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"THE ENTRANCE OF THY WORD
GIVETH LIGHT."

Easter—Holiday or Conference?

THE season generally called Easter (for so has the old pagan name encroached upon other usage) is again almost upon us. It will mean different things to different people. To many it is but the last holiday season before winter of sufficient duration to give a real change. So holiday resorts, by seaside and mountain, will shortly be crowded.

It is curious how Easter has been a theme of discussion. Readers of early church history will recall the curious Quarto-deciman controversy, in which, in east and west, believers wrangled and quarrelled over the question of date. Should the day of the week or the day of the month be regarded? The western view eventually won, so that all will think of our Lord's death on Good Friday rather than on the fourteenth day of the month. We marvel to-day at the heat engendered during the settlement of the question. To us, familiar with a scriptural weekly feast in memory of our Saviour, discussions—whether ancient or modern—regarding Easter have next to no importance. Yet, though no one has a right to judge his brother in a thing concerning which God has left us free, it is good that for a time there will be vividly brought before the minds of men that the Son of God in wondrous love stooped from heaven to earth, and died to save his people from their sins.

Christians have diverse ways of keeping Easter. To many believers this is a lenten season, a time of self-denial and semi-fasting. Some would even consider it a sin to eat certain kinds of food (though they may find pleasure in abundance of other sorts), to marry or give in marriage, during certain specified days, concerning which the Lord has made not the slightest suggestion. What the Apostle Paul said with reference to another day, the observance of which some zealous folk would have made binding on Christians, is applicable here: "One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully persuaded in his own mind. He that regardeth the day regardeth it unto the Lord."

Planning for the Lord's Work.

In most of the Australian States members of Churches of Christ will gather in annual conference at Eastertide. They feel that they can honor the Master by meeting for Christian fellowship and for conferring about the interests of the kingdom of God and planning to advance the Lord's work. None can reasonably object to this use of what to many is a sacred season. It is gratitude to him who loved us, died for our sins and rose for our justification, which prompts us to come together to stimulate one another in service and to plan for co-operative effort in fulfilling his commission and extending his kingdom.

It is not good when congregations are content to remain isolated from one another. The peril of our position is an ultra-independency which deprives us of fellowship and weakens our efforts. In small isolated churches one is apt to become discouraged because of the feebleness of the cause and the lack of apparent progress. It helps to be in conference with an enthusiastic and growing Brotherhood. In isolation, again, there is danger of cul-

tivating a cramping parochial spirit. The church is Christ's church, and we are all brethren and fellow-laborers. Its limits are world boundaries, not Empire or Commonwealth or State or country town or retired hamlet. It is imperative for our own spiritual good, as well as for the progress of the cause we love, that we take advantage of opportunities for meeting and conference, fellowship and co-operative effort.

Seeking Larger Attendances.

It will be impossible for all members to be present in conference. Did all come, we should not know what to do with them. But let none stay away because of a fear of unmanageable crowds! It will not be easy for great numbers to come from distant country districts. But surely it is not too much to ask that each church be directly represented by those in its local membership. It is a distinct loss when country churches are represented alone by absentee delegates. Others also than delegates should endeavor to be present, so that the stimulus and inspiration received be taken back to the home church. It may reasonably be expected that well attended sessions will be accompanied by richer fellowship and greater enthusiasm.

If distance from the city will keep many country members away from conference, it will, alas, also be true that flight from the city will tend to diminish the attendances. The lure of the country and the facilities of modern transport are enemies of conference. Even church officers, Bible school workers, and, occasionally, preachers have been known to succumb to the voice of the sirens. Some Christians may feel that for health reasons it is most desirable that they have a holiday and change of air. Each has to decide for himself. But may we not urge all those in responsible positions of leadership in church or auxiliaries, to consider whether the work of Christ will not be helped more by their presence in conference than by their absence in the country? What of the example to others, the influence on the young men and women in the church or perchance

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in their class, as even the impression made on their own children? For these lessons on it is largely a question of which to give is of more importance, the things of the Kingdom or the pleasure of the day? So we should consider well. It would be an immense advantage to our work if our lesson sessions, all lesson sessions as well as rallies, were conducted by interested and enthusiastic members. It is to be hoped that preachers and officers will not only see the example but will make special efforts to get our young people to attend.

It seems to me too to the committee appointed to lay conference in the presence and control of departments that are going to receive their reports and make them in their great halls. Some of these committees have, as a rule, to suffer the disadvantages, obvious to the members, of having their reports read by those who are not only often strangers but even delegates appointed to the churches are absent. Could our brethren determine to be more considerate and even at cost of personal sacrifice, come to the sessions likely to suffer? Suppose all representatives and church officers made a determination to come to come on Saturday morning? There would be great gain.

Come to a Spirit of Helpfulness

Those who come to conference should come prepared to share in both giving and receiving. We can all contribute something if only we come to a helpful spirit of brotherhood. We may take part in discussions if anything good, enlightening or stimulating, imperatively calls for conference, or we may decide that we best help by silence and sympathetic hearing. There are ways in which all can greatly assist. In the "Spectator," with reference to the Methodist Conference just held, appeared the following:

"We would profit in all to recall the inspiring sermon of the latter Minutes, as presented to John Wesley for the benefit of all attending conferences of the people called Methodists."

Q.—How may we best improve the time of this conference?

A.—(1) While we are conversing, let us have no respectful ear to our feet always before us.

(2) In the intermission hours, let us refresh all the time we can to private exercises.

(3) Thereby let us give ourselves to prayer for our brethren and for a blessing on this our labor.

Here is something which all of us might heed.

A PRAYER.

It is not good to sit in bed
 At night, counting of the years
 The living with a coward's soul
 To hold me outward with my hand
 And when I have no gift to give
 And still alone must make my words
 My only prayer is, while I live,
 That such my words of my friends
 —David Schenck.

Everyman's Psalm.

Vilho Branka.

Just as men have congregated in different parts of the earth, building houses and cities, and building life and love, so on the pages of sacred scripture there are many places of consolation for the devout man. And of all these places none is more loved or more frequently visited than Psalm 137.

This is David's Psalm—a song from the heart of

David's Royal Singer.

Through it there have been experiences possible only to one who has travelled the along the road of life. This song of great sadness, written of one, a man of soul, full of righteousness, the call of the kingdom, the promise of heaven, peace and mercy, and the name of the Lord, has a "fulness of experience about it and a tone of great confidence which speak of a heart sustained by the cross." But the king who sings has captured his shepherd here. In his song he is visiting Babylonian mountains, crossing hills and valleys and pasture with his flock, leading them through difficulties, protecting them and well fully with his staff and crook, and at last returning the sheep safely to the fold. And when he was to his flock the shepherd Lord is his, David and is so.

There where the power has become

A Song for Everyman.

This psalm was a God — so and song we can appreciate. He — as a king, the divine instrument of — was one who was meant to be king, — only using his will and love, always remembering that "he that taketh his spirit is better than he that taketh a city." David sang as one who took his full share of the world's work, a worthy companion for all who know the loneliness and frequent loneliness of human toil. Although we live in days remote from David, this psalm becomes a living expression for people to-day. John MacNeill declared, "If we need to be true this psalm to the New Testament is to plant the cross—the mighty del— through its lines and spaces and it becomes a Christian hymn without altering a note or syllable." Yes, David wrote the psalm, but it teaches a common lesson in the heart of humanity.

Deeply understood and used, this precious word may be

Personal Experiences

with the divine Shepherd-Companion. A man of personal trust is infinitely satisfied every time in his heart's secret. With such confidence his greatest words the depth of soul's religion. Luther, writing of his personal union with Christ, said, "The best of religion lies in these personal pro-

cesses—these books of soul that cling one to him." As we sing and study this shepherd psalm, we do as truly only what is the best thing of our lives (there is strong truth in the divine Shepherd).

This great Shepherd of the sheep walks with men to-day. Man may be perverse and foolish, but there are

Your Shepherdless.

Life often seems green pasture and restful waters; as our last accounts we know that the Good Shepherd leads us to them. These may sometimes be glorious valleys, but even there we can look up and say, "Lead me with me." If the journey becomes difficult and dangerous, we still have the assurance that our Lord's dwelling place, strength which we steadily meet, is "the house of the Lord forever."

All of our lives are blessed by the divine Presence. The psalmist knew it. May we know it, and with quietness and confidence sing, "The Lord is my Shepherd, I shall not want."

Owning and Possessing.

Walking through a beautiful park on a summer day, the thought came to me, as I realized in the loneliness of flowers and trees, that the owner of these things could not possibly derive more delight from them than they were mine.

Indeed, quite likely less, when we consider the existence of ownership in them was the happy days for hatched proprietors!

There are things that do not need to be owned in order to be enjoyed. We can possess a thing without owning it. Ownership is title-deeds in one's case; possession is appreciation in one's soul. Ownership is material; possession is spiritual.

"Every tree in the Queen's Park was his tree," it is said of one in a recent novel. "Long and again he would stop at a shape window and glance. Some leaf-falls, scattered from the Saffron, stirred his heart. They could not be wished to improve, two millions a month—but what matter, when they were already his?"

Alas, he, because they "stirred his heart," because they spoke to his soul.

Nothing else signifies. As Mr. J. K. Jerome says, "When the silver hatches in the moonlight were beautiful because we owned the freckles of the hill?"

Paul expresses the truth of the matter in a glorious paradox: "As having nothing, and yet possessing all things."—A. C. C. in "Christian World" (London).

£1,000,000 in Service for the Poor.

C. F. Andrews Reviews F. N. Charrington's Career.

[The following very suggestive article is taken from "The British Weekly" of February 6 and is from the pen of C. F. Andrews, who is one of the outstanding figures in the religious world of to-day, and who is shortly to come to Australia. It deals with F. N. Charrington's sacrifice of a fortune for principle and with his interest in the poor and needy. Each man—chronicler and chronicled—is important enough to ensure the reader's interest.—Ed.]

A sudden thought struck me, when reading the newspaper comments on the death of Mr. Charrington, who gave away over a million pounds in a life-long service of the poor. Every reporter regarded his action as something quite unique.

But ought it to have been unique among Christians? That was the sudden thought that came to me. Would it have been unique in those first days, when the apostles were still living, and "all who believed were together and had all things common; and sold their possessions and goods and parted them to all men as every man had need . . . and breaking bread from house to house they did eat their food with gladness and singleness of heart"? (Acts 2: 44).

I know, of course, how most commentators warn us that such primitive conditions could not last long; that this voluntary Christian Communism was transitory and could not be otherwise in that hard Roman world.

There is some truth in such a judgment, but it is not the whole truth. For right through the second century a freewill distribution of goods not infrequently followed the partaking together of the Lord's own meal on the Lord's day. We have clear signs of this in Paul's Epistles. Later on, in the Epistle of Barnabas, which was probably written in the early second century, we have these striking words: "Thou shalt make thy neighbor partaker in all things, and shalt not say that anything is thine own: for if ye are sharers in the imperishable riches, how much more shall ye be sharers in that which is perishable?"

Again, Clement of Alexandria, at the end of the second century, writes: "All that we possess is given to us to be used. . . . Not he who keeps, but he who gives, is truly rich. Does not he possess all, who has God for his everlasting treasure?"

Let me make my point clear in this way. When we go back to the direct commands of Christ and the practice of the first disciples, it is evident that this sharing of perishable possessions went on side by side with sharing in the Lord's Supper. It marked our Christians as Christians. Even a cynical worldly minded man like Lucian, the writer of satires, noticed this peculiarity among Christians. Therefore, when we seek to get back to primitive and apostolic Christianity, can we altogether push on one

side this voluntary distribution of "possessions"?

Dynamic Power.

Has not our Christianity to-day lost much of its dynamic power because it has gradually been levelled down to the standard of the ordinary world? In the Sermon on the Mount Christ gives us exactly the opposite standard. He tells us to go beyond the ordinary standards of ordinary men. Only thus can we be as lights set on a hill, and as leaven which has to ferment in order to raise the whole mass. We cannot act as leaven by serving both God and Mammon at the same time. "If ye love them that love you, what recompense have ye? Do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? Do not even the publicans so?" "Be ye therefore perfect, even as your Father in heaven is perfect."

Perfection, for a Christian, means going to the extreme length; going two miles, when asked to go one; giving one's coat also, when asked to give only one's cloak. This is the lavishness of Christian love. It is like the love of the Father in the parable of the Prodigal Son; like the devotion of the woman who was a sinner, who loved much because she was much forgiven; like the extravagant breaking of the alabaster box of precious ointment, which Jesus himself commended. "Why trouble ye the woman?" he asked, "for she hath done a beautiful deed for me."

Yes, there is a beauty, which the quick

eye of the Master recognises, wherever the standard of the "nicely calculated less or more" is put on one side, and the spirit of man is allowed to soar upward to immeasurable heights.

Abnormal or Normal?

In this way Mr. Charrington's generosity was altogether in keeping with the true first-century tradition. His acts were in harmony with that earliest Christian conduct. It is we ourselves who are to blame, who have unconsciously lowered that standard, and made abnormal, in Christendom, that which should be normal. What Mr. Charrington did, in distributing his own goods to those who were in need, other Christians ought to be doing also. It should not be possible for men and women, who stand altogether outside the Christian faith, to be doubtful about the true Christian standard.

One more word needs to be said on this vital subject. Only such voluntary distribution of accumulated wealth, on a much more general scale, can offer to-day an effective challenge to the Communist who is eager to effect such a distribution by sheer force, using violent means of coercion. If Christians, in large and effective numbers, are not able to show the "more excellent way" of love, then Collectivism (such as that which was introduced by violent means into Soviet Russia) is certain to be put forward as the only practical method, in spite of its obvious dangers of later reaction and the use of violent means to obtain the desired end.

But if the Christian action of Mr. Charrington could be multiplied many thousands of times in a similar Christian manner, then a peaceful transformation of human society without the use of violent means might become possible.

Prayer Corner.

Conducted by G. J. Andrews.

"Pray Ye Therefore!"

⊙

Dear God and Father, we address to thee the prayers of parental hearts.

Pleading like the woman
Of Syrophoenicia,
Appealing like the father
Near the holy mount.
Interceding in sorrow
As Jairus,
Longing with ambition
Like Salome too.

Despite all that hinders and quenches faith, by prayer we would bring our children to thee. Do thou take them in thine almighty hands and bless them, for still we hear our Saviour say, "Suffer little children to come unto me, and forbid them not: for of such is the kingdom of God." Amen.

THE FIRE OF YOUTH.

Though I grow old in search of truth,
May I retain the fire of youth;
The youth that glows with Christian zeal;
The youth that yearns the world to heal;
And, fearless, stands in face of foe—
Loel, help me thus to older grow.

Though age impair this house of clay
Let nothing drive this flame away;
This flame that dares thy will to do,
And proves my faith both strong and true,
As time and tide shall take their toll—
O Father, keep me young in soul.

—Vere Rogers.

⊙

UPON OUR KNEES.

Before thee, who art our Maker and God, we kneel to-day. We thank thee for the reverent moments which take possession of us. With hearts full of faith we come unto thee in need. With hearts full of gratitude we come unto thee in rejoicing. Amen.—M. Fogle.

Selling Your Coat to Buy a Sword.

A. W. Connor.

"But he who has a purse must take it now, and the same with a wallet; and he who has no sword must sell his coat and buy one" (Luke 22: 36). It is very difficult to understand this saying of our Lord. The commentators are more emphatic in stating what it cannot mean than in what it does mean. We are safe in saying that it does not mean that the faith was to be defended or propagated by force. This, not only because of the general teaching of Christ, but for the other saying uttered later on the same tragic night when one of the two swords of which they had spoken was brought out and used. "Put up thy sword into its place," said Jesus, and added a word of warning: "All they that take the sword shall perish by the sword." The kingdom will not come that way, neither for the Master nor for the disciple. That way is the denial of the cross. When the disciples answered, "Here are two swords," our Lord said, "It is enough." These words surely could not mean that those two puny weapons were sufficient for self-defence. Against Rome's swords they were ludicrously insufficient. Rather it looks as if the Master would dismiss the subject, and leave it to the future days for a deeper understanding of his words to come to them. Viewed literally, "at the most be hinted at the needful defence of life and loved ones in the midst of a rough unsettled world." But perhaps we will get the most out of the words and catch their inmost spirit if we go beyond a mere literal reading.

The Sword and its Price.

Notice the setting of the saying. It is in a passage of pathos and passion. Judas and his perfidy, Peter and his peril. The group fired with a false ambition wrangling over possible place and honor. The heart of Jesus is deeply touched by their past loyalty in spite of much failure. He gives them a grateful word: "It is you who have stood by me in my trials." He intimates a place of power and honor for them "in his kingdom." But the way thereto was no easy way. It was to be a fight. Even their earlier local missions, when without purse or wallet, or spare coat, they had gone and had "lacked nothing," was a summer picnic compared to what they yet must needs face. So he envisaged in a symbolic word the changed times and the coming danger. With no lesser trust in God than before, they must now make human preparation to meet the new need. Purse, wallet and staff must be provided, and as a climax "He that hath no sword let him sell his coat and buy one." Outside of a severe unimaginative literalism, what does a sword mean? It is a Bible word. "The sword of the Lord and Gideon." "Gird on thy sword," etc. It figures in Paul's inventory of the Christian's armor. The sword was the instrument without which the soldier of that day was ineffective on the battlefield. To-day, with a machine-gun or a bomb, he can do without a sword. The soldier expressed the purpose of his life through his sword; without it he was no worth-while soldier. He could not defend himself, much less could he be an aggressor and victor. So disciples had to learn that they were to be attackers in the world. They must be prepared, they must have an instrument to make them effective. They would yet learn what that sword was. "Let him sell his garment and buy one." That outer garment, that coat! What is that? what does it stand for? I am indebted to someone—I do not know to whom—for the idea that "Our garment is the symbol of our creature comfort, our self-regard, our pride, our luxury." Whether that be the meaning of the word of Christ or not, I am not quite sure. But viewed thus it yields a much-needed lesson, what the apostles

learned, and what we all must needs learn. "The sword of an effective Christian life must be purchased at the expense of some of our ease, and comfort, and self-love. Those who love ease and comfort and physical pleasure more than the cause of Christ will never be effective Christians." That is a challenging word. In all spheres of life this is the law. No effectiveness without paying the price. For success in the realm of the artistic, in the sphere of business, in the realm of sport and in the social whirl, how men and women pay the price—the price in time, thought and in money. Let readers and the writer too have a spiritual stocktaking along this line. Men have grown rich by these very means. Men have attained unto intellectual superiority in just this way. Men every day are climbing to the top of the tree in professional life by paying the price of ease, self-love and

THE MAN OF FASHION.

(Written in 1784.)

What is a modern man of fashion?
A man of taste and dissipation;
A busy man, without employment,
A happy man, without enjoyment,
Who squanders all his time and treasures
On empty joys and tasteless pleasures;
Visits, attendance, and attention,
And courtly arts, too low to mention.
In sleep, and dress, and sport and play,
He throws his worthless life away;
Has no opinion of his own,
But takes from leading beaux the tone;
With a disdainful smile or frown,
He on the trifling crowd looks down;
The world polite, his friends and he,
And all the rest are—Nobody!
Taught by the great his smiles to sell,
And how to write, and how to spell;
The great his oracles he makes,
Copies their vices and mistakes;
Custom pursues, his only rule,
And lives an ape, and dies a fool!

—Charles Wesley.

comfort. They know there is no easy gradient to the crest of the hill, so they are "all out" to attain.

We are Too Easy-going.

Is it hard to believe that spiritual life and character and effectiveness in service for the kingdom can be attained only in the same way? Perhaps this is the major lesson to be learned by the church of to-day—we are too easy going. It is the sacrifices not the superfluities of life that are effective in the service of God. Few of us cast into the treasury "all that we have." The "once" who week after week thinks he has done a Christian service by being at a morning communion, and looks on evening gospel service as "not his concern," needs to learn it. Sometimes we are tired. Well, remember that it is the sacrifice in service that gains the hallmark of heaven. The prayer meeting in many a church, the auxiliaries that minister to the building up of the kingdom, the adequate support of the church, and the missionary cause, all wait on the coming of those who have learned that a sword is a more fitting furnishing for a soldier in action than an overcoat. The kingdom waits for those who are ready to sell the garment of easy comfort for the sword of an effective Christian service. It must be bought—it cannot be borrowed. The days are calling for men and women of faith, who without apology will be aggressors in the conflict between faith

and unbelief. We must leave the ranks of the "I'd rather not be bothered" and join the ranks of the sword men. Fall in.

Our Lord's Example.

And here we have the example of our Leader. Hear him in verse 37: "The things concerning me have an end." He envisaged the coming conflict for himself. He parted with every garment in more ways than one. He went out from that talk to the garden of the sweat of blood, the hall of mockery, and crown of thorns, and the place called Calvary, and that way passed to the throne. He calls us to follow. "The Son of God goes forth to war, who follows in his train?" Those only who in some measure are ready to sell their coat, that they may buy a sword. What pigmies we are, and how poorly armed! Master of men, help me to be willing to pay out the price for the sword that will be a true Damascus blade—the sword of effective Christian service.

I do not know that I have explained this somewhat cryptic saying of our Lord. I can only say that reading it in its setting, the picture of the coming days of struggle, I am left with the feeling that its significance goes beyond the severely literal. I judge this in the light of the Master's teaching, and of the conduct of the apostles in after days.

I thank some writer whom I do not now recall, who drew from it the lesson I take to myself and pass on to you. "The price of the sword of effective Christian life is the garment of creature comfort." The question is, Will you buy?

America and Prohibition.

"Within ten years, 70 per cent. of the United States will be 'dry' again. Prohibition at its worst was better than the present system at its best."

This was said by the World President of the Christian Endeavor movement (Dr. David A. Poling) at a farewell tea tendered him by the S.A. Alliance for the Abolition of the Liquor Traffic by the Will of the People at the Adelaide Railway Station on the Saturday before his departure for Melbourne by the express.

After praising the work of the Women's Christian Temperance Union, Dr. Poling said that people often spoke of prohibition in America as a sudden departure, but it was nothing of the kind. First came the policy of moral suasion, then local option, and it was only when the liquor traffic persisted in refusal to acknowledge any popular vote against its interests that prohibition came. With "dry" and "wet" territories adjoining one another, only national prohibition could be really effective.

"To-day," Dr. Poling declared, "the Eighteenth Amendment is lost, but the prohibition cause is not lost. Reasons for the repeal were many, the outstanding ones being concerned with temperance fighters going to sleep and their liquor opponents waking up. Great cities, with their large foreign areas, refused to accept prohibition. Now that it has been repealed, what has become of the promises of those who sought that step? None has come to pass. The budget has not been balanced, unemployment has not been relieved, crime has not decreased. There is now general recognition of the fact that repeal has not proved a success, and that you cannot drink a nation into prosperity. The liquor traffic is more than ever uncontrolled and uncontrollable."

Speaking of the outlook for temperance reform in America, Dr. Poling said he believed that this would be accomplished by the gradual extension of State-wide prohibition, with reasonable public sentiment behind it. That has already been accomplished in Kansas, North and South Carolina, and Mississippi.

Religious Notes and News.

METHODIST.

A decline in the numerical strength of the Methodist church in Victoria was described as alarming by Mr. H. C. Kent, of Mordialloc, in an address to the Methodist Conference of Victoria and Tasmania on Thursday, February 27. Mr. Kent said that in the Sunday schools the decrease had continued this year. The position of church membership from a numerical point of view was alarming. Last year nearly £13,000 had been raised by special efforts, such as jumble stalls and bazaars. All these things were devitalising the ministry and the officials, and were also harassing the people. "We have too many churches to be efficiently staffed these days, when we are undoubtedly in competition with other churches," Mr. Kent said. "I wish it was possible for us to have some financial overhaul. There is a considerable amount of 'stunting' in our churches."—A.C. World.

"REVEREND."

[The following selected "poem" is interesting especially when its source, a denominational paper, is considered. For ourselves, we would go much further.—Ed.]

Call me "Brother" if you will,
Call me "Parson," better still.
Though plain "Mister" fills the bill—
If that title lacketh thrill,
Even "Father" brings no chill
Of hurt, or rancor, or ill-will.
If "D.D." the name append,
Then "Doctor" doth some fitness lend.
"Preacher" (Ugh!), "Pastor," "Rector,"
"Friend"—
Titles almost without end—
Never grate and ne'er offend;
A loving ear to all I bend,
But how that man my heart doth rend
Who blithely calls me "Reverend."

THE NEW EVANGELISM.

"The Evangelistic propaganda in Britain is increasing, writes Mr. F. C. Spura, 'Evangelism' is becoming the watchword of the churches. Everywhere I find that churches are embarking upon new efforts, and in a new way to try and win this nation back to Christ. For this God be thanked. The tide of paganism has risen so as to threaten us with submersion. Not by any means have all the churches seen their opportunity, but the tide is turning and that is something to be thankful for. It has come as a surprise that Dr. Norwood, of the City Temple, has resigned his charge to give himself wholly to this work. And yet not quite a surprise to many who have wondered whether he could not do better work at large than at even the City Temple. All this points to a new spirit at work. Mr. Lionel Fletcher also has joined the Free Church Council, and will work with Norwood. I think he will find a greater sphere in this way than that to which he was limited at Mildmay."

CLEARING THE SLUMS.

Encouraging progress is being made with the crusade to clear away the slums of Great Britain within the five years appointed by the government for the fulfilment of their plans. The middle of that period has now been reached, and in the last two and a half years 300,000 people from the slum areas have been rehoused, and when the houses now in various stages of construction are completed, accommodation will have been provided for 500,000 slum tenants who have never known what it is to live in decent homes. At the end of the five years' period it is expected that all the slums scheduled

by local authorities will be cleared away. Even at the end of that term much will yet remain to be done; but it is a matter for congratulation that a revolution is being effected with respect to conditions of life which constituted at once a grave menace to the health of communities and were an offence and a reproach to all right-minded people. The government, at the outset of their crusade, invited the support of the churches, and this has been freely given, although more or less indirectly.—R.R. in "A.C. World."

DEPRESSED CLASSES IN INDIA.

The depressed classes in India have for some years been passing through a remarkable movement claiming a fuller place in the life of the community. Recent notable utterances by Dr. Ambedkar and others have drawn widespread attention to this unrest, which is not merely material, but is based on a deep spiritual hunger. The National Christian Council of India feel that this widespread unrest cannot leave the Christian church unmoved. The Council has issued a call summoning Christians throughout India to a more devoted love and fellowship of the community. They express their consciousness that there is much in the life of the churches which calls for deep penitence and humiliation and a resolute putting away from their midst of every distinction of class, caste or color. The Council regard the divisions in the Christian church as a serious obstacle to those who are seeking for a new life of fellowship and love, and they call for united effort, that the churches may be willing to extend fellowship to all who are in need, regardless of any other consideration. The call closes with a summons to prayer.

LET THE PREACHER MOVE!

They had asked this minister to resign; he did not interest the young people, although all who knew him realised that he was one of God's choicest gentlemen and most skilful servants. So writes Dr. Dawson, of Alabama, in an exchange. "But how could he interest the young people?" asks Dr. Dawson. He was talking about things they knew little about. He preached about the Bible—and they never read it; of the church, and they never studied it; of the denomination and they did not read a single church paper. They knew all about the sport heroes, the movie stars, the political chiefs, the fads and fashions of society, but of the heroes of the ages as pictured in the Bible they were densely ignorant.

The solution of the problem? Let the preacher move.—Selected.

DILATORINESS MUST CEASE.

"The impression that a change is in evidence exists in some quarters," says the writer of an English letter in the "A.C. World." "Thus, a friend of mine, a devout and gifted Nonconformist Doctor of Oxford University, recently said to me: 'There is a distinct rejuvenation of religious life in England.' The feeling among live church leaders is that dilatoriness in religion must cease. Futile attacks on brother Christians must stop. As assaults on organised religion have come out into the open, so must a militant Christianity come out into the open and uncompromisingly proclaim the gospel of Christ. The foolishness of ignorant unbelief must be squarely met and fought to a finish. Hugh Redwood, in the London 'News Chronicle,' has expressed the opinion of many when he has written: 'The future of religion lies largely in the open air.' With the followers of Jesus living

according to his teachings and his Spirit, telling the grand old story in the fields, by the seaside, or in all kinds of places, his enemies shall be defeated and his incomparable victories renewed."

FRIENDSHIP AND GOODWILL.

The Embassies of Goodwill and Fellowship, the purpose of which is to arrive at an international understanding as between peoples not as between Governments (says the "British Weekly") is sending its final Embassy to Holland this coming Easter. The team of speakers who will lead the mission are Dr. Maude Royden, Dr. F. W. Norwood, President of the National Free Church Council, Dr. F. Townley Lord, President of the National Sunday School Union, Mr. Hugh Redwood, and Mr. J. W. Tuffey, Secretary of the National Brotherhood Movement. The programme has been so arranged that those taking part in this Embassy will have time for the "sights" of Holland. Members of Christian churches and all men and women in sympathy with the purpose of the fellowship, especially those in a position to join the first Embassy, are being invited.

Golden Wedding.

Mr. and Mrs. H. E. Tewksbury, of the church at Hornsby, N.S.W., celebrated their golden wedding anniversary on Feb. 29. An interesting programme given in the chapel was followed by an excellent breakfast in the vestry. There were more than sixty guests. Representative speakers offered congratulations and paid tributes to the fine Christian qualities of both Mr. and Mrs. Tewksbury. Many congratulatory telegrams were also received. Mr. and Mrs. Tewksbury have been for more than forty years



Mr. and Mrs. H. E. Tewksbury.

members of the church of Christ, having been led to a more perfect understanding of the scriptures by Bro. Watt. They were foundation members of the church at Inverell, and were also in membership for a time at Blackheath, Erskineville and Enmore, and are now of Hornsby, where Bro. Tewksbury has served as secretary and treasurer for several years.

The conference president (Mr. T. E. Rofe) made a presentation of a fine rug as a token of the appreciation and esteem in which Mr. and Mrs. Tewksbury are held by the church. A gratifying feature of the anniversary to them was that all the members of their family were present and are members of the church. A note of thanksgiving to God for his blessing during the years was a feature of the gathering.—A.C.T.

The Home Circle.

Conducted by J. C. F. PITTMAN.

BEING GLAD.

Give me, while other hearts are sad,
The pleasant task of being glad;
That unto other lives like mine
A ray of my own joy may shine
To lift them if the shadows cling
To heights where smiling mornings sing.

And after all, the human heart
Must make of being glad an art,
As careful and as great as those
From which life's greater glory flows;
For simple as a smile may seem,
You first have got to catch your beam.

Ah, rosy are the ways that lead
Unto the paths of golden deed,
And sunny are the days that glow
In laughter on this world below;
But half of life is in the creed
Of being glad as on we go.

—The Bentstow Bard.

HOW HE GOT RID OF HIS SINS.

In the streets of Calcutta, the chief city of India, a missionary stood preaching the gospel. A young native stopped for a few moments and listened, then he passed on, and the missionary never heard of him again. Things like that happen everywhere, but God's word strikes home more often than we think.

This young man on the borders of the crowd took away in his heart a sense of sin. He was a heathen; he had not understood about God or Jesus Christ; but he felt himself a sinner, and he could not shake off the thought. He grew up to manhood and prospered in business, and for a while forgot; then adversity came, and there was the awful sense of sin. He gave up everything, and wandered about as a pilgrim over the greater part of India, for his false religion told him that that would help in his search for peace. It failed utterly. Then he tried being good and upright, but that did not bring rest about past sin. Something seemed to say to him, "Without an atonement for past guilt, you perish." So he tried the pilgrim life again, until he was an old man.

One evening when he was in the sacred city of Benares, he said in despair:—"What more can I do than I have done? Yet there is no peace."

Then a voice seemed to cry to him:—

"Not in ways like this will peace be found; return to your home."

So back to Calcutta he went, and there a bedridden nephew who had a Bible, read it aloud to his uncle, and the man went at last to a service in Trinity church. The missionary noticed the eager face of the white-haired native, and the moment the service was over the stranger followed the preacher, and bursting into tears, exclaimed, "Glory to God! this is what I have been longing to hear for forty years."

He was given a Bible in his own language. He went away and came back at the end of two months. In answer to questions, he quoted text after text; he had the Bible at his fingers' ends.

He was asked if he was ready to be baptised as a Christian.

"I know," he said, "what it will mean. I am now respected by a large circle of friends; once baptised, my very children will forsake me. Give me two days to reflect and pray."

On the third morning after great conflict, he took his Bible in his hand and cried, "O God! I can stand it no longer; show me by some passage of thy word what I must do."

The Book fell open, and the first verse he read was, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple" (Luke 14: 33). That very day he was admitted into the church of Christ.

Then the storm fell. Friends, servants, children, forsook him; curses were showered on him. But he stood firm through it all, and in time he won back the respect of those who had hated him. All the time his peace and joy shone out. He said to the missionary, "O Sahib (sir), the love of Jesus has ravished my heart!"

This man, whose name was Babu Jadu Bindu Ghose, lived for many years after his wonderful conversion, and worked earnestly with the missionaries, telling others of the peace he had found in the forgiveness of his sins through Jesus Christ.—Selected.

POINTED PROVERBS.

No. 46.—The Royal Road.

That old Roman proverb, "Servire est regnare," which means "To serve is to reign," holds good in all kingdoms of creation. The most valuable mineral is that which is the most useful, and gold gets its regal value from the fact that its possession enables us to do so much. In the vegetable kingdom the most valuable growths are those that serve. The weed is despised and its eradication is sought, while the edible plant is cultivated and valued. In the animal kingdom the test of value is in service. The horse and cow are of higher value than the lion or tiger, and a tamed elephant is more valuable than a wild one. Germany, through the medium of its industries, its banks and its missions, rendered great service to humanity, and was on the way to achieving universal power and influence as one of the most renowned nations of history, but its desire for dominance undermined all this, and it fell back sadly in the rank of nations.

Just so, also, the scriptures teach that ministry, not mastery, leads to true greatness. Abraham is seen at his greatest when he stands aside and lets Lot choose the rich plain pasture. Joseph reaches the throne of Egypt through faithful service as a slave. The shepherd of Bethlehem becomes the King of Israel, and even Jesus said, "I am among you as one that serveth." The whole biography of Jesus is condensed by Peter into five words, when he says that Jesus was one "Who went about doing good." Truly, the royal road is the road of service and ministry. Let us all be ready to tread along this pathway, taking the princely motto as ours, "Ich dien," or "I serve."

WENT FOR A SOLDIER.

A well-built and muscular young man was charged with being drunk and disorderly.

This being his twelfth appearance, the magistrate inflicted a heavy fine, and then asked if the fellow had any work.

"No, your worship," replied the prisoner. "Well," said the magistrate, "why don't you go for a soldier?"

"I once did, your worship; but he went for me and nearly killed me."

A GOOD EATER.

She (back from a honeymoon in Switzerland): Don't you remember that wonderful gorge in the Alps, dear?

He: Sure; it was the squarest meal I ever had.

The Family Altar.

J.C.F.P.

TOPIC.—A RIGHTEOUS MAN'S REWARD.

Monday, March 30.

Blessed are . . . —Matt. 5: 3-11.
Rewards for righteousness are not relegated to a far-distant future, but are, in part, at any rate, experienced here and now. Perfected in heaven, they begin on earth, for no sooner does a man get in tune with the Infinite than a spirit of peace and joy takes possession of his soul, and he is "blessed" in a sense no unregenerate man can experience.

Reading—Matthew 5: 1-22.

Tuesday, March 31.

But thou, when thou prayest, enter into thine inner chamber, and having shut the door, pray to thy Father who is in secret, and thy Father who seeth in secret shall recompense thee.—Matt. 6: 6.

Hypocritical Pharisees loved to make a parade of religion; sought publicity and the praise of men. This they obtained, so they had their reward. Followers of Jesus seek not the reputation for righteousness, but righteousness itself.

Reading—Matthew 6: 1-15.

Wednesday, April 1.

Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you.—Matt. 6: 33.

Here and now these things shall be "added." "The young lions do lack and suffer hunger, but they that seek the Lord shall not want any good thing." "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread."

Reading—Matthew 6: 23-34.

Thursday, April 2.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest to your souls.—Matt. 11: 29.

No greater mistake can be made than that of relegating rewards to the great hereafter. He who bears the yoke shall one day wear a crown, yet even now finds exactly what he chiefly desires, viz., rest to his soul. The yoke becomes easy, the burden light, and into the soul there comes the "Peace of God, which passeth all understanding."

Reading—Matthew 11: 25-30.

Friday, April 3.

And having found one pearl of great price, he went out and sold all that he had, and bought it.—Matt. 13: 46.

In like manner, men seek for happiness, and find Jesus, the "pearl of great price"; finding him, they exclaim, "Howbeit what things were gain to me, these have I counted loss for Christ."

Reading—Matthew 13: 44-50.

Saturday, April 4.

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.—Matt. 25: 34.

This concerns the final reward, surely the greatest of all. He who graciously condescends to consider any kindness we do to others as done to him shall reward us with blessings infinitely greater than we ever merited or even dreamed of.

Reading—Matthew 25: 31-46.

Sunday, April 5.

He that findeth his life shall lose it; and he that loseth his life for my sake shall find it.—Matt. 10: 39.

If our whole effort is directed to the saving of temporal life, we shall lose life everlasting; if willing to sacrifice earthly comforts and, if need be, our lives here, for the sake of Jesus, we shall certainly find life everlasting.

Readings—Psalm 26; Matthew 10: 24-42.

Prayer Meeting Topic.

March 25.

THAT WHICH MAKES A GREAT MAN.

(2 Chronicles 15: 1-15.)

H. J. Patterson, M.A.

What do we mean when we speak of a great man? One may be great politically and nationally like a Hitler or a Mussolini. Given a certain set of circumstances plus certain ability, one may thus attain to greatness. One may be great as a scholar. Diligent application to study and a good mental capacity may produce such. One may become a great business man. Close study of finance and of commerce and a knowing when to buy and sell may in this sphere produce a great man.

But is this true greatness? If we keep in mind the teaching of Jesus and of the apostles such are not of necessity truly great. The truly great are they who serve and who morally and religiously are a worthy example to their fellows. These are they who are righteous.

How Secure Greatness?

There are those who say they are what they are because of what their parents were. The influence of heredity is most important. Like begets like. "The sins of the fathers shall be visited upon the children even unto the third and the fourth generation."

But the doctrine of heredity may produce despair on the one hand or inertia on the other. Some who had not a good father and mother will say, What is the use of trying, for it is impossible for me to be better. So they despair of the whole situation. Others again might say, My parents were good people and I feel it is not difficult for me to be good, therefore I need not strive. A false confidence produces disaster.

Some others may say that environment will make for greatness. There is good point in securing good companions. It is well for parents not to expose children unnecessarily to the dangers of life. We should not pitch our tents toward Sodom. But it is also true that in spite of environment and in spite of heredity some have attained to greatness. "Some are born great, some achieve greatness, and some have greatness thrust upon them." But it is possible to achieve greatness. Hence none need despair.

Story of Asa.

Confirmation of this is to be found in the story of Asa whose father and grandfather were anything but righteous before God. For Asa a good heredity was a minus quantity. The scales were weighted against him. His mother was an idolatrous woman—his father was evil. So far as environment went the court was corrupt. His first task was to pluck up and to break down and destroy, but upon the ruins of idolatry he built the true worship of God. In a war with Ethiopia (not the Abyssinia of to-day) he showed his utter dependence upon God (1 Chron. 14: 11).

The interpretation of the history of the kings of Israel and Judah by the writer of Chronicles is in verse two: "The Lord is with you while you are with him." In this is the way to true greatness. "Be ye strong and let not your hands be weak: for your work shall be rewarded."

Asa made a solemn covenant with God in which two things were pledged. First to seek God with the whole heart, and secondly to put to death all who would not seek God. For a Christian the second part of the pledge is indefensible. But Asa lived in a different age from ours. In his old age Asa suffered in his feet. He is blamed because he sought not to the Lord but to the physicians. But in spite of that Asa was a great man.

TOPIC FOR APRIL 1.—A BIG-HEARTED MAN.—Acts 4: 36, 37; 9: 26-30.

Our Young People.

Conducted by KEITH A. JONES.

What Am I Accomplishing?

What am I accomplishing? Do I really do any good by coming every Sunday and teaching this class of boys or girls? What is the use? It's hard to see results. Such are the questions and perplexities with which many Sunday school teachers look back from time to time over their work.

In a recent message to the Sunday school workers of his church, Dr. Frank Langford, of the United Church of Canada, gives a significant answer to such questions as these. He quotes the following paragraph from Dr. Leslie Weatherhead:

"I shall never forget staying for a week-end during the war with a gifted lady who had had a letter from a man unknown to her, written in the trenches before an offensive. We will call him Murray, because that was not his name. To make the story short, he said he was once in her Sunday school class. She had spoken of Christ as the boys' hero. He had mentioned the date when she had altered his whole boyish outlook. He said he was going over the top very soon, but he wanted to write and say that all was well with him. The interesting thing was that she had kept a diary. While I was there she turned up the date. She found that she had come home very disconsolate, almost determined to give up teaching. She had made an entry something like this: 'Had an awful time. The boys were so restless. I am not cut out for this kind of

thing. I had to take two classes together. No one listened, except at the end, a boy from the other class, called Murray, seemed to be taking it in. He grew very quiet and subdued. But I expect he was just tired of playing up.' Not that time. 'The wind bloweth where it listeth'—and that afternoon, a boy was being 'born of the Spirit.'"

Such a case, we know, is dramatic and unusual. The fact of war gives it a significance to many of us that it would not otherwise have. And yet we know that there are more trenches in life than those that were thrown up in France during the great war. Young men and women are always going up to the front line trenches before some offensive. On the grim battlefield of moral life, they have to "shoot it out" with evil forces and subtle temptations. In the quiet lulls before such onsets, countless numbers of them review the forces that have made them what they are, and dip into the resources of the spiritual life for reinforcement and courage. In such cases the work of the Sunday school teacher takes its place far more frequently than we think. The unknown and uncounted influence of such teachers cannot, of course, be used as an excuse for careless work. It can, however, be counted on as one of the rewarding results of all our labors.—"Journal of Religious Education."

ADVANCES AT CHELTENHAM, VIC.

Cheltenham church is one of the oldest in the State of Victoria. It has a splendid history, and for more than seventy years it has faithfully carried on the work of Christ. Some of our best leaders and workers spent their early days in this old church home.

Saturday, March 7, 1936, was a happy day in the life of the church, and particularly the workers in the Bible school. For a very long time the teachers in kindergarten department have been severely hampered through lack of room. The rapid growth of the department led to an almost impossible position. The officers of the church, realizing the difficulty, resolved to extend the kindergarten hall, so as to make provision for a primary department, and thus relieve the congestion in the lower department.

The new hall was declared open by Miss Elsie Allan, who has done such splendid work in the kindergarten department during the past two years. Prior to the opening, a brief dedication service was held in the church, presided over by the general superintendent, Bro. H. Brough. The dedication address was given by Bro. Keith Jones, of the Youth Department. The cost of the new structure was a little over £200, but much of this amount had already been subscribed, and after an appeal by the preacher, Bro. J. E. Allan, the debt was reduced to a very small figure.

The kindergarten and primary workers are now in possession of beautifully equipped rooms. Each room is 28 feet by 19 feet, with a cloak-room and corridor. Bro. Alec Bradley, of the Parkdale church, was the builder.

It is refreshing to note that all of the 13 teachers in these departments, nearly all at one time were scholars in the kindergarten, and have never been away from the school. Miss Violet Butler now becomes superintendent of the kindergarten, and Miss E. Allan takes charge of the new primary department.

WE ARE ADVENTURERS.

Those of us who believe in Christian unity on a scriptural basis are adventurers. Ours is a position that is never partisan, always free, deeply reverent, practical, serious, joyous, humble, and one that will transform the kingdoms of this world into the kingdom of God!

Thus Dean E. Walker, of Butler University, speaks in his little book, "Adventuring for Christian Unity," which first appeared last year in England, and is now announced as available in this country. The book is based upon lectures given at Overdale College, in England, while the author was doing special work at the university in Edinburgh. Popular in style, the book provides a brief, but comprehensive, history of the American phase of the Restoration movement. A foreword by W. Robinson, principal of Overdale College and lecturer in Christian doctrine and the philosophy of religion, Selby Oak College, Birmingham, England, illustrates in a remarkable way the workableness of "the plea" advanced by the Churches of Christ.

Ministers, church officers and teachers, as well as the church membership generally, should have a copy of this book always at hand for reference.

A CHILD'S HYMN.

Through the pleasures of the day,
When I read and when I play,
Let me ever keep in view
God is seeing all I do.
When the sun withdraws his light,
And I go to rest at night,
Let me never lay my head
On my soft and easy bed
Till I lift my heart in prayer
For my heavenly Father's care.
Thanking him for all his love,
Sent me from his home above,
Praying him to kindly make
Me his child for Jesus' sake.

Here and There.

On Tuesday morning we received the following telegram from N.S.W.:—"Inverell mission eleven decisions Sunday, nineteen total closing week.—Ewers."

Interstate and country delegates to Victorian Women's Conference are invited to the president's reception on Tuesday, April 7, at 8 p.m., in the hall, Lygon-st. Please notify the secretary, Miss Rometch, 11 Florence-ave., Kew, E.4.

The annual outing of the Victorian Social Service Committee, which is designed to honor the women's auxiliary, is planned to take place on Saturday afternoon, 28th inst., at Begley's Bridge. Brethren with cars are invited to meet at Burwood-rd. tram terminus at 2 p.m. Those having available seats are invited to get into touch with the secretary of social service, M 2083, or 241 Flinders-lane. Hot water and milk will be provided.

At North Essendon, Vic., on March 15, the Webb-Robbins mission commenced. Bro. Webb in the morning gave the church an encouraging message. The gospel service at night was held in the tent, when 117 people attended to hear the missionary's message on "Christian Union: How?" Bro. Webb created a fine impression with his exposition of this theme. Bro. Harold Robbins, the song-leader, ably led the singing. Sister Mrs. Webb rendered a delightful message in song. Another large audience assembled on Monday night, including delegations from Ascot Vale, Brighton and Brunswick churches. Bro. R. P. Morris, of Brighton, rendered a solo. The tent has created quite a stir in the district, many enquiries being made.

At Footscray, Vic., a pleasant time was held in the Bible school on afternoon of March 15, to mark the anniversary of the wedding of two old church members—Bro. and Sister Edyvane. Tea was provided by members of the ladies' aid, and upwards of 40 members and officers sat down to it. Bro. W. Wakefield occupied the chair. Sisters Cordy and Johnston, and Bren. Gladman and Tomkins, also spoke, and brought to memory the times when many present were early members in church and Bible school. Bro. and Sister Edyvane reside at Warrandyte, having removed there a few months ago. During their long stay in Footscray—over 40 years—they were held in the highest esteem. Sister Edyvane for many years was a teacher in the school, and later president of the ladies' aid for years. Bro. Morris, from Ballarat, who has taken over a business in Footscray, has been a welcome visitor.

Bro. J. Wiltshire, preacher of the church at Dawson-st., Ballarat, Vic., writes the following appreciation:—"It has been a very great pleasure to me to listen on several occasions to the preaching of Bro. Webb during the course of the tent mission in connection with the Peel-st. mission. The least return I could make for the privilege is to express my very sincere appreciation not only of Bro. Webb as a preacher, but as a devout lovable brother. Bro. Webb's sustained earnestness on the platform and among the people is invincible; he is untiring and exceedingly patient in his efforts to lead men and women to Christ. Our brother is a Bible preacher; he studies his Bible, and his preaching makes it evident that the Bible is his first and final text-book. To many of his brethren it would seem a pity that Bro. Webb has not seen his way clear to continue with the tent work, for which he is so admirably suited. The Dawson-st. church found it very easy to support the mission, for all looked forward with eagerness to his messages night by night."

Attendances during the third week of the mission at Inverell, N.S.W., were depleted by local show and other attractions. However, the interest has been well maintained. Members are deriving help and encouragement from the inspiring addresses of Bro. Ewers. Of particular interest were chart addresses on "Where are the Dead Now?" and "What Happens at the Resurrection?" The first-fruits of the mission were reaped on March 8, when, to an audience of about 130 people, Bro. Ewers spoke on "The Church, the Pearl of Great Price," and two young men from the country took their stand for Christ, and two other immersed believers came forward indicating their desire to join the fellowship of the church. On Tuesday, 10th inst., Bro. Ewers spoke on "Testing our Faith," and two married women confessed Christ. A stirring message on "The First Gentle Convert" was delivered on the 11th, and as the mission draws to a close, it is expected that interest will revive considerably. It is intended to close the campaign on March 22, and for Wednesday, 25th inst., a tea meeting and rally is being planned in the tent.

Our British brethren are sorrowing the loss of another faithful missionary. "The Christian Advocate" of Jan. 31 contained the following paragraph:—"It is with the deepest possible sorrow that we announce the untimely death of J. Stephen Brown, for so many years a devoted member of our Indian field staff. Mr. Brown came home on furlough in the early autumn, bringing with him his two motherless children. Some weeks ago he commenced to attend a Birmingham hospital to receive treatment which, for him, was fraught with a certain amount of danger, for during all or most of his life he has suffered from hæmophilia, a complaint from which the sufferer, even from a trifling cut, may bleed to death. His illness took a critical turn some ten days ago, and a transfusion of blood followed from which he was reported to have passed out of the danger zone. At the beginning of last week, however, another operation took place, after which he passed away on Wednesday, Jan. 22. Mr. Brown entered the service of the foreign missions committee in November, 1922, his first sphere of labor being Siam. It will be remembered that owing to the serious illness of his wife he had to leave Siam with her. They eventually were settled with our mission in India."

Dr. and Mrs. F. W. Boreham are on their way to England. On the eve of their departure "The Australian Baptist" published a short article on "Dr. Boreham's Spiritual Pilgrimage." We venture to assume that the following extract will be of special interest to our readers: "Some names are inscribed on tablets, some only on tombstones. Dr. Boreham's name will live in the library of volumes which have flowed from his versatile, inspiring pen, for they are more than monuments of literary art and industry; they reveal the mind of a great soul who has touched life at its highest source, and interpreted its truest meaning to his readers. Behind it all is the personality of the author, gracious, winsome, generous beyond almost any author we have known. Authors, like actors, clowns and court jesters, can be the very antithesis of the characters they assume. Dr. Boreham is the embodiment of his ideals. It would be ungracious on our part to allow him to sail away without paying a sincere tribute to his largeheartedness. The 'Australian Baptist' is now in the twenty-fourth year of publication. Through all the years Dr. Boreham has been the largest and most regular contributor. A rough calculation shows that he has

contributed over five hundred of his matchless articles to our columns. The readers of no other paper have enjoyed that privilege to the same extent. That they have been contributed without fee or reward is a tribute to Dr. Boreham's generosity, and also to his loyalty to his denomination, which every one of our readers will appreciate."

MISSION AT PEEL-ST., BALLARAT, VIC.

Lord's day, Feb. 23, to Thursday, March 12—a period of two and a half weeks—was a time of fellowship, inspirational singing, and eloquent and forceful preaching, combined with warmhearted co-operation from many people both in membership and out of membership with the church. The Webb-Robbins mission, for which intensive preparations were made, proved a magnificent success. From the outset keen enthusiasm was manifest. The tent was nicely equipped. Bren. Webb and Robbins threw themselves wholeheartedly into the campaign, and soon they became known throughout the city as good men with a wonderful message. Seventy-eight were present at the opening service on Feb. 23, and from then the congregations grew, lowest attendance being 112. On many nights the tent accommodated more than 200 souls. The largest gathering was possibly on the closing night of the mission—260.

The church has been richly blessed, spiritually and numerically. Twenty-one have been added as the direct result of the mission, and Bro. Webb's visitation to the homes of the people with Bro. Denzil Ritchie. They include a number of earnest young people. Though the tent has gone, the evangelistic spirit will prevail with Peel-st. people, who would thank brethren from Dawson and York-sts. for invaluable assistance, and Bro. Mulvogue, of Shepparton, who spent several days during the closing week of the mission and helped in leading the singing.

Members met in the chapel again on March 15. An impressive service was held in the morning. Seventy-five were present—the largest morning meeting ever held at Peel-st. The writer presided, and Bro. Denzil Ritchie extended the hand of welcome to nine new members. He later gave an eloquent message appropriate to the occasion. The evening meeting was attended by a large congregation, seating accommodation being taxed to the utmost. At the close of Bro. Ritchie's forceful address on "Aflame with Certainty," one confessed Christ, and with five others was immersed.

The church faces the future with confidence, and will long cherish the memory of a successful mission which was of all-too-short duration.—Arnold Sheppard, secretary.

DEATH.

FUNSTON.—On March 14, at Clyde, George, beloved husband of Emily and beloved father of Frank (Bendigo) and Elsie (Mrs. R. Thomas, Clyde), aged 75 years. "Mark the perfect man and behold the upright: for the end of that man is peace."

IN MEMORIAM.

HUMPHREYS.—In loving remembrance of our dear husband and father, John H. Humphreys, who entered into rest on March 22, 1935.

Beloved,
Beyond all weariness and pain,
Thou art at rest.

We bless the years that called you ours,
And leave with God the rest.

—Wife, son and daughter.

WANTED.

Store work or warehouse work wanted by church member. Good references. Apply W. E. Mounsey, 59 Smith-st., Thornbury.

COTTAGE GUEST HOUSE

for quiet holiday or rest; clean, comfortable, E.L., sewerage.—Miss Kerr, Montrose, Vic.

News of the Churches.

South Australian News-letter. H. R. Taylor, B.A.

Movements of Preachers.

Our big home mission field in the centre of Eyre Peninsula has been well-served by H. G. Norris, who has now settled at Dulwich, in the eastern suburbs of Adelaide. H. R. Fitch, a recent graduate of Glen Iris, is already at work on the Peninsula. He is a welcome acquisition to the ranks of our preachers. F. G. Banks, a diploma student of the Central Training Class, Adelaide, has accepted an engagement with the Naracoorte church in place of R. J. Hilford, who has gone to York, on the Port line.

Response to H.M. Appeal.

The aim of the committee was £1,000. It seems, judging by the offerings so far reported, that the total will fall far below that amount, although it will be better than last year. We had hoped to be able to secure the services of an organiser for field work, and thus to fan the dull flame of evangelism in our State. A heavy burden has been taken from the shoulders of the H.M. committee by the decision of the trustees of the Union Trust Fund to wipe off a debt of £550, an amount which was borrowed years ago. A generous brother created the trust fund with a gift of shares in a progressive business. The income is distributed among various funds, such as foreign and home missions, and the College of the Bible. Out of the accumulated surplus income the trustees have been able to help the H.M. department in the special way indicated. This is a spur to local churches to do better.

Central Training Class.

This useful organisation has begun its work for the year with an enrolment of fifteen students. Several young men in one of the country churches, under the direction of their preacher, will follow the course. C. Schwab, R. Harkness, B.A., and the writer instruct the students. T. J. Gore, M.A., was the founder of the Central Class. A similar work is being carried on by W. C. Brooker at Queenstown. Advanced students from both classes are used by some of the smaller churches in conducting Sunday services.

Outspoken Methodists.

At the recent conference the present Government was roundly condemned for their indifference to moral issues. One speaker declared that the Government was the worst the State has ever had from the standpoint of social reform movements. It is true that many of our legislators have danced to the tune set by the liquor interests and gambling section of our community. The wrath of our Methodist friends and of all of us has been aroused over the encouragement given to gambling through the establishment of the betting shops; but chiefly by the backdoor method adopted to break down the effect of the six o'clock closing of hotel bars reform through the recent legislation allowing permits to be granted for the sale of liquor at social functions up to midnight. Careful plans are in course of preparation to alter the situation at the next general State elections. Legislators who have shown a disposition to favor the reactionary social movements have been "black-balled," and strenuous efforts will be made to unseat them. The "Alliance" is seeking the co-operation of the churches to create a fighting fund. An appeal has been made direct to Churches of Christ with the approval of the conference executive. It is hoped that the brethren will be able to see their way clear to make a liberal response.

The Lotteries Commission.

This body has been sitting for several weeks at Parliament House, and has now gone to the other States to gather evidence, where we desire the help of our brethren in putting the plain facts concerning the effect of the lottery system before the Commission. The strongest appeal for State lotteries in South Australia appears to be coming from the local governing bodies, which are trying to shift the burden of maintaining district hospitals from the rate-payers. Mr. Chessel, a Methodist minister, made a splendid contribution to the evidence against lotteries, and deeply impressed the Commission. The Council of Churches has also submitted weighty objections. G. T. Fitzgerald and the writer, at the request of the conference executive, presented the case for our brotherhood.

South Australia's Centenary.

The first big feature of the celebrations will be the Centennial Empire Exhibition in Adelaide from March 20 to May 16. It is claimed that this is the first purely Empire exhibition ever held in the Commonwealth. A million pounds' worth of exhibits are being arranged in the handsome Centennial Hall just built at Wayville. Among the objects of interest will be a large and varied collection of Canadian products. Manufacturers in all the Australian States are sending attractive exhibits. The first century of South Australia's history provides a thrilling story of daring achievement. We should thank God for the pioneers who blazed the trail and the sterling characters who have appeared since. The question which concerns us now is this: Are we going to allow destructive forces to sap the foundations and rob the youth of their heritage in this sunny southland?

South Australia.

Queenstown.—On March 15, Bro. Brooker gave the morning message. In the evening his subject was, "The Bread of Life." The chapel is being renovated, the men of the church giving freely of their time and talents to this work.

Long Plains.—One young man has joined the church under Bro. Rootes' preaching. Splendid meetings on March 8 and 9, when harvest thanksgiving services were held. On Sunday evening Bro. Rootes spoke to a full house, and on Monday evening Bro. Ingham, from Balaklava, was the speaker. He also brought with him the Balaklava choir, who rendered several items to a very fine audience.

Hindmarsh.—On March 15 Bro. A. E. Illingworth gave a splendid address to the church from Matt. 9: 1-17. The hand of Christian fellowship was extended to Bro. Arthur Price, who recently arrived in S.A. from England to join his family; he comes from the Baptist church in Pontnewydd. At the gospel service Bro. Illingworth continued his series of pre-Easter addresses, "The Crisis in the Soul of Jesus." The choir rendered an anthem, and Miss Outway sang a solo.

Mundalia.—A happy progressive spirit prevails in church and all auxiliaries. Attendances at all meetings are good. On March 1 harvest thanksgiving services were held. There were splendid meetings, and a fine display of gifts, which were distributed to needy cases in the district, the local hospital, and the native camp. Bro. W. A. Russell and D. R. Milne gave appropriate messages for the occasion. Home mission offering amounted to £71/4/6. On March 13 a kitchen evening was tendered Sister Iudic Mortlew on the occasion of her marriage to Bro. Thomas Barrett on March 19. On

March 15 Bro. Russell exhorted, and Bro. L. E. Verco preached the gospel.

Semaphore.—The officers met on March 9. The treasurer's report showed a good financial position. It was resolved to feature the State centenary at next church anniversary. Meetings for worship are good, gospel meetings only fair. The choir gave the programme at the Salvation Army harvest festival Monday evening celebration. Bro. Oram presided over the open-air beach service arranged by the Port Adelaide ministers' fraternal.

Strathalbyn.—On Feb. 9 Bro. Thomson spoke in the morning, and Bro. R. Pearce in the evening. Church anniversary was held Feb. 16, Bro. C. Schwab being special speaker. On Feb. 18 Southern Church Conference took place, when a large gathering assembled. At the closing meeting of anniversary, in the evening, Bro. Schwab and Shipway gave fine addresses. Mr. J. Jackling spoke in the morning of March 8 and Mr. Albright (representing Temperance Alliance) in the evening. At harvest thanksgiving on March 15, there was a tastefully arranged display of goods. Bro. F. Filmer was the preacher for both services. Bro. H. Wilson, the preacher, is at home, and making good recovery from operation.

Maylands.—The half-yearly business meeting disclosed good progress in all departments, and finances satisfactory. £130 was given off the building debt. Bro. J. H. Daniel, A. W. De Rieu, A. L. Read and F. Sando were re-elected deacons unopposed. Bro. Fitzgerald, the evangelist, has been giving special effort in opposition to the licensing bill, the gambling craze and the lottery proposals. Motions of appreciation were passed to home and foreign missionaries, to Bro. Fitzgerald, and to Bro. Langlois, the ex-choir conductor. Bro. Langlois, who is church treasurer and superintendent of Bible school, has rendered splendid service with the choir for many years. Attendances at the services are good, and prospects are bright for future work in the district.

Kadina.—On March 3, after Christian Endeavor meeting, the Endeavorers gave Bro. and Sister A. E. Brown a surprise social. A suitable gift was presented to the preacher and his wife, recognising the twelve months of service they have given the C.E. society. On March 8 sixty broke bread. Bro. Brown exhorted on "Christ as Student." At evening service Bro. Brown commenced a series of addresses leading up to Easter; the subject was "Gethsemane." The male quartette sang, the choir rendered a selection, and Sister Mrs. L. Gordon favored with a solo. Additional amounts collected for home mission make total £4/2/5. 91 present at night. March 15, at morning service, Bro. Brown spoke on "Christ as a Man of Feeling"; 64 present. 80 present at Bible school. At night Bro. J. Paddock, of Wallaroo, preached on "Walking with God"; 71 present. Bro. Brown preached at Moonta at night. K.S.P. club has started after recess during hot weather.

Prospect.—There were splendid congregations at harvest festival services on March 1, and a very fine display of fruit, vegetables and groceries, which were distributed to needy families in the district and to Morjatta Children's Home. Bro. Baker was speaker, and suitable anthems were rendered by the choir. At half-yearly business meeting on March 4, reports showed progress in all departments. Debt on building is being steadily reduced by the "copper offering," taken each Lord's day. Bro. Arnold McEwan has been re-elected chancellor of K.S.P. Mr. Bond, Police Prosecutor, gave the club the first of a series of interesting talks on March 10. The annual rally of the Junior Endeavorers, held on March 11, had a good attendance, including many visitors from other societies. Bro. J. E. Shipway gave a stirring address, and items were given by the juniors. At gospel services a series of addresses is being given by Bro. Baker on the principles of the

(Continued on page 172.)

Foreign Missions.

Conducted by J. E. Allan.

THE CROWN RIGHTS OF JESUS.

"All the King's subjects are not his champions," is Bunyan's pungent way of saying that many people who acknowledge that Jesus is Lord and Master do not assert his glory in a comprehensive, eager, militant way, and assert his crown rights. What our Lord feels about it we can only conjecture, but surely there must be some poignant grief when he finds not a few of his subjects who are content that his realm shall be limited, that his writ shall not run through all the provinces of life, and that many races shall be strangers to the beneficence of his gracious presence. This is simply putting into plain terms what is implied by those who would restrict the preaching of the gospel to certain places and races, or who neglect or refuse to make provision for the propaganda without which the frontiers of his kingdom will remain practically where they are to-day, with millions of those he loves still strangers to the beauty of his holiness, unlighted in mind by his truth, unthrilled by the majesty of his love.

The Motive of Missions.

The motive which prompts the church to maintain its overseas propaganda should be nothing less than gratitude and loyalty to Jesus Christ realised as redeeming Lord and Saviour, so that to all challengers who ask why this treasure of life and money is poured out in lands overseas, there is given the simple answer, "The love of Christ constraineth us." Many collateral and supplementary answers can be given, but this is the radical answer. Unless this motive is present, interest and enthusiasm sooner or later will languish and fade away. When an experience of grace is deeply realised, it is an instinctive reaction to share it as widely as possible. Selfishness in anything is distressing, and is a slipping back to a lower level of life.

The Challenge of Missions.

From another angle we approach the great religions of the East, which are entwined in the fabric of ancient civilisations, embodying venerable traditions and transmitting impressive artistic and ethical cultures. But in spite of this frank recognition of valuable elements in these achievements of the questing soul of man, we face all of these with the challenge of Christ, believing that until the members of these great races pass into the fellowship and communion of Christ, they, too, have no final answer to the cries of their hearts, no answer to the probing questions of their minds, no power to establish a world-wide fellowship of love, for the lack of which the world is full of confusion and distress.

The Love of Missions.

Love of missions is part and parcel of our outlook on life, a vital enthusiasm. There is an enthusiasm that is nothing more than a temporary thing, like the decoration of a city for the periodical or casual and incidental visit of the King or some social or political notability, a fancy dress, and not a habit. Missionary enthusiasm should be the expression of our character, a function of our awakened souls, a perception that it is a vain thing to cherish the thrill of the Hallelujah Chorus unless we do sincerely believe that it is the purpose of God our Father to bring all powers and all people into the fellowship of his Son. Someone has said that missionary fire cannot be kindled on a few chips of duty, even though these are saturated with emotional paraffin. The fire that burns brightly on the altar of the redeemed heart is maintained by fresh supplies of grace as we feel the love of God being shed abroad in our hearts by the Holy Ghost.

The Cost of Missions.

"But how costly this work is! How it drains our resources" is the whispered fear in the heart of many. There is so much truth in this that we must face this spectre of our mind. The world knows to-day better than it has ever known before how enormous is the cost of national warfare, how much treasure is poured forth on every nationalistic enterprise and venture, how many lives are surrendered to win a dubious triumph which the sea of change may wipe out in a day. Lifting our eyes, we look out on the far-stretching fields of human achievement, the pioneer work which has explored the world, charted its seas, tracked its jungles and deserts, bridged its gulfs and rivers, made tracks to the heights of its mountain peaks, and everywhere in these amazing records we see the outpoured treasure of gold and the richer treasure of blood. Entering into the schools and colleges where the darkness of human ignorance is dissipated and the awful diseases of the body are confronted by valiant souls who believe that these things are an affront to the love of God, and asking the cost of the triumphs that have been won and the costs of the campaigns that are still being waged, we often stand amazed and aghast, for often enough these things are hidden from our eyes. Everywhere and in everything the upward march is costing treasure, money and life; without these no victory is won. We must never permit our minds to dissociate our overseas campaigns from those age-long struggles in which the heart and mind of man under a divine pressure have engaged, not counting the cost, so that the world may become a peaceful home for noble souls. Against that background we see our overseas enterprises as the richest, most romantic, richest in glorious expression of all these labors, whereby not the body and the mind only but the soul of man shall come to its full stature of life in Christ Jesus, the Lord of life and glory, our Saviour.—W. C. Jackson, M.A., from "The Kingdom Overseas," Jan., 1936.

A CLASS FOR CASTE HINDOOS.

L. M. Foreman.

This class is held in a courtyard about 20 ft. by 40 ft., with rooms opening into it on every side. In the centre is a well. About 16 families live in this small area, so we always have a good audience. As well as the children, we always have some adults. One woman is particularly keen on hearing the message and hymns. Years ago she learnt a number of hymns in Poona, and still remembers them. She told me

that, when she lived at her home in Poona, her brother read to them every day out of our scriptures, and she recognises some of the stories we tell the children. There are many like this educated man, who read the scriptures and yet do not see the light. "Eyes have they, yet they see not." Let us pray that the power of the Holy Spirit may make itself manifest through the written word.

SHIRSUPHAL.

C. D. Dongre, Preacher, Baramati.

The village of Shirsuphal is a prosperous village of 3,000 souls, named after the goddess Shirsai. It is a railway station 12 miles north of Baramati. The mission had a Christian school in this village for about 18 years. In a wonderful way the Lord has now opened the door for the churches to work there. Upon the written application of the villagers the Indian Church Conference, in co-operation with the mission, was able to re-open the school last year. One school teacher was engaged by the churches last year, and the number of the school children has so increased that another teacher became necessary. The mission kindly provided the funds for him since June.

During the first year the teacher and his family found it very difficult to observe the Lord's Supper. Now the circle preacher system is being used, and last week-end I was privileged in being able to conduct the first communion service.

On Saturday night about 25 Marathas (high caste Hindus) gathered, and I had a very interesting time with them in presenting the message of the risen Lord. On Sunday morning we had the Hindu school children gather for Sunday school; they were taught some Christian songs, and also heard the gospel story. Afterwards I had an interview with the Mahars (untouchables), who are very friendly.

Later, we gathered in one of the master's houses and met around the Lord's table—just four of us, to remember the Lord in his appointed way. So few among so many. We ask you to pray that God will bless this school work and the villagers.

"GOODLY PEARLS."

The latest issue of "Goodly Pearls" should be read by all members. It contains interesting and informative articles by our overseas workers. Each article was prepared or selected especially, and has not appeared elsewhere.

"INTO ALL THE WORLD."

The great world is the sphere in which religion is to live, move and have its being. Hence, Christ sent his disciples into its busy throngs as light to shine, as salt to preserve, as leaven to leaven, and in his great prayer he prayed, not for them to be taken out of the world, but for them to be kept from the evil.—G. C. Lorimer.

RESIST IT!

The temptation to spend money rashly in a few minutes, that took you weeks to earn, is sometimes a strong one; but if you resist it, you pave the way for sounder expenditure later on—and have greater security in the meanwhile.

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The Eldership.

Alan W. Garland.

The church is a divine institution. It was the Son of God who said, "On this rock I will build my church." As a divine institution we should expect that God would make provision for its organisation, and our expectation is not disappointed, for Jesus promised his disciples that they should be led into all truth by the Holy Spirit (John 16: 13), and in the epistles of these men, written under the inspiration of the Spirit, we find reference to definite officers in the local church. Bishops, presbyters, elders and deacons are referred to. Unfortunately to-day, in many churches, a "board of officers," with no definite separate designation, replaces the officers indicated in the Bible. In other instances there is evident a laxity concerning the qualifications of the elder. One of our own writers well says in comment on Acts 14: 23 and Titus 1: 5, "The former of these passages shows that it would be wrong to say that there cannot be a church after the New Testament pattern without an eldership; these, and other scriptures referred to, show, I think, that there cannot be a church fully and scripturally organised without an eldership" (Main, "First Principles," p. 134).

I. Identity of Elders, Bishops and Presbyters.

Dr. Harvey, in the "American Baptist Commentary," writes: "The terms bishop and elder in the New Testament are plainly used as designations of the same office; the distinction between them, elevating the bishop above the elder, is post-apostolic, and wholly unknown in scripture." Eugene Stock, an Anglican writing on the Episcopacy in "Lessons on the Acts of the Apostles," admits, "It is now universally agreed that the title of 'bishop' in the New Testament is identical with that of 'elder,' i.e., 'presbyter,'" and gives the following proofs: "Acts 20: 17, 28. The same men are here called both 'elders' and 'overseers,' literally 'presbyters' and 'bishops.' 1 Pet. 5: 1, 2. Here Peter exhorts the 'elders' to 'take the oversight' of God's flock, literally 'to bishop' it. Tit. 1: 5-7. Titus is enjoined to 'ordain elders,' choosing those who are 'blameless.' 'For a bishop must be blameless.' This passage shows also that in 1 Tim. 3: 1, where the qualifications of 'bishops' are enumerated, it is presbyters that are meant. Phil. 1: 1. 'Bishops and deacons.' The use of the plural (for there would be only one 'bishop' at Philippi if one at all), and the fact that the elders are not separately mentioned, show that by this expression the second and third orders only of the ministry are designated. In the Epistle of Clement to the Corinthians, too, the appointment of 'bishops and deacons' is mentioned and the 'presbyters' are alluded to as identical with the former." This writer does not seem to realise how illogical his comment on Phil. 1: 1 is when taken into the scope of his argument.

The term elder or presbyter was derived from Jewish usage, and emphasises the dignity of the office; while bishop or overseer, taken from the Greek, points out the peculiar work of the office as one of oversight. Both terms were in common use as designating different aspects of the one office. Dr. Ginsburg, in tracing the relationship of the office to the Jewish usage, quotes the Mishna Taanith 2: 2 concerning the leader of the worship in the synagogue: "But that man is to be delegated to officiate who has children, whose family are free from vice, who has a proper beard, whose garments are decent, who is acceptable to the people, and who has a good and amiable voice, who understands to read properly the Law, the Prophets, and the Hagiographa, and the Law, the Prophets, and the Hagiographa, and who knows all the benedictions of the service." And he continues, "How strikingly this illustrates the apostolic injunction, 'A bishop must be blameless, the husband of one wife, vigilant,

sober, of good behaviour, and modest . . . one that ruleth well his own house, having his children in subjection with all gravity . . . not a novice . . . he must have a good report of them that are without.' (1 Tim. 3: 1-7 with Tit. 1: 1-9.)"

II. The Qualifications of an Elder.

The elder needs to bear an irreproachable Christian character, unblemished by vice, and adorned by Christian virtues (Tit. 1: 7, 8). He needs to exercise a wise and firm guidance in his own family as the pledge of his ability to preside over the church (1 Tim. 3: 4, 5). There is demanded a maturity of Christian experience and character, sufficient to insure that his elevation to the office will not serve to inflate his pride and thus work his injury (1 Tim. 3: 6). He must bear a good reputation outside the church, so that, resting under no reproach, his influence in the office may not be impaired, and he may not, as a result, fall into the snare of the devil (1 Tim. 3: 7). Matthew Henry comments on this point: "Under no reproach for former conversation; for the devil will make use of that to ensnare others." He must be possessed of a disposition or love for teaching with which should go ability or skill in teaching; but unfortunately the two things do not always coincide (1 Tim. 3: 2; Tit. 1: 9-11). He should be one who is untempted by money (1 Tim. 3: 3; Tit. 1: 7), thus removing a dangerous tendency in those days, which has not altogether disappeared in our own times, to suppose "that godliness is a way to gain" (1 Tim. 6: 5). Again, on this point Henry writes aptly: "One who is not greedy of filthy lucre, who does not make his ministry trample to any secular interest, who uses no mean, base, sordid ways of getting money, who is dead to the wealth of this world, lives above it, and makes it appear he is so."

III. The Duties of Elders.

These have been, to a certain extent, indicated in dealing with the qualifications; but for emphasis and clearness it is well that they should be set out.

1. Peter exhorts them to tend the flock of God (1 Pet. 5: 2). This includes the idea of feeding, watching over, guiding and protecting. They are to be shepherds. The elders must instruct, reprove, comfort and guide the churches, and the individual members of which the churches are composed.

2. They are to take the spiritual care, or oversight, of those over whom they are placed (1 Pet. 5: 2), "not by constraint but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being examples to the flock."

3. The elders are to count at least the visitation of the sick amongst their pastoral duties (James 5: 14). The treatment was to be both physical and spiritual—anointing with oil and praying.

4. Another of the elders' tasks is that of teaching (1 Tim. 3: 2; Tit. 1: 9). It has been urged that 1 Tim. 5: 17 indicates that this is not an essential, but more honor is due to those who do teach. Paul writes: "Let the elders who rule well be counted worthy of double honor, especially those who labor in the word and in teaching." The emphasis is rather on the word labor, and the passage could be rendered, "especially those who exhaust themselves in the word." The comparison is between those who teach occasionally, and those who give themselves wholly to teaching.

5. Again, the elders are to act as hosts of the church (1 Tim. 3: 2; Tit. 1: 8), not that others will not take their share of this responsibility;

but that they particularly will be ready so to act.

IV. The Appointment of Elders.

The New Testament indicates that the setting aside of elders was a solemn occasion, accompanied by prayer and fasting. From Acts 14: 23 we learn that the appointment was by show of hands, or popular election first, and then approval by some recognised person. We see at different times Paul, Timothy and Titus acting in the setting apart of elders. At the present the elder should be someone, already having the approval of the church, being set aside by the laying on of hands, the symbolical representation of his consecration to the task. We have shown our abhorrence of much that is associated with and implied by some ordination services by getting as far away from them as possible; but the furthest point from one extreme is another extreme. We can use the laying on of hands without giving any countenance to any unscriptural position. But ultimately it is the Holy Spirit who makes bishops (Acts 20: 28) by giving men the qualifications and by leading the church in the appointment of such men.

We can sum up with Paul's exhortation to the Ephesian elders: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you bishops, to feed the church of God, which he hath purchased with his own blood." "Take heed to yourselves" requires personal godliness, without which no man's ministrations in the church is of any value. "Take heed to the flock" requires watchfulness (vigilance, 1 Tim. 3: 2) that will allow nothing in the condition of the church to escape their notice. "Feed," or literally "shepherd," the church requires the elders to do for the church all that an eastern shepherd did for his flock.

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News of the Churches.

(Continued from page 149.)

Restoration Movement. Offering for home missions shows good increase over last year. Dorcas society continues its good work.

Western Australia.

Kalgoorlie.—Bro. Geo. Hughes gave very helpful addresses on Feb. 16. Bro. Wallace was received in at morning service. Bro. Jack McDiarmid was speaker on morning of Feb. 23, and Bro. Hughes at gospel service. On morning of March 8 Bro. Hughes exhorted the church. Y.P.S.C.E. conducted the gospel service, Bro. Hughes delivering an appropriate address. All auxiliaries have resumed labor after holidays.

Queensland.

Albion.—On March 15 there were fine meetings. Bro. W. Donaldson, of Bamba-rd., Vic., was present. At evening service Bro. Stirling presented a stirring message, and a young lady confessed Christ. On March 10 about 80 men attended fellowship meeting to hear Dr. Goddard lecture. Endeavor societies are very efficient and active.

Marburg.—The work is moving along smoothly under the supervision of Bro. I. Larsen, although the church has suffered severely by removals. On March 1 Bro. J. McKay, of Brisbane, was received into fellowship. A visit from Bro. H. W. Hermann (conference president) was much appreciated. Sister J. Kickbusch is very ill.

Wynnum-Hawthorne Circuit.—Prayer meetings in both churches in the circuit have grown considerably and are quite stable. The circuit committee has installed a 'phone in the preacher's house, and the Hawthorne church has provided Bro. Tease with a bicycle. Both churches are in good heart, but much constructive work needs to be done. At Hawthorne a young women's physical culture class has been formed under leadership of a professional instructor. A Y.P.S.C.E. has been formed at Wynnum and a J.C.E. at Hawthorne. The two ladies' guilds in the circuit are moving along nicely under Mrs. Tease's leadership.

Tasmania.

Launceston.—During past few weeks attendances have improved, averaging over 100 at Lord's table. At annual business meeting on March 11, reports presented revealed that the church and auxiliaries had made progress, and finances were in a healthy condition. Bro. W. G. Nichols was elected as deacon. The meeting unanimously invited Bro. Paternoster to continue with the church for a further term. During the evangelist's absence on holiday the services have been addressed by Bro. R. Edmunds (Invermay) and E. Street, whose messages have been appreciated. On March 7 Bro. M. Sulzberger and Miss Ina Parker were united in marriage, Bro. Paternoster officiating. Prior to the wedding the Endeavorers made a presentation at a social held in their honor.

Victoria.

Newmarket.—On March 15 Bro. Hector Campbell addressed the morning meeting. Bro. E. Peet was a visitor from Adelaide. Bible school has commenced anniversary practice.

Hampton.—At the church annual meeting on March 19, plans for celebration of the silver jubilee year were discussed. Officers were elected. A members' tea preceded the business session.

Ararat.—At the gospel service on March 8 a young lady gave her life to Christ. As this service was a harvest thanksgiving a large number attended. Sale of festival goods realized £13/1/6.

Doncaster.—On morning of March 8, Bro. Holt, of Ivanhoe, addressed the church, Bro. Connor being at East Doncaster. The young people's club has entered the winter session. Bro. Connor is giving a series of addresses leading up to the cross of Christ.

Parkdale.—Bro. S. Gilmour gave a helpful talk at Y.P.S.C.E. meeting on March 9, and Bro. P. J. Bryce and L. Beaumont at worship and gospel services on March 15. An anthem was rendered by choir at gospel service. A large number of visitors were at each service.

Moreland.—On March 15, R. L. Arnold spoke at both services. Two were received into fellowship in the morning. At night Bro. Arnold spoke well on "The Curse of Conventionalism." The orchestra played in excellent fashion, and a duet was also rendered. Anniversary practice has been commenced by Bible school.

Ivanhoe.—Bro. W. D. Lang has been the speaker at most of the services lately. Bro. H. B. Robbins gave an appreciated address at worship meeting on March 15. At a social gathering of members, gifts from church and auxiliaries were presented to Bro. and Sister J. Timmins, who were recently married.

Camberwell.—Harvest festival services on March 8 were well attended. Sister Mrs. Garnett sang appreciated solos morning and evening. The chapel was crowded for evening service, and the choir rendered special numbers. On March 15, in the absence of Bro. Williams at Geelong, Bro. R. Bolduan assisted at both services.

Middle Park.—On March 7 the J.C.E. society paid a visit to the Burwood Boys' Home, and an enjoyable social time was spent. Bro. Westwood spoke at both services on March 8. On morning of March 15, Bro. Gale delivered a beautiful address, and at evening service Bro. Westwood gave an excellent address entitled "Blessing, the Result of Obedience."

Preston.—At Bible school anniversary services on March 8, a greeting was read from Sister C. Olney, of South Australia, for many years kindergarten superintendent. On March 15 Bro. W. W. Saunders, of Northcote, addressed the church. At the gospel service Bro. Young continued his series of addresses on the church, his subject being "The Church Glorious."

Ascot Vale.—Good attendances at all meetings on March 15, when Sunday school anniversary services were held. Messages from Mr. T. Turner, Mr. A. A. Hughes and Mr. C. L. Lang were much appreciated. Children sang well under leadership of Mr. C. Thomsen. Sister Miss Holley is seriously ill. Girls' mission circle enjoyed visits from Mrs. Waterman and Mrs. Bolduan on March 11.

Geelong.—Meetings on March 8 were well attended. One young lady was baptised at night. Bible school anniversary services on March 15 proved very successful. Bro. D. D. Stewart led the singing, assisted by the Bible school orchestra. Bro. Williams, of Camberwell, was the special speaker, his messages being much appreciated. The church extends sympathy to Bro. and Sister A. Jones in the loss of their father. All auxiliaries are working well.

Burnley.—Meetings during last month have been very good. On morning of March 2 Bro. T. Fisher, of Sunshine, was speaker. Bro. McIlhagger exchanging with him. Sister Mrs. McIlhagger has returned to Bundaberg (Qld.); her stay was greatly enjoyed. At annual business meeting on March 11, Bro. J. Conry was re-elected secretary. Bro. A. Newham treasurer. A full board of officers was elected, and good reports were tendered from all auxiliaries.

Essendon.—The 21st anniversary services were continued on March 3, 4 and 5, when Bro. W. W. Saunders, K. Jones and E. L. Williams addressed fair gatherings. On March 8 Bro. Neighbour spoke morning and evening, his messages being enjoyed. At annual business meeting on March 11, reports showed the church to be in a healthy condition after a successful year's work. Elected to office were Bro. Rowe, McCallum, Bone, Burdeu, Jackson (treasurer), Kemp (secretary), Alves (assistant secretary). On March 15 Bro. Neighbour spoke morning and evening, his subjects being "Evangelism, the Task of the Church" and "The Cost of Discipleship."

Ormond.—On March 11 Bro. Brown at mid-week prayer meeting gave a good address. On March 12 the P.B.P. club held a social in aid of sports material. On March 14 members held a picnic at Mordialloc and had fellowship with Bro. and Sister S. R. Baker and Judith, from Shepparton. On March 15, Bro. Tinkler gave a good message to the church. At gospel service Sister Violet, of Social Service Department, gave a stirring gospel message. Some visitors were present.

Prahran.—On March 8 harvest thanksgiving services were held with a splendid display of goods which were given to needy ones, social service and Caulfield Military Hospital. Bro. Hughes gave two appropriate messages. Sister Passe, of Brighton, rendered two delightful solos. On March 15 Bro. Hughes spoke in the morning on "The Psalmist's Testimony," and at gospel service on "Nicodemus—a Ruler." Both messages were greatly appreciated. Sister Harvey rendered a solo.

Hamilton.—A number are still away on holidays, attendances being correspondingly small. On March 4 a sister was baptised. On the 11th a kitchen tea was tendered to Sister Jean Methven, to be married next month, and to leave the district to live at Hawthorn. Bro. Methven spoke at both services on March 15, and in the absence of Bro. Mountjoy took charge of Bible school. Three new members were added to Bible class. The average gain of one scholar every Lord's day is being maintained.

Collingwood.—On March 7 a spiritual drive was held with Bro. L. Buck at 3.30. A tea interval was held at 5.15, and then an open-air witness at 7.30. Mr. Geo. Hall was speaker, with Mr. G. McLaren in the chair. J. Northcote was song-leader. On March 8 Bro. Fitzgerald spoke at worship on "The Problem of Unanswered Prayer," and at gospel service on "The Attainment." On March 15 Bro. Fitzgerald spoke in the morning, and at gospel service his subject was "Quenching the Spirit."

Frankston.—On March 5 members of Y.P.S.C.E. visited the Children's Hospital, and entertained the patients with hymns and chorus singing. Bro. Giles gave an object talk. On March 8 fellowship with Bro. and Sister Brooker and family was enjoyed. Bro. Brooker's message at morning meeting was very helpful. At gospel meeting he conducted the song service, and also gave the message. On March 15 Bro. Blake gave the message in the morning, and Bro. Giles' message at gospel service was on "The Cross."

Mildura.—Endeavor meetings have been well attended. Mr. V. Melberg gave the consecration address on March 3, and Mr. A. R. Mossell on March 10 spoke on "The Golden Rule in Business." With Bro. Macnaughtan absent at Red Cliff's on March 8, the address at morning service was given by Bro. L. G. Cameron. At morning service on March 15, a young man, previously baptised, was welcomed into fellowship, and the confession of a young sister from the Bible school taken. Bro. Macnaughtan spoke at night on "The Religion of Devils." The confession of a young man was taken.

Cheltenham.—The annual business meeting held on March 11 was preceded by a happy fellowship tea. Reports from preacher, officers and auxiliaries were read, showing a healthy and earnest interest. Finances were slightly improved; an increase in weekly average offering and in brotherhood appeals was shown. Bro. L. Thomas was appointed deacon in place of Bro. Guesner, who has moved from the district; all other officers were reappointed. On March 15 the services of the day were of interest, Bro. Allan speaking. Bro. Geo. Organ presided at meeting for worship, and special mention was made of the fact that in so doing he was beginning his fifty-first year as an officer of the church. At evening service five were baptised. With sorrow we learn that Mrs. Allan is continuing poorly, and is likely to find it necessary to again enter hospital.

Ballarat (Dawson-st.).—Church anniversary services were well attended on March 8. Bro. J. E. Webb's address was greatly appreciated by the church. The choir rendered special music in the evening. Anniversary services were continued on the Wednesday, when about 150 members and friends attended a reception given by the church officers. Mr. F. G. Clarke, who had confessed Christ at the tent mission, was baptised and welcomed into fellowship on March 15. The church members have had great pleasure in assisting by their attendance the Peel-st. mission. All week-night meetings were suspended to permit of this.

Dunolly.—Well attended meetings have been enjoyed. Bro. J. W. Lewis continues to labor faithfully. Miss Joyce Scott, a member of the Bible school, who has been seriously ill in Melbourne for some weeks, is improving. On March 10 an enjoyable surprise evening was given to Sister Miss Hilda Fowler, who has joined the nursing staff at Dunolly District Hospital. A crystal vase was presented in appreciation of her work. On March 15 Bro. Lewis delivered appropriate addresses, in the morning on "Christian Confidence" and the evening on "Christian Citizenship." Bro. and Sister Perkins were received by transfer from Woorinen.

St. Kilda.—Attendances fairly good in past few weeks, and fine spirit prevails. Sunday evening prayer meeting preceding gospel service has been well attended. On morning of March 8, Bro. Gale gave a very helpful address from Psalm 37. In the evening Bro. Hammer spoke convincingly on "A United Church or No World Conquest," the last of a series of "Five Inevitable Issues." Sister Mrs. Box rendered a solo. At Y.P.S.C.E. meeting on March 12, Orrong-rd. Methodist society were visitors, and conducted a fine meeting. Bro. Hammer's subject on March 15 at gospel service was "A Surrender to Victory." Sisters Mrs. Box and Miss Muriel Tippett rendered a duet.

Bendigo.—On March 8, harvest festival services were held, with liberal display of goods. Attendances were very good, especially at night, when Bro. Hinrichsen's subject was "When the Harvest is Over." Two young women made the good confession. On March 15 the meetings were again very well attended, morning meeting being the largest for many months. At close of the gospel meeting there was a baptism. All were sorry to hear of the sudden death of Mr. Funston, senr., of Berwick, father of Bro. F. J. Funston, one of the deacons. Sympathy of the church is extended to the bereaved. On March 9 the goods displayed at harvest festival were disposed of and realised £6/2/10.

Maryborough.—On March 11 the annual business meeting was held. The following were elected: Elders, Brea. Living, Renton, Sutton; deacons, B. Rough, G. Davies, A. Bursill, S. Taylor, V. Koford, C. Cunningham and D. Simons. These brethren were set apart to office by Bro. Searle. Bro. S. Taylor is secretary, and Bro. A. Bursill treasurer. The church has decided to roughcast the outside of the building. On March 15 splendid meetings were held; 78 at breaking of bread. After evening meeting a Bible school scholar was baptised. In the afternoon 125 scholars were present; six new scholars enrolled. During the week there were more present at prayer meeting than for a considerable time.

St. Arnaud.—Amongst those who helped with services during absence of Bro. Robinson were Mr. H. McLean and Mr. Hodge, of Methodist church. On March 11 the wedding of Sister I. Oxley and Bro. C. W. Jackel was solemnised, Bro. W. Jackel officiating. Prior to the wedding, a kitchen tea was tendered. Many members are absent through illness. Sister Mrs. Vallance and Bro. Benson are recovering, and Sister Mrs. S. Bryant is attending again after illness. On March 15 the anniversary of J.C.E. was held in the evening; the children took their places on the platform and assisted ef-

ficiently. Bro. Robinson gave a fine address on "Youth." Sister V. Adams, who has left the district, was presented with a gift by members of the church. Sister Lila Bryant has also left the district. Sister Mrs. Jerrom, of Drumcondra, is meeting with the church.

Stawell.—On March 7 about 35 journeyed to Ballarat to attend the Webb-Robbins mission. Good meetings on March 8, Bro. Hollard delivering inspiring addresses. Bible school is in good heart, and has as its superintendent Sister Miss Jones. Endeavor society is growing, and has held its yearly business meeting. On March 14 a good number of Endeavorers went to Pomonal to be present at Ararat-Stawell and District Union rally. Bro. Hollard gave a helpful address at afternoon session on "Wider Spheres of Service." Other speakers were Mr. Graham (Stawell), Mr. Fischer (Ararat), and Mr. Methven (Ararat). Good meetings on March 15. A young brother, who had been previously baptised, was received into fellowship. Bro. Hollard delivered a powerful address at night on "After Death—What?" All were pleased to see Sister Chapman back after illness.

Warrnambool.—The church has revived splendidly during the past few weeks. An intensive canvass has brought many old members back to the services and secured fresh interested friends, and a good spirit prevails. The Bible school picnic on Feb. 15 was a happy and well-attended occasion, as was also the welcome back to Warrnambool of Bro. Arnold. The ladies' church aid has been re-formed. The aid organised a jumble stall and social evening in aid of church funds on March 11, and over £2 was raised. Bro. T. Collins, of Emerald, was a visitor on March 8; he exhorted the church and gave a fine illustrated address to the Bible school. Bro. Arnold's evening subject was "The Wedding Garment." A midweek mutual improvement service has been commenced, and the P.B.P. club, under Miss R. McCullough, is doing good work. The church most optimistically plans for the future.

New South Wales.

Marrickville.—At annual church business meeting on March 11, it was unanimously decided to ask Bro. Wakeley to accept a further engagement, on the completion of his two years' ministry, as evangelist of the church. Our brother's evening message on March 15 was very impressive; subject, "Beautiful Baptism."

Grafton.—In the presence of a good congregation a young man was baptised by Bro. Newell on March 8. Visitors from sister churches were present. On March 9 the president's address was listened to by a goodly company, and was much enjoyed. His visit brought help and inspiration. Another instalment has been paid off church debt.

South Kensington.—Attendances at services are well maintained. On Feb. 27, at monthly inspirational rally, an inspiring address was given by Bro. Nance-Kivell. On March 1, "Consecration Sunday," there was a record attendance. Bro. Flood speaking at both services. A public installation of P.B.P. officers took place on March 10, members of State executive being present.

Taree.—The church enjoyed the visit of the conference president (Bro. T. E. Rofe) who addressed members on March 11. Representatives from Wingham were also present. Prior to the meeting the officers and their wives entertained Mr. Rofe at tea. On March 15 Mr. L. A. Trezise gave helpful messages. A young man confessed Christ at evening service. A fellowship tea was held on March 14; over 100 members being present. Isolated members came from distances up to 125 miles. Mr. L. A. Trezise presided, and F. A. Stewart, of Wingham, and local brethren gave speeches. The thankoffering amounted to £46/10/-. Much credit is due to the untiring efforts of the promoter.

Rockdale.—On March 15 there were good meetings all day. Bro. Toyer exhorted on "Consecration." A Bible school scholar was immersed. Bro. Everett preached to a good congregation on "The Unknown God." Congratulations are extended to Bro. Mervyn Henderson on attaining his B.Sc. degree at Sydney University.

Enmore.—Congregations continue to receive from Dr. Meldrum messages of a spiritual and educative nature. On March 15 Bro. F. T. Saunders spoke on behalf of the College of the Bible. School anniversary was notable for the fine rendition by the scholars and choir of musical numbers. Under the baton of Bro. Kay the large choir is performing very helpful work.

Canley Vale.—On March 8 Bro. J. Clydesdale exhorted. After his powerful evening address one young man confessed Christ. Bible school held its anniversary, and also an enjoyable picnic on March 14 at Latty's pleasure grounds. On 15th inst., Bro. E. Christopherson exhorted on "The Stewardship of Life." Bro. Adams, of Granville, gave a wonderful address on Matt. 11: 28. Bro. Len. Thomas had a painful bicycle accident and injured his knee.

Mosman.—On March 8 Bro. G. E. Burns exhorted from Luke 19: 13; at night his gospel theme, which he supported with a solo, was "Abraham's Vision of Christ." Bible school picnic on March 7, had, owing to rain, to be held in the school hall, but an enjoyable time was spent. Bro. Everett's morning subject on March 15 was "Victory"; at the evening service G. E. Burns was supported by K.S.P. club members; his subject was, "How a Young Gangster was Won to Christ." Bro. Rob Burns was soloist.

COMING EVENTS.

MARCH 22 and 29.—Camberwell Bible school anniversary. Special speakers; bright singing; cordial welcome.

MARCH 22, 29 and APRIL 1.—East Kew Bible school anniversary. March 22, afternoon, Bro. G. R. Giles, B.Sc., Dip. Ed.; evening, Bro. S. H. Mudge. March 29, afternoon, Bro. T. R. Morris; evening, Dr. W. H. Hinrichsen. Bright singing by children at all services. A brotherly welcome extended to all past members and friends. April 1, grand concert.

MARCH 22, 29, APRIL 5 and 7.—Bamburgh, Caulfield, Bible school anniversary. March 22, 3 p.m., kindergarten, Mrs. Reg. Bolduan. March 29, 3 p.m., Mr. Roy Arnold; 7 p.m., Mr. J. McGregor Abercrombie. April 5, 3 p.m., distribution of prizes; 7 p.m., Mr. H. M. Clipstone. Concert, Caulfield Town Hall, Tuesday, April 7, at 8 p.m.

MARCH 26, 29, APRIL 2.—25th anniversary of erection of chapel in one day at High-st., Preston, Thursday, 26th. Great united prayer service of North Suburban churches, Sunday, 29th. Special services. If hospitality required write Bro. L. Morflew, 261 Tyler-st., Preston, N.18, by March 26. Thursday, April 2, thanksgiving and praise service. Speaker, Dr. W. H. Hinrichsen.

APRIL 5.—Annual offering for Victorian Church Extension, Properties, Trusts and Bequests Department.

BROADCAST SERVICE.

Swanston-st., Melbourne, Sunday week, Mar. 29, 11 a.m. Preacher, T. H. Scambler, B.A.

NORTH RICHMOND BIBLE SCHOOL ANNIVERSARY.

MARCH 29 and APRIL 5 and 7.

Sunday, March 29—11 a.m., speaker, Mr. B. J. Anderson; 3 p.m., Mr. C. L. Lang; 7 p.m., Mr. H. C. Bischoff.

Sunday, April 5—11 a.m., Mr. H. A. G. Clark, M.A., B.D.; 3 p.m., Mr. R. L. William, B.A.; 7 p.m., Mr. H. C. Bischoff.

April 7, 8 p.m., Grand Concert.

All cordially invited to attend.

CHANCE?

"If six monkeys were set before six typewriters it would be a long time before they produced by mere chance all the written books in the British Museum, but it would not be an infinitely long time." is the pleasant contribution to "the statistical theory of probability." Extracted from an address to the British Academy of Science.

All of which moved the "Manchester Guardian" to the following poetic utterance:—

Life is brief, but art is longer,
So the sages say in sooth—
Nothing could be worse or wronger
Than to doubt this ancient truth,
Endless volumes, larger, fatter,
Prove man's intellectual climb,
But in essence it's a matter
Just of having lots of time.

Give me half a dozen monkeys,
Set them to the lettered keys,
And instruct these simian flunkies
Just to hit them as they please:
Lo! the anthropoid plebeians,
Toiling at their careless plan,
Would in course of countless aeons
Duplicate the lore of man.

Thank you, thank you, men of science!
Thank you, thank you, British Ass. I
I for long have placed reliance
On the titbits that you pass,
And this session's nicest chunk is
Just to sit and think of those
Six imperishable monkeys
Typing in eternal rows!

JOHN WESLEY'S QUARREL.

John Wesley once had a disagreement with Joseph Bradford, his travelling companion of many years, and they agreed to part. They retired for the night, each firm in his determination, and each doubtless deploring in his heart the separation soon to follow between two friends who had been so devoted and mutually helpful. In the morning Wesley asked Bradford if he had considered during the night their agreement to part.

"Yes, sir," said Bradford.
"And must we part?" inquired Wesley.
"Please yourself, sir," said Bradford grimly.
"But will you not ask my pardon?" demanded Wesley.
"No, sir."
"You won't?"
"No, sir."
"In that case," said Wesley gently, "I must ask yours."

It was not the ending which Bradford had anticipated. A moment he hesitated, and then, breaking into tears, he followed Wesley's example, and forgave and was forgiven.

It might almost be laid down as a safe rule where there has been a quarrel: "If the other man will not ask your forgiveness, ask his." It is frequently astonishing to find that the other man also has a grievance, real or imaginary; and it is beautiful to see how often he will forget it if the first concession is made to him.

We pray, "Forgive us our debts, as we forgive our debtors," but many a man remains unforgiven because he is unforgiving. Life is too short and friends are too precious to justify one in cherishing anger or resentment. Even if the wrong appears to us to be wholly on the other side, something may be conceded for love's sake.

It is Christ's teaching that the man who brings his offering to God and remembers that his brother hath sinned against him shall leave his gift before the altar, and go and be reconciled to his brother, and then offer his gift. Worship of God is so joined to love toward men that the forgiving man is sure to be the forgiven man.—"The Youth's Companion."

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Obituary.

STAGGARD.—On March 3 our aged sister, Mrs. Staggard, was called home after a long pilgrimage of Christian faith and obedience. Our esteemed sister joined the Church of Christ at Lygon-st., Carlton, Vic., in 1867. On her marriage to the late Robert Staggard she moved to Hawthorn, and together they were interested and active in church work. In the early days of the Hawthorn church, prayer meetings were held in their home in Burwood-rd. After the erection of the church building in Glenferrie-rd., they continued in active membership. Surviving other early members by some years, Mrs. Staggard for some time held the honor of being the oldest living member of the Hawthorn Church of Christ. For the last nine years she lived in the country and was unable to have fellowship with the church at Hawthorn except when visiting her daughter, Mrs. Cook, in her 92nd year God called her, and she was ready. For her we have no regret or fear. Death was surely the gate of heaven, for her life was hid with Christ. Deepest sympathy is extended to the loved ones who mourn, but with them we rejoice in the victory of her Christian life.—E.L.W.

S.A. SISTERS' AUXILIARY.

The meeting at Grote-st. on March 5 was in the form of a home mission rally. Mrs. H. Charlack, home mission superintendent, had charge of devotions. Instead of the usual address, the time was spent in prayers for home mission work, and hymns, and a solo was given by Mrs. Knight.

Mrs. R. Burns, president, was in the chair during the business session. The speaker was Mr. J. E. Shipway, his subject being home mission work. There were 64 sisters in attendance, 47 being delegates. Collection was £1/17/5. The president spoke of her visit to the Southern Conference, where a very happy time was spent.

The treasurer's report was as follows:—Feb. 6, received for home missions, £19/11/4; paid home mission secretary, £11/17/-, a donation from Unley sisters. Received for foreign missions, £32/19/5; paid to foreign mission secretary from Unley ladies' mission band, £25/7/4. General Fund: Collection, £1/3/7; cash in hand, 13/2; paid to Mr. Horsell, 6/-; paid to superintendents of committees, £1/5/-.

Foreign mission superintendent's report, Dec. 5 to Feb. 6.—Received from churches, £29/4/3. The second letter from our "living link," Nurse Lambert, is being sent out this month. Our sister is doing her part by sending us news of the work. Are we doing ours by supporting her with our prayers and our gifts? Thirteen mite boxes were given out at February meeting.

Hospital committee has been busy as usual; 477 visits paid during December, January and February, comforts and magazines distributed. Croydon sisters donated 10/- at Christmas time for Consumptive Home.

Home mission committee visited Semaphore sisters on Feb. 25. Mrs. Burns spoke on "Prayer." Offering, 15/6.

Sister Mrs. Poore, of Prospect, and Mrs. Bellier, of Maylands, have received the home-call since last report, and letters of sympathy have been sent to Mr. Poore and Mrs. Kerslake, Forestville.—F. M. Bristow, asst. sec.

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