a tent mission about the end of April is contemplated. Bro. Tease to be the evangelist. Bible school is doing well. Ladies' guild held first meeting for year on Feb. 5. To avoid the heat of the day morning services have begun to be held at 9 a.m. This has proved successful, most members being present at communion.

Keedron.—Endeavor day was observed on Feb. 3. Adult Endeavorers conducted morning service. A splendid exhortation on "Witnessing" was given by Bro. Geo. Van Eerde (College of the Bible). Bro. N. G. Noble's evening message was "Whom Ye Know Not." Three new scholars to the Bible school. Another splendid service on Feb. 4, when Bro. Thos. Hagger, of Sydney, delivered a special address on "The True Church."

Sixteen Mile Creek.—The brethren meet every Lord's day for breaking of bread. Bro. Allen Clark, College of the Bible, has during holidays greatly assisted. On Jan. 13 Bro. Clark baptised three young people from Bible school. The same afternoon Bro. Clark took the confession of his youngest brother, Y.P.S.C.E. is

making good progress; membership, one year from formation, now stands at 38. Sunday school is held regularly.

Bundaberg.—Meetings during January were conducted by Bren. Stirling, sen., Mellhagger, and Stirling, jr. There were five decisions for Christ and four baptisms. Bro. G. Stirling was farewelled by the brethren on his departure for College work again. Bro. C. Cole, from the College, was a visitor. Bro. Ern. Mellhagger gave his farewell address on Sunday night, Feb. 3, when a man confessed Christ and was baptised. Several members have been sick. One sister has had several operations. H.M. offering is £10 odd.

Toowoomba.—Three more decided for Christ at the gospel meeting on Feb. 3. Both morning and evening services were broadcast. Bro. G. Verco preaching on "Joining the Church" and "Blessed Assurance." At the annual business meeting on Feb. 6, R. Chapman (secretary) and R. Draney (treasurer) were re-elected. Ordinary contributions were more than sufficient to meet working expenses, and building fund debt had been reduced by £80. Membership stands at 292. The Bible school hall, a very fine building, had been constructed during the year through the generosity of the Draney family.

South Australia.

Cowandilla.—On Feb. 3 a special C.E. meeting was held in the evening, with C.E. choir and items. Bro. R. W. Knight, secretary of State Churches of Christ Union, was the speaker. A successful S.S. picnic was held at Kensington Gardens on Jan. 28. J.C.E. has pledged to support an Indian orphan. Y.P.S.C.E. has increased average attendance.

Semaphore.—Good meetings on Feb. 10. 82 broke bread, and there were 200 at evening service. The St. John Ambulance Brigade and Nursing Division was represented by over 40 members. The mayor of Port Adelaide spoke, also District Officer Goode, for the Commissioner. The choir rendered splendid service. 100 were at Bible school. Bro. Oram exchanged with the leader of men's Bible class at Queens-town for the afternoon. Sister Gwen. Tirrell was back at the organ at worship after illness.

Prospect.—Bro. A. Baker commenced his ministry with the church on Feb. 3. There were large attendances. Bro. McLean, of North Adelaide, presided in the morning, and introduced Bro. Baker to the church. Bro. Baker's subject was "The Wonderful Words of Jesus." In the afternoon he addressed the Bible school, visited the various departments, and gave a message to the men's class. In the evening, from the text "I am the Way, the Truth, and the Life," he delivered a powerful sermon. The choir rendered several anthems. The new lighting system, recently installed, is a decided improvement. This has been donated by Bro. Cousins in memory of his late wife. On Feb. 5 K.S.P. and P.B.P. clubs invited Bro. and Sister Baker to a happy welcome social. On Feb. 6 a public welcome was tendered. Addresses were given by A. E. Hingworth, conference president, Mr. Wellington, representing Prospect ministers' fraternal; Bren. McLean, Anderson and F. J. Banks; church secretary, Bro. J. Harding, and Bro. L. H. Crosbie, on behalf of the members; Bro. Roberts, for Bible school and societies. Sister Smith welcomed Mrs. Baker on behalf of Dorcas society. Bro. Baker thanked all for the hearty welcome received. Supper was then served. On Feb. 10 there were splendid meetings. Two young women came forward at close of Bro. Baker's gospel address.

Victoria.

Warragul.—Both services on Feb. 10 were well attended. Bro. H. G. Rasmussen delivered two helpful and inspirational addresses. Evening meeting was the best for some time.

Surrey Hills.—On Feb. 10 church attendances were fair. Bible school has commenced a campaign to improve school attendance and efficiency. The teachers met at tea for discussion.

(Continued on page 108.)

Foreign Missions.

Conducted by A. Anderson,
241 Magill Rd., Tranmere, S.A.

ADVANCEMENT.

F.M. Quarterly.

Before this page goes to press, the advance material for the proposed F.M. quarterly will be in the hands of the printers. Our many enquirers are urged to secure their copies early, for only 1,000 copies of this issue will be published. Until the distribution of the paper is functioning in a methodical way we cannot venture on higher figures. The cost of the first issue will probably be higher than future issues, since a big reduction is made after the first thousand copies.

The paper will be sold at threepence per copy or 1/- per annum. The cost of the first issue will be about twice the actual subscriptions, even granting that all who take the paper pay their subscription promptly.

Many have been looking for such a paper for years. Even now, it is a venture of faith, and the Federal Board must have the brotherhood behind the venture. All who wish to be informed about the missionary work of the brotherhood cannot do without this informative paper.

Our missionaries are enthusiastic about the first issue, and continue to send items of interest.

Look for the first issue about the first week in March, and please help our foreign mission work forward by subscribing for the paper, by urging others to subscribe, and by helping in its distribution.

Workers for Service.

The word "depression" has little meaning for people who are always depressed. To them depression is a natural environment.

The peoples of India, China and the New Hebrides, our spheres of service, are among those who might be classed as the "depressed."

Depression for people in Australia is, thank God, gradually lifting. Should we not, in gratitude to God, send the message of hope to those who are ever depressed, and will be depressed till they see the "Great Light"? Those people live so near the border land of poverty, death and fear, that life often becomes one long agony.

During our years of struggle in Australia, we allowed our missionaries to hope in vain for additional help. For six years no workers were sent out to India—we might add, "We speak this to our shame," and previously, two families were working in the New Hebrides, but now only one.

India should have at least two single workers and a couple before we could say our missionaries are having a fair chance, whilst at least another couple, preferably a doctor, should go to the Islands. It is not a question of "Whom shall I send, and who will go for us?" The workers are ready and waiting; the yearnings of their hearts cry aloud, "Here am I; send me."

Are we deaf to this cry? Are we mute when the Master says, "Go ye?"

Our forward move begins—Miss Lambert, the first new recruit for six years, will soon be on her way to India.

Are we to send the others forward? Must we continually say to our workers in the New Hebrides, "Not this year," until the very monotony of the reply becomes a dirge?

We seek the second nurse to follow Miss Lambert, and we seek your utmost support.

ARE WE TO MORTGAGE THE JULY OFFERING?

Mention has been made in previous issues of reductions made in expenditure; yet despite all reductions, even under the new estimates just received, the Board will need £500 a month to carry on. This would allow exchange on money sent out of Australia (cost 25j per cent.), pay £50 per month into sinking fund against the overdraft, and last, but not least, it would not mortgage the July offering.

These are the lean months, and if, between now and July, we could be assured of the above amount, the overdraft would be reduced £200, whilst our general account would be buoyant. If we do not get this amount each month, then, just so far as we fall behind, the July offering must make good. In other words, a great part of the money must be spent before it is produced.

The Federal Board are determined to have things on a solid basis. Will you help them by your consistent gifts throughout the next few months? Some could give a lump donation to swell the funds. Be fair to God and your conscience, and ask how much the work of foreign missions is costing you a year. One good brother writes to say, "Since your visit to — and the reports in the 'Christian,' we have been doing some thinking as to how money could be raised." This worthy brother answers his own query by sending a postal note for 5/-, and says he hopes to send a similar amount every month this year. We urge the whole brotherhood to do "some thinking." Bro. Lyall, now satisfied of the real position, says, "The Federal Board require sympathy and extra help of all members of the church throughout the Commonwealth." The Federal Board appreciate all these genuine offers of help, and urge that all our church leaders would help the Board as they shoulder these burdens.

Brethren, we ask you, the brotherhood whom we represent, and on behalf of the missionaries we pledged to uphold, are we to mortgage the July offering?

ORPHANAGE WORK ON SOUNDER BASIS.

Previously, we intimated that we would like those who are supporting orphans to try and remit money towards their arrears, and to definitely strive during 1935 to keep up their remittances. Recently we had two pleasant surprises, more so, since both happened in one day. One Bible school forwarded £6 in advance towards the support of orphan for 1935, and an Endeavor society made a request for a new or-

phan, and paid part of the amount down. All this money goes out to India as received, but arrears have to be made up from general fund since our children still continue to grow and eat. We want more supporters. Definitely and urgently we appeal to our brethren and sisters, or to any of our auxiliaries or Bible schools, who are not supporting orphans to help us in this worthy work.

Bro. Bolduan sends us word regarding one of the orphans in the boys' home at Baramati: "Listen to this small boy as he gives thanks for his daily bread: 'Our heavenly Father, we thank thee for the food thou hast given us this day. Provide thou for those without food, and bless every one who 'in a far-off country' gives money to provide for us. In Jesus' name we ask, Amen.'"

These boys and girls look to us "in a far-off country" to supply their daily bread. Do not allow our overburdened treasury to carry this double load.

"Since that loving Lord
Commanded us to love them for his sake,
Even for his sake,
We should them love, and with their needs
partake;
Knowing that, whatsoever to them we give,
We give to him by whom we all do live."
—Spenser.

THE CHALLENGE OF MEDICAL MISSIONS.

A medical missionary working in Brazil, South America, writes this message from the depth of his experience: "The cry of pain transcends the cry of creed. There is no balm like that of medicine, kindly given, to heal the hatred of human hearts, and the bearer of 'glad tidings' rejoices to see sick ones made better, the enmity changed to friendship, and homes open to the gospel as never before. To visit the people in their little palm-thatched mud houses, to win the affection and confidence of them all, and to joyfully and gently administer medicines to their sick ones, is as necessary as the preaching." Dr. Hsueh in China, Bro. and Sister Sandells at Pentecost, Dr. Oldfield in India, prove by their work that their every day experience is to

"Raise the fallen, cheer the faint,
Heal the sick, and lead the blind."
We need to constantly bear in mind the truth of an old statement that "the ministry of healing is the gospel in action."

PROGRESS IN INDIA.

In a recent conference of church members in our section of India, it was disclosed that out of 278 members in the district 100 were at the conference. Much satisfaction was expressed that the home mission worker, who is supported by their own conference, is doing a good work. It was also shown that nurses, teachers and evangelists had come from our own orphanages. We had 700 heathen children under instruction in the Sunday schools.

A WEEKLY VISIT.

DON'T FORGET to visit your bank regularly, for consistency in saving pays big dividends—and don't forget that "thrif comes too late when you find it at the bottom of your purse." Save on pay-day, when you have the cash in hand.

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ALEX. COOCH, General Manager

Social Service Notes and Comments.

Conducted by Will. H. Clay.

Introduction.

The term "social service" is thought by many to refer only to benevolence associated with the local church. For many years the annual conference appointed a special committee to give exclusive attention to the temperance question. In Victoria, this committee has given place to the social service committee, which, in the language of the Victorian conference constitution, is charged with "the work of promoting the cause of prohibition, furthering philanthropic activities of the brotherhood, and of bringing the spirit and teaching of Christ to bear upon all public questions in order to eliminate social evils, advance civic righteousness, and extend the kingdom of God." There is no other committee of our conference whose considerations are so diverse as this, and none whose work is greater in importance either to the church herself, or to those whom she serves. Further, the force and value of the impact of the church, through social service, upon the community, it would be difficult to over-estimate. The placing of space at the disposal of this important branch of Christian service marks an advance which will be approved by the churches throughout the Commonwealth.

Value of Co-operation in Social Service.

Churches of Christ have been slow to recognise the need for a State committee to undertake this work. Some still regard the committee as a super-imposition upon the rights and privileges of the local church. This misunderstanding arises out of an ignorance of the committee's functions. These are really an aid to the local church. Let us dismiss the preconceived notion that social service is merely what has been termed the benevolence of the church, expressed in the distribution of a few groceries or a few articles of clothing. Even in this, few churches have done anything that calls for loud praise. Social service is now regarded as a science, and our colleges and universities are treating the subject in its domestic, commercial, political, national and international aspects. It is recognised that poverty, ill-health and much misfortune call for corrective and remedial measures rather than for institutions of relief. It is infinitely more important to get men back to employment than to give them sustenance. It is a thousand times better to keep people in good health than to provide hospitals when they are sick. It is not the trouble itself, so much as the causes of it that demand the consideration of the church and the government. As the causes disappear, less time and money will be spent upon the effects. The various State committees of social service have rendered a service for the churches, during recent years, which calls for greater recognition than has been given. In Victoria, where the department is more advanced than in the other States, the work has assumed the character of a domestic relations bureau. Clients are, of necessity, almost exclusively confined to members of churches. Day after day, those in all kinds of difficulties make their way to the office, where each receives some form of relief. Since the advent of Sister Violet some eight months ago, what constituted a difficult problem for the secretary has largely been solved. Delicate questions pertaining to home are discussed with absolute privacy, and in a wonderful way are being dealt with. Sister will tell her own story in a later issue. Already, many mothers and daughters bless the

day she came to the work. After nearly nine years' experience, the secretary may justly claim to be some authority on most social questions which affect domestic life. What would be literally impossible to the local church is undertaken almost every day by the department. The church is no longer impotent. She has joined hands in a worthy attempt to help, in the name of our dear Lord Jesus, our less fortunate brethren. The co-operation of all the churches is sought to make possible a greater measure of relief than at present we are able to give; to provide our own homes for orphans, girls and boys; homes for our aged men and women, and a hospital for our sick. The New Testament plea obligates us to do for our own in the home lands what we are willing to do for all and sundry in foreign lands.

Victorian Elections.

These will take place in March, and already the names of candidates have been announced. Among them is that of Colonel Harold Cohen, M.L.C., who is resigning his seat in the Council. Mr. Cohen is the chairman of the Carlton and United Breweries, and lately has gained much prominence in the Scout movement. It makes one think. Never were good men in greater demand to contest an election than at the present time. Two duties face the Christian, viz., to keep bad men out and to put good men in. Can we do something to help?

Notice.

Should Victor Lewis, aged 33, widower, one child, from N.S.W. and elsewhere, call on any member of the church, kindly detain and advise the social service office.

Dealing Honestly With God.

[The following is the third of a series of pamphlets issued in preparation for N.S.W. Churches of Christ Stewardship Campaign, beginning Feb. 17.—Ed.]

Discharging My Stewardship.

Recognising, as I now do, my stewardship before God, the urgent practical question for me is, How can I honestly discharge my stewardship?

1. In our relationship with our fellowmen, we recognise certain obligations as binding. If I rent a house two principles at once operate: (a) That I do not own the house, though I may possess it for years. (b) That for benefits received, I must pay the owner certain rent, agreed upon between us.

2. In dealing with God the same principles operate.

In acknowledging his ownership of the things I possess, I must return to him a definite portion of my possessions. Just as it is not enough for me to tell my landlord I agree to the terms he asks, and then fail to pay the rent, so a mere verbal assent to the principle of stewardship is not sufficient. I must deal honestly with God and discharge my just obligations.

How Much is the Lord's Portion to Be?

I want to be just to him as his steward. What, then, does he expect me to return to him? 1. As regards life. The whole of my life is his, body, soul and spirit, both by creation and redemption. It follows then that there can be no adequate discharge of my stewardship apart from a consecration of life—crucified with him, buried, risen, set apart for holy usage. "I beseech you, therefore, brethren . . . that ye present your bodies a living sacrifice, holy, acceptable unto God" (Rom. 12: 1, 2). The failure here is the cause of the condition of lack of power in all individual, local and brotherhood work.

Stewardship means more than money. "The giving of money is the easiest and the least important part of stewardship." Stewardship is life, and life must be first.

(a) A call to reconsecration. This campaign is a call to preachers, elders, deacons and each individual member to a reconsecration of life. Our Lord expects nothing less, neither will anything less suffice.

(b) A call to prayer, definite, continuous prayer. We must tarry with God until his Spirit drives out all covetousness, selfishness and worldliness and transforms us into enthusiastic spiritual self-sacrificing Christians. This is the price. Will you pay it? "Whatever he saith unto you, do it."

2. As regards possessions. In the Old Testament days the Lord demanded one-tenth of a man's income and one-seventh of his time. While these laws have never been abrogated, we know that Christianity stipulates no definite percentage of either time or money, for all is our

Lord's. "They gave beyond their power," "As the Lord has prospered you," "The Lord loveth a cheerful giver," is the Christian injunction.

(a) Should a Christian give less than a Jew? The apostles when leaving the Law for the richer blessings of the gospel, certainly would not have given less than the one-tenth they gave under the Law. While this God-given principle is not by some regarded as binding on the Christian, it surely would make a splendid foundation on which to build our stewardship of possessions; and if the objectors to the one-tenth, and all other of our members, would reach to even this standard of the Jew, all our local and brotherhood financial problems would be much more than solved. Should we be content with any less?

How to Give the Lord's Portion.

This is the amount to be taken, first, out of the week's pay and sanctified exclusively to the Lord's use. Have you been one of the many who use the week's pay to first meet all expenses and pleasures, and then give the Lord the odd coins you happened to have over? God has first claim, and his portion must be set aside first, if we be honest in our stewardship.

You must settle with him what the amount is to be, and it can be settled best on your knees.

What About the Remainder?

The management of this part of our possessions is often a greater stewardship test than the setting aside of the Lord's portion. We are just as accountable to God for this remainder of our time and money, which is no more ours than the portion set apart for his use. Surely we will need to seek God's guidance in the disposal of this, as well, that it be not wasted or spent selfishly or hoarded unnecessarily.

Is Too Much Expected?

I think you will readily admit that nothing is being asked that the Lord has not a perfect right to expect of you, his steward. He is sovereign to return, and we must first examine the life and make it right, ere we give him an account of our stewardship.

"And after a long time the Lord of those servants cometh and reckoneth with them" (Matt. 25: 19).

"Blessed is that servant whom his Lord, when he cometh, shall find so doing" (Luke 13: 43).

ADDRESSES.

P. C. D. Alcorn (preacher Lane Cove church, N.S.W.)—27 Karilla-ave., Lane Cove.

A. R. Beasley (secretary Black Rock church, Vic.)—17 Spring-st., Sandringham, S.E.

V. C. Stafford (preacher Invercargill church, N.Z.)—112 Ythan-st., Invercargill.

R. L. Williams, B.A., B.D. (preacher Camberwell church, Vic.)—5 Seymour-grove, Camberwell, E.S.

News of the Churches.

(Continued from page 105.)

Victoria.

Preston.—On Feb. 10 Bro. J. Plummer, of Reservoir, addressed the church. At the gospel service a boy from the Y.W.L. made the good confession.

Carnegie.—Very good meetings on Feb. 10, Bro. Shipway speaking. After the gospel address a Bible school boy and an elderly lady confessed Christ. Sister Esid Ryall is making satisfactory progress from her recent sickness.

Hampton.—At morning service on Feb. 10 Bro. A. B. McDiarmid was the speaker. Mrs. Frazer was welcomed by transfer from Carnegie. At night Miss R. Dinwoodie was soloist, and Bro. Stephenson preached on "The Price of a Soul."

Hamilton.—On Feb. 3 Bro. Methven spoke at both meetings. Good attendances; 60 present in evening, when Sisters Cook and Mountjoy rendered a duet. On Feb. 10 attendances were good. At gospel service Bro. Methven gave a splendid address.

Doncaster.—To a good meeting on morning of Feb. 10, Bro. Connor gave an appreciated address on "The Significance of the Lord's Day." Sister Elliot was received into fellowship from North Melbourne. The young people's club is about to commence its new session.

Coburg.—The work is definitely improving; splendid meetings all this year. The talks of Bro. Swain on Sunday morning are greatly appreciated. Six were received into membership on Feb. 10—three ladies and one young man by faith and baptism, and two by letter.

Melbourne (Swanston-st.).—Bro. G. T. Walden was morning preacher on Feb. 10. Several visitors were present, including Sister Coles, from Hobart, Bro. Price, from Devonport, Tas., and a brother from Albion, Qld. Bro. Scambler's subject at evening service was "The Depths of God."

Fairfield.—On Feb. 7, at the women's mission band monthly meeting, Bro. A. G. E. Smith gave an address. A happy time was spent. On morning of Feb. 10 Mr. A. Wilkie, of Ivanhoe District Council, addressed the J.C.E. Bro. A. G. E. Smith delivered fine addresses morning and night.

South Yarra.—Meetings are encouraging. On Feb. 7, at a crowded social, gifts were made to Bro. and Sister Gove to mark their recent wedding, and to Sister Bath and Bro. W. Thompson, in view of their impending union. On Feb. 10 two young people were baptised by Bro. Ladbroke.

Malvern-Caulfield.—On Feb. 10 teachers and scholars of Bible school visited 3DB studio to assist in the "Over the Air Bible School" broadcast. On Feb. 9 Sister Miss Biney Bremner was married to Mr. Les. Wright, Bro. Graham officiating. Good meetings on Feb. 10, with appreciated addresses by Bren. W. Clay and Baker.

Moreland.—At morning meeting on Feb. 10, several visitors were present. Bro. Arnold addressed the church. Gospel meeting was fairly well attended. Bro. Arnold's subject was "We would see Jesus." An anthem by the choir, and selection by orchestra, were enjoyed. Bro. Arnold has commenced his fifth year with the church.

Meredith.—The church has suffered a serious break through Bro. R. J. Lowe and Sisters Alice and Phillis having removed to Bungaree. Attendances at gospel services are well maintained. Bro. R. Goldsworthy preached on "The Genius of Christianity," and exhorted the church in the morning on "Separation and Cleansing." Children of Sunday school received their annual prizes. On Feb. 9 the S.S. picnic was held in the Mechanics' Hall, the weather being too severe to journey to the usual picnic ground. Every child was allotted a prize before leaving for home.

Prahran.—Meetings have improved the last few Sundays. On Feb. 3, appreciated addresses were given by Bro. Fitch. A helpful solo was rendered by Mrs. Harvey. In the morning of Feb. 10 Bro. Fitch addressed a good congregation. Bro. Jas. E. Thomas gave a stirring address in the evening. A duet by Bren. Geyer and Sanson was enjoyed.

Noble Park.—During December and January all church services were carried on faithfully by Bro. Buckingham, of Bambra-rd. church, and Bro. C. R. Book, of Ormond, with fairly well attended meetings. On Feb. 3 Bro. C. R. Book conducted the services with good attendances. On Feb. 10 the meetings were the largest yet, Bro. Orr, from the College, being speaker for the day.

Warracknabeal.—On Jan. 30 a kitchen tea was tendered to Sister Miss M. Burns prior to her marriage. On Feb. 3 Bro. Garland's topics were "Ambassadors of Christ" and "The Expressions of God." On Feb. 10 he spoke at morning service on "Are You a Laborer?" and in the evening Bro. Earl spoke on "Out of Plumb." Meetings of Y.P.S.C.E. and J.C.E. grow in numbers and interest.

Ballaarat (Dawson-st.).—At annual church business meeting on Feb. 6, all reports were good. More than £50 had been received and disbursed by the mission lands. Bren. A. E. Bailey, H. Morris and J. J. Black were re-appointed deacons. Attendances at all meetings maintain good average. An interesting and appealing message was given to the church by Bro. Street, of U.A.M., on Feb. 10.

Cheltenham.—Meetings are well maintained; fine interest is manifested; fellowship of visitors is enjoyed. On morning of Feb. 10 Bro. Allan exchanged with Bro. Beaumont, of Parkdale, who gave an appreciated address. At the conclusion of the service Bro. Arthur Moloney spoke a few words of farewell, with earnest wishes for the future advancement of the church. He returns to W.A. on Feb. 12.

North Richmond.—On Feb. 10, the second series of special services continued; Bro. Bischoff's subjects were "The Christian's Obligation" and "In Memory of Jesus." Ladies' sunshine circle held a pleasant afternoon on Feb. 4, Sister Jarrett, Singleton Homes, being the speaker. At evening breaking of bread service two members received the right hand of fellowship. Midweek prayer meetings are well attended.

Ormond.—Feb. 6, very good prayer meeting, the message being given by Bro. Brown in absence of Bro. Andrews on holidays. Bro. K. Jones, on morning of Feb. 10, gave a very good address on "Jesus, the Leader of Men." At gospel service Bro. F. W. Bradley's theme was "What will you Do with the Water of Life?" Men of the church have finished cleaning up the grounds, giving the place a better appearance.

Brighton.—Attendances at mid-week services have considerably increased, and there is great interest in the meetings. On morning of Feb. 10 Bro. Jas. E. Webb addressed a good congregation on "Adorning the Doctrine." There were some new scholars and several visitors at Bible school. At gospel service the choir rendered an anthem, with Miss Edna Forbes as soloist. Bro. Webb was followed with close attention by a large congregation as he dealt with "The Parable of the Pounds." All departments of work are doing splendidly.

Sunshine.—On Feb. 3 Bro. Gale gave a splendid gospel address, about 100 adults being present. An effort is being made to hold gospel meetings every two months. Bro. T. Fisher, from the College, is laboring with the church, and a splendid spirit in the church is growing. On Feb. 6, members paid a surprise visit to Bro. Cox's home, where a social evening was enjoyed. He was presented with a Bible in appreciation of services rendered as church secretary for past six years. Bro. Wright, superintendent of Bible school, was presented with a leather-bound hymnbook in recognition of services rendered for a number of years.

Caulfield (Bambra-rd.).—Good attendances on Feb. 10. Two young women were welcomed into the church in the morning. In the afternoon a combined Sunday school was held, when Bro. Youens gave an address entitled "Swords." At the conclusion of Bro. Youens' address to a crowded audience at night two young women confessed Christ. The church regrets losing Bro. and Sister Sercombe, who are moving to Black Rock.

Frankston.—On Feb. 3 there were good attendances at both services. At the conclusion of the afternoon meeting, the church met for annual business meeting, when officers for the following year were elected. Good reports were given from all departments. During absence of Bro. A. Clark on vacation, Bro. Burdeu, of Ascot Vale, conducted services for seven weeks. His sojourn with the church was a time of refreshing for all.

Swan Hill.—Last month interesting meetings were held. On Jan. 20 Bro. Martin addressed the church and Bro. Cockroft preached the gospel. Bro. R. J. Anderson exhorted the church on Jan. 27, and Bro. Martin conducted gospel service. Well-attended services on Feb. 3, Bro. Martin speaking. On Feb. 10 Bro. G. A. Mott addressed the church and Bro. Martin preached the gospel. Preparation is commencing for silver jubilee of the church in June.

Footscray.—There is much regret at the resignation of Bro. D. D. Stewart as preacher. After a ministry of over six years he has accepted a call to the Geelong church. Meetings on Feb. 10 were well attended. Bro. W. Mitchell was morning speaker, and Bro. D. Stewart spoke at night, when a solo was rendered by Bro. H. Stewart. The service at Tottenham was conducted by Bro. H. Pleitisch. Sister Mrs. K. Buckley and Bro. Boyle are seriously ill.

Dunolly.—Good attendances at all meetings. On Feb. 3 fellowship was enjoyed with Bro. R. Shephard, of Fitzroy, who, with Miss D. North, rendered a duet, and after an inspiring address by Bro. J. Lewis, sang a solo. On Feb. 10 Bro. I. Living, of Maryborough, took charge of services. At S.C.E. society annual business meeting on Feb. 7 all officers were re-elected. Keen interest is taken at all meetings, average attendance being 22. Mrs. Beasy, sen., is well again after long illness.

Gardiner.—The women's mission band had 43 present on Feb. 6. Mrs. Cincas gave an interesting talk on "Y.W.C.A. Work in Other Lands." The occasion was also made a pantry afternoon for Mrs. Grace Waterman. Two tables were well stocked with pantry goods. On Feb. 6 a kitchen tea was accorded Bro. Len. Butler and Sister Thelma Jones. Included in the gifts was a special presentation of an electric kettle to Bro. Butler from the K.S.P. They were married on Feb. 9 by Bro. Patterson in the chapel, which was crowded.

Parkdale.—Bro. Beaumont has given fine messages at church prayer meetings, worship service on Feb. 3, and at gospel services. Members of Y.P.S.C.E. took part in the procession of witness in Melbourne on Feb. 2, at 7.30 a.m. on Feb. 3 held a beautiful prayer and consecration service, and in the evening assisted at gospel service. Twenty-three went on the moonlight bay trip on Feb. 4. A successful "snowball" afternoon was held at the home of Sister Mrs. Box. At worship service on Feb. 10, Bro. J. E. Allan (Cheltenham) gave a splendid message. Bro. Geof. Bryce is still ill.

Carlton (Lygon-st.).—On Feb. 10 Bro. Ennis addressed the church on "Living at Our Best." All were sorry to learn of the illness of Mrs. Grindrod, who is 83 years of age, and has been unable to meet with the church for some time. Mrs. Grindrod has the longest record on Lygon-st.'s roll. A splendid audience assembled at night to listen to Bro. G. T. Walden's gospel address. Bro. Walden, who is visiting Melbourne, began his ministry at Lygon-st. 47 years ago. He is now in the fiftieth year of his ministry as a preacher of the gospel. Many friends were glad to renew fellowship with Mr. and Mrs. Walden.

Brunswick.—Services maintained a good attendance during recent holidays. C.E. anniversary on Feb. 3 created great interest, starting at 7 a.m. prayer meeting, continuing all day. Dr. Kilmier spoke at morning service, Bro. Stephens in afternoon, and Bro. Foster at night. 32 Burwood boys were taken to members' homes for dinner, and C.E. provided tea in church hall. On Feb. 10 Bro. Pittman spoke at both services. All auxiliaries are working well. The recently-formed choir is doing good service.

New South Wales News-letter. J. Whelan, M.A.

A Distinct Loss.

A remarkable demonstration of respect and affection marked the departure of Sir Phillip and Lady Game from our shores. Through difficult days our late Governor, animated by the highest traditions of his office and with a genuine desire to promote the highest welfare of the people, firmly applied constitutional principles. Their Excellencies were the friends of every good cause. Archbishop Mowll, at the last service they attended at the cathedral, aptly expressed the feelings of most: "We thank the Governor and his wife for the example they have set us, for the inspiration they have been to us, and for the fine Christian service they have rendered in this State."

Induction at Lane Cove.

The induction of P. C. D. Alcorn to the charge of Lane Cove marks a distinct advance in that centre. There is a magnificent opportunity for aggressive work, and with the co-operation of the brethren under the blessing of God mighty things should be done. C. C. S. Rush, B.A., presided over the service with becoming dignity, and W. L. Ewers and D. Wakeley delivered the charges to the church and the incoming minister. The latter made an appropriate response.

Educational Research.

Congratulations are extended to David Verco, B.A., son of Dr. C. A. Verco, of Enmore church, who has received a research scholarship in education. He will study in Melbourne, under the direction of the Australian Council of Educational Research. This council is being supported by the Carnegie Corporation. Mr. Verco is well qualified for his task. He graduated B.A. at Sydney University in 1934 with first-class honors in English. He also obtained distinction in Mathematics for two years. Subsequently he has qualified for the Diploma of Education. Our brother is an accomplished musician, and rendered fine service as organist and later as choirmaster at Enmore. We wish him every success.

Stewardship Campaign.

Intense interest is manifest in the new campaign of stewardship by most if not all of our churches. The aim is to secure a membership pledged to a deeper and richer dedication of life, service and substance to the Lord. The burden has been borne by too few. There has been too much dependence in this State on the large gifts of a few generous supporters. The preachers had a day of fellowship and prayer at Enmore last week, when every available man was present. Reports told of careful preparation, and an optimistic spirit prevailed. W. L. Ewers is directing the campaign.

Sympathy.

Deepest sympathy is felt for Mrs. Vawter in the loss of her husband. Dr. Vawter will be remembered by many in this State as an able preacher of the Word. His keen logical analysis and clear scriptural presentation of the truth made him the force he was in the evangelistic field. During his long ministry he led some thousands to Christ.

Drink at Dances.

The Council of Churches has decided to approach the Premier with the suggestion that he incorporate in his policy speech legislation to prohibit the practice of carrying drink into country dance-halls. This practice and that of consuming quantities of drink in parked motor cars outside of amusement halls was roundly condemned by H. J. Bate, M.L.A. The dangers to which young girls were exposed were most alarming.

Young People's Work.

At the last executive meeting of the N.S.W. Council of Religious Education some interesting facts were revealed. There are enrolled in the State schools of this State 384,000 scholars. 41,000 of these are Roman Catholics, leaving a balance of 343,000 Protestants. The combined Sunday school enrolment is 189,000, so that of Protestant children of school age there are still 162,000 unreached by any Sunday school. This is a distinct challenge, and should rebuke the self-complacency of some churches. Our own Y.P. department reports progress all along the line, the work at Penhurst, Carramar and Canterbury being specially promising.

New South Wales.

Chatswood.—On Feb. 10 D. Wakeley exhorted the church on "Stewardship." J. Whelan's subject at night was "Remade, not Mended." Three confessed Christ. Men's fellowship tea at 5 o'clock was notable for a talk by Mr. Wallace Dean (Methodist church), whose theme was "God in Nature."

Enmore.—On Feb. 10 the service at night was in memoriam of the late Sister Mrs. Gill, a large number of relatives and friends being present. Dr. Meldrum was assisted by three of the young brethren, and at the close four young women made the good confession. Bro. and Sister Main were welcome visitors.

Sydney.—The work at City Temple goes on well. A Y.P.S.C.E. has been started which gives great promise. Several new scholars at the Sunday school past two Sundays. During preacher's absence in Brisbane, A. J. Caldwell preached, morning service being broadcast through 2BL. Last Lord's day Thomas Hagger spoke morning and evening to good congregations.

Lidcombe.—On Feb. 10 Bro. E. Andrews addressed the church. One young lady, baptised the previous Sunday, was received. Splendid congregation at night, Bro. Crossman's subject being, "The Man who Pitched his Tent toward Sodom." Four young people were baptised. Fifty workers were present at open-air service at 8.30 p.m. Bro. Crossman was at Dundas in the afternoon.

Merewether.—On Jan. 26 the Bible school held a successful picnic on the beach. On morning of Jan. 27, Bro. Norman Fraser, of Hamilton, gave a helpful message. The visit of Bro. H. G. Harward was greatly enjoyed. The church has increased its support toward the work of the circuit. Bro. Williams, sen., of Kaniva, Vic., was the speaker on morning of Feb. 3. Bro. Young preached at night.

Hornsby.—Bro. Little, the evangelist, has had advice from his doctor to cease work immediately. He recently lost his wife, and this, combined with trying church work, has caused a serious breakdown. Bro. Little may go home to England to see his parents and recuperate his health by a sea voyage. Two young men who recently confessed Christ have been baptised and received into membership. All avenues of church activities are satisfactory.

Lane Cove.—The new preacher, Percival Alcorn, has been with the church three weeks, and has succeeded in winning his way. His messages are strong in their appeal. Attendances at all services are improving. Bro. Alcorn is arranging to continue his studies at Sydney University, and intends to take his Arts course whilst laboring at Lane Cove church. Bro. G. C. Saxby has made an offer of £25 towards the erection of a special kinder rooms, and it is the intention of the church to commence the work.

Paddington.—Good meetings on Feb. 10. One member received in morning. An able address was given by aged Bro. T. Morton. Bible school is growing. Gospel meeting was addressed by Bro. F. Morgan, a farewell address on leaving to take up studies in the College of the Bible. At a social evening during past week, officers and members presented Bro. Morgan with a travelling-rug and some books.

Lismore.—Meetings were well attended on Feb. 3, Christian Endeavor day being celebrated. Several Endeavorers took part in evening service, about 180 being present. Two young people responded to the invitation at the close of Bro. Riches' message on "A New Testament Endeavor." At annual C.E. meeting on Feb. 4, officers were elected, also conveners for various committees. Bro. Joseph Greenhalgh, at the age of 87 years, passed away on Feb. 4. Bro. Riches conducted the funeral on the following day. The church extends sympathy to relatives and friends.

DEATHS.

MILLS.—On Jan. 25, after a short illness, Elsie Adela, the dearly loved younger daughter of W. V. and E. Mills, Annerley, Brisbane, aged 18 years. "A sweet and beautiful memory, and a link with heaven."

TOUT.—On Jan. 28, 1935, at Fremantle, W.A., Catherine, beloved wife of W. J. Tout, of Cottesloe, W.A., and late of Brunswick, Vic., loving mother of Elsie (Mrs. H. A. Verco), William and Frank Tout, and dearly loved grandmother of Clem, Frank, Allan, Thelma Verco and Edna Tout. Aged 74 years.

We loved thee well,

But Jesus loved thee best.

Only good-night, beloved, not farewell.

—H. A. Verco.

IN MEMORIAM.

GULLOCK.—Entered into her eternal rest, our beloved wife and mother, on February 16, 1929. Not changed, but glorified! Oh, beautiful language.

For those who weep;
Mourning the loss of some dear face departed,
Fallen asleep.

Hushed into silence, never more to comfort
The hearts of men;
Gone like the sunshine of another country,
Beyond our ken.

—Loving husband, son and daughters.

LIVETT.—In sweet and loving memory of our dear little son Lindsay William, who passed away on Feb. 10, 1934, at Footscray. "Some time we'll understand."

LYALL.—In loving memory of Cliff, the dearly loved son of Alexander and Helen Lyall, and loved brother of Sidney, called home on Feb. 15, 1932.

"And with the dawn, those angel faces smile,
Which we have loved long since and lost awhile."

RASMUSSEN (nee Eunice Pollard).—In loving memory of my dear wife, who departed this life February 12, 1934, at Melbourne Hospital, following operation. Interred Melbourne General Cemetery, Carlton. Aged 57. My pal. She has gone to her rest, all her troubles are o'er.

She has done with all sorrow and pain;
The ills of this life which she patiently bore
Will never distress her again.
—Her loving husband, Carl.

RASMUSSEN.—In loving memory of our dear mother, Eunice, who passed away at Melbourne Hospital February 12, 1934, aged 57.

You are not forgotten, mother dear,
Or will you ever be;

As long as life and memory last

We will remember thee.

—Inserted by her loving sons and daughters,
Herbert, Eunice, William, Muriel, Edna, Vera,
and Jack.

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Obituary.

WATERFIELD.—On Dec. 26 the home-call came with tragic suddenness to Bro. Alexander Edwin Waterfield, of Balwyn church, Vic. Our brother had joined in a very happy quiet Christmas day with his family, and after tea became suddenly ill. He passed away, despite the kind attention of skilful hands, in the Melbourne Hospital on the next day at evening time. He was conscious till the last, and said to Jas. E. Thomas, who was with him, "I shall soon be in the glory land, and we are quite prepared." Our brother and his wife united with the church over nine years ago. For many years he taught in the Sunday school, and was one of its oldest teachers. He had great ability as an elocutionist, and was always ready to help at conference or any of our churches when requested, and did much at Balwyn in this capacity. He was a kindly and thoughtful man, sincere in his friendship, and greatly esteemed. He was 50 years of age, and his sudden passing is greatly regretted. The services in the home and then in the chapel and at the Box Hill cemetery were conducted by Jas. E. Thomas, assisted by W. H. Clay. To Mr. Waterfield and his two daughters, Jean and Lexie, we tender our sincere sympathy. We shall meet our loved one in that home where parting will never come, and where we shall be with Christ our Lord for ever.—J.E.T.

CORRESPONDENCE.

(The editor is not responsible for the views of his correspondents.)

JOHN 3: 5.

I would like to commend Bro. Connor for his excellent contribution on and helpful exposition of a most difficult text, John 3: 5, contained in your paper of Jan. 10. The advantages of his interpretation are set forth in the third last paragraph. That the passage refers to baptism (John's or Christian) is obvious. Alexander Campbell, in "The Christian System" (footnote, p. 174) wrote, "That John 3: 5 and Titus 3: 5 refer to immersion is the judgment of all the learned Catholics and Protestants of every name under heaven." With this agrees Dr. Alfred Plummer, M.A., who in Hastings' "Dictionary of the Bible" (Vol. I.) stated that John 3: 5 "until Calvin's day (1509-1564) had universally been interpreted as referring to baptism." Bro. Connor does justice to universal historical facts, and seeks to understand (from Nicodemus' standpoint) v. 5 as an explanation of v. 3, for such it was intended to be. The severe exclusiveness of the passage is lessened by the scriptural meaning being ascribed to "kingdom." In Matt. 16: 18, 19 "church" and "kingdom" are used synonymously, as Dummelow admits, "In this passage the church is identified with the kingdom of heaven." Entrance to membership in the visible and organised church of Christ cannot be identified with salvation as it relates to others outside the Christian church. John 3: 5 has to be qualified to admit O.T. saints, babies, idiots, etc.

Bishop Westcott wrote on John 3: 5, "If further we regard the specific Biblical ideas of water and spirit, when they are separated, it will be seen that water symbolises purification, and spirit quickening; the one implies a definite external rite, the other indicates an energetic internal operation. The two are coordinate, correlative, and complementary. Hence all interpretations which treat the term 'water' here as simply figurative and descriptive of the cleansing power of the Spirit are essentially defective, as they are also opposed to all ancient tradition."—"Berean."

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New South Wales.—Burwood, D.E., £2/4/4; Seven Hills, 12/6; Auburn, £1; Mosman, 4/6.

South Australia.—Fullarton, £1.

Western Australia.—Cottesloe, 13/11.

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Queensland.—Zillmere, 10/6.

Young People's Organisations.

Boonah, Qld., Y.P.S.C.E., 5/-; Goolwa, S.A., Y.P.S.C.E., 5/-.

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Victoria.—Mrs. Greaves, 1/6; C. S. Rogers, 10/-; Miss J. Wicking, 5/-; Mr. and Mrs. R. Pryor, 10/6; Mrs. McLachlan, £1; Miss C. Greene, 2/6.

South Australia.—Mr. and Mrs. E. H. Rashleigh, 10/-; W. R. James, £1; Mrs. B. Stynes, 5/-; Miss M. P. Stynes, 5/-; B. C. Black, £4/4/-; J. D. Reed, 2/6.

Per S.A. Committee.—Mile End, £2/12/10; Balaclava, £5/6/7; H. Roberts, £1; Semaphore, £1; York, £1/3/1; North Adelaide, £1/2/8.

Western Australia.—A. E. Whisson, £3/2/6.

Queensland.—Mr. and Mrs. D. R. Stirling, £1; A. H. Sharp, £2.

W. C. Craigie, Hon. Treasurer.
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Further contributions are invited.

The College will re-open for 1935 on Feb. 20. Members and friends are invited to the Public Inaugural Session at Lygon-st. chapel on 25th inst.



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Victorian Women's Executive.

The first meeting for 1935 was held on Friday, Feb. 1, with 98 present and Mrs. Abercrombie, president, presiding. Devotions were conducted by Mrs. G. W. Mitchell. Sister Violet gave an interesting address on social service, telling of her personal work.

Correspondence included letters from Miss Mary Thompson and Miss Edna Vawser, and apologies from Mrs. Gill and Miss Anderson.

The allocation of £15 was divided between Federal catering expenses, home mission and foreign mission funds. Mrs. W. H. Hinrichsen was appointed acting vice-president until conference.

We were pleased to welcome Miss McDiarmid, of W.A., and Miss Lambert, missionary-elect for India, gave a farewell message.

General Dorcas had an exceptionally heavy day on Dec. 19. We gratefully acknowledge garments for distribution from many friends, with cash donations and special Margaret Goudie fund of £15. £12/15/- has been distributed since last meeting—£2 for food relief and £10/15/- for Christmas cheer, 22 members participating. Parcels despatched to four private cases, hospital committee, social service, City Mission, Prince Henry Hospital, Convalescent Home, Pilgrims' Rest, Central Mission. Industrial section included 221 articles and 15 yards material.

Women's mission bands.—Officers of all hands are reminded of the closing of financial year, and are requested to send all contributions to the secretary, Mrs. Dawson, 25 Oswin-st., East Kew. The bands are asked to forward reports to Miss Ellis, 207 Union-rd., Surrey Hills.

Isolated sisters.—51 letters written, 11 replies received.

Hospital visitation.—During past two months 89 visits have been paid to the various institutions. Thanks to all churches who helped with Christmas cheer; General Dorcas, Swanston-st. Dorcas, Brighton mission band, one Sunday school. Money received, £4/10/-.

Next meeting of executive, Friday, March 1, at 2.30 p.m. Devotions led by Mrs. Nash. The afternoon will be devoted to conference business.—Miss Romech, sec., 11 Florence-ave., Kew.

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