

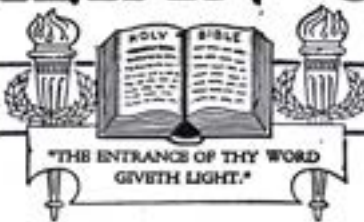
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The Stewardship of Money.

IN any stewardship campaign worthy of the name it should be made clear that there is no exclusive or even primary reference to money. It is very sad to note the gradual limitation of meaning which usage gives to great words. Stewardship of life is the great thing. A due recognition of that and its implications is one of the greatest needs of the church. When a man appreciates his position of trust as a steward; that all that he has come from God and belongs to God, and that time, talents and means are all to be used for his glory, then we may expect to have a well balanced and a fruitful and influential Christian life.

But stewardship must apply to money as well as other things, and it is imperative that in the churches careful instruction be regularly given in the privilege and responsibility of giving. It is a great misfortune that in many places the duty of giving is never taught or emphasised save in connection with a special appeal for some fund. It were far better to give at other times instruction in scriptural principles.

Even Christian people are apt to take the pagan view that the money we work for is ours to spend as we will and that we have a right to withhold our gifts. The word of Dr. Scroggie's recently quoted in this paper gives a better idea: "It is not how much of our money we will give to God, but how much of God's money we will keep to ourselves."

The burden and the pain.

The giving of some church members is apt to be spasmodic or painful, or both. Instead, it should be a privilege and a joy. A sense of stewardship will remove the burden and the pain.

It will remove the burden by spreading the liability. Our N.S.W. "Messenger" recently said that 10 per cent. of the membership give the funds that finance the work both at home and overseas. Would that we could get all to appreciate the thought of stewardship and remove this reproach. One of our American preachers, Mr. J. Warren Hastings, thinks that one of the results of the depression has been

that, with the compulsory receding of big givers to the background, contributing in the churches is more general. "All feel a sense of responsibility, and the tendency to leave the entire burden to a relative few is disappearing."

A sense of stewardship makes giving the joyous thing it ought to be. We have all heard of the advice to "give till it hurts," and familiarity has blinded us to the falsity of the advice. The following pertinent paragraph recently came to our notice: "I went to church last Sunday. A collection was being taken up for some purpose. The preacher asked everyone to give till it hurt. I don't believe that is a good rule. I knew one of our head deacons could buy out any ten members of the congregation, yet the giving of a quarter dollar would occasion him more pain than the giving of a dollar would most anyone else. I think somebody like him started this 'giving until it hurts' business."

A recognition that what we call "our" money is not really ours but God's will prevent this "hurting" cry. It rarely hurts to spend another's money. Even a Scot who lived up to the national joke might be expected to part cheerfully with many six-

pences provided they were not his own. Let there be in a Christian the clear understanding that his money is a trust, that it belongs to God and is to be used for him, and there will be no pang when on the Lord's day morning or at special annual appeals for Brotherhood work the opportunity is afforded of worshipping God and assisting the work by the giving of his means. There are those who lament the multiplicity of collections and plead for their elimination. Methods of offerings are human devices and are therefore rightly subject to change as they are certainly open to improvement. But we wonder if ever the cry of "too many appeals" originates with those who appreciate the principle of stewardship.

Young Christians should be taught how to give—to set apart a definite proportion of what they earn, however small the earnings may be, to regard that as not their own but as a fund from which they may gladly make their offerings. In most cases parental example and church instruction would result in cheerful, worshipping giving.

Even better than tithing.

We are not venturing to prescribe the amount which any must give. That is a matter between the individual Christian and his Lord. We are not now discussing tithing. There are those who declare that the Old Testament law of tithing is binding upon Christians, and many more who, while they would not put it thus, seek to apply Old Testament prescriptions directly to Christians. We are persuaded that such greatly err. There is no law which entitles us to say how much a disciple must give. We are sure that the acceptance of the principle of Christian stewardship is far better than the attempted transference of commands from a past dispensation. But yet it does seem to us that tithing is a simple, easy and very effective system. Many Christians, poor and rich alike, have adopted it, and enjoyed it. Many readers of this have tried the plan for many years; and all of us could testify to its advantages. It makes giving easy. Just regard the tenth as not at all your own, put it

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aside, and there will always be something to be cheerfully given when a call for assistance comes. It is said that there are some who could not give a tenth. Doubtless; and in that case God would not require it. Equally true is it that there are many for whom a tenth would be too little, and the principle of Christian stewardship would lead them to give more.

F. D. Kershner, writing recently in the "Christian Evangelist," referred to the Sackett Prize proposed by Mr. Othie Sackett more than a dozen years ago. Mr. Sackett offered five hundred dollars in gold to anybody who for a year would faithfully tithe and at the end of the time "was not blessed, spiritually and financially, more than, at any other period during his entire life before commencing to tithe." In 1928 the prize was increased to five thousand dollars, but so far there has been no claimant. F. D. Kershner adds: "It is a notorious fact that members of churches like the Seventh Day Adventists, which make tithing compulsory, never complain

about the burden. Generally speaking, they appear to get along just as well financially as people who do not tithe, although some of them have very small incomes."

What would it mean to our work if all the members practised tithing, or, better, lived up to the general principles of Christian stewardship? Every financial burden would be lifted. Every treasury would be full. Home missions, foreign missions, college, social service and other funds would be adequate not only for present needs but to meet the growing claims of an ever expanding work. How happy we all should be, and how prosperous the work! Let us endeavor to interest more of the membership. Let us give regular and faithful instruction in the churches. It may not be possible for us to induce all to accept their Christian responsibilities, but we are sure that a sufficient number would be influenced to ensure a great revival and a mighty advance. This is "the way out" we have been seeking.

Insulated Living.

Wilkie Thomson.

Our title means just what it says. Wires, live wires, are generally insulated for the protection, not of the wires, but of those who may make contact with them. We might apply insulation illustratively in a good many ways, but when we think of Christians rendered more or less powerless by their manner and mode of living it is the thought we have in mind—and a very tragic one too.

There are, of course, many folk quite naturally reserved, who never dare at any time to approach a friend or acquaintance with the commission of Christ. They may live for many years in the one place on amicable terms with the neighbors, recommending certain paregorics for Willie's pains or exchanging ideas about suet puddings, and never even so much as breathe a word about the good gospel meetings of the church. It is a grand thing to help others with prescriptions and recipes for healthful living, and it is worth following up with "a word for Christ." Maybe some folk have already been wondering why you belong to the church of Christ, but they have never received any enlightenment. You are insulated against their approaches. You do not know what you may accomplish for Christ if you are only brave enough to speak for him! One needs to be tactful; yes, but do not make that an excuse to avoid your witnessing obligation.

The same obligation is upon us "so to live" that our testimony bear the hallmark of true worth. It takes a heap of living to be a true disciple, but it is well worth it both to ourselves and to others. But do not depend upon an exemplary life alone, for you are likely to be a flower that is born to blush unseen and waste your

sweetness on the desert air. It is apparently possible to be very selfish with grace that has been given us. Those who know what it is to be born again, to be begotten unto a living hope, should want to share that hope with others. Therefore "so live" and "so speak."

Whilst pondering upon this subject there appeared a note in "The Australian Christian" from one who fears that present-day preachers have lost the fervor and passion of their predecessors. It may be lamentably true that many sincere, earnest preachers are holding themselves a little in check lest in their zeal they overstep the modern line of propriety. Is this not the kernel of Dr. Norwood's book, "The Indiscretions of a Preacher"? We may become too discreet. A preacher should certainly not allow himself to be insulated by discretion.

Wealth, of course, insulates one. Jesus' story of Dives and Lazarus is sufficient to show this. In this modern world of ours a rich man is insulated from his brethren, and his preaching or witness nullified, because he hath great riches. But you haven't got to have "great" riches to be insulated. A home of your own, the doors of which are not open to receive men and women hospitably if conditions permit, is certainly insulating. Twenty or thirty years ago you rode in trains and met folk going to and from their work. You then took your part in the religious discussions that came up very often, and you put forward the claims of the churches of Christ and interested folk in what we are pleased to call "our plea." But you don't ride in trains any more, neither does your son, and your young grandson is already talking about making his a straight eight.

Australians are not naturally an excitable and demonstrative people, but I fear we err on the side of reserve where our religious convictions are concerned. We are glad that the apostles on the day of Pentecost did not so err, nor Paul, and that the disciples even when scattered abroad "went everywhere preaching the Word."

Remember, Christ divested himself of his glory, came among men, moved among them, touched them, that his Father's love and power might be made known. It were well that we divest ourselves of all that insulates us, and as we move among our fellows may the contact lead them into full obedience to Christ.

Prayer Corner.

Conducted by G. J. Andrews.

□

"BEHOLD HE PRAYETH."

Toyohiko Kagawa of Japan. "I am a man of prayer. Naturally, there are times when I ponder as to whether from the standpoint of philosophy it is a good or bad thing to pray. But I do not pray because it is philosophically the thing to do. I pray because I am a living being. I was made to grow. A growing being has certain requirements. I place these requirements before the Lord of life. This to me is prayer. I pray to God regarding everything. But I do not pray simply for myself. I pray for the consummation of God's work in the world. The prophet Jeremiah said that if God did not answer his prayer it would reflect on his own honor. That exactly expresses my own feelings. I make my requests to God. I make these requests with a great outpouring of soul. I believe that without fail God answers these prayers, for I am not praying for myself. If I do not see prayer granted I decide that God has simply postponed the project. Prayer is a potent part of my life."—Kagawa by Axling.

○

Not for Things but for God. In "The Christ of the Indian Road," Dr. Stanley Jones says: "After I had had a long talk with a Hindu one day, as he was about to go I suggested that, if he liked, we might pray together. 'Yes,' he said, 'I will be glad to do so, but on one condition, that is, that you do not pray for things but only for God.' 'All right, my brother,' I replied, 'we will not pray for things but only for God,' and we did. Could one face that hour without a deep sense of need for reality and a joyous sense of God?"

○

O God, for all the schooling of this life we thank thee.

Forgive us our misspent time and our wasted energies.

Save us from finding hollowness in our own hearts and monotony and weariness in life. May we have within us a well of water springing up to everlasting life.—From Marcus Dods.

God's Winnowing.

"Thou compassest my path," declared the Psalmist, or, to adopt the marginal reading, "Thou winnowest my path." The picture conjured up before the mind's eye is that of a threshing-floor in an eastern land, upon which the sheaves were laid in a circle, and over which were driven rough and heavy sledges of wood, which had the under-surface stuck full of sharp pieces of hard basalt. Sometimes a man stood on the threshing-sledge to make it heavier, while another man drove the oxen that pulled it round and round until the sheaves were thoroughly threshed. When the grain had been separated from the straw, the heap of mixed corn and broken straw was tossed up before the breeze with a shovel, and the grain, being heavier, dropped to the ground, while the light chaff was carried a little distance away, to be burned later.

"Thou winnowest my path"—the Psalmist's picture of the threshing-floor was the same picture which John the Baptist drew when he described the sterner aspects of the work and character of Jesus, "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." Like our Lord himself, the Baptist was well versed in the Scriptures, and drew from that inexhaustible treasury riches of thought and phrase and parable to embellish and adorn his message.

What does God's winnowing mean, and what may we learn from that picture of the eastern threshing-floor?

When we think of God's winnowing, we see that there is a circular movement in our lives. Just as the threshing-sledge was drawn round and round to beat out the corn, so we know a similar experience. There is the daily round. Most of us have our lives ordered by the clock. We rise at a certain hour, and go to business at a fixed time. We leave off work as punctually, or perhaps more punctually than we began it, and eventually we retire to rest much about the same time every night. There are variations in the daily programme, but these are small. For the most part we follow a similar routine day after day.

There is the weekly round also. One week is pretty much like another. The week-end comes with its welcome break in the demands of business, although even this does not happen for those whose work lies mainly in the home. Meals have to be cooked and home duties performed week in week out. There is likewise the yearly round, only interrupted by an annual holiday, and other shorter periods of relaxation. The whole of life may also be compared to a circle, and the weakness of infancy with which we begin may have its

counterpart in the weakness of old age with which we end. "We are such stuff as dreams are made on; and our little life is rounded with a sleep."

Just as the oxen went round and round in a circle, so our lives—in smaller and larger circles—revolve. This monotony creates a real problem: How can we keep life fresh and interesting and zestful in spite of its sameness? There should be movement in life—an exhilarating swiftness—and it is sad if we have to confess that we have only two speeds—slow and stop. This is our problem—to perceive the glory in the grey, to find some sort of fascination in everyday tasks. We all know the benefit of a holiday that "takes us out of ourselves," as we say, and when we come back to duty it is with renewed vigor and zest. But holidays do not solve our problem, and we must learn the secret of "making common things for God"—the secret of seeing the whole of life as a glorious opportunity of serving him.

When we think of God's winnowing, we shall the better understand the meaning of many of life's experiences. What are difficulties but God's way of testing, of winnowing our characters? We are often resentful that life does not go more smoothly with us. Why should we have to face and overcome all kinds of difficulties—difficulties at home, difficulties at business, difficulties with our own intractable natures? How much more pleasant it would be, we fondly imagine, if these difficulties had not to be encountered. There is a searching word of Scripture which says: "He gave them their request; but sent leanness into their soul." And if we always got what we wanted, and got it easily, it would spell disaster to our characters and lead to spiritual decay. Difficulties winnow the sheaves, separating the good grain from the chaff.

Do we not get fresh light on the ministry of sorrow when we think of sorrow as God's winnowing? Grief either makes or mars a man. Some natures cannot stand the sharp teeth of sorrow's sledge drawn across the threshing-floor of their lives. It breaks them up. It destroys such character as they had. It kills their faith, and leaves them cynical, embittered, and enfeebled. But, thank God, that is not the usual effect of sorrow. As a rule it works as a gracious influence of refinement, and brings out unsuspected beauties of sympathy and tenderness. We pass down into the valley of sorrow, and when we come forth at the other end of the valley, it is with eyes that see with more penetrative gaze, minds that comprehend truth with a wider sweep, hearts that beat in unison with "the still, sad music of humanity." The path of sorrow may be hard to take, but it brings us nearer to Calvary.

When we think of God's winnowing, we perceive that life has a purpose in it. If we regard life as meaningless, we shall never make much of it. If we think of the events of life as coming haphazard out of the lucky bag, or, more often, the unlucky bag, we are moving toward confusion and despair. Yet there are men and women who think of life as a gigantic sweepstake in which a tiny minority pick winners and the vast majority draw blanks; and they go on with the faint hope that one day they may be among the fortunate ones. For them, life is largely meaningless:

"A tale told by an idiot,
Full of sound and fury,
Signifying nothing."

With what relief we turn from such a haphazard creed to the religious conception of life—that conception which the Psalmist expressed when he cried, "Thou winnowest my path." Life has a purpose in it, and at the end of it, when the winnowing is over, God shall gather the wheat into his barn.—John A. Patten in "Bible in the World."

The Christian Life.

Suppose that the Christian life, in its daily manifestation, should come to be marked and known by simplicity and happiness. Suppose that the followers of Jesus should really escape from bondage to the evil spirits of avarice and luxury which infect and torment so much of our complicated, tangled, artificial modern life. Suppose that, instead of increasing their wants and their desires, instead of loading themselves down on life's journey with so many bags and parcels and boxes of superfluous luggage and bric-a-brac that they are forced to sit down by the roadside and gasp for breath, instead of wearing themselves out in the dusty ways of competition and vain show, or embittering their hearts because they cannot succeed in getting into the weary race of wealth and fashion—suppose, instead of all this, they should turn to quiet ways, lowly pleasures, pure and simple joys, "plain living and high thinking." Suppose they should truly find and clearly show their happiness in the knowledge that God loves them, and Christ died for them, and heaven is sure, and so set their hearts free to rejoice in life's common mercies, the light of the sun, the blue of sky, the splendor of the sea, the peace of the everlasting hills, the songs of the birds, the sweetness of flowers, the wholesome savor of good food, the delight of action, the charm of music, the blessings of human love and friendship—rejoice in all these without fear or misgiving, because they come from God, and because Christ has sanctified them all by his presence and touch.—Henry Van Dyke.

"How vastly more the world would see of good
If only what we do were what we would."

The Eldership.

A compilation for the thoughtful consideration of those who desire to know the truth and follow New Testament teaching.

D. Wakeley.

References.

Acts 11: 30; 14: 23; 15: 1-41; 16: 4, 5; 20: 17-38; 21: 17-19; Phil. 1: 1; 1 Tim. 3: 1-11; 4: 14; 5: 1, 17, 19; Titus 1: 5-9; Heb. 13: 7, 17; Jas. 5: 14; 1 Pet. 2: 25; 5: 1-4.

The eldership is a definite New Testament office, as all the above references will show. A properly organised local church consists of "saints (members), bishops and deacons" (Phil. 1: 1).

Elders (plural) are to be appointed in every church (Titus 1: 5; Acts 14: 23). Just how many should be appointed depends on circumstances and the qualified men available. Qualification is more important than numbers; see 1 Tim. 3: 1-7; 5: 22. But the modern idea of diocesan bishop (one bishop in charge of several churches) is as much a departure from New Testament teaching as the substitution of infant sprinkling for Christian baptism (Acts 20: 17; 21: 18; Phil. 1: 1).

Names Applied.

The scope of the office is so wide and varied in character that several terms are used to refer to it. "Elder" would seem to be the general title, and "oversight" (episcopacy) the function.

(1). "Elder" or "Presbyter" (presbuteros); Acts 20: 17; 1 Tim. 4: 14. This was a familiar title amongst the Jews, both in O.T. and N.T. times, and signified a ruler or leader; not so much an old man as a senior—a man of wisdom and experience.

(2). "Bishop" or "Overseer" (episcopos); Phil. 1: 1; 1 Tim. 3: 1, 2. This term was originally applied to the commissioner (or commandant, superintendent) in charge of a Greek military district. As applied to the New Testament office of elder, it signifies one appointed to have the care and direction of the church in spiritual matters; one who had "oversight."

(3). "Pastor" or "Shepherd"; Eph. 4: 11; 1 Pet. 5: 1-4. This title has reference to the beautifully appropriate figure of the oriental shepherd. No life was more familiar amongst the Jews. His work was to lead the flock into green pastures and beside the still waters, to make them his constant care and protect them from constant dangers. If one were sick, or lame, or wounded, he gave it special care, often "carrying the young lamb in his bosom." Should one stray away and be lost, he would go after it, and seek for it until he found it, and then bring it rejoicing again to the fold. In like manner the elders are to shepherd the flock: "Leading, feeding, guiding, guarding; not by constraint but willingly; not for gain but for love; not as lording it over God's heritage, but as examples to the flock"; "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. 5: 1-4).

(4). "Teachers"; Eph. 4: 11; 1 Tim. 5: 17; Titus 1: 9. Elders are to be "apt to teach" (1 Tim. 3: 2). Pulpit eloquence is not necessary on the part of every elder. Much of the teaching required from them can be given most effectively in a quiet and private manner. Obviously, however, there is need for at least one with such ability, selected either from the local membership, or "called to labor in word and doctrine with the church" (1 Tim. 5: 17).

That these terms were used interchangeably, and all apply to the same office, will be evident from a careful reading of the passages given at the beginning. "They were elders because they were men of experience, wisdom, and ability. They were bishops (or overseers) because it was

their duty to watch over and superintend all that pertains to the edification and welfare of their respective congregations. They were called pastors (or shepherds) because they were to care for the church as a shepherd cares for his flock. They are to watch for souls as those who must finally give an account to God. They were called teachers, because it is part of their duty to instruct and develop all under their charge."

Duties.

The duties of the office are largely indicated in the foregoing titles. They are to "feed" or teach (Acts 20: 28); protect (Acts 20: 29-31); admonish (1 Thess. 5: 12); instruct (1 Tim. 3: 2; Titus 1: 9); discipline (Matt. 18: 15-17; 2 Thess. 3: 6; Heb. 13: 17); shepherd the wayward and encourage the weak (1 Pet. 5: 1-4; John 10: 11-13; Ezek. 34); visit (Jas. 5: 14; Acts 20: 29).

They are the guardians and custodians of the truth, and as such the stability and spirituality of the church will largely depend on them (Acts 15: 16; 4, 5; 1 Tim. 6: 17-21). They are to exercise constant watch-care (Heb. 13: 7-17), and see that each member of the church is actively, earnestly, and wisely engaged in doing all he can to promote the welfare and increase the influence of the church in the community. Many converts are lost because they are not put to work for the Master immediately. "Do or die" is the law of the spiritual realm, as well as everywhere else. It is a case of "use me or lose me." There must be no drones in the church of God. Work must be found for all, particularly the new members.

The elders are to "rule," not as a "boss" or with the authority of a master but with the zeal of a faithful servant (Heb. 13: 7, 17; Matt. 20: 26-28). The church without rule will soon have ruin.

Division of Duties.

Not all elders are equally capable in all phases of the work, nor is it to be desired that they should be. Duties should therefore be so divided that each can give of his best in the sphere most suited to him. "One man is tactful in the management of a meeting and expert in the dispatch of business—let him be your chairman (he is worth his weight in gold). Another is skilful and careful in keeping records—let him be your secretary (valuable indeed are the services of a faithful and efficient secretary). Another mixes well with the people. He may not have platform ability, but he knows just how to admonish the erring, encourage the despondent, and comfort the sorrowing (such men do more than is sometimes realised to build up a strong church). Another has the happy knack of controlling children and inspiring youth workers—let him superintend your Bible school and youth work. Another is strong as an organizer and as a laborer 'in word and doctrine'—let him be your preacher, breaking the bread of life to hungry souls."

Some, of course, can serve in more ways than one, and it is not necessary that the duties be limited, but some acceptable and equitable distribution of the work is necessary.

In general practice the elders (including the preacher) meet monthly or quarterly to discuss together the spiritual condition of the church, plan programmes, draw up the morning plan, etc., and are called together at once whenever matters of unrest or discipline need attention,

and thus "put things right before they go wrong."

For the preacher's position see 1 Tim. 5: 17. Relation to diaconate.—Acts 6: 1-7; 1 Tim. 3: 8-13. Elders are to have the spiritual oversight of the church. Deacons attend to the property interests and direct the material ministries. Usually the monthly meeting of the "church official board" includes both elders and deacons, as most matters of business and general correspondence affect both departments of the work, but matters particularly concerning either may be referred to a separate meeting of those concerned.

Warnings and Exhortations.

(1) "Take heed to your life" (Acts 20: 28). Be examples to the flock (1 Tim. 4: 12; 1 Pet. 5: 3) in chaste conversation, righteous conduct, forgiving spirit, and in loving devotion and loyalty to Christ and the church; striving always to be able to say, "Be ye followers of me even as I am of Christ" (1 Cor. 11: 1; Psa. 139: 23, 24).

(2) "And to your teaching" (2 John 10: 11; Jude 3; 1 Tim. 4: 5-16). Those who would guide others must diligently seek guidance themselves (Psa. 119: 106).

(3) "Take heed to the flock" (Acts 20: 28; Eph. 4: 11-16). The elders must protect the church from dangers within and without, moral and spiritual, with the same fidelity and courage as a father would protect his home and children. Perhaps there was never a time when vigilant oversight was more needed than now. "It is a glorious honor but a great responsibility to be a Christian bishop."

Qualifications.—(1 Tim. 3: 1-7; Titus 1: 5-9; 1 Pet. 5: 1-4).

An elder must be accessible and acceptable; not covetous but given to hospitality; an example of Christian generosity in spirit and action; of good character and good report—one who is good and seems good; an example to the church in thought, word and deed.

In view of the high qualifications and responsible duties of the elder's office, it is not surprising that some good men hesitate to accept such a position; but if the standard be high and the obligations many, the honors and rewards are correspondingly great. Furthermore, the Christian standard in all things is perfection (Matt. 5: 48). We dare not lower the standard, but we may seek grace to raise our lives.

Appointment.

Acts 6: 3—"Lock ye out from among you." 1 Cor. 16: 3—"Whomsoever ye shall approve."

These passages, though not referring specifically to the appointment of elders, indicate the general principle, and Acts 14: 23 is rendered by Weymouth: "In every church, after prayer and fasting, they selected elders by show of hands," and has this footnote: "And so in 'The Teaching of the Apostles' Ch. 15. 'Elect therefore by show of hands bishops and deacons for yourselves, men worthy of the Lord.'"

The scriptures are silent as to tenure of office, leaving that to the good judgment of each local church. They may be appointed for one, two, three or more years, or for always. We have found no difficulty in the names of both elders and deacons coming up for re-election at each annual meeting. If those selected have justified expectations, and proved suitable in office, their value increases with experience, and there is no fear of their not being re-elected; whereas if they cease to possess the confidence of the church, it is well for them and the church that the opportunity thus come for their retirement.

"The chief cause of our weakness in shepherding the flock is the failure to appoint elders in every congregation, or, if such have been appointed, their failure to do the work that pertains to their office."

"Surely this is love's grandest opportunity."

Man and His Maker.

H. G. Payne.

"If I were to say that this lamp came on the table, prepared, filled, alight, without personal agency, I would be called a fool. That being so, what is to be said of a man who states that the mountains, valleys, ferns and fauna of National Park came into existence without a personal, intelligent, creative force?"

In an after-dinner chat at the guest-house the talk turned on the existence of a Supreme Being. One who denied the possibility of a Creator was met with the above rejoinder.

National Park is a 50,000 acre reservation of virgin country in Queensland amid the mountains on the border of N.S.W. It is a sanctuary for birds, plants and animals. There are numerous waterfalls of various measurements up to 700 feet, deep gorges, and magnificent peaks. The last six miles before arriving at the guest house is done on horseback; all goods are carried by pack-horse over this stretch.

The writer, holidaying there, was continually impressed by the insignificance of man compared to God as revealed in nature; and realised afresh the force of the argument from causation and design, feeling indeed as the child in

"Nature, the old nurse took the child upon her knee,

"Saying, 'Here is a story-book thy Father hath written for thee!

Come! wander with me into regions yet untrod

And read what is still unread in the manuscript of God."

How insignificant one feels when clambering along the ridge of a razor-back mountain, in places only a few feet wide, with ground falling away on either side at an angle equal to that of the roof of a house, then a sharp drop over sheer cliffs for hundreds of feet! The objective gained, one gazes to the west over peak upon peak, range upon range, or looks down into the depths of a rugged canyon aptly named The Lost World. On one such occasion a thunder-storm raged over the mountains; thunder cracked, lightning flashed, wind raved, rain streamed. A mere speck on the immensity of the landscape, one could but say, "What is man that thou art mindful of him, or the son of man that thou visitest him?"

This happy hunting ground of protected life is mainly scrub, but there are patches of forest. Marsupials abound. Birds of many kinds are here, from the wedge-tailed eagle soaring overhead with a wing spread of seven feet, to tiny tit and acanthiza who hop about the bushes in a confident sociable way. The feline call of the cat-bird, the metallic note of the bell-bird, the soft "come-to-work" of the pittier, the ringing crack of the whip-bird, are but single parts in the orchestra of song and call which delights bird lovers.

Here is the habitat of lyre-bird, regent and satin bower-birds, and rufous scrub-bird (all masters of mimicry). The snowy whiteness of the cockatoo contrasts sharply with the dark green of the scrub, while his black brothers are plentiful. Gaily colored parrots, and—but why attempt to enumerate, let alone describe, the number and variety of birds, some of the most interesting of which are the shyest? One can but bow in reverent admiration of the wisdom of their Creator.

A typical day's outing began with a ride of an hour and a half along a bridle-track along the jungle-covered ranges; a journey broken to inspect a bower-bird's play-ground, beautiful fungi, moss of fern-like proportions (it is claimed for one variety that it is the largest known to science), "monkey ropes" in thickness from that of a piece of twine to cables of six inch diam-

eter; or to watch a brush turkey, or listen to the call of some shy songster. There are gigantic box trees with a girth of forty feet at six feet above the ground. Arctic beech trees, estimated by scientists to be 3,000 years old, are among the marvels of nature.

Having ridden as far as the track permitted we tied up our horses, and descended the mountain until a creek was reached. On our left was a series of cascades suggestive of the Waters of Lodore, on our right a sheer fall of 500 feet over which the waters tumbled into the Black Canyon. A bush lunch eaten, a series of waterfalls was inspected where two streams met at the head of a deep cleft in the mountain about

Shells, etc.

I like to poke about and see
What Nature has to offer me.

I love the freshening expanse
Of beauties happened on by chance.

Though scarce a shell I chance to see
I'm sure God made that one for me.

He fashioned it where breakers roll
To guard a fish and shape my soul.

I cannot pluck a rambling fruit,
Or spy an orchid at its root.

Or find a cool, o'er-shadowed fern,
Or watch a twilit meadow burn;

I cannot pass a gay blue wren,
Darting about the haunts of men,

Or smell the season's dew mould,
Or watch the breakers shoreward rolled,

Or chance upon a lovely thought,
Or watch the dead leaves at their sport,

Without the heart within my breast
Aghob as though divinely blessed.

As though above the world still stood
That One who "saw that it was good"—

That One who, in these scattered gifts,
Tugs at the heart he thus uplifts.

Ay, he whose love's intensity
Embraces all the world and me.

—A. Ernest Chancellor.

as wide as a suburban street. Luxuriant growth was everywhere.

"Lilte lianas coil,
And orchids deck the treetops,
And ferns the warm, moist soil."

Back to the lunch camp, a rest, the cleaning up of the tucker bag, up the slope to the horses, then home. A cold shower, a good dinner, a yarn around a log fire (yes! a fire in February), then to a bed to which sleep comes without wooing. One falls into slumber with confused images of mountain, gully, stream, flora and fauna, and with one's evening devotions blessed by a faith indescribably deepened by one's experience of God during a day which will live long in memory. Is there a God? Ask the Psalmist, who has said, "The fool hath said in his heart, there is no God."

One could write at length of other things. Of the outlook on the border of N.S.W. facing south. Murwillumbah nestles in the rich valley of the Tweed, with Mt. Warning sternly sentinel on her right. In the distant south is the scimiter shaped beach of Byron Bay; on the east is to be caught, between mountain heights, a glimpse of the Pacific; to the west the rolling ranges rise and fall in a seemingly endless majestic panorama.

One could tell of deep gorges where man is more insignificant than the products of nature which impede his progress; where, that he may pry into her secrets, he calls her to his aid, as he clings with hands and feet to rock and limb, to root and liana.

One cannot wonder that primitive man, divorced from revelation, worshipped the forces of nature; in doing so he showed more wisdom than the modern atheist. We see in nature the revelation of a God of wisdom, love and power, and we scout the idea that these marvels came by some blind, fortuitous concurrence of atoms. "Lord, how manifold are thy works! In wisdom thou hast made them all; the earth is full of thy riches.

Pointed Proverbs.

A. J. Fisher.

No. 4.—IS IT STARVATION?

Perhaps Russia has changed her mind! An old Russian proverb says, "Man can live without bread, but not without religion." Yet to-day the Soviet seems determined to abolish religion; whatever temporary success this policy may seem to have, it is doomed to failure. Other nations and individuals have tried to abolish religion and have reverted to atheism and materialism, but their success has been only temporary. Again and again history and experience have shown the truth of the principle, "Righteousness exalteth a nation."

For one person who seems to succeed through turning his back on God there are thousands whose greatest progress has begun when they faced God and accepted the eternal Father as their Father. Australia has learnt by bitter experience that material prosperity is only of passing value. Depression has the bankruptcy of materialism. Unbelief cannot help. Infidelity gives no comfort and atheism has no inspiration for dark days. Slowly we are learning the truth of words wiser and truer than the Russian proverb, words which come from inspired lips to say, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

A Golden Wedding.

Last Saturday afternoon and evening, Mar. 9, Mr. and Mrs. William Allamby, of Antibes-st., Parkdale, Vic., celebrated their golden wedding. Mr. and Mrs. Allamby received their many guests, who came from near and far, at the Church of Christ, Parkdale, which was tastefully decorated with flowers and appropriately arranged for the reception. Pleasing items were contributed both afternoon and evening by friends.

Mr. A. W. Stephenson, M.A., presided at the afternoon gathering, and Mr. D. Stewart, of Footscray, at the evening. Mr. L. R. H. Beaumont, B.A., on behalf of the church, presented the happy and esteemed couple with a rug as an expression of gratitude for services rendered by them to the church. Mrs. Allamby had been a member of the Churches of Christ for over forty years, twelve of which had been spent in Parkdale, and with her husband and family had been keenly interested in all its activities. These and other speakers congratulated the happy couple on attaining the fiftieth anniversary of their wedding day, and hoped that they may be spared to enjoy many more years of happy wedded life.

Mr. and Mrs. Allamby were married at the North Melbourne Baptist church by the late Mr. Bunning on Mar. 10, 1885, and for some years resided in Carlton. Of their eight children the three surviving ones are Mrs. Talent, of Berwick, Mrs. A. Bradley, of Parkdale, and Miss Allamby, of Parkdale, all of whom were present.

The Home Circle.

Conducted by J. C. F. PITTMAN.

THE PREACHER'S PRAYER.

I do not ask
That crowds may throng the temple,
That standing room be priced;
I only ask that as I voice the message
They may see Christ!

I do not ask
For churchly pomp or pageant,
Or music such as wealth alone can buy;
I only ask that as I voice the message
He may be nigh!

I do not ask
That men may sound my praises,
Or headlines spread my name abroad;
I only pray that as I voice the message
Hearts may find God!

I do not ask
For earthly place or laurel,
Or of this world's distinctions any part;
I only ask when I have voiced the message,
My Saviour's heart!

—R. S. Cushman.

BIBLE TEACHING FOR CHILDREN.

What Bible teaching is safe for the young? This teaching will have six elements: (1) Bible history taught for the purpose of showing God's clear leading in all history. (2) Bible literature taught as God's Word to men. His authentic message, the fountain of all literature in beauty, variety and world-wide perennial power. (3) Bible ethics, as the source of our human laws, as the one sufficient guide of human life. (4) Bible revelation, the teachings of the Bible about hidden things, about immortality, heaven and hell, about the nature of God, about conscience, sin, penalty, conversion, regeneration, sanctification and inspiration. (5) Christ, the climax and sum of revelation. (6) The history of the Book—how it was made, its unity. Let us teach our children these six things before we trouble them with questions about two Isalahs or the date of Deuteronomy.

—Amos R. Wells.

HE OF THE SHEPHERD HEART.

He came to me when I had sinned. Not like policeman or judge. My own conscience was that and more. Oh, how miserable I was! Out of sorts. Cross inside. Cross with the world. Like a weakling I had failed, like a weakling yielded to what I hated.

Oh, if he had come at me like policeman or judge! If he had! The crossness inside would have snapped at him, bitten him, treated him with contempt, defied him, all the time knowing it shouldn't. Yes, and sent him away in the settled belief he was dealing with a reprobate.

Or, it might have made me sullen, cynical, staring dully at the ground, silently vowing I was done with his kind; then blurting it out that maybe he wasn't a saint himself if only the truth were known.

Then, as he stamped away in the martyr-strut, I'd be all "het up," and would let the devil loose to have his fling on my inside, and spite him by going straight to the dogs.

Yes, he came to me when I had sinned; came with the shepherd heart; came and put his arm in mine and talked in tender tones; talked about having faith in me when I'd lost it in myself; talked about the loss of a battle not meaning the loss of the war; said he knew I hated the thing I had done and felt worse about it than anyone else; said he understood and would stand by me and see me safely through.

So he went on, sometimes talking to me and sometimes, I thought, to someone else. I got it

all mixed up. I felt queer inside. Twice I heard my name: once when he talked to someone else, and once when he talked to me.

Then he asked if I had a word to say, or a little prayer to make. I blurted out something—I hardly know what, or whether I was talking to him or to God, and broke down as soon as I started. He patted my hand. They're the sweetest words God ever heard, he said; that penitence was next to sinlessness the most beautiful thing in the heart; that sinlessness, being rare, left penitence the prettiest thing the eyes of heaven beheld.

We parted, he to a home of sorrow to weep with those who weep; I to my work, a new man, inside, outside, and ready to follow the shepherd heart wherever it should lead, on any charge in earth or sea or sky.

Sin and sorrow sweep over the earth like tides sweep over the sea, and surge and surge, with no shore to stop them, without relief from anywhere, until he comes, he of the shepherd heart, and they who are like him. Oh, for a thousand shepherd hearts!—G. M. Anderson.

HOW TO GIVE.

- (1) *The careless way:*
To give something to every cause that is presented without inquiring into its merits.
 - (2) *The impulsive way:*
To give from impulse—as much and often as love and pity and emotions prompt.
 - (3) *The lazy way:*
To make a special effort to earn money for benevolent objects by fairs, festivals, etc.
 - (4) *The self-denying way:*
To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third or one-half. This is adapted to all, rich or poor, and gifts would be largely increased if it were generally practised.
 - (5) *The equal way:*
To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
 - (6) *The heroic way:*
To limit our own expenditures to a certain sum and give away all the rest of our income.
- Dr. A. T. Pierson.

THE UPWARD ROAD.

I will follow the upward road to-day,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right.
I will look for the flowers by the side of
the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along.

—Exchange.

PARTNERSHIP.

"Who's the swell man you was just talkin' to?" asked Tony, the bootblack.
"Aw, him and me's worked together for years," answered Micky, the newsboy. "He's the editor of one of me papers."

At the recent inaugural meeting of the College of the Bible, Mr. R. Lyall, the president, said that the following proverb was going the round in business circles:—

"Do right, and fear no man;
Don't write, and fear no woman."

The Family Altar.

J.C.F.P.

TOPIC.—SUFFERING FOR SERVICE.

Monday, March 18.

By faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill treatment with the people of God, than to enjoy the pleasures of sin for a season.—Heb. 11: 24, 25.

Suffering for service was infinitely to be preferred to a life of idleness and luxury, because Moses viewed life as a whole, and looked forward to the great beyond.

Reading—Genesis 3.

Tuesday, March 19.

Now, behold, in my trouble I have prepared for the house of the Lord an hundred thousand talents of gold; and a thousand thousand talents of silver; and of brass and iron without weight; for it is in abundance, timber also and stone have I prepared; and thou mayest add thereto.—1 Chron. 22: 14.

David had troubled enough; treacheries from within, foes around, comparative poverty, domestic trials, yet he never lost sight of his great objective. He would, in spite of well-nigh insuperable difficulties, build a great and glorious edifice for the worship of God.

Reading—1 Chronicles 22.

Wednesday, March 20.

For thy sake I have suffered rebuke.—Jer. 15: 15.
"Blessed are ye," said Jesus, "when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake." Men frequently lay themselves open to reproach; their inconsistent conduct or harsh judgment of others provokes severe and well-merited censure. Such appeal in vain for divine vindication. But when men, like Jeremiah the prophet, suffer rebuke when living aright and doing well, they may safely trust God to own and defend them.

Reading—Jeremiah 15.

Thursday, March 21.

The street shall be built again, and the wall, even in troublous times.—Dan. 9: 25.

In "troubulous times," amid tremendous opposition, the great work of restoring and rebuilding Jerusalem should be commenced, continued, and completed. So "God will carry on his own work, will build up his Jerusalem, will beautify it, even in troublous times; nay, the troublousness of the times may by the grace of God contribute to the advancement of the church."

Reading—Daniel 9.

Friday, March 22.

In the world ye shall have tribulation; but be of good cheer; I have overcome the world.—John 16: 33.

"Luther said of this verse that 'it was worthy to be carried from Rome to Jerusalem upon one's knees.'" Tribulation is our little burden, yet standing beside us is our great burden-bearer.

Reading—John 16.

Saturday, March 23.

We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken, smitten down, yet not destroyed.—2 Cor. 4: 8, 9.

"Images are heaped one upon another in picturesque accumulation to express the fact that, in spite of many trials, the apostle has grace given him to persevere."

Reading—2 Corinthians 4.

Sunday, March 24.

If I must needs glory, I will glory of the things that concern my weakness.—2 Cor. 11: 30.

Paul gloried, not in his strength, but in his weakness. Here is a paradox of discipleship. When we are weak, then are we strong. The secret, of course, is in partnership with Christ.

Readings—1 Kings 17: 1-16; 2 Cor. 11: 16-32.

Prayer Meeting Topic.

March 20.

"MEN OF THIS WORLD."

(Psalm 17).

H. J. Patterson, M.A.

This is a prayer of the Psalmist for protection against all who oppress him. "My steps have held fast to thy paths, my feet have not slipped." Though he has been preserved, there is still danger from men of this world who are satisfied with the things of this life. He prays that he may be delivered from such as have their portion in this life. Is it not a temptation to all of us, and do we not also need to pray to be delivered from such danger? Men of this world, prospering as so many of them do, are a continual source of questioning and temptation to us. And these perhaps are in the majority even in so-called Christian lands.

Who Are These?

These are they to whom the things of this world make appeal. They feed on carnal things, and their heart has no place for God. Some of them frequent churches on occasion, but on Monday and Tuesday it is evident that there is no Christ spirit in the lives. Some of them appear jolly good fellows; but when it comes to a matter of personal loss and the maintenance of a principle, the principle goes. Some are of high principle yet make no profession of Christianity, "just as if Jesus had never lived, as if he had never died."

And often the question arises in the mind, is a man of the world of any real "benefit to the race?" Does he assist in any way the work of Christ? There are those who are opposed to Christianity, and there are those not opposed but neutral and indifferent. There are those who could be a mighty help to God but are not. In fact their example is an inducement to others not to become a Christian. There are men of science and men who study the arts and who render service to humanity. Now in spite of all this the man of this world, whose portion is in this life and who heaps up riches, is considered by the Psalmist a menace. Have we become too liberal in our thinking? The scripture tells us that men who think for and of this life alone are fools. Yet men count them wise. They provide a means of temptation to Christians.

Things of Real Value.

After all, the things that matter most are those things that pertain to right relationship with God and our fellow-man. It is not the one without the other. Some men of this world may show more concern for their fellows than Christian men, that is, from a humanitarian point of view. But it is God and man. A thorough-going belief in God's storing work for man is not sufficient on the part of the Christian. A knowledge of God and a right relationship with man is necessary. We all need to practise the Christlike life, and to apply the teachings of our Lord to present-day problems.

Who Will Be Saved?

The Psalmist prays for deliverance and says, "I shall behold thy face in righteousness." As for me I do not envy the wicked man's prosperity. I set against it the blessedness of which I am quite sure. I do not know what God will do for the man of this world. The wicked man will suffer. Of others I am not sure, but I can be sure for myself if loving God I do his commandments. And I will pray God's deliverance from such temptations as come by way of men of this world.

□

TOPIC FOR MARCH 27.—THE BOY JESUS.
—Luke 2: 40-51.

Our Young People.

Conducted by KEITH A. JONES.

So, Here's To Wartook!

In glorious weather the young people's camp conference commenced at Wartook, Vic. Campers arrived by cars, motor trucks and motorcycle. It was a daring adventure for the camp committee to decide to have a new location this year for the camp, and to choose a remote spot in the Grampians. The decision, however, was fully vindicated, for everybody agreed that the spot was ideal for young people active in mind and muscle.

Our Home for One Week.

Wartook is a beautiful spot—40 miles south of Horsham. There is no township—in fact there are only two houses for miles around. The campers were housed in four "holiday shacks." A large garage proved to be an excellent dining-room, general assembly hall, and lecture room. Our family numbered 41 for the whole period; five more joined us for the last three days. Members of the family were gathered from the following churches:—Kaniva, South Lillimur, Minyip, Warracknabeal, Hamilton, Balwyn, Ascot Vale, Camberwell, in Victoria, and from Bordertown and Mundalla in South Australia. We were a happy lot of people, all ready to give of our best, and to receive every valuable contribution from the camp. Mrs. H. J. Newell, of Minyip, was "camp mother."

Down to Business.

All those who enrol for our youth camp conferences are aware that our first concern in any camp is seeking to stimulate thought in the Christian adventure, and helping young people to become leaders for it. The group who attended this year were ready and eager for the highest calls. The whole of every morning from 9 to 12 was taken up with studies and lectures. Keen discussions were at times aroused on aspects of Christian service. Mr. W. Gale lectured on the subjects, Christian Endeavor, The Teacher. Mr. A. A. Hughes had classes in foreign missions, and conducted daily Bible study at

which all campers attended. Mr. K. A. Jones dealt with the subjects, The Early Days of the Restoration Movement, and Youth Leadership.

Scenic Grandeur.

Full advantage was taken in the afternoons of the call of surrounding beauty-spots. Quite close to our home were the Broken Falls and Drummer Falls. The magnificent McKenzie Falls—reckoned to be the best in Victoria—were near. Campers proved their agility in eagerly undertaking long walks, mountain climbs. Wonderful panoramas were obtained from Reed's Lookout, The Pinnacle, and Mt. Rose. An interesting and to some a surprising afternoon was spent at Wartook Reservoir. The Grampians are full of interest for those who love unusual sights and scenic grandeur.

Devotional Sessions.

Every morning at 7.40 the campers commenced the day together with God, at the "morning watch." We

gathered in the bright sunshine on a bank overlooking the lovely Broken Falls, and heard afresh the call of Christ.

The evenings were given up to fellowship meetings. Community singing and a helpful period of devotion were enjoyed by all. On Sunday morning the communion service was held, and in the evening a devotional session. Mr. W. Gale, with several campers, journeyed to Hamilton and conducted services in that place. The afternoon Bible class took the form of a "question" period, the teachers answering the questions submitted.

A spirit of earnestness and consecration characterised the whole camp. The climax of our fellowship was reached on the last night when we sat in an unbroken circle, some campers tell of helpful Christian experiences, and all with thankful hearts communing with the heavenly Father, and renewing our covenant with him.—K.J.



An Open-air Bible Class on Sunday Afternoon.



On the Pinnacle.



Beside McKenzie Falls.

Here and There.

At noon on Tuesday we received the following telegram:—"St. Arnaud mission, thirty-two confessions, many more interested, closing Thursday.—Jackel."

Representatives of the Victorian C.E. Council are asked to note that the monthly meeting has been postponed from Tuesday, Mar. 19, to Tuesday, Mar. 26.

The next Victorian General Dorcas meeting will be held on Wednesday, Mar. 20, in Swanston-st. lecture hall, from 10.30 a.m. till 4 p.m. All sisters will be welcomed.

The church at Hindmarsh, S.A., is making preparations to celebrate the eightieth anniversary, which will take place next June. It is requested that all former members of Hindmarsh not resident in the district will send their addresses to the preacher, Bro. A. E. Illingworth, 24 Osmond-st., Hindmarsh, S.A., in order that special communications concerning the celebrations may be sent to them.

Three were received into fellowship at Thornbury, V., on Mar. 10, and at close of Bro. Jackel's sermon on "The Pleading God," three more made the confession. The church is experiencing a time of great blessing, and interest in all branches of the work is well maintained. Plans have been completed for a mission, with Bro. Arnold, of Moreland, as missionary, and Bro. Watson, of West Preston, as song-leader, to commence on Mar. 17. Approximately £100 has been promised to date in reduction of church debt during 1935.

An inspirational and enlightening time was spent at Northcote, V., when Chinese brethren from Queensberry-st. mission took charge of Y.P. meeting on Feb. 28. Fine reports of the work of junior, intermediate, and Y.P.C.E. societies were given at combined anniversary gathering on Mar. 7. Bro. C. H. Dyer gave two fine messages in song, and Bro. B. Brewster delivered a fine message on "Discipleship." At gospel meeting on Mar. 10 the anniversary was continued. Special singing was rendered by the societies. A quintette party sang, and a solo was rendered by Sister E. Hosking. Bro. W. W. Saunders delivered a heart-searching message on "Conditions of Discipleship."

The church at York-st., Ballarat, Vic., had a time of happy fellowship and spiritual blessing at re-union services on Mar. 9 and 10. About 50 were present, and past members enjoyed tea together on Saturday evening. A fellowship meeting was held. Bro. W. Feary presided, and traced the history of the church from 1894. Bro. A. I. Gibson, whose association with the church dated almost from its commencement, told of its earlier history. Some items helped to make a very enjoyable meeting. The special services were continued on Sunday, when 75 met around the table. Bro. Gibson gave a splendid message from Jude. He also spoke at the gospel service, when a young man decided to follow Christ.

At Enmore, N.S.W., a welcome social to Bro. and Sister Walden on Mar. 6 was largely attended, and proved to be a very happy function. Dr. Meldrum was in the chair, and E. J. Hilder conveyed the greetings of the church and congratulations on Bro. Walden's ministerial jubilee, whilst John Lockley gave some reminiscences. Mrs. Walden was presented with a basket of flowers from the ladies of the choir, and made a very good response. After Bro. Walden's speech, giving some incidents of his preaching experiences, light refreshments were served by the ladies. On Sunday Bro. Joseph Whelan, M.A., gave the morning address and also presided. Dr. Meldrum's sermon at night resulted in one confession.

At the recent annual business meeting of the church at Kaniva, Vic., all officers were re-elected. Bro. Withers has commenced his third year of ministry with the brethren. Splendid interest and happy and harmonious spirit prevail in all departments of work. The church has loaned Bro. Withers for the Brim mission commencing March 25. Kaniva conference will be held on March 17 and 22, with Bro. Wiltshire as special conference speaker. Local speakers will carry on the work during Bro. Withers' absence.

Mrs. Herbert, of C.I.M., was speaker at monthly meeting of Lygon-st., Carlton, mission band on Mar. 6. The ladies have had a very successful year, and have raised £22 as against £14 last year. Miss Emily Dean and Mr. Geoff. Hodgson were married on Mar. 9. Bro. Enniss officiating. Bro. H. Saunders addressed the church on morning of Mar. 10. Bro. Enniss preached at night on "The Way Everlasting." Monthly benevolent offering was received. Bro. Enniss has commenced the third year of his ministry at Lygon-st. The past two years of happy fellowship and co-operation have meant much to the members.

Harvest thanksgiving services, held at Brighton, V., on Mar. 3, were a great success. Dr. W. H. Hinrichsen gave a delightful address at morning service. At gospel service there was a large audience. Harvest anthems by the choir were enjoyed. Bro. Jas. E. Webb spoke on "The Parable of the Rich Fool," and a husband and wife responded to the invitation. The young men's club held a business meeting and elected officers last week—Jas. E. Webb, chaplain; Ken. Arnott, chancellor; J. H. Charlesworth, secretary; and Percy Mann, treasurer. Last Lord's day Bro. A. E. Forbes was morning speaker. At gospel service another large audience assembled. Bro. Webb's subject was, "Baptism: Our Lord's Command." Six were immersed at the close of the service.

The half-yearly business meeting of the church at Bendigo, Vic., was held on Feb. 27. Bro. F. J. Funston presiding. The secretary reported that during the period under review the work had been well maintained. Special thanks were extended to Bren. E. Duna, F. J. Funston, A. D. Pettigrove and A. T. Lacey, who with the assistance of Bro. H. B. Robbins had carried on the preaching. Bro. A. N. Hinrichsen, of Kalgoorlie, W.A., has accepted an engagement for three years to labor as preacher, and will begin his ministry at the beginning of June. While waiting for his coming it has been decided to carry on with local talent. Harvest festival services on Mar. 10 were conducted by Bro. Arthur Pratt, of Castlemaine, with very good attendances. Bro. F. J. Funston took Bro. Pratt's services at Castlemaine.

North suburban preachers and officers met at Thornbury, Vic., for their quarterly meeting on Monday, Mar. 11. Tea was served by Thornbury sisters. A welcome was extended to new representatives by Bro. Jackel, of Thornbury, who presided. After devotional service Bro. H. A. G. Clark addressed the meeting on "Our Responsibility Towards Brotherhood Activities." His message was enjoyed by all, and was responsible for considerable discussion. It was thought that the apparent apathy of a large percentage of the church membership towards brotherhood work was due to lack of information concerning these activities, and the gathering decided to ask that committees would endeavor to give greater information to churches from time to time concerning the work that they are doing. A greater knowledge should lead to a greater financial response to the appeals of the various conference committees.

It would prevent mistakes being made by the printer if reporters were to write proper names, especially unusual ones, in capital letters. Will all who write to the "Christian" please oblige?

We received the following telegram from Western Australia on Monday:—"Extended chapel opening services Sunday; crowded meetings; Bro. Thomson speaker; thankoffering to date, seventy-five pounds.—Maiden, Bunbury."

Sydney newspapers report that an earnest desire for union with the Congregational church was manifested by the Methodist Conference last week. The debate centred on the basis rather than desirability of such a union. By a large majority the conference sent on to General Conference, to meet in May, the following resolutions—"That this conference is convinced that union between the Methodist and Congregational churches, with a view to wider union, will be for the advancement of the kingdom of God." "That the statement of polity agreed upon in former negotiations by the three communions (Presbyterian, Methodist and Congregational) be generally approved." "That as in the teaching of the two communions there is essential agreement, we believe that the faith common to both should form the basis for consideration, leaving the formal statement of that faith to be expressed later." A resolution for some doctrinal statement to be made before the union was strongly opposed and outvoted by a large majority. The suggestions of the committees that have been negotiating for the two churches during the year, regarding the church, church courts, and the ministry, were exceedingly liberal, and, as one speaker remarked, revealed the spirit of Jesus Christ, the Founder of the church.

ADDRESSES.

- R. A. Banks (preacher Wangaratta church, Vic.)—25 Rowan-st., Wangaratta.
A. Baker (preacher Prospect church, S.A.)—71 Kintore-ave., Prospect.
F. E. Buckingham (preacher Hartwell church, Vic.)—6 Milverton-st., Burwood, E.13.
T. Edwards (preacher Norwood church, S.A.)—42 Second-ave., St. Peters.
H. Hargreaves (preacher East Keew church, Vic.)—21 Queen-st., Kew, E.4.
G. G. V. Thomas (preacher West Preston church, Vic.)—508 Gilbert-rd., West Preston, N.18.
D. Welsh (secretary Lillimur church, Vic.)—Serviceton.

TENDERS.

Tenders are invited for the painting of the exterior woodwork of the chapel and Bible school of the Church of Christ, Chesterville-rd., Cheltenham, Vic. Specifications may be obtained from the Manse. Tenders close on Monday, March 25.—L. Hutchinson, secretary, "Sunnybank," Pt. Nepean-rd., Cheltenham, S.22.

WANTED.

Young man, experienced in electrical sales and motor work, desires position. Has auto-engineering cert., good driver. Apply "Church Member," care this office.

SILVER WEDDING.

ALLAN—WRIGHT.—On Mar. 10, 1910, at Church of Christ, Emerald East, by the late Mr. Theo. B. Fischer, of Cheltenham, James Ernest Allan to Elsie Gertrude Wright. Present address, "Bethany," Chesterville-rd., Cheltenham, S.22.

IN MEMORIAM.

ELDER.—In loving memory of my dear husband and father, who passed away at Clarinda on March 13 1928.

The passing years can never change
Our thoughts of one so dear,
Fond memories linger every day,
Remembrance keeps you near.
—Inserted by his loving wife and sons,
Clarinda and Mt. View.

News of the Churches.

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

The New Governor.

His Excellency Sir Alexander Hore Rutherford, V.C., has already won a warm place in the hearts of our citizens. He was not a stranger to the State, and his splendid work in South Australia is well known. We have been very fortunate in our governors. The last three have been fine representatives of the navy, air forces and army. Our new governor has already set a good example by the regularity of his attendance at the house of God, thus giving a lead to the community by his recognition of the sanctity of the Lord's day for worship and service.

An Important Decision.

Our Anglican friends have accepted the offer of the State of additional land adjoining the site of St. Andrew's Cathedral, and £100,000 instead of an original offer of the Lang Government of the Mint site and £500,000. The decision was unanimous. The present site is incomparable, in the centre of the city, and with-in easy access of all forms of transport. This decision will mean the demolition of the almost century old Baptist church, but the State has promised them a good site and compensation, so they will probably gain by the new arrangement.

A New Church.

The Martin Place extension means the removal of an old landmark, St. Stephen's Presbyterian Church, in Phillip-st. However, their new church in Macquarie-st. is a beautiful edifice on a wonderful site. This church has made a splendid contribution to evangelical Christianity in the past, and we trust its ministry will be even richer in the future.

A Happy Fraternal.

A time of rich fellowship was enjoyed at the preachers' luncheon at City Temple. The catering was in the capable hands of H. G. Harward, who is an adept at this service. He was assisted by R. Greenhalgh and J. C. Thomson. The conference president, J. Clydesdale, in happy strain welcomed Principal Main, G. T. Walden, A. McDiarmid, L. Trezise, P. C. Alcorn and Roy Wilson. Words of farewell were spoken to J. Little and A. McDiarmid prior to their departure to England and U.S.A. Each of these brethren responded in characteristic speeches. Two solos by A. McDiarmid and a recitation by L. Trezise were much appreciated. It is very heartening to have five new preachers on our State staff. L. Trezise and P. C. Alcorn seem specially suited to their new charges at Taree and Lane Cove. We congratulate G. T. Walden, M.A., on the attainment of his ministerial jubilee, and trust that he and his loved ones will have a delightful holiday amid the scenes of his former triumphs. A. R. Main bore eloquent testimony to the cordiality of the welcome extended to Mrs. Main and himself by the Sydney brethren.

In the Botanic Gardens.

Some of the old boys of the College and their wives had a happy reunion with Principal and Mrs. Main on February 28, in the Botanic Gardens. The Old Boys' president, J. Whelan, expressed the pleasure of all in the continued personal interest of their beloved and honored guests in all their life and service. Best wishes were expressed for a happy holiday, rich inspiration and a safe return. All treasured the apt replies of Mr. and Mrs. Main. Our brother

has encouraged and strengthened his brethren during this visit. D. Wakeley planned this happy function. R. Greenhalgh thanked the ladies for their graceful ministry.

The Stewardship Campaign.

News is to hand of deepened consecration of life, service and substance in several churches. One church reports its offering for others has doubled and also increased contributions to the local work. This work must go on until an ever increasing number share the responsibility of kingdom progress.

A Forward Move.

The new home mission tent is to be dedicated next week. It must be kept in continuous use. The New Testament church must be aggressive. We have no other alternative: either evangelise or perish.

New South Wales.

Concord West.—Bro. and Sister Bruce were received to membership, after baptism at Burwood, on Mar. 10. A well-attended Bible school rally was addressed by Bro. George Morgan, an old American negro.

Albury.—Good meetings were held on Mar. 3—53 at evening service, when Miss Elsie Matthews was baptised. Mr. Howard Earle concluded his series of sermons on "Stewardship." 20 were at mid-week prayer service on Mar. 7, when Bro. R. Morris, of Brighton, Vic., gave a helpful message.

Hamilton.—Special house-to-house visitation is being engaged in for the month of March. At gospel meeting on Mar. 10 two young ladies confessed Christ. Bro. and Sister Trezise met with the church on Feb. 27. The church is enjoying the fellowship of Bro. and Sister A. R. Main. Bro. Main, at a morning meeting, gave an appreciated address.

Lidcombe.—Services on Mar. 10 were well attended—74 broke bread. Four adults were received into fellowship by transfer, and one baptised believer. Bro. Crossman's evening subject was "Is Christianity a Book Religion?" Sister Pierce, for over 12 years a patient sufferer, passed away on Mar. 7. Bro. Crossman conducted the funeral service, assisted by Bro. P. E. Thomas, of Belmont.

Lismore.—Services were well attended on Mar. 3. In the morning one was received into fellowship. Building was almost filled at evening service, when Bro. Riches spoke on "Hidden Treasure and Pearls." During the week Bro. Riches visited isolated members in Kyogle district, 40 miles from Lismore, when an elderly man was baptised. It is hoped that a regular meeting will be commenced there shortly.

Lane Cove.—Splendid meetings were held on Mar. 10. Attendances are improving each Sunday. Bro. G. C. Saxby gave a helpful message to the brethren. P. C. D. Alcorn delivered a powerful address in the evening on "The Baptism of Jesus." Two adults decided for Christ. The Bible school picnic, under superintendency of Bro. Thomas, was a splendid success. The prayer meeting is growing—largest attendance last Wednesday. The C.E., under presidency of Bro. Alcorn, has been given new life.

Paddington.—At the annual business meeting in February a good report was given from all auxiliaries, showing a good year's progress. On Thursday last a visit was paid by Bro. Escott, who gave an intensely interesting account of his work in India. On Saturday last the Bible school picnic was held at Nielsen Park, and a very pleasant day was spent with 120 scholars and teachers. Sunday meetings were good; Bro. Greenhalgh has commenced a series of Sunday night addresses on the second coming which are being received with great interest.

Taree.—Bro. and Sister L. A. Trezise arrived on Feb. 28, and the same evening were welcomed at a meeting of the C.E. society. Prior to this service Bro. Trezise immersed a young man. The Christian recreation club held a happy outing on Mar. 2, at which Bro. and Sister Trezise were welcomed by the president, Bro. F. S. Chave. Meetings were well attended on Mar. 3, when Bro. and Sister Trezise commenced their ministry with the church, our brother speaking at both services. The morning president, Bro. Edwin Saxby, extended a welcome on behalf of the church. The official welcome was tendered to Bro. and Sister Trezise on Mar. 5, when almost 200 people were present. The guests were welcomed by the chairman of the meeting on behalf of the church, and the citizens were represented by the Mayor, Alderman Butterworth. Greetings were received from ministers of other churches, home and foreign mission committees. A programme was given by local artists, and replies by Bro. and Sister Trezise made a deep impression.

Tasmania.

Devonport.—Bro. Street's messages on Mar. 3 were on "Christian Life" and "The Danger of Unbelief." Sister Nothrop sang. Bren. Paternoster and Warmbrunn paid an encouraging visit to the church on Mar. 1. Bro. Paternoster gave a lantern lecture. Visitors to meetings have been Bren. Ludbrook and Cope. Sunday school is greatly affected by Sunday outings. Bro. Remolds (sen.) has donated £200 to church building account. Brethren acknowledge a great gift. Sister Street is in Hobart.

Western Australia.

Bassendean.—On Feb. 19 the girls' sunshine club recommenced; Sister Gray was appointed chaplain. Bro. Gray spoke to the girls on "The Rules and Spirit of the Club." Bro. Goodler and the Winch sisters have returned after a lengthy stay in other districts. On Feb. 24 Bro. Jaques spoke in the morning, and Bro. Gray delivered a fine address in the evening. Sister McDiarmid, from Kalgoorlie, is having fellowship with the church while on holidays. On Mar. 3 Bro. Gray gave helpful messages, when attendances were good. A baptismal service was held at night. Sister M. Patterson is ill, and Sister Jaques is still laid aside.

Fremantle.—Special meetings of interest have been the visits of Mr. Coombs, on behalf of the Nepalese Mission, and Miss Owen, with illustrated lecture on the work of the B. and F. Bible Society. The preacher, R. Raymond, has to enter hospital again about March 8 for further operation. He is confident of speedy recovery and complete restoration by the end of his three months' leave of absence. Bible school superintendent Bro. W. Briddick has been elected to a vacancy on the official board. Bro. H. Cole and family have returned to Fremantle church from Wembley district. The church extends sympathy to Sisters Mrs. Connolly, Ruth and Maggie, and other members of the family in loss of husband and father.

Perth (Lake-st.).—At the annual business meeting of the church on Feb. 20 the secretary's report spoke of steady progress, and the happy tone of the meeting was an uplift to all. At the close an adjournment was made to the hall, where fruit salad and ice cream were provided by the sisters. There were five baptisms during February. Average attendances were: at communion 135, gospel services 110, mid-week prayer service 40. Interstate visitors included Mrs. E. Redman and Mr. Harold Vawser, both of S.A. The early departure for Melbourne of Bro. and Sister Louey, who have been consistent workers at Lake-st. for many years, is regretted. A new lighting system has been installed in the chapel, made possible by voluntary labors of one of the brethren, the church having to pay only for material. A tent mission crusade will be conducted in the district, led by Bro. A. Brooke, immediately following State conference at Easter.

(Continued on page 172.)

Foreign Missions.

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

IMPRESSIONS OF INDIA.

Miss Foreman was asked to write some of her impressions, and tell of her work, when she returned to India. She complied by sending this interesting letter.

Dispensary.

"The first inpatient, on my return, was a blind Christian man suffering from pneumonia. He had only been with us a day, when another man suffering with pneumonia was brought to us from a village about fourteen miles away. He was very ill, but after ten days was well enough to go home. The two patients went home one day, and other patients came to take their places: one a man, gored by a bullock rather badly, and the other, a woman, with a gangrenous foot. The foot had been crushed by a large stone, which had been knocked from a wall by a goat, about two weeks before. They were about ten miles from Baramati, and busy in the fields, so did not bother coming for treatment till it was almost too late to save the foot. We treated her as an inpatient for eight days, and then she was moved into Baramati village. Doctor Zadhav or I have gone each day to do the dressing, and now, after three and a half weeks, the foot is of normal size and shape, and the wounds nearly healed.

"The Bible-women have, through the medical work, obtained entrance into this caste home, and their messages have been eagerly received.

Result of Famine and Plague.

"I think I told, in an earlier letter, of my impressions on my return. There seemed to be more poverty and sickness than ever before. Some of the women who attend our classes, who were healthy buxom women, are now looking very thin and sickly. The past year has certainly been a bad one for the settlement folk, as the plague, and lack of rain, made work scarce. These settlement women seem anxious to attend our regular classes, and they certainly remember more than they used to. Some have become Christians, and others would if the husbands would allow them. If there is sickness in their homes, instead of offering gifts to their gods as of old, they now ask us to come and pray with them.

Some of Our Missionaries.

"I found all the missionaries well with the exception of Mrs. Bolduan, who looked heavier, but very pale and tired. Mr. Bolduan is badly in need of his furlough, and it is a good thing he has planned to leave in two weeks' time. [Mr. Bolduan is now on the water.] It is wonderful how God protects us from dangers. Just recently Miss Blake had her hand within a few inches of a snake when I noticed it. There are so many snakes about here, that many times we must be very near them.

Heathen Worship.

"We went into the largest temple in Baramati. Opposite the entrance to the courtyard is a dais on which reposes a life-size stone image of a bullock. We watched the Hindoos come in, put their hand on its back and worship it. One woman was decorating it with flowers. A flower reposed in each nostril, and one on its forehead. In one corner of the courtyard, under a sacred tree, reposed the 'monkey god.'

"Women were bringing gifts of food and placing them before it. They then walked seven times round the tree, bowing every few steps to the tree or the god. Some of those who come to worship are highly educated. They must

realise that their idols of stone cannot answer prayer; and yet, because their fathers and grandfathers worshipped these particular gods, they must continue to worship. India is becoming enlightened; and with enlightenment, idol worship will cease.

Our Present Opportunity.

"In one part of Baramati there is a group of a certain caste who have given up idol worship, but they have nothing to take its place. It is natural to have something to worship, and among these people there is a great opportunity to preach the gospel of Jesus Christ. I believe the folk are more eager to hear the message than they have been in past years."

NOTES OF IMPORTANCE.

Children's Day.

Plans for Children's Day exercises are almost completed, and soon our State F.M. secretaries will be inviting our schools to co-operate with them so that the day will be a success.

Previously, many schools have not co-operated with us. Perhaps it is thought that it will give too much trouble to leaders to prepare the items.

Please note, the programme is of simple arrangement, and can be easily arranged by the superintendent and teachers. The object of Children's Day is worthy, and well worth the time spent to make it a success.

So many children in India, China and the New Hebrides live near to poverty that the advent of Christmas, with its distribution of food and clothing, is eagerly awaited. It educates our own home children about mission work, and makes them more thoughtful for others.

Our missionaries count on the help of our schools, so that they might have sufficient funds to help the children in our schools, orphanages and in the settlement work. Last year in India, at Christmas time, the poverty of the people was terrible to witness. Many unfortunate people came round who could not be helped. The hearts of our missionaries ached because they could do nothing for them, although many of these people were on the border-line of starvation.

Plan this year to have Children's Day in your school. Encourage the children, right now, to look forward to it, and to lay aside their gifts in anticipation of the boxes they will receive some weeks before the demonstration.

Miss Lambert, Missionary Nurse for India.

After her enthusiastic farewell in Victoria, Miss Lambert was met at Adelaide when the

"Moldavia" arrived on February 28. She was entertained by the State F.M. committee at the Y.W.C.A. Most of the State committee members were present, and a large representation for the Federal Board. Sister Verco, president of the sisters' conference, was also present.

Miss Lambert was impressed with the interest shown throughout Australia in her departure. She is the advance guard of our reinforcements, something our loyal brethren have looked forward to for years. God has set his seal upon this, and we unto us if we fail to move forward, or if we fail to honor the pledges made to Miss Lambert as she left these shores. God help us to be as big and as large-hearted as God wants us to be.

Our W.A. brethren planned to welcome Miss Lambert, as her boat touched Fremantle. Let us remember that W.A. made it possible to send this new worker to India.

Bro. and Sister Bolduan and Family.

The day Miss Lambert's boat touches Bombay, Bro. and Sister Bolduan and their two children should reach Adelaide.

Owing to the problems created through the shortage of workers in India, the Federal Board decided to request Bro. and Sister Bolduan to remain in Adelaide for a week or so, that the position might be thoroughly discussed. The needs of the field are so many, and the difficulties so great, that this visit to Adelaide should be of great help to Bro. Bolduan's fellow missionaries and a help to the Federal Board.

Bro. and Sister Bolduan have consented to remain in Adelaide as requested. We are informed that the Indian field are glad that the time has come for Bro. Bolduan and family to have rest and change. Our brother's health has not been good during the past year. Bro. and Sister Bolduan are due to arrive in Adelaide, on the "Mooltan," March 16. They will probably catch the next boat to Melbourne and arrive in their home State on approximately March 23.

ORPHANS WHO DID NOT LOOK IN VAIN.

In a previous picture of some of our orphans, we suggested that they were looking for supporters.

Little Petrus has found warm friends in Queensland. In writing asking for Petrus these friends say, "We feel God has led us to make this decision; we know we shall be helped." They now have a picture of Petrus, so he no longer has to look for friends.

Another group from Victoria forwarded a donation and asked for further information. It appears as though two of these boys will be cared for. This will delight the heart of Miss Cameron, who has the care of this large family.

Will the other little fellow be an orphan of the orphans? His pals have been taken; who will care for this lone watcher? Six pounds a year will make him happy.

A WEEKLY VISIT.

DON'T FORGET to visit your bank regularly, for consistency in saving pays big dividends—and don't forget that "thrift 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

Religious Notes and News.

Conducted by G. J. Andrews.

CHRISTIAN PROGRAMME OR COMMUNISM.

In an address at Nagpur, Dr. E. Stanley Jones said, "I am persuaded that religion must provide an alternative programme for world reconstruction or succumb to Communism."

"The Russian experiment up to this time has not attracted as much attention as it will attract in the near future. Up to this time the level of economic life in Russia is below that of the rest of the Western world, but in five years they have jumped from the eighth place in total economic production to the second place. If they continue the present rate of increase, within ten years they will have passed the level of the rest of Europe."

"It is at that moment that the great world crisis will come. The poorer classes of the world will ask why this can be done under a co-operative order and not under a competitive one. It is at that moment that religion must give its answer or fail. As a Christian I am, therefore, interested to know whether Christianity has an alternative programme to Marxian Communism."

"I believe that the germs of that programme are to be found in the announcement that Jesus made on the very threshold of his ministry, when he stood up in the synagogue and said, 'The Spirit of the Lord is upon me, for he hath appointed me to preach the gospel to the poor—the economically disinherited; to proclaim release to the captives—socially and politically disinherited; to open the eyes of the blind—the physically disinherited; to set at liberty them that are bruised—the morally and spiritually disinherited; and to proclaim the Lord's years of jubilee—a fresh world beginning.' This seems to me to constitute directions for world reconstruction."

PEACE BALLOT IN BRITAIN.

Lord Cecil has announced that the calculations of the warmest friends of the Peace Ballot in England are being exceeded. Up to Christmas, half a million of the ballot papers had been returned and examined. They revealed—so far as a small fraction of the aggregate could be taken as representative—that "the British people are," to quote Lord Cecil, "almost unanimously for the League; by majorities only a little less overwhelming they are in favor of non-military measures against the peace-breaker, of disarmament by international agreement, of the prevention of the arms trade for private profit; with a shade more reserve they support the abolition of naval and military aircraft."—*Australian Baptist*.

MORE CENSUS RETURNS.

Following figures for South Australia have been supplied by Mr. W. Higgitt and published in the *"Australian Baptist"*.

Church.	Adherents.	% of Pop.	Dec.
Church of England	164,531	28.32	5.20
Catholics (all)	70,494	12.14	3.20
Presbyterian	25,060	4.32	.66
Methodist	127,978	22.03	2.73
Baptist	19,081	3.29	1.36
Church of Christ	15,262	2.63	.41
Congregational	13,836	2.38	.68
Salvation Army	4,585	.79	.14
11 other churches	41,415	7.11	
Non-Christian	949	.16	
Indefinite	1,389	.24	
No Religion	761	.13	
No reply	95,611	16.46	
	580,949	100.00	

"WITH ALL SAINTS."

Writing in the *"British Weekly"*, Canon G. W. Briggs says: "It has been argued, and rightly, that we are driven to religion by the materialistic forces arrayed against us. But there is a deeper reason: only in communion with one another do we reach our own full growth. In the great words of St. Paul, it is 'with all saints' that we can comprehend the breadth and length and depth and height. Some of us have learnt that lesson in our joint efforts for religious education in the day schools; and it has been the secret of the striking success of such efforts all over the country. We began, possibly, with the desire to impress our own convictions; but we were soon impressed with the lesson which the other man, from his different point of view, had to teach us. We ceased, for the moment, to desire to be teachers, and became learners; and we found that we had gained immeasurably thereby."

RUMORS AND SLANDERS!

It takes "John the Baptist courage" to tackle wickedness in high places or elsewhere. But subtle whispers and extravagant statements about public men are to be deplored. The *"British Weekly"* has the following:—

"We have the best reason for saying that no one regretted more than did Sir John Simon himself, the necessity to secure the protection of the Law Courts from slanderous tongues. He found that there was no other course by which he could silence malicious rumors, which were injurious also to the public interest, except by making a definite case of one such rumor. We know further that it was no part of Sir John's intention to penalise the man who had repeated in a public place the damaging statements. Sir John took precautions, indeed, that the offender should not be asked to pay one single farthing."

"Rumors—that Sir John Simon was allowing himself to be deflected by a hairsbreadth from his personal integrity and from his responsibility as a Minister of the Crown because he had some money invested in a business which manufactured instruments of war—had, of course, to be nailed down and put out of currency. It seemed incredible that such rumors should ever have arisen; the case gave Sir John Simon the opportunity to deny them once for all in every detail. Meanwhile, the offender had withdrawn absolutely and without reserve the charges and insinuations, and had expressed his profound regret."

CIVIC CALL TO PRAYER.

Vancouver citizens went to church on a recent Sunday in their thousands where hundreds go ordinarily; they went in response to the appeal of Mayor G. G. McGeer for a day of prayer and humiliation. On Sunday evening His Worship and Mrs. McGeer, accompanied by Chief Constable W. W. Foster, worshipped at St. Andrew's-Wesley United Church. Aldermen, members of the school board and park board sat in neighboring pews. Even uniformed members of the police force were present in the congregation. In every other available seat, in the doorways and in the aisles was packed the greatest number ever to attend a service in St. Andrew's-Wesley. Even the choir pews held their quota of worshippers. Dr. Willard Brewing, speaking on the "Credentials of a Leader," preached the sermon. It was a great day, he said, when the mayor of a fine city like Vancouver called the people of that city to prayer—an action almost unique in civic annals. Progress with God, he declared, was a great thing, but not so progress without God, however much a nation or a city might amass

wealth. Vancouver would forge ahead, he said, led by men going forward in the name of God and with a "passion for righteousness." In this year, Dr. Brewing prophesied, many new theories and ideals that would make for the betterment of humanity would be crystallised. There is no doubt, says a newspaper report, that a certain number of offenders have decided that Vancouver will not be a healthy place in which to "work" in future. "Both railways report a number of suspected and known offenders travelling east."—*Australian Christian World*.

WEDDING PRESENTS.

Among the presents received by the Duke of Kent and Princess Marina on the occasion of their marriage were finely bound copies of the Bible to each of the Royal couple, with an illuminated inscription. They were from the directors of the National Bible Society of Scotland.

"The kind present of your society to Princess Marina and myself, on the occasion of our marriage," the Duke wrote in reply, "has reached me, and I write to offer you our sincere thanks."

"It is most kind of you to have sent us inscribed copies of the Bible, and we both so much appreciate the thought which has prompted your gift."—*The Messenger*.

CHURCHES OF CHRIST

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News of the Churches.

(Continued from page 169.)

Queensland.

Boonah.—Three young people who previously confessed Christ were received in on Mar. 3. The church is thankful to local brethren who are carrying on the work until Bro. A. O. S. Baker begins his labors on Mar. 17.

Toowoomba.—W. Wendorf exhorted on Mar. 3 and F. Winter preached at night. The preacher (G. D. Verec), who spent a week visiting members in Chinchilla district, has been invited to deliver the State conference sermon in Brisbane at Easter.

Bundaberg.—Good meetings during February were conducted by Bro. Stirling. At annual church business meeting on Feb. 14 all offices were filled satisfactorily, and progress was reported by auxiliaries. On Mar. 3 the installation of officers and deaconesses took place, Bro. Stirling speaking in the morning, when there was a good gathering, and at the gospel service. Several members are still sick, and some have recovered.

Townsville.—Attendances at church and Bible school are increasing. On Mar. 3 Bro. N. G. Noble, from Brisbane, spoke on "Forgiveness" and "Scenes Around the Cross." Soloist, Bro. W. Emmanuel. A teachers' meeting was held in the afternoon. Bro. W. Johnstone is superintendent, Bro. Ron. Himpeter secretary, Sister Olga Dean assistant secretary, Sister Clara Emmanuel treasurer. Bren. Le Hoy, Dawson and Shepherd are improving in the General Hospital.

Roma.—Church work is progressing satisfactorily, all services being conducted by local brethren. C.E. society has commenced an efficiency campaign, and meetings are of a high order and largely attended. On Feb. 17 Bro. A. S. Cooke at gospel service gave a fine address on "Making the Desert Bloom." The local churches continue every Saturday night the united prayer meetings, which are a great help and blessing. The continued illness of Bro. Schrader is regretted.

South Australia.

Queenstown.—On Mar. 10 Bro. Brooker gave the morning exhortation. In the evening he took for his subject, "The Ordinances of the Sact Everywhere Spoken Against." The aged Sister Stacey is very ill.

Cowandilla.—On Mar. 10 Bro. J. Hemer addressed the church in the morning. Bro. Cornelius' subject at gospel service was "The Yoke of Youth." One young man confessed his Lord. At J.C.E. social held on Mar. 9, 45 juniors were present.

Long Plains.—Attendances of late have been affected by absence of folk on holidays. On Mar. 3 and 4 harvest thanksgiving services were a great success. Bro. Rootes gave a good address on Sunday evening to a large audience. On Monday evening the building was full, when Bro. Anderson gave a stirring address on "Being Thankful." The chapel was nicely decorated with a variety of fruits, which were afterwards sent to Protestant children's home.

Cottonville.—On Mar. 3 Bro. Hollams gave a splendid exhortation on "The Plea We Advocate." Bro. F. Pocock preached at night. A loss has been suffered in the removal of Bro. and Sister Pocock, who have been splendid workers for many years. On Mar. 10 Bro. Hollams preached at both services to good attendances. A graduation service was held at 10 a.m., when four juniors were received into the intermediate C.E. The service was well planned, and conducted in a fitting manner. Bible school has splendid attendances, and is practising for anniversary. Bro. S. Lovell conducting. Bro. Hollams has been released to be missionary for Brookly Park mission commencing Mar. 31. The tent mission at Cottonville is planned to commence on April 23.

Mile End.—Harvest thanksgiving services were held on Mar. 10. Bro. McCallum addressed well-attended meetings morning and evening, and contributed a talk at the school session. The organiser of debt reduction fund reported £10 collected for quarter. Young men's gymnasium club and young women's mission band have recommenced activities. Y.P.S.C.E. are having splendid meetings with average attendance of over thirty. Mid-week meeting attendance averages about 45.

Strathalbyn.—Church anniversary services were held on Feb. 17, Bro. Fitzgerald being special speaker. On Feb. 19 the southern conference, a report of which appears elsewhere, was well attended. Harvest festival was held on Mar. 3, when a fine display of fruit, flowers, etc., was artistically arranged, Bro. Wilson speaking morning and evening. Mr. J. Jackling (Methodist) spoke on Feb. 24 in place of Bro. Wilson, who had a cold. Mrs. Jackling helped with auto-harp and singing.

Norwood.—On Mar. 5 a sacred concert was held in the chapel, the first of a series to be held in different centres by the State Bible school department. Bible school anniversary was held on Mar. 10. Bro. Edwards' subject in the morning was "The Church and the School." The afternoon topic, "The Webs of Life," was illustrated, and in the evening the subject was "There Go the Ships," also illustrated. Special singing was rendered by the school choir under conductorship of Bro. C. H. Tucker.

Kennington.—Meetings have been well attended during last few months. Bro. P. R. Baker's addresses have been greatly appreciated. Bren. G. Berry and Fred Baker have exhorted the church on several occasions. On Mar. 3 harvest thanksgiving services were held. In the morning there was a large attendance, when Bro. P. R. Baker spoke. In the evening the chapel was crowded, when Bro. W. T. Matthews gave a splendid address, and the Clerics male choir rendered several items.

Kadisa.—During last week a special campaign of good meetings was held. Bro. Brown being the preacher. Attendances: Monday, 33, Tuesday 38, Wednesday 47, Thursday 51. Good meetings on Mar. 10, 56 breaking bread, 88 at Bible school, 108 at gospel service. Bro. A. E. Brown preached on "A King at the Door." Bro. Bartle sang a solo, and choir rendered an anthem. Meetings have increased wonderfully since Bro. Brown commenced. Mid-week meetings are to be started again on Wednesday evening, and Tuesday is to be set apart for C.E. meetings again.

Semaphore.—Harvest festival services held on Mar. 10 were well attended; 80 broke bread; much larger attendance at night. Over 14 worth of goods was donated for the display, all distributed to needy cases. The sisters' guild arranged the decorations. The full choir sang three anthems with good effect, under baton of Miss Bray. Several members of the church are ill. Bro. J. C. Stanley, who is celebrating his 25 years as missionary of the "Seamen's Mission," met with a painful accident on the first day of the ten days' special meetings, dropping a heavy form on his foot. He is, however, able to attend to his duties.

Balaklava.—Attendances have been well maintained during the hot weather. On Mar. 4 a conference of representatives of church auxiliaries was held, 21 being present representing nine auxiliaries. Programmes were presented, and a discussion on methods of co-operation between auxiliaries took place. Y.P.S.C.E. had a good meeting on Mar. 5, with increased attendance, and two active members enrolled. The C.E. has undertaken four weeks' church cleaning. Junior C.E. is having greatly increased attendance and interest. The church was grieved to learn on Mar. 10 that the aged Sister Mrs. Spillane had passed away in hospital that morning, as the result of a fall a week before when she broke her hip.

Victoria.

Collingwood.—On Mar. 10 Bro. R. Burns spoke in the morning on Isaiah 53. Bro. Fitzgerald spoke at night. Members offer sympathy to Mr. Fitzgerald and his parents in the loss of a brother and son respectively.

The Patch (Monbulk).—Bro. Griffiths is back from holidays, and has conducted services the last three Lord's days. Several visitors have been present, including, on Mar. 3, Sister Griffiths, of W.A., mother of the preacher.

Horsham.—On Mar. 3 and 10 Bren. J. Butler and G. Miller addressed the church, Bro. J. O. Methven being away on holidays. Bro. Maitland was welcomed at morning meeting. Bro. and Sister Leng, of Denilquin, N.S.W., were visitors.

Hampton.—The annual business meeting of the church was held on Mar. 7. Reports were received and officers elected. On Mar. 10 Bro. R. T. Pittman was morning speaker. At night Bro. Stephenson commenced a series of pre-Easter sermons.

Beechworth.—Meetings for breaking of bread and fellowship commenced on Mar. 10 with eleven in attendance. Bro. Earle, the Albany preacher, presided, and gave a suitable address. At present meetings are being held in residence of Bro. and Sister E. Blair.

Warracknabeal.—Bro. Garland spoke at both services on Mar. 3, his subject in the evening being "In the Beginning God." On Mar. 5, at Y.P.S.C.E. camp echoes were given. On Mar. 10 Bro. Garland addressed the church. In the evening Bro. Earl preached on "The Universal Cross."

Red Hill.—Bible school anniversary was held on Mar. 3 and 4. L. G. Burgin gave excellent messages. Colin G. V. Thomas led the singing, also completing a short ministry. His assistance was much appreciated. Till other arrangements can be made H. Priestly is helping for a few weeks.

Surrey Hills.—On Mar. 3 Dr. Killmier addressed a good congregation in the morning, and Bro. C. W. Hart conducted the evening meeting. Good meetings on Mar. 10, when Mr. Holt addressed the morning and Bro. Keith Jones the evening service. Girls' gymnasium recommenced on Mar. 12.

Newmarket.—On Feb. 24 the church celebrated its 51st anniversary. The morning speaker was J. C. F. Pittman; evening, J. Shipway. Special singing was rendered by the choir. Mr. Gill was soloist. A large number of old members attended morning and evening. On Mar. 10 Bro. Black spoke morning and evening.

Frankston.—On Mar. 3 Bro. Clark spoke at both meetings. At gospel service Bro. Whittington, Jr., of Gardiner, gave a message in song. On March 10 he presided at the Lord's table, and Bro. Gale gave a helpful address. Bro. Clark was the speaker at gospel meeting, which was well attended. A young worshippers' league has been started.

Moreland.—Attendances at Sunday evening meetings have improved during last few weeks. On Mar. 10 the combined Christian Endeavor societies' anniversary services were held. Members of the societies conducted the services. Bro. R. L. Arnold gave appropriate addresses morning and evening. On Mar. 17 Bro. Arnold commences a two weeks' mission at Thornbury.

Parkdale.—Y.P.S.C.E. held a splendid consecration service on Mar. 4. Over thirty were present at hand of hope lantern lecture in Methodist church on Mar. 8. A beautiful afternoon and evening were held in the chapel on Mar. 9, when the daughters of Bro. and Sister Wm. Allamby arranged a re-union in honor of their parents' golden wedding. Many relatives and friends congratulated them and enjoyed the pleasant afternoon and evening programmes. Two beautiful Christian lives were honored. Bro. Beaumont gave splendid messages on Mar. 10. Miss Russell (Coburg) rendered a gospel solo. Many folk of the district are attending gospel services. S.S. practice is proceeding under leadership of Bro. Bullock.

North Richmond.—On Mar. 10 Bro. A. P. A. Barden spoke at morning service on mission work at Cammeragunja. The gospel meeting was conducted by Bro. Blischoff. Bren. Cowley, senior and junior, from Bamhra-rd., were received by letter. Several visitors had fellowship with the church; Sister Mrs. Abercrombie was an interesting speaker at the sunshine circle.

Berwick.—On Mar. 9 a pleasant social was held in the school hall. Friends from Dandenong church were present. The church is enjoying the ministry of Bro. Dudley, who gives fine addresses, and is doing his best to strengthen the meetings. On Mar. 10 there were fair attendances, visitors being present. In the morning Bro. Dudley spoke upon "Personal Service."

Drumcondra.—Bro. L. Snow, who has commenced a temporary ministry with the church, prior to the coming of Bro. C. Jackel, delivered inspiring messages on Mar. 3. Two lads were baptised at conclusion of Bro. Snow's address entitled "Christian Liberty" on Mar. 10. The presence of Bro. and Sister Snow is much appreciated, the young people's auxiliaries being particularly heartened by his interest.

Shepparton.—The visit and messages of Bro. Robbins, State conference president, on Mar. 3 were much appreciated. There were good meetings. On Mar. 10 harvest thanksgiving services were held, suitable messages being given by Bro. Baker. The display of fruit and vegetables was very fine. Many members are ill. Mrs. Baker, in Mooroopna Hospital, suffering from diphtheria, is progressing satisfactorily.

Blackburn.—Two girls of the sunshine club have taken their stand for Christ. The needs of the church are brought before the throne of grace at Saturday and Wednesday night prayer meetings. The Bible school, which is practising for anniversary, is growing, and keen interest in the air-race is shown. At the teachers' quarterly tea on Sunday afternoon a delightful talk was given by Mrs. Moulson.

Wedderburn.—Since the commencement of the tent mission at St. Arnaud, many members have journeyed there each Wednesday and spiritual blessings have been experienced. Services are well attended. Bro. Bird has recovered from an unfortunate accident of some weeks ago. One young lady from Bible school made the good confession on Feb. 23. Last Lord's day a husband and wife made their stand for the Master.

Kyneton.—At Thursday evening prayer meetings, for some weeks past, messages have been appreciated from Bro. Morgan, of Preston. M.I.S. activities for the year commenced with a social on Mar. 2. Bible school picnic was held on Mar. 9 at Upper Collihan Reservoir. Anniversary practice is under leadership of Bro. R. Goodie. Excellent addresses on "Forgiveness" and "Loyalty" were given recently by Bro. D. Butler.

Preston.—Bible school anniversary services were continued on Mar. 10. In the afternoon Bro. T. Salisbury gave a message on behalf of the church officers, and prizes were distributed. The chapel was filled at night, when Bro. Fisher spoke on "A Boy and his Birds," illustrated with birds loaned by National Museum. At both services the scholars again rendered special hymns. During the week the church officers visited K.S.P. club and boys' gymnasium.

Oakleigh.—On Mar. 3 meetings were splendid, Bro. Mudge speaking morning and evening. One young lad made the good confession. The girls' mission band had an enjoyable meeting on Mar. 6, sisters from neighboring churches being present. Mrs. Wilson gave an interesting talk on "Our India," after which supper was provided. Mar. 10, fine meetings. Bro. Patterson at morning service gave a very helpful message. Sister Edna Evans, from Barwood, N.S.W., was present. Bro. Mudge gave a forceful address in the evening. Sister Clark's two little girls in Children's Hospital are making good progress to recovery.

Gardiner.—Attendances and offerings greatly improved during February. On Mar. 3, 173 broke bread during the day. Bren. Graham and Mudge, visiting speakers, have helped very much. The K.S.P. second degree meetings are proving of immense spiritual value to the young men of the church. On the church plan for second quarter 26 different readers will be used from the men of the church, no reader being called on more than once in the quarter.

Yarrawonga.—Splendid services were held on Mar. 10. In the morning Bro. Searle gave an uplifting message on "The Saviour's Promise—'I will come again.'" In the evening his address was on "Christ at the Cross-roads." A number of members journeyed to Shepparton on Mar. 6 for the annual district conference. Bro. J. Houghton and Sister L. Chappell were married on Mar. 8. Bro. Searle officiating. The Bible school, under baton of Bro. Searle, is practising for anniversary.

South Yarra.—On Mar. 10 four received the hand of fellowship, including Mr. Geo. Muir and by transfer from Wedderburn Miss Gregson. A good spirit prevails, with good meetings, Bro. Ladbroke preaching. At the recent meeting of the women's guild Mrs. Sturgess was appointed president, Mrs. F. Lewis treasurer, and Mrs. White secretary. With much pleasure Miss C. Graham and Mrs. Ellison were welcomed after long absence through serious illnesses from the Lord's table.

Carnegie.—On Mar. 9 Bro. and Sister Shipway held an "at home" evening for officers and their wives, in appreciation of recent goodwill shown. A very happy evening was spent. Harvest festival services were well attended on Mar. 10. There was a nice display of fruits and vegetables. These were dispensed among the needy. Bro. Shipway spoke in the morning on "Possessing our Possessions," and in the evening on "Planted by the Rivers of Water." Mr. R. Austin rendered two suitable solos.

Ormond.—On Mar. 3 good messages were given by Bro. Andrews. At C.E. meeting on Mar. 4 the officers took the meeting, and Bren. Brown and Beyer gave good talks. Sister Miss Fitton, pianiste, has gone to Malvern. She was presented with a gift from school and church. Meetings on Mar. 10 were fairly good. At night a solo and duet were rendered by visitors from Bamhra-rd., and Bro. Andrews gave a stirring address on "Remade by the Great Potter." Bro. Lacey is back after sickness.

Bartwell.—Bro. F. E. Buckingham commenced his ministry with the church on Mar. 3. Fine attendance at morning service. Gospel meeting crowded. On Mar. 5 a public welcome was tendered Bro. and Sister Buckingham, when a fine programme was well received by an enthusiastic audience. Bro. Banks extended a welcome on behalf of the church, and Bro. J. Holloway spoke on behalf of conference executive. Mar. 10, good meetings morning and evening, and at close of gospel address a lady took her stand for Christ.

Harcourt.—After a lapse of several months without an evening service, the attendance of 25 on Mar. 3 was encouraging. A young woman confessed Christ. Bro. F. T. Morgan, of the College, spoke at both services. Prospects for his future work with the church are bright. Attendances on Mar. 10 were good, 22 breaking bread. At the close of the gospel meeting a baptismal service was held. Officers elected at annual business meeting on Mar. 6 were: secretary, Bro. W. Carr; treasurer, Bro. A. E. Symes; deacons, Bren. Carr, sen., Pritchard and W. Symes.

West Preston.—The mission band celebrated its second anniversary on Mar. 6. Many visitors were welcomed, and Sister Mrs. Abercrombie gave the address. The birthday cake was cut by aged Sister Mrs. Quinsee. Opportunity was taken to present the president, Mrs. Robbins, with a token of love and esteem. At night a public welcome was tendered to Bro. C. G. V. Thomas. The president, Bro. J. D. Lang, extended a warm welcome on behalf of the church. Bro. Rasmussen (Moreland), H. Swain

Coburg), Crowley (Reservoir), A. Morflew (Preston) and Gluyas (Northcote) also spoke messages of welcome. Bro. C. Watson and Miss D. Ferris (Preston) supplied vocal items, and an address was given by Bro. F. T. Saunders, who represented the College of the Bible.

Malvern-Caulfield.—Bro. Graham returned from his holiday greatly improved in health, and has been speaking at all services the past few Sundays. Under his ministry two have confessed Christ and been immersed. Letters of confession have been received from South Kensington (N.S.W.) for Bro. and Sister F. Illingworth and Bro. and Sister Potter, all of whom have been meeting with the church for some time. Bro. Griffith has returned from Alexandria, and Bro. Webb has left for Mildura for the fruit-picking season. Sister Mrs. Seath and daughter have transferred to Hampton, and Sister Miss Joyce Barnett to Bamhra-rd. Weddings recently were those of Sister Miss Jean Hudson to Bro. A. Eaton and Sister Miss Binie Bremner to Bro. Les Wright. Sister Mrs. Stevens has returned from Sydney after an extended visit. Among recent visitors were Bro. and Sister Pickering, from Hindmarsh, S.A. A delightful solo was rendered by Sister Miss Webster.

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COMING EVENTS.

MARCH 24.—Burwood Boys' Home Bible School Anniversary. 11, at Surrey Hills, Mr. J. E. Webb; 245, at the Home, Dr. W. A. Kemp, J.P.; 7, at Surrey Hills, Mr. C. W. Hart. Basket tea in Home grounds. Transport arranged to evening service at Surrey Hills. Plan to come. Thank you!

SUPERINTENDENTS AND SECRETARIES of Victorian Bible Schools.

A TEA AND CONFERENCE has been arranged to be held in Swanston-st. Lecture Hall on MONDAY, MARCH 18, 1935, to discuss vital Bible school matters, and plan for the future.

Let Every School be Represented! If attending Tea, R.S.V.P. at once.

Keith Jones, secretary.

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THANKS.

Mr. and Mrs. William Allamby, of 30 Anlibes-st., Parkdale, Vic., desire to thank their many friends for their good wishes, telegrams, floral tributes and gifts on the occasion of their golden wedding.

Tasmanian News-letter.
Ira A. Paternoster.

It has been our privilege to pay a visit to all the churches of the south, and thus come into personal touch with the brethren. At Kelleve over 60 met us, and a delightful meeting was held. Bro. Colin Smith is assisting this church part-time. At Nubeena we met the veteran, W. J. Way, and went to Tunnel Bay for a meeting, returning to Nubeena for the next night. Rain spoiled these meetings, but those who did venture out gave us a hearty reception. Peculiar problems, due largely to isolation, face these churches. Some members walked as many as four miles each way to attend the meetings, and the nights were so dark we could not see the companion walking beside us. We spent Sunday with the Hobart churches, and were pleased to learn Collins-st. was in touch with Bro. L. Bowes, who has since accepted a call and will begin there Easter Sunday. This will mean a great deal to the work in the south. We feel Collins-st. and West Hobart and Margaret-st. and Invermay could work very closely in co-operation to the mutual benefit of each place. At Dover and Geeveston happy meetings were held, and we hope ere long a suitable man can be located between these churches. The visit made us feel how little we are really doing to tackle the work of this island State. The visit was to stimulate the brethren's interest in the Easter conference, which will be held in Hobart.

Blasphemy in Preaching.

If it is true we must give an account for every idle word spoken, how much more serious is it when that word is given to those seeking light on the Word of God! For the past weeks W. P. Nicholson has been preaching in the Albert Hall in Launceston. Recently he invited questions on Bible or moral subjects, and undertook to answer them. One question asked was in relation to the divine ordinance of believer's baptism. The preacher went out of his way to insult a great body of people who believe the Lord Jesus was in earnest when he gave the command to be baptised. He is reported as having said: "You Baptists, Brethren and Churches of Christ haven't got it all your own way. I will baptise anyone who wants it. I will immerse, sprinkle, pour, or spit on them." We consider this a blasphemous statement. Such remarks make the work hard for those who endeavor to carry on after this type of preacher picks up his baggage and moves on.

Schools for Missions.

Anglican brethren have been enjoying a fruitful time of missionary education during the past few weeks. First in Hobart, and later in Launceston, schools have been held, and have been attended by large numbers interested in the preaching of the gospel in lands overseas. By the aid of the lantern, scenes of missionary activities have been brought very close to those at home who support the work. Untold good to the kingdom of God must come from these meetings.

Australian Congregationalism.

The annual meetings of the Congregational Church in Australia were held in Hobart, and representative ministers and church workers from nearly all the States were present. According to newspaper reports of the meetings vital subjects were discussed in a fitting manner, revealing the fact that the church is alive to the great issues facing the world to-day. Mr. Patison, president of the Union, said in one of his addresses: "Only a church whose own differences have been reconciled has any hope of settling right our disordered world." Again: "The greater part of Christendom stressed the institution or organisation of the church at the expense of the

organism or life of the church, and priesthood at the expense of brotherhood."

A Veteran Pastor.

One of the most interesting characters in the ministerial world of Tasmania is Pastor Harry Wood, now over eighty years of age. Pastor Wood is identified with the Baptist church, and is well known throughout Australia. He is what some would call a "fundamentalist," I suppose. At least his fellowship is among the most sacred of our privileges in this city. Keen of mind though enfeebled in health, his counsel is sought by those of all shades of religious belief. His son is president of the C.E. Union of Victoria. Pastor Wood was a personal friend of C. H. Spurgeon, and cherishes many letters written by that great preacher.

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Churches.

Victoria.—Drummond, £1; South Melbourne, £3; Brighton, £7/13/-.

N.S. Wales.—Burwood, D/E., £1/3/6; Epping, 2/10; Merewether, £1.

South Aust.—Murray Bridge, 17/6; Maylands, D/E., £1/7/6; Mount Compass, 10/-; Maylands, A/O and D/E., £7/1/7; Port Pirie, 8/3.

Queensland.—Roma, 7/9.

Received per Queensland Committee:—

Ma Ma Creek Women's Mission Band, 12/-; Moorooka, 9/3; Ma Ma Creek, 14/11/-; Mt. Walker, £4/10/-; Hawthorne, A/O., £3/12/-; Stone's Corner, £2/13/6; Charters Towers, £1/12/-; Hawthorne, D/E., £1/2/-.

Young People's Organisations.

Victoria.—Northcote P.B.P., £1; Ormond P.B.P., 2/6; Dawson-st. Y.P.S.C.E. 10/-.

S. Aust.—Victor Harbour Y.P.S.C.E. 2/6.

Special Contributions.

Anonymous Trust, N.S.W., £4/3/4; Mrs. Myrtle Stockton Memorial Essay Prizes, per Bro. W. A. Brown, £11/11/-; Old Boys' Club, Scholarship A/c., £3/3/-.

Individual Contributions.

Victoria.—Miss Thompson, 5/-; A. A. Haddow, £2/2/-.

N.S. Wales.—R. M. Clark, £5.

S. Aust.—S. Price Weir, 10/6; C. W. McDonald, 10/-.

Queensland.—Mrs. G. W. Potter, 2/-.

This is a convenient time to send subscriptions, as the opening months of the year are a lean period for income.

Contributions may be sent to the Secretaries of the State Committees:

S. Aust.—L. C. McCallum, M.A., B.D.,
2 Danby-st., Torrensville.

N.S.W.—D. Wakeley, 23 Beauchamp-st.,
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The Objects of the Fund are:

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- 2nd. To control and manage an Endowment Fund to which Preachers may contribute.

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Please forward contributions to W. H. Hall, 113 Pitt-st., Sydney, N.S.W., making money orders and postal notes payable at G.P.O., Sydney. Contributions may also be sent to A. R. Lyall, S. Price Weir and D. M. Wilson.

Thirty-fifth Annual Conference

Southern Churches of South Australia.

Ideal weather favored the conference at Strathalbyn on Feb. 19, the largest number of delegates and visitors for some years being present. It was a highly successful and inspiring conference. J. E. Pearce, president, guided the meetings with courtesy, tact, and impartiality. E. E. Newall, of Milang, commenced the proceedings with a devotional service, which was attended by most of the delegates. F. Grundy, of Murray Bridge, officiated at the organ throughout the day in an efficient manner.

All the churches in the south were represented, and the reports showed an increase of membership of 17, with a total of 654. The Bible schools had increased membership by 45, totalling 750. Altogether the work in the south is most promising.

The Mayor of Strathalbyn, Mr. Richardson, officially welcomed the visitors to the town in a graceful manner, commending the churches for their standing and work, and emphasizing the need of increased co-operation between the men of the church and the preachers. Mr. Elliott, past-mayor, endorsed his remarks.

Officers elected for the year are:—A. H. Wilson, president; B. W. Manning, vice-president; W. S. Yelland, treasurer; E. W. Pittman, secretary; committee, J. E. Pearce, Reg. J. Pearce, J. Shipway, M. Jacobs, S. H. Goldsworthy, C. Grundy, E. H. Randall; representative on home mission committee, M. Jacobs.

An inspirational address by E. H. Randall entitled "What is a Christian" proved an earnest, thoughtful and interesting effort. In the afternoon addresses were given by H. R. Taylor and J. T. Train on home missions; A. Anderson and J. Turner on foreign missions; W. Beiler on Bible schools and young people's department, and F. Bellams on Christian Endeavor work. E. H. Randall commented on the work of our independent missionaries in India, G. P. Pittman and wife. All addresses were interesting and informative. The conference enjoyed listening to a solo, unaccompanied, by W. Matthews, a venerable and highly esteemed member from the city. He sang "Had I ten thousand gifts," to the old tune. Quality, power and correctness of pitch were wonderful (our brother is 57 years of age).

A comprehensive vote of thanks was tendered by W. S. Yelland in his usual happy manner.

The evening meeting was presided over by the president, who introduced the incoming president, A. H. Wilson. Addresses were given by G. T. Fitzgerald and B. W. Manning, interspersed with musical items.—E. W. Pittman, secretary, Mt. Compass.

TENT MISSION



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on MARCH 17.

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