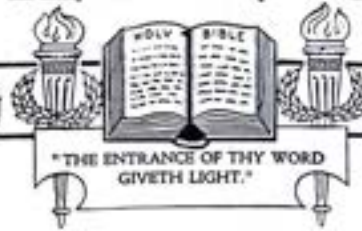


W. Fraser

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## What "Deciding for Christ" Means.

P189 Hamilton  
P664 Hamilton

**W**ERE there any 'decisions' to-night? How often is such a question asked in homes of members of churches of Christ! A secretary rejoices when he can report in the "Christian" that "three decided for Christ," and preacher and church alike exult when "decisions" are frequent. The word and phrase have acquired a special technical meaning for us, and are part of our distinctive language. Every people has its peculiar phraseology or jargon, and religious communities are not behind others in this.

The word "decided" is a good one, and a hearty. Its synonyms include "firm," "determined," "resolute," "unwavering." So to express a public decision is to give unmistakable notice of a firm resolution. We all admire decision of character, and praise the man with whom is no faltering or feeble swaying from side to side when important issues are at stake. Determination rightly directed is most excellent. As we often colloquially declare, nobody admires a man who has a wishbone where his backbone ought to be.

### Not all "Decisions" Abide.

It is indeed most heartening to hear of decisions for Christ. But it is sad to hear also that the zeal of so many "deciders" has flagged. This is written as conference time approaches, the time when we have the eternal question of "losses by revision of rolls" before us. It was, alas, never the case that all the disciples remained true to their Master. The disappointments which our Lord endured must have been intense. When we think that of the company of the twelve one sold Jesus for the price of a slave's ransom, another denied him with cursing and swearing because of a girl's challenge, and that all the rest for a time forsook him and fled, we may be kept from undue depreciation of weak disciples of to-day. We rejoice that, save for the traitor, the apostles came up from temporary failure to a sublime and courageous faith. So may it be with many of those we write off as "losses."

It can surely be believed that practically

all those who make public confession of faith in Christ do so out of a sincere heart. Even those who go back from their discipleship—whether because of their own sin or weakness or because of the apathy and lack of helpfulness of other disciples—meant well when they began what we hailed as "a new life." Our Lord has, in the parable of the soils, indicated the chief reasons for lack of persistence and fruit-bearing, and has shown that even with the finest seed and the most faithful sowing there will be different results. Some seed will never germinate, some will quickly sprout and as quickly die, and some promising corn stalks will be choked by weeds. We may regret the present-day illustrations of the truth of Christ's words, but can hardly be surprised at them.

### Enforce the Implications of a Decision.

There are things, however, which we may more earnestly strive to do—give careful preliminary instruction prior to baptism and church membership and furnish much improved methods of instruction of young Christians, sympathetic guidance and oversight, and open

up avenues of service. In this brief article we deal with but one thing. It would be well if all who think of beginning the Christian life could be led to appreciate the implications of their choice. An earnest effort should be made to make them realise what "decision for Christ" involves. No mere lust for numbers, or a good annual report, should keep us from stressing the implications of discipleship even if that makes some eager and impetuous souls halt for a time.

When we hear or read a report of persons deciding for Christ, we first of all think of a public confession of faith in Christ as Son of God and Saviour, of a willing obedience to him in baptism, and of an alliance with the church which is Christ's body. As a rule there is no difficulty with these three. The first fine enthusiasm will doubtless in nearly all cases continue till these desirable things are attained.

For a time at least there will probably also be a realisation that to decide for Christ means also to attend the services of the church, be present at communion, and share in its fellowship. It will be well if the notion of fellowship extends to participation in the work and to sharing in the expenses, and better, if the thought of a wider fellowship in service and support, outside of the local congregation, is entertained. To decide for Christ is to decide for his people and for his cause generally.

### Salvation and Service.

In any decision we should certainly include not only the recognition of Christ as Saviour of the world, but the acceptance of him as a personal Redeemer. The thought of forgiveness, salvation from past sin, is rightly prominent. The cry, "What must I do to be saved?" is that which we should wish every one to make, and the scriptural answer to the question must ever be sounded forth and ever accepted.

But there is much more in the acceptance of Christ than the receiving of forgiveness. He is Lord and Master as well as Saviour. To decide for him is to make choice of him

### PRINCIPAL CONTENTS.

	Page
What "Deciding for Christ" Means	177
The Good Companion	178
Does Your Congregation Listen?	179
For the Term of His Spiritual Life	180
Religious Notes and News	181
Home Circle and Family Altar	182
Prayer Meeting Topic	183
Our Young People	183
Here and There	184
News of the Churches	185
Foreign Missions	186
Our Morning Service	187
Qtd. Home Mission Notes	190
Obituary	191

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as Leader. It is to resolve at all hazards to obey his call, "Follow me"; it is to determine to take up the cross and go after him. The principles for living which he expounded are made the principles for the guidance of our lives. It involves loving what he loves, hating what he hates, doing what he wishes, seeking to serve God and men as he served.

Christianity is a "Way"; it is not merely or primarily a creed or doctrine. The words we speak are "words of life," and they call to the living of a life which Christ would approve. And there is no

rule higher than that which bids us follow his steps and so live that he would approve our conduct.

All this, and more, will appear to be involved in "deciding for Christ." So the choice is not to be lightly made. Nor must the implications ever be concealed. Else disappointment and defection are sure to follow. The demands are great and call for weighty consideration and resolute choice. No less can be asked; no less would be reasonable. To decide aright is to make a noble decision.

## The Good Companion.

Allen Brooke.

Matthew's gospel closes with the most precious promise possible to mankind. From the lips of Jesus, for the ears and heart of every disciple, this, "Lo, I am with you always." It is the promise of the Good Companion who will journey with man day by day throughout life.

This promise holds during our

### Hours at Home.

Jesus expects to share our home life. The greater part of his life on earth was spent in a quiet home at Nazareth. And during the three years of his active public ministry, when opportunity offered he delighted to share the intimacies of the home life of his friends, such as the gracious trio at Bethany. Jesus is still a lover of home and home folks, and expects to live daily in the residences of his followers, "the unseen guest at every meal, the silent listener to every conversation." When allowed over our doorstep he proves himself a good companion graciously rendering needed domestic ministries, and bringing real peace and happiness into our home circles.

We may find the fulfilment of this great truth also during our

### Times of Toil.

Jesus is a lover of work and of workers as much as of home and the home folks. His first recorded utterance is one about work: "I must be about my Father's business." Often by actual word or by implication he said to his companions, "We must work the works of him that sent me." And still to-day he stands near to every worker, whether toiling in the home, the field, the store, the office, the factory, or any other place of honest endeavor.

"This is the gospel of labor—ring it, ye bells of the kirk—

The Lord of love came down from above to live with the men who work."

Such companionship performs for us a very holy ministry during our week of work. Immediately his presence strips our business of all meanness, covetousness, in-

justice and sordidness, and at once invests it with a dignity and holiness that transform the secular into the sacred, making every day a Lord's day.

The Good Companion continues with us during our

### Periods of Play.

Every man needs a certain amount of recreation. The danger is that those who are older will take too little, and those who are younger will always desire too much recreation. But when a man goes to his places of pleasure he need not desert Jesus. This Friend who watched the boys and girls at play in the city market places, and who spoke about his joy being in us that our joy might be full, will certainly share with us our pleasures. And he will solve our pleasure problems. Christians are frequently perplexed about their recreations, asking, May I go there? Is this right? Is that wrong? If we can take Jesus with us in the pleasure party the recreation is good; if not, then very definitely it is evil. Real Christians will learn to take their pleasures in the spirit of Henry Martyn, who said, "My constant enjoyment is the enjoyment of Christ's presence."

This promised companionship is especially precious during the

### Seasons of Sorrow.

Sometimes Jesus is called "the Man of sorrows"—not because he is of sorrowful countenance or life, but because he is always sharing and bearing the griefs of his people. "Sooner or later every house has its hush," as the Spanish proverb reminds us, and sooner or later every person stands in need of Christ's comforting ministry. A grim gaunt spectre stalks life's highway towards us all, but ahead of him runs this Good Companion anxious to lead us gently through the dark valley into the place of sunshine and renewed life.

Yes, he is indeed a Good Companion. He never fails. He always satisfies. May we learn always to live with him.

## Prayer Corner.

Conducted by G. J. Andrews.

⊙

### "Pray Ye Therefore!"

Dear patient Lord, we give thee thanks that though we draw near oftentimes with feelings high and hearts full of personal problems, thou wilt ever answer us faithfully and set us right.

How oft shall my brother sin and I forgive?

Bid thou my brother divide such things with me?

Do thou lead in other roads, not towards a cross!

From out such frail petitions, Lord, let the outcome be that we shall learn to be seventy times seven forgiving; that we shall take heed and beware of covetousness; that we shall follow thee more humbly and yet more confidently, even in the way of the cross. Amen.

⊙

### "LORD MAKE ME . . .!"

Lord, make me an instrument of thy peace,  
Where hate rules, let me bring love,  
Where malice, forgiveness,  
Where disputes, reconciliation,  
Where error, truth,  
Where doubt, belief,  
Where despair, hope,  
Where darkness, thy light,  
Where sorrow, joy!  
O Master, let me strive more to comfort others  
than to be comforted,  
To understand others than to be understood,  
To love others, more than to be loved!  
For he who gives, receives,  
He who forgets himself, finds,  
He who forgives, receives forgiveness,  
And dying, we rise again to eternal life."  
—Thought to be by St. Francis of Assisi.

⊙

### A HOUSE OF LIGHT.

God notes even one lamp of ours unlit. God expects us to keep all our candles burning. For so the house of life is illumined. And a day comes that brings a brother whose heart is the shadowland of doubt or sorrow or unsuccess, and he steps into our lighted chamber and hope revives within him, and strength and comforting. Then he takes his way with this prayer on his lips: "O Father, I thank thee for this brother of mine. I bless thee for the shining of his candle, and that I have shared with all in his house its gracious light."—Alistair Maclean.

### NO ENEMIES.

You have no enemies you say?  
Alas! my friend, the boast is poor;  
He who has mingled in the fray,  
Of duty, and the brave endure,  
Must have made foes! If you have none  
Small is the work that you have done,  
You've hit no traitor on the hip,  
You've dashed no cup from perjured lip,  
You've never turned the wrong to right,  
You've been a coward in the fight.

—Charles Mackay.

## Does Your Congregation Listen ?

If not, the fault may be with the congregation, or it may be with the speaker. So we who talk had better consider the question. Many of our readers are speakers—we wish we had as big a proportion of other subscribers; so perhaps a special article for them may be considered to be in order.—Ed.]

Have you ever stood before a congregation attempting to deliver that carefully prepared sermon, only to discover such indifferent attention that your most choice phrases fell perfectly flat? If you have, you readily understand the pertinence of the above-stated query, does your congregation listen? Well, suppose it does not, what can be done about it? Before we give vent to our feelings and place too much blame upon an obvious lack of appreciation, let us recall the three kinds of speakers—those to whom we *can* listen; those to whom we *cannot* listen; and those to whom we *cannot help* listen—and try to determine our place among them.

How do speakers of the last-mentioned class manage to compel the attention they receive? If we take the trouble to observe them, we will note at least three characteristic marks. They *have something to say*; they *say it*; and they *stop*.

First, they have something to say. There is a vast difference between *having something to say* and *having to say something*. Too often the speaker's difficulty lies just here. It is all too obvious that he is speaking not because he has a message but because he is on the programme and it is time for him to speak. Just why such speakers feel that anyone should listen or why they wonder at diminishing attendance, is a mystery.

Let us have something to say! There is so much that really matters. Hearts are hungry, discouraged, baffled. Temptations abound. Responsibilities lie heavy on shoulders that are weak. Ideals beckon. All about us is a world threatened with war and filled with lust and greed. The Master says, "Feed my sheep." Can it be that we have no message that needs to be said?

Having found our message, the next thing is to *say it*. Like the remainder of the service it must be made *interesting*. Suffice to say that if we are to command attention, more conscientiously than ever must our presentation be interesting, gripping, challenging, from start to finish.

Furthermore, let the message be *delivered effectively*. This is implied in what immediately precedes, but let us state it for emphasis. The other Sunday afternoon we listened to a radio sermon from a well-known minister. Perhaps there was not a listener anywhere who was not impressed with the effectiveness of its delivery. Not a word was wasted. There was not a word

too much. The language was graphic; the English exquisite; the illustrations appropriate and sufficient; the speech impassioned. The speaker not only knew his subject but he *felt* it. It had gripped his soul and, because it had stirred the depths of his own heart, he was able to stir others. We, too, may learn thus to stir the lives of men and women to appropriate action.

The third mark of a speaker to whom we cannot help listen was also illustrated by the same minister. When he had delivered his message, he *stopped*. He did not ruin his sermon by *overshooting* the mark. Only eternity can tell how many an otherwise forceful speech has been ruined because the speaker *did not know when to quit*. The classic illustration of this point is, of course, the story of Mark Twain who was deeply moved one Sunday morning by the returned missionary's appeal for missions. So stirred was Mark that he decided he would give five dollars to help the cause along. But the speaker continued to speak. Soon Mark's patience began to show signs of wear. Reconsidering his decision, he concluded that five dollars was entirely too much; he would make it three instead. On and on went the missionary. More and more impatient became Mark. Down and down went his proposed contribution. Two dollars. One dollar. Fifty cents. When at last the plate was passed he dropped in a dime and doubtless felt he really should

have taken out a couple of dollars because his dinner was now cold.

Have something to say. Say it. Stop. If you have not tried this simple formula, do so and note the quickened responsiveness of your audience.—George S. Reamey, Ph.D.

### Envy.

No wonder the mediæval theologians made "envy" one of the seven deadly sins. It is as deadly as poison: for it kills peace, hope, and our best attainment. The secret of happiness, as well as of any decent usefulness, is to take ourselves as we are, and by consecrating ourselves and our own individual gifts, to make the most of our personal lot. In any case, we cannot alter it, no matter how desperately we long that it might have been different. For instance, I know (being the sensible Scot I am!) that there are certain lovely things which I'd always do badly. The only thing I could ever "paint" is the green garden seat, and I don't even do that well. When I hear great music, I sometimes feel that I would gladly give everything just to be able to touch the soul like that: but as a boy, I could not play even the Jew's harp. And as for singing—and how I should like to be able to sing like some of my friends—well, ask my family! They at least are brutally frank.

But am I going to spoil my life and ruin my peace by longing for these impossible things and envying others who have them so fully?—Dr. James Black.

## "The Word Became Flesh."

(John 1: 14.)

A. N. Hinrichsen.

The prologue of John's gospel is unique in literature for its combination of profundity and simplicity. Contrary to ancient and modern Eastern religions and philosophies, John hallows forever the material, linking the Eternal Logos with flesh (sarx), the most carnal and distasteful of terms. Deity took up residence in a material body. Modern biological science is not wont to speak disparagingly of "mere matter," and has nothing to say against John's concise and comprehensive statement of the ultimate origin of things. The despising of the human body is in direct opposition to primitive Christianity. The human body is sanctified by the Incarnation (Luke 1: 35). Ascetic monasticism is an alien Oriental import. Unlike the famous hymn which says, "Veiled in flesh the Godhead see," implying the eclipse and well nigh extinction of the Word, the apostle says God "was manifested in the flesh" (1 Tim. 3: 16). The body then was not a cloak to smother but a win-

dow to reveal (2 Cor. 4: 6). While the Kingdom of God may be regarded from one aspect as inward and spiritual (Rom. 14: 17), he who would justify monastic life must face the apostle's remonstrance in 1 Cor. 5: 10 and the Master's petition, John 17: 15. The whole of life is sanctified by the birth of the Lord Messiah. It answers the cheap sneer or cavil regarding the Christian ceremony of baptism which involves the body (Heb. 10: 5). "Baptism and faith are but the outside and the inside of the same thing" (Dr. Denny), Gal. 3: 26, 27.

"And so the Word had breath, and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds,  
More strong than all poetic thought."

We conclude, then, that our Lord's human form, far from being a shroud, was a means of declaring or revealing God (John 1: 18).

# For the Term of His Spiritual Life.

## Stephen Cheek Memories.

J. G. Shain.

Bro. Hagger's fine and interesting account of Stephen Cheek's triumphant evangelism years ago is both timely and inspiring. Many like myself, though personally unknown to him, are nevertheless deeply indebted to his luminous example and clear-cut counsel and methods. As a preacher, teacher and practical Christian, he has surely left an indelible impress on our southern Commonwealth. Thoughts, kindled over half a century ago, still blaze in some of the hearts and lives of the Coliban contingent, as well as in other converts and contacts. Some years ago the late Bro. J. T. N. Woolley, along with other Tasmanians, sent me for publication a graphic story of the tremendous struggle which took place at the planting of the primitive gospel in a remote district of that island. I wish now to hand to the brotherhood the historic record of "The Battle of Bream Creek."

In Harmsworth "Popular Science," p. 3539, we read: "As a means of relieving the crowding of the gaols with the victims of harsh and undiscriminating laws, the hulks—ship prisons on the Essex coast of the Thames—were started, and transportation was resorted to, at first as a temporary expedient, though the system lasted eighty years." Many of these unfortunates came to Port Arthur. From the same County of Essex in 1835 the Lord, who sent the baby Moses into the Egyptian court, sent a baby boy, Stephen Cheek, along to Tasmania in the good ship "Whirlwind." Marcus Clark has portrayed the hardships endured by some of these convicts, but the adventures, thrills and victories of young Cheek, endured by him as a good soldier of Christ, are also well worth recalling. With a growing and insatiable hunger and thirst for truth and usefulness, he prepared himself for every eventuality. While superintending both the public and Sunday schools at Rosevale, he found time to help on the farm, for it is recorded that he could not only make a plough but use it too. A Berean indeed, the Word of God was his all-sufficient guide, and he grew in grace and knowledge by doing God's will as soon as new truth was revealed. One of his own charts aptly illustrates the daily programme of that Spirit-fed, Spirit-led and Spirit-wed Christian.

### The New Life.

My Birthday . . .	John 3: 7; Eph. 2: 1
My Father . . .	1 John 3: 1
My Food . . .	1 Pet. 2: 2
My Clothes . . .	Isa. 61: 10; 1 Pet. 5: 5
My Life . . .	Col. 3: 3; Phil. 1: 21
My Growth . . .	1 Pet. 3: 18; Eph. 4: 15
My School . . .	Deut. 8: 2
My Teacher . . .	John 14: 26
My Lesson . . .	Titus 3: 14; Phil. 4: 11
My Friend . . .	Heb. 13: 8; Prov. 18: 24
My Character . . .	1 Pet. 1: 15
My Pursuits . . .	Phil. 3: 13, 14
My Sorrows . . .	2 Cor. 6: 10; Rom. 12: 15
My Joys . . .	1 Pet. 1: 8; Psa. 16: 11
My Home . . .	John 14: 2; Rev. 21: 10

In March, 1879, this young preacher, 28 years of age, after consultation with the beloved G. B. Moysey, was directed to Bro. Spaulding's home in the Sorell district. Bro. Cheek endeavored to hold a meeting near by at Cariton, but found out that the residents had been warned by a denominational preacher against the "false" teacher. So Bro. Spaulding suggested that Cheek go and try further on at Bream Creek. Accordingly he trudged seven miles along the bush track alone to Dunalley, the shipping port for Bream Creek. After visiting the households

he held a meeting there that night by candle-light in an empty cottage. No seats or other conveniences were there, but much interest was aroused, as some Bream Creek teams happened to be down with their produce. Receiving permission from a trustee for the use of the school-house at Bream Creek, he journeyed thither the next day. Visiting the residents and making the announcement of a meeting at night, about fifty people assembled on time. Bro. Woolley and wife were present, and he writes: "I shall never forget that address, for many of the audience believed that he knew the Bible off by heart, while others thought his Bible was different to theirs." The result was that Bibles hidden away for years were brought to light and taken to the meeting to compare with the new preacher's. He announced another talk for the following evening. Later on some were deeply

### THE OTHER MAN.

Perhaps he sometimes slipped a bit—  
Well, so have you.  
Perhaps some things he ought to quit—  
Well, so should you.  
Perhaps he may have faltered—why,  
Why, all men do, and so have I.  
You must admit, unless you lie,  
That so have you.  
Perhaps if we would stop and think,  
Both I and you,  
When painting someone black as ink,  
As some folks do;  
Perhaps, if we would recollect,  
Perfection we would not expect,  
But just a man halfway correct,  
Like me and you.

—Anonymous.

grieved to discover that this earnest young evangelist, a complete stranger, on a dark night and in a strange place had simply slept in the open bush. Much interest being aroused, Bro. Woolley determined to arrive earlier the next night and light up the school and perhaps have a talk with the preacher. When he reached there he found to his horror and surprise that some evil-disposed person had stolen or hidden the lamps, and the only stores where others could be procured were two miles away. However about 70 people arrived with their Bibles only to find the flickering glimmer of one candle which someone had brought in a lantern. Bro. Cheek explained the difficulty, and went on with the meeting, calmly reciting for the lesson the parable of the ten virgins, which he knew off by heart, to the surprise of his listeners. The simple message of a Saviour's love, proclaimed out of the abundance of a heart bursting with sympathy for a lost and ruined world, held his audience spellbound. At the conclusion there was joy in the presence of the angels of God when Sister Stacy and Bro. Woolley made the good confession. Thus through the ears into the hearts and homes of this strange community Bro. Cheek's personality entered and still abides as an ever-fragrant memory. The meetings continued, but two days later he was notified that the school, which was the only public building in the district, was no longer available. Undaunted, he continued his house-to-house visitation, and explained his mission. The home of a sympathiser, afterwards known as Bro. Robert Jacobson, was gladly put at his disposal for preaching, and there were confessions every

night, while the whole place was stirred with the old, old story, so eloquently told by this new sort of preacher.

### Notable Baptismal Services.

After a fortnight Bro. Cheek and others arranged for the first baptisms to take place at the river, four miles distant. An old door was fixed in the water for the baptised to stand on. On Lord's day morning, March 16, 1879, about 80 people travelled miles on a bush track to witness this new ceremony, which most of them called dipping. Bro. Cheek gave an address on "the obedience of love," and then baptised the 28 disciples, while the old refrain, "Tis done, the great transaction's done," was sung as they arose from the watery grave. It made a great impression on those assembled, and there was very little interruption. After an announcement for the evening service, they dispersed to their homes. At night there was a crowded meeting, when 13 more made the good confession and were immersed on the following Thursday. Now the battle royal began. Atheism, larrikinism and sectarianism stormed at the citadel of truth and linked their forces in vain. Bro. Woolley quaintly expresses it: "Satan roaring to the extreme, but nothing could stay the power of the glorious old gospel of God." This work of God continued until 52 were added, when Bro. Cheek departed to visit the Victorian churches, leaving Bro. John Glass to help the members build themselves up in their most holy faith. Bro. Woolley was appointed secretary by the brethren, and held that position for over 30 years. The continued growth of this spiritual body crowded out the Jacobson home, and the church decided to erect a rough meeting house. Many went into the bush felling trees, splitting, sawing and carting, and in a spirit of mutual co-operation and practical love, at the end of three weeks a building to seat about 80 was completed.

### Settlement in the Peninsula.

About six months after Bro. Cheek's departure the government had abolished the penal settlement at Port Arthur, and threw open the whole of the peninsula for selection to the public. Many of the members purchased land there and took their families to their new homes, so this reduced the membership considerably. They, however, continued in fellowship with the Lord and each other, and Bro. Cheek records this historic item in the first issue of "Truth in Love," 1880, as follows:—

"Bream Creek. In the south-east of Tasmania the brethren have recently erected a gospel hall in which they are now meeting, and from latest accounts were progressing well. May their new building be the means of many happy gatherings of the saints, and of the turning of many sinners from Satan to God. The church there has not had all smooth sailing since it was planted, but while the storms have raged without, God has been graciously teaching his own to glory in tribulations, knowing that tribulation worketh patience. When such is the case, blessing is sure to attend. Bream Creek has sent forth a little emigrant church to the notorious penal settlement, Port Arthur, where several of the brethren have purchased land. What changes time works! Where once was a repository of Great Britain's criminals, now a little company of Christ's followers meet to remember his death in the breaking of bread on the first day of the week. God grant that in their distant homes they may realise his presence continually, and that in that spot around which cluster dark memories of the past these, its occupants, may be able to shine brightly as the reflectors of the glory of Christ, the Son of God."

In March, 1880, Bro. Cheek revisited the church where, up to this time, 81 had been added. He received an enthusiastic welcome from within, but fiercer opposition, persecution

and threats from without. When he commenced meetings in the new building, several brought guns, and on many nights over a dozen discharges outside the meeting were made to try and terrorise the people and warning Bro. Cheek not to dip their son or daughter, as the case might be. One young woman, esteeming the word of God as greater than an earthly father's will, was quietly asked if she was willing to die for Christ. Replying Yes, they both stepped down into the water and complied with the command of the Captain of their salvation in baptism while the loaded gun of an angry father was pointed direct at them. When he beheld the spiritual courage and determination of an otherwise dutiful girl, dad retreated ashamedly into the bush.

### Suffering for Christ's Sake.

In those days the baptisms drew the strongest fire of the enemy. They would throw mud, stones, rotten eggs and egg-shells filled with coal tar—yet mightily grew the word and prevailed. Bro. Spaulding tells how Bro. Cheek could with Paul say, "None of these things move me." On one occasion he saw and heard two men vigorously scoffing on the other side of the river. Bro. Cheek arose and spoke from the words, "Between us and you there is a great gulf fixed," with such power that one of the scoffers was immersed on the following Lord's day. The climax of impotent rage was reached when Bro. Cheek, on the way home with a sister-member, was waylaid by five larrikins, knocked down and brutally kicked while prostrate, and his clothes were covered with filthy eggs. After the assault he managed to get safely to the home of Bro. Clifford and received the best attention and rest for the night. This atrocious deed got to the ears of the Superintendent of Police, and Bro. Cheek was summoned to appear at the trial of these youths. As he was living with Bro. Woolley at the time, this friend accompanied him to the court and reports the journey thither: "We got up early for to walk, as we had no horses, it being distant 17 miles, but we accomplished the trip in time for the opening of proceedings at 10.30 a.m. The place was pretty well full, and they pleaded guilty. Bro. Cheek was asked a few questions and finished up, like his namesake, Stephen, of Acts 7, by pleading for his persecutors, and saying that he didn't want to press the charge. Even in the court he was robbed of his hat, the police failing to locate the culprit. So after purchasing a new hat and a few biscuits, these Christian pilgrims started home, which they reached fairly tired after walking 34 miles, but they found a warm welcome and a good meal prepared by the good sister of the household.

Bro. Cheek visited Bream Creek for the third and last time in the beginning of May, 1883, and found that the smoke of battle had died down and the persecution considerably abated, but to this day the brethren at that spot love to recall and thank God for the wonderful victories of this valiant soldier of the cross, who came off more than conqueror through Christ who loved, strengthened and guided him for the full term of his spiritual life. In journeyings often, in perils of robbers, in perils of his own countrymen, in perils in the city, in perils in the bush, in perils among false brethren, in weariness and painfulness, and in watchings often, yet never losing contact with that spiritual "Power from on high." Speaking and practising the truth in love, he seemed to have the right word and action, at the right time, for the right people, given in the right spirit. Well might the young Christian wonder and the veteran take heart as the unceasing and increasing devotion of this young man is brought to their remembrance. What a gift to the church and Australia—a life and denial of self for the service of Christ to others! But, while myriad other sweet memories fill the horizon, we lay down our pen and cry Halt!

## Religious Notes and News.

### RECORD SCRIPTURE CIRCULATION IN SPAIN.

The British and Foreign Bible Society has received a report from Senor Araujo, its superintendent for Spain, that the circulation of the Scriptures in Spain during 1935 constitutes a record. The total volumes circulated numbered 305,305. This is an increase of \$3,655 on the figures for the previous year.

### COULD THIS HAPPEN IN YOUR CHURCH?

It is told of a preacher who devoted a recent sermon to the subject of knowing one another in heaven. At the close of the service a member of the congregation remarked to the next occupant in her pew: "I have been attending this church regularly for six months, and nobody has ever shaken hands with me. Do you think the vicar could be asked to preach next Sunday on knowing one another on earth?"

### A NEW ENTERPRISE.

The British and Foreign Bible Society has obtained a motor-van equipped as a colporteur caravan in which two experienced representatives of the Society are to tour the rural areas of Britain, hold meetings in village halls and in the open air, and sell the Scriptures from house to house. The equipment includes a lantern and slides, and a screen which can be attached to the side of the van. The cost of the whole outfit has been met by a legacy left to the Society and specially designated for this purpose.

### THE NEW PHYSICS AND FREE WILL.

"The new physics contradicts this old physics," says "The Christian Leader" (Boston). "When it studies the atom, it finds a complete universe, with infinitely small suns and stars, and electrons, protons, neutrons, which are controlled by laws, but they are not the same iron-bound mechanistic laws set down by the old physics. They are laws of probability.

"The laws of the new physics," says Dr. Compton, "cannot predict an event; they tell us the chance of its occurrence. That is, free will exists in the atoms. 'Then why is free will,' says the new physicist, 'so impossible for man?' "It never has been hard to convince the average man that he is a free moral agent. The new physics simply tells the intellectuals that they can remain respectable and hold the belief."

### BIBLE WEEK IN WESTERN INDIA.

The Bombay Auxiliary of the British and Foreign Bible Society recently invited all missions and churches of West India to take part in a united campaign of Scripture circulation. The objects were thus summarised by the Society:

To reach people and districts hitherto insufficiently visited, or entirely untouched, by present colporteur methods.

To counteract the influence of cheap secular literature, definitely harmful in character, which is finding an increasingly wide circulation throughout India.

To emphasise the value of Scripture distribution as an effective means of evangelism and worthy of a more prominent place in the evangelistic programme of missions and churches. To encourage voluntary service, and individual witness on the part of all members of the Christian church.

To co-operate with the National Christian Council in its projected programme of a Forward Movement in Evangelism.—"Dnyanodaya."

### CONGO STATISTICS.

At the beginning of 1935 there were forty-two Protestant missions and three independent stations having work in the Belgian Congo, and in the Belgian mandated territory of Ruanda Urundi, an area covering some 906,000 square miles with a population of about 14 millions. The total number of Protestant mission stations in this vast central portion of Africa is 199, with 893 missionaries. As for native helpers, there is now a splendid army of 13,058 pastors, evangelists and teachers, among them a large number of well trained Christian men of many years' experience in Christian work. The adult baptised church membership now numbers 238,897, and the total Protestant community exceeds a million.—"Congo Mission News."

### SUDAN UNITED MISSIONS.

In a little over twenty-five years the Sudan United Mission has established a chain of mission stations across the Sudan, and to-day 136 missionaries are at work. Until 1910 only one convert had been baptised, and at that time there was not a New Testament in any of the languages spoken in this region. Now there is a whole Bible in Hausa available and in growing use, and a number of smaller portions of Scripture in several of the tongues. In the last two years more than 200 were baptised. Sunday church attendance averages 5,000.

From the first small beginnings the Mission's work for the relief of the sick and suffering has grown considerably, the last report telling of over 300,000 treatments given at various hospitals and dispensaries. It is now possible to travel by motor almost from the Niger to the Nile, stopping each night at a Christian mission station.—"The Christian."

### WALDENSIAN REVIVAL IN ITALY.

The story of the persecutions of the Waldenses is not so familiar as it should be, but it is pleasant to hear of the revival going on through the agency of that steadfast church.

Guido Comba, in "A Voice from Italy," makes the following statement regarding the work of the Waldensian church:—"We are witnessing a revival of religious interest all over Italy. It does not reach the masses, but undoubtedly it does reach a number of people who only a few years ago would have taken a very slight interest in church matters. Even within our fold there is an awakening of spiritual life; services are attended everywhere by a very large percentage of the actual members of the churches, along with many strangers. The sight of many churches, mostly on Sunday evenings, is full of meaning. At times 40 per cent. of the congregation is Roman Catholic, people whom no one knows, who have never expressed a desire to join the fellowship of the church, but who seem to appreciate deeply the spiritual food they are receiving, which for so long they have craved in vain. Many of our places of worship at Taranto, Como, Messina, Palermo, often appear to be too small. Many of our readers would feel strengthened in their interest in our mission if they could see our Waldensian Cathedral in Rome full to capacity almost every Sunday night. Large congregations meet also in Via Quattro Novembre Church, specially at forenoon services. The same interest in religious and spiritual matters is revealed by our great conventions of young people, held both in summer and in winter. Interesting personalities can be met at our services."

## The Home Circle.

Conducted by J. C. F. PITTMAN.

### COMMUNION.

A little talk with Jesus,  
How it smooths the rugged road;  
How it cheers and helps me onward  
When I faint beneath my load.  
When my heart is crushed with sorrow,  
And mine eyes with tears are dim,  
There's naught can yield me comfort  
Like a little talk with him.

I tell him I am weary,  
And I fain would be at rest.  
That I'm daily—hourly—longing  
For a home upon his breast.  
And he answers me so sweetly,  
In tones of tenderest love—  
"I am coming soon to take thee  
To my happy home above."

Ah, this is what I'm wanting,  
His lovely face to see;  
And I'm not afraid to say it—  
I know he's wanting me.  
He gave his life a ransom  
To make me all his own,  
And he can't forget his promise  
To me, his purchased one.

I know the way is dreary  
To yonder far-off clime,  
But a little talk with Jesus  
Will whittle away the time.  
And yet the more I know him,  
And all his grace explore,  
It only sets me longing  
To know him more and more.

I cannot live without him,  
Nor would I if I could;  
He is my daily portion,  
My medicine and my food.  
He's altogether lovely,  
None can with him compare—  
The chief among ten thousand,  
The fairest of the fair.

I often feel impatient,  
And mourn his long delay—  
I never can be settled  
While he remains away.  
We shall not long be parted,  
I know he'll quickly come,  
And we shall dwell together  
In that all-blissful home.

So I'll wait a little longer,  
Till his appointed time,  
And glory in the knowledge  
That such a hope is mine;  
Then in my Father's dwelling,  
Where "many mansions be,"  
I'll sweetly talk with Jesus,  
And he will talk with me.

—Selected.

### WHAT HAS IT COST YOU?

The "Missionary Herald" tells of a Scotch woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury. She thought to herself, I have long done very well on my porridge; so I will give the sixpence also to God.

The fact came to the knowledge of a missionary secretary, who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host himself saying that he had never denied himself a chop for the cause of God. He therefore instantly

subscribed £500 additional, and others of the party followed his example, till over £1,000 was raised before they separated.

It is probable that this good woman's sixpence was larger in the sight of God than the thousand contributed by these rich people; for she gave of her poverty, and they out of their abundance. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.

### POINTED PROVERBS.

No. 47.—Did You Know This was a Proverb?  
A. J. Fisher.

When we read the words spoken by the Lord to Saul, "It is hard for thee to kick against the pricks" (Acts 9: 5), we usually accept the explanation of most commentators that the reference is to the Eastern ox-goad. The pointed end of the goad is used for driving the oxen yoked to the plough and an unruly one is tamed by holding the goad so that every time he kicks he comes into contact with the goad. It is suggested that the pricks of Saul's conscience made his persecution of the disciples a difficult task for him.

Dr. Brewer, however, says that this expression does not refer to the ox-goad, but to the spur used by a horse-rider. He says it is a very ancient proverb, and quotes the writings of Puidar (500 B.C.), Aeschylus (500 B.C.), and Euripedes (406 B.C.); in all of which cases the spur and not the ox-goad is referred to.

And is not this figure more appropriate? Saul was not a lazy or rebellious ox needing to be prodded along the path of duty. He was rather like a high-spirited horse which, as it went along the highway, was being guided into the right way by the spur of conscience and conviction.

### BIG LITTLE THINGS.

The Mountain and the Squirrel  
Had a quarrel,  
And the Mountain called the Squirrel "Little  
Prig."  
And Bun replied, "You're doubtless very big,  
But all sorts of things and weather  
Must be taken in together  
To make up a year,  
And a sphere.  
And I think it no disgrace  
To occupy my place.  
If I'm not so large as you, you're not so small  
as I,  
And not half so spry.  
I'll not deny  
You make a very pretty squirrel track,  
Talents differ; all is well and wisely put:  
If I cannot carry forests on my back,  
Neither can you crack a nut." —Emerson.

### DEACON MILLER.

Not long ago Deacon Miller bought a horse and buggy and took his wife out one Sunday for a drive. They came to our neighboring town of Osseo, and saw a sign which read, "Speed limit, fifteen miles per hour."

"Here, ma," said the deacon excitedly, "you take the lines and drive, and I'll use the whip. Maybe we can make it."

"What statue is that, mamma?"  
"Minerva, my child."  
"Was she married?"  
"No, my child; Minerva was the Goddess of Wisdom."

## The Family Altar.

J.C.F.F.

### TOPIC.—COMMUNION.

Monday, April 6.

And there I will meet with thee, and I will commune with thee from above the mercy-seat.—Ex. 25: 22.

It was just here where God chose to reveal his glory, and to give "especial manifestations of himself." Here Moses was to meet Jehovah, commune with him, and receive from him instructions concerning the management of the children of Israel.

Reading—Exodus 25: 22-40.

Tuesday, April 7.

My voice shalt thou hear in the morning, Lord; in the morning I will direct my prayer unto thee, and will look up.—Psa. 5: 3.

For the child of God, there is no better practice than this. As soon as we open our eyes in the morning, we should look up and direct our prayer unto Jehovah. We thus begin right, and occupying our waking thoughts with divine things, it is probable that such sentiments will take possession of the mind throughout the whole day.

Reading—Psalm 5.

Wednesday, April 8.

Because he hath inclined his ear unto me, therefore will I call upon him as long as I live.—Psa. 116: 2.

Never had the psalmist called upon God in vain. Always his voice and supplication had been heard. Consequently he is emboldened to pray without ceasing, and resolves to continue the exercise as long as life shall last.

Reading—Psalm 116.

Thursday, April 9.

I was glad when they said unto me, Let us go into the house of the Lord.—Psa. 122: 1.

Cyrus sent out an edict for the return of the captives, whose first thoughts were to express thankfulness to their great Deliverer for permitting them to "return to the house of the Lord" and to his ordinances.

Reading—Psalm 122.

Friday, April 10.

Jesus said unto her, Woman, believe me; the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.—John 4: 21.

Hitherto public worship had been confined to one place, but now that the old dispensation is to pass away, the worship of God will be alike acceptable everywhere. Not that the house of God is no longer a fitting place to congregate and worship; yet such exercises may be observed anywhere, "and with as much acceptance in one place as another."

Reading—John 4: 1-24.

Saturday, April 11.

The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—1 Cor. 10: 16.

No wonder that the observance of the Lord's supper is termed "the communion," for the emblems used express our attachment to the Saviour and to our brethren. We are united to him and to all his followers.

Reading—1 Cor. 10: 16-33.

Sunday, April 12.

And it came to pass, that while they communed together, and reasoned, Jesus himself drew near, and went with them.—Luke 24: 15.

And always, if we commune together and endeavor to discover the truth, Jesus himself will draw nigh, "to dissipate our doubts and scatter our perplexities." He will walk with us and talk with us, and guide us even to our heavenly home, where we shall enjoy its felicities in his presence for evermore.

Readings—Psalm 16; Luke 24: 1-12.

## Prayer Meeting Topic.

April 1.

A BIG HEARTED MAN.  
(Acts 4: 36, 37; 9: 26-30.)

H. J. Patterson, M.A.

Some folk are very little. Few have a really big heart. Most of us are so concerned with selfish thought that we can never be big. There are some big hearted men who call out the best from us, and we admire them. Barnabas commands attention and respect when first introduced to us by Luke. The apostles had given him a surname, "son of exhortation," which surely is most significant. The Authorised Version gives it "son of consolation," and Dr. Moffatt translates as "son of encouragement." Perhaps all of these renderings are needed to get some better idea of the original. Not only is he so commended by apostles, but when there was great need he sold his land and brought the money to the apostles for distribution among the poor.

### His Life.

Acts 11: 24 contains a further illuminative word concerning Barnabas. "He was a good man, and full of the Holy Spirit and of faith." What a splendid eulogy!

Pull of faith as a singer is full of music or a great cricketer is full of the game. Barnabas was full of that faith in God and our Lord Jesus Christ which gives radiant hope for the future, which transforms the present and makes us feel that our light afflictions which are for the moment worketh for us a far more exceeding and eternal weight of glory. It makes the world a different place, and gives also a new confidence in our fellows.

He was also full of the Holy Spirit. The one is the natural complement to the other. He had not grieved the Spirit by any selfish or mean action. He had not crowded him out by a too busy business life. The environment in which he lived, the air he breathed was sufficiently pure for the Holy Spirit of God.

### A Friend.

Barnabas had a heart big enough to be a friend even to those suspected of evil intent. He saw possibilities of good even where apostles were afraid. If it had not been for Barnabas we might have had no Paul. People were afraid of Paul when he professed conversion. It seemed to them but a ruse on the part of Paul to entrap them. But when all were scared to death Barnabas took him and brought him to the apostles. He would not go with the crowd, but though he stand alone will befriend the convert. When he needed another helper at Antioch, the work having grown so large, he went to Tarsus to find Paul. We are indebted to folk who discover hidden talent, and we are everlastingly debtors to Barnabas. Europe owes him much.

Barnabas was also a man who was content to take second place when a better man was available as leader. Such happened on the first missionary tour of Barnabas and Paul. He didn't whine because Paul came to the fore and he was supplanted.

Barnabas stands out again in the case of John Mark. Paul at the beginning of the second missionary tour thought it not good to take Mark. Barnabas still believed in him and saved him for the future work of the church. Even Paul had reason to rejoice in Mark's subsequent ministry. When strange tidings came to the ears of the church how that at Antioch the gospel had been preached to the Greeks, the man chosen to enquire and help was this big-hearted friendly man of Cyprus, and he exhorted them that with purpose of heart they should cleave unto the Lord. No wonder that "much people was added unto the Lord."

TOPIC FOR APRIL 8.—THE MAN IN SCARLET.—Matt. 27: 11-30.

## Our Young People.

Conducted by KEITH A. JONES.

### Youth's Shrine of Friendship.

Blessed is youth's friendship, so fresh and fragrant with life's sweetness. It makes life beautiful and produces the power of going out of one's self and appreciating what is noble and loving in another.

"But what does friendship really mean to our youth?" someone asked at a recent conference. Immediately we planned with our young people a series of discussions for which they chose the theme, "Friends and Our Home." The discussion was a very popular one.

Some of their frank expressions as they endeavored to answer the question, "What does friendship mean to me and my home?" were as follows: "Companionship"; "makes life worth living"; "fellowship"; "unselfish living"; "secret of happiness"; "fruit of love"; "real comradeship"; "believing the best in each other"; "sharing with each other."

### "I Want to be My Best."

Charlotte said, "Lotta is my best friend." "Why?" I inquired. Very earnestly she replied, "Because I can always trust her. We want to do the same things and seem to want to please each other. I want to be my best when she is with me, and we are always happy together." Her face lighted up as she added, "I want to be like her, and have just lots of friends, because friendship is a lovely thing. I wouldn't want to be without it, would you? Mother and I are such good pals and do so many things together. Our friendship is dearer than any other."

Donald was feeling rather blue one day. He thought nobody cared or wanted him around. Just then his dad got home from a business trip. He saw Donald looking rather sober, and he put his arm about his shoulder and said, "How about a fishing trip this afternoon, son?" They talked things out on that trip, and Donald said life had been different ever since, for now he shared in the responsibility of the home, and was part of it. They had built the firmest friendship shrine together.

### "Friendship Corner."

Mary, with understanding co-operation from her parents, made a friendship corner in her room. Above her desk she has arranged pictures artistically. A picture of Christ is in the centre, and others are "A Memorial of Alice Freeman Palmer," "Inspiration," and an illuminated motto, "Friendship is the greatest treasure." On her desk is a lovely growing vine to signify the beauty and power of growing friendship. Between the book-ends, on which the picture of a lighted lamp stands for the light that the unselfish love of friendship gives to life; among other books are these: *From Me to You*, by Edwin Grover; *Life of Alice Freeman Palmer*; *The Friendly Road*, and *Adventures in Friendship*, by David Grayson; *Inspiration*; *One Girl's Influence*.

### "Enriching Home Life."

Around the room are pictures of her family, and on her table is a scrapbook containing pictures of her friends, and their favorite poems on bits of philosophy. Friendship really lives for her and plays a vital part in her life. Her friends feel her love, too, and it is a strength to them. They are also spreading this inspiration, enriching their home life, and so making a closer tie, creating fine and beautiful influences as they build their shrines.

This vision of beauty of friendship inspired a family to build a friendship fireplace out of

stones, one from each friend of theirs. In that home the latch string is always out, and it is truly a haven of rest. There one knows that the road of friendship and love leads to God. In another home the family have "Friend's Night," and they all help to make it a success, singing each other's favorite songs, and playing favorite games. Every guest comes away with a great warmth in his heart.

### "A True Friend—a Glimpse of God."

One boy celebrates his own birthday by doing special things for his family and friends.

Marjorie was out of a job, but she felt that she must make herself rise above this situation, so she went off by herself to think it out alone with God. Suddenly it came to her that she could give herself to others even if she didn't have money. She went to her friends and told them that she would like to do something for them on their birthdays—something that would mean more to them than anything else. They understood, and were so co-operative that her friendship ties were fastened closer.

Lucy Larcom said, "Every true friend is a glimpse of God," and Jesus has proved this to us so clearly that he makes us eager to spread this beauty of friendship, and build shrines of friendship in his honor everywhere we go. Let's go adventuring together with our boys and girls on this quest of friendship.—M. M. Lampson.

### THE BIBLE SCHOOL AND EVANGELISM.

The Sunday school is the whitest and most inviting field of Protestantism. A large percentage of the churches' membership by conversions comes through the Sunday school. In fact, the church owes its very life to the Sunday school.

But we face the painful fact that while much of the church membership is recruited from the Sunday school, the school loses 50 to 75 per cent. of its constituency, which is never won to Christ. Stated in another way, we lose two out of three girls, and three out of four boys by the time they have reached 16 years of age who go out from our halls never to return. Touched, but not won to Christ; reached, but not transformed—such failure constitutes a serious problem, and threatening menace to our agencies of Christian education.

### THE HOUSE OF NEVER.

"The house of Never is built, they say,  
Just over the hills of the By-and-bye;  
Its gates are reached by a devious way,  
Hidden from all but an angel's eye.  
It winds about and in and out  
The hills and dales to sever.  
Once over the hills of the By-and-bye  
And you're lost in the house of Never.  
"The house of Never is filled with waits,  
With just-in-a-minutes and pretty-soons;  
The noise of their wings as they beat the gates  
Comes back to earth in the afternoons,  
When shadows fly across the sky  
And rush in rude endeavor  
To question the hills of the By-and-bye  
As they ask for the house of Never.  
"The house of Never was built with tears;  
And lost in the hills of the By-and-bye—  
Are a million hopes and a million fears—  
A baby's smiles and a woman's cry."

—Selected.

## Here and There.

On Monday we received the following telegram from Inverell, N.S.W.:—"Five decisions Sunday; great night meeting; closing Tuesday.—Button."

Bro. Jas. E. Thomas is due to leave Melbourne for Western Australia by the "Duntroon" next Tuesday, March 31. His advent in W.A., where he is planned to conduct missions, is eagerly awaited.

The fact that the waist measurements of Germans are smaller than they were in 1900 is attributed by a medical journal to the decrease in the consumption of beer and to the influence of sport.

We regret to have received (on March 20) the following telegraphic message from Bunbury, W.A.:—"Bro. Lionel Moignard passed away Perth hospital March 19; will be greatly missed in W.A. work.—Maiden."

Amongst welcome visitors to Melbourne this week were Bren. Berry and Robbins, from Lake-st., Perth. They are enjoying a round trip on the "Strathnaver," which resumed its voyage westward on Tuesday.

Our Victorian Church Extension Committee is making its annual appeal to the churches in the State. Sunday, April 5, is the date of the annual offering, and it is hoped that all members will have a share. The aim is to help needy churches to reduce their building debts. A liberal response is hoped for.

Bro. and Sister G. Warmbrunn, of Berwick, Vic., celebrated their golden wedding on Tuesday last. They and their family have been and are faithful members and loyal supporters of the church. Mrs. H. R. Coventry, of India, is a daughter. With a host of readers we join in expressing congratulations and hearty good wishes.

At Goolwa, S.A., the home mission tent is conspicuous. Average attendance for the first week was over 80, and the largest 110. The second Sunday night's attendance was exactly double that of the first, a large delegation coming from Mt. Compass. Some are attending from the Barrage works every night. A motor truck and private cars are running from Victor Harbour each week-night. Goolwa church is having a great joy and blessing in its first tent mission. The officers have decided to continue into the third week.

Australia's sympathy with the American people in the loss of life and great distress caused by the floods has been expressed in the message of the Prime Minister to President Roosevelt. The tale of havoc, ruin and death makes sad reading. It is reported that the deaths number between 200 and 250, and that no less than 77,000 families have applied for assistance from the Red Cross, which means that nearly a third of a million persons are in desperate need. Some weeks ago a thousand deaths were reported in the United States as a result of the bitter cold. Now floods add to the horror. Such disasters cause an outflow of sympathy from every Christian heart.

New Zealand papers report the death at Dunedin on March 7 of Dr. Wm. Todd, one who was well-known and highly respected throughout the Dominion. He was born in Sanguhar, Dumfriesshire, Scotland, and was the second son of the late Mr. and Mrs. Thomas Todd, of "Belgravia," Waikiki, Invercargill. When a very young man Dr. Todd joined the Church of Christ in Dunedin. He was a member there for some years, and later was a member of the Auckland (now Ponsonby-rd.) church. He was always keenly interested in the church, though

his profession prevented his taking a leading part in the various auxiliaries. For the past few years, failing health prevented his attendance at the meetings. His end was peace.

Letters received from Bren. Ross and Frank Manning tell of an enjoyable voyage and safe arrival in England. The church in Saffron Lane, Leicester, where Ross was the preacher for several months before going to the Congo, gave a very enthusiastic welcome to both Ross and Frank. Ross took both services on Sunday, Feb. 9, and a social evening was held the following Wednesday. Frank has been accepted by the directors of the Regions Beyond Missionary Union for work in the Belgian Congo. He will accompany Ross to Brussels for a three months' course in French, and they will then leave for the missionary field in Belge Congo, Africa. We know the prayers of many friends in Australia have been and will still be availing in their behalf. Letters addressed c/o R.B.M.U., 18 Woburn Square, London, W.C.1, England, will be sent on to them.

At North Essendon, Vic., keen interest is shown in the Webb-Robbins tent mission, with good attendance each night. Bro. Webb with his messages is creating much interest. Average attendance for first week was about 130. Large delegations from sister churches have been appreciated. After a fine address on Friday night a young lady decided for Christ. On Lord's day, at the gospel meeting, Bro. Webb's subject was "What Must Men Do to be Saved?" Another young lady made the great decision. Sister Mrs. Webb rendered a fine message in song. 136 people attended, mostly local residents. Bro. Robbins leads the singing, and is a definite help also in the spiritual life of the mission. Bro. Webb holds the interest of the young people with his serial on "Pilgrim's Progress." Members of the church sympathise with Sister Enid Lewis in the passing away of her father on March 19.

In spite of the preoccupations of the war, the Emperor of Abyssinia is not neglecting his promise to the Anti-Slavery Society to proceed with the abolition of slavery. A communication received by Sir John Harris from the Foreign Office states that in August last the Gobar system of slavery was abolished in the province of Maji, which a month earlier had been placed directly under the Crown. The province of Maji was one in which conditions had been exceptionally bad. The situation in Gore, another black spot in the Abyssinian Empire, was then tackled by Grazmach Masfin, an official slavery inspector, and as a result one hundred and eight slaves were publicly freed in November, and a further forty-three in December. The process of freeing the slaves is being carried out in the face of much local opposition. Although, since then, the exigencies of war have naturally seriously hindered progressive reform, the Emperor has seized the opportunity provided by the mobilisation of the garrisons of Maji and Gore (the soldiery of those provinces having been the mainstay of the slave trade) to press forward as far as possible with emancipation.

### TO LET.

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### ADDRESSES.

G. J. Andrews (preacher Lismore church, N.S.W.).—101 Diadem-st., Lismore.  
L. G. Burgin (preacher Hollywood and Shenton Park churches, W.A.).—158 Hampden-rd., Hollywood.

W. R. Huggan (secretary Middle Park church, Vic.).—36 Wright-st., Middle Park, S.C.6.

A. W. Ladbrook, M.A., Dip. Ed. (preacher Toowoomba church, Qld.).—166 Mary-st., Toowoomba.

F. Piggard (secretary St. Kilda church, Vic.).—64 Dixon-st., Malvern, S.E.4.

J. C. F. Pittman (preacher Gardenvale church, Vic.).—4 Bent-st., N. Brighton.

Jas. E. Webb (preacher-elect Prahran church, Vic.).—"Mangarra Place," 650 Malvern-rd., Prahran, S.1.

I. Wyllie (secretary Boondall church, Qld.).—Roscommon-rd., Boondall.

C. Young (preacher Preston church, Vic.).—245 Tyler-st., Preston, N.18.

### COMING EVENTS.

MARCH 29, APRIL 5 and 7.—Bambra-rd., Caulfield, Bible school anniversary. 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, 8 p.m.

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

APRIL 5.—Burwood Boys' Home Bible school anniversary. 11, at Surrey Hills; 245, at the Home. Mr. W. G. Graham; 7, at Surrey Hills, Mr. B. J. Combridge. Basket tea in Home grounds. Transport arranged to evening service at Surrey Hills. Plan to come. Thank you!

APRIL 19, 26 and 28.—Brunswick Bible school anniversary. April 19, 11 a.m., 3 p.m., 7 p.m. April 26, 11 a.m., 3 p.m., 7 p.m. Tea provided for visitors. Bright singing by scholars under leadership of Bro. Musgrove. Children's demonstration, Tuesday, April 28, at 8 p.m. All meetings in church building, Glenlyon-rd.

### NORTH RICHMOND BIBLE SCHOOL ANNIVERSARY.

MARCH 29 and APRIL 5 and 7.

Sunday, March 29—11 a.m., speaker, Mr. R. 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. Williams, B.A.; 7 p.m., Mr. H. C. Bischoff.

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

All cordially invited to attend.

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### COTTAGE GUEST HOUSE

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

### BIRTH.

LAWRIE.—On March 7, at Gawler, S.A., to Mr. and Mrs. M. T. Lawrie—a son (Mervyn John).



## News of the Churches.

### Western Australian News-letter. Allen Brooke.

#### Bravo, Mr. Premier!

Recent "Back to Albany" celebrations featured a tourist trophy motor car race, run through the town on Sunday, March 8. The course of 50 miles included 225 right-angle turns. Thousands of bags of sand were used to block intersections, pad telegraph posts, and wall streets and grandstands, in order to protect drivers and spectators. Very elaborate preparation for a Sunday's sport and entertainment! The organisers seemed proud that this was the first race of its kind in Australia. But now the State Premier, Mr. Collier, has spoken. He will not tolerate stupid continental importations. Especially he says "Churches and Sunday schools quite rightly expect to be allowed to exercise their devotions instead of having their ways blocked and the day made hideous with the abominable noises and the surly and scurry attendant upon motor racing features of this kind. So far as I have the power, it will be the last performance of this nature within the State." Very good, Mr. Premier!

#### Religious Neighbors.

Now and then slander is busy with the district surrounding our city church. How ill-deserved! Why, judged by its churches, ours is surely the most religious part of Perth. In addition to our own church I know of 12 assemblies, and there may be others. There are the Mohammedan Mosque, two Jewish Synagogues, the Theosophist Hall, the Apostolic, Pentecostal, and Brethren meeting places, Roman Catholic and Anglican churches, the Central Baptist church, and now, new buildings for the Lutheran and Greek communities—all in this city district. The all-stone Lutheran structure nearing completion gives an impression of ruggedness; the Greek building, to be opened on Easter Sunday, captures some of the beauties associated with Greek architecture. These Greek Orthodox friends are our nearest neighbors. Many of their children have passed through the Lake-st. kindergarten and Bible school. And not long ago their minister, Mr. Christopher Mennis, and the visiting Greek Orthodox Archbishop of Australia, Mr. Timotheos Evangelinidis (I think that's spell right), actually sat through one of my Sunday evening sermons.

#### Baptised with Beer.

Notice, not in, but with beer. This morning's "West Australian" reports it. Yesterday fresher students were initiated into the Faculty of Law of the University by other law students. Apparently costumes and antics were unusually foolish. Among other things "each fresher was baptised with a teaspoonful of beer." Afterwards one laggard—the last in a marathon—suffered a "forced immersion" in the University fish pond. Most things associated with our Universities, including the W.A. University, win our enthusiasm, but some initiations and processions, frankly, leave us disgusted.

#### More About Missions.

Bro. James E. Thomas, who will arrive in this State by the "Duntroon" on April 7, is assured of a sincere welcome from the whole brotherhood. His campaign, however long, and many hope it will extend throughout 1936 at least, will certainly be enveloped by the prayerful interest and enthusiasm of the churches. The first mission begins at Fremantle on Easter Sunday. The Lake-st. crusade, planned to run simultaneously, has now been postponed in order to the wholehearted support of the Thomas

missions at Fremantle and elsewhere. Bro. Hugh Gray is at present helping the Bunbury brethren in a period of inspirational fellowship and evangelistic preaching. Such "volunteer" efforts, of which two or three have been conducted in the State during the last year, extend Christ's kingdom and prepare the brotherhood for the larger campaigns. Great things are expected from God during our missions this year.

#### Still More Encouragements.

Many things hearten us in our western work these days. The coming of new ministers, marking progress in suburban fields, the opening of a new hall in Hollywood, the university suburb, the purchase of land in other districts, and revivals in G.E. and other youth work are just some of the inspirations. Everybody is especially thrilled at the successful young men's camp conducted in the Claremont Showgrounds from March 2 to 9. Directed by Bro. Frank Fewster forty young men, gathered from all churches, faced squarely the challenge of Christ, and returned pledged to sacrificial service for him in his church. The churches will hear much from these splendid fellows.

#### A Time for Preaching.

State conferences are on the horizon. Most are well aware of that. Preparations proceed apace. Programmes are in print. Meetings, music and messages, especially the messages, are being polished. We will certainly be richly fed in W.A. with Bro. Fieldus (president), Hughes, Riches, Thomas, Miles, Raymond, Burgin and Gordon all giving their pulpit best. Bro. Gordon's conference sermon, "Peak Points of the Restoration Plea," will inspire, and should prove a worthy successor to Principal Main's "Back—or Forward—to Christ." Of course business must have its place in the annual conferences, but surely its place is subsidiary to inspirational messages. May this year's conferences prove centres for great preaching.

#### Western Australia.

**Victoria Park.**—The work of Bro. S. E. Riches is being blessed. There were good meetings on March 8, when a brother and sister were received by letter. On March 15, 73 broke bread. A young man was baptised and received into fellowship, and a young lady was received by letter. Y.P.S.G.E. has been re-organised.

**Bassendean.**—Mr. and Mrs. Johnson, who have been meeting with church for years, were received into fellowship on March 8. Miss Gray was received by letter from Adelaide on March 15. Mr. and Mrs. J. Butcher are visiting New Zealand. Mr. Short and Mrs. Adie Cooper are progressing after illness. Church auxiliaries are working faithfully. Mrs. Gray and Mrs. Gilchrist were elected as chaplain and president respectively of girls' sunshine club. In the absence of Bro. Gray for a fortnight's mission at Bunbury, Bro. Pollard, G. Banks and White will conduct services.

**North Perth.**—Meetings for past month have been very good, Bro. Miles delivering helpful and impressive addresses. Mrs. Ritchie, of Ballarat, Vic., had fellowship on Feb. 16. Sincere sympathy is felt for Sisters Knowles, whose two sisters, and husband of one, were killed in the recent Maddington smash (railway and motor car). Their sister, who was dangerously injured, is still in hospital. An enjoyable evening was given by the Ladies' Aid on March 7; good audience and good collection. On March 15 there were splendid audiences at harvest thanksgiving services. Bro. F. Fewster, of Cottesloe,

spoke in the morning on "How God Provides," and Bro. Miles at night on Jer. 8: 20. The choir and Mrs. Newby contributed good music. The fruit, vegetables, etc., were afterwards distributed to needy cases.

**Subiaco.**—Attendances are keeping up. Bro. Hurren's messages are helpful. One young girl from the Bible school made the good confession on March 8. The work has started in Hollywood. The new hall was opened on March 7, a good crowd gathering. Sister Evans, superintendent of Hollywood Bible school, opened the door, after which Bro. Fieldus, conference president, presided at the meeting in the hall. The Lord's table was set up on March 8, when Bro. Hurren addressed the church; 51 present. Bro. Burgin gave the first gospel address to a full hall. On March 9 a State welcome was given to Bro. Burgin at Subiaco chapel, on March 11 Shenton Park church welcomed him, and on March 12 Hollywood church gave him a welcome. Bro. C. Oddy presided, and speakers were Bro. Fieldus, Pearce, Hurren, Wolfenden, and Sister Egan. Bro. Burgin replied. Cottage prayer meetings at Subiaco are proving a help, and all look forward to the coming of Bro. Thomas. Other departments of the work are also in a healthy condition.

#### Tasmania.

**Invermay.**—Attendances are good. Three new members have been added by faith and baptism. Soloists for the month were Miss I. Atkins, Mr. A. Arnott and Mrs. Alderton. Mrs. Thompson has been a visitor from Sale, Vic. At the annual business meeting on March 4, the following deacons were elected for the ensuing twelve months: Bro. J. J. Hodson, R. Pitt, R. Edmunds and H. V. Clements. All are pleased to enjoy again the fellowship of aged Sister Higgs.

**West Hobart.**—Attendance at meetings the last few Sundays has been good. The speaking, other than a visit from Bro. N. A. Cooper, has been done by local brethren. Services are greatly helped by solos from several young people. Junior and senior Endeavor societies and Bible school are very active. Junior Endeavorers held a concert on March 14 in aid of Mary Thompson memorial bungalow, approximately £3 being realised. The church has lost six by letter to Collins-st. church, and has gained one from Greenveston.

#### Victoria.

**Echuca.**—A good number broke bread on morning of March 22. Bro. Wigney gave a fine address from Corinthians. He also preached a stirring gospel message. Sister Wigney has been laid aside for a few days with influenza.

**Rochester.**—Harvest thanksgiving services were held on March 15 with fair attendances and good display of fruit and vegetables. Sister Fulford gave the message in song. On Monday evening the gifts were sold to aid church funds.

**Kyneton.**—Bro. G. Goudie exhorted on March 8. The Bible school held an enjoyable picnic at the Trentham Falls on March 14. At gospel service on March 15, Sister B. Nicholls, of Gardiner, sang an appreciated solo, and Bro. Butler gave an excellent address on "The Gospel."

**Coburg.**—Very good meetings on March 22. Five baptised the previous Sunday were received into church membership, and three who had made the confession on that date were baptised. Seven of the eight were members of the Bible school and Intermediate C.E. society.

**Melbourne (Swanston-st.).**—Enjoyable meetings on March 22. Bro. Scambler's sermons were very helpful and interesting. Choir now sings in addition to the anthem a special hymn from the church hymn book, which is much appreciated by the audience. Bro. C. H. Mitchell gives an organ recital before the service.

(Continued on page 188.)

## Foreign Missions.

Conducted by J. E. Allan.

### AS OTHERS SEE MISSIONS.

#### India.

Lord Halifax has a wide knowledge of all things Indian, having at one time been Viceroy. Speaking in the hall of Westminster School, he quoted the tribute paid to the work of Christian missions in India by the Moslem Prime Minister of Mysore: "I cannot let this opportunity pass without paying a tribute to the Christian missions in India. They have been a potent factor in promoting the cause of education, and the spread of enlightenment and culture in the State, as indeed in India as a whole. One has only to turn to these institutions to realise the magnitude of the contribution of the Christians to the making of modern India. There is nothing soft about these mission schools. Law presides over sentiment. Perhaps this is why their old boys are so proud of having belonged to them, and of continuing to belong to them. There is a certain firmness and stability in their moral construction."—H. J. Sutton, M.A., in "Our Indian Field" (Baptist).

#### China.

An address which Madame Chiang Kai-Shek made at a garden party given by the Generalissimo and Madame Chiang to the missionary community at Chengtu, West China, deserves the widest publicity. We therefore reproduce the chief part of it from "The Bulletin and Forum of the Church of Christ in China," published in Peiping. This distinguished Chinese lady said: "The Generalissimo and I want to take this opportunity to do two things: First, to thank you all for coming to China, and for doing what you are doing and for what you have done. And second, to tell you a little of what we have seen and what we have experienced on our north-western tour and during this present tour of these three provinces. People say, 'I believe in medical missions or I believe in agricultural missions, but I don't believe in evangelism.' My answer has been, 'You can't change anything unless you change man's character.' You missionaries have come to China because you love the Chinese. You didn't have to come. You have worked overwhelming hours. Sometimes you have had your discouraging moments. I admit I am much discouraged at times. At such times I think upon the life of Christ, how, against overwhelming odds, he still kept on, even when his own disciple, one of the twelve, betrayed him. He didn't give up. And I think also upon the many missionaries coming to China year after year. No appreciation, no thanks, not even the consent of the people among whom they work, yet they keep doggedly on. I believe it is this spirit of persistence and self-sacrifice which will eventually regenerate China. And the regeneration of China is coming, no matter what happens."

### A LITTLE CHILD SHALL LEAD THEM.

E. Vawter.

A few months ago a little girl died of cholera. Her parents are malars, an outcaste section of the community. The father once told me that when the caste people troubled him unduly he would think of the prayer and pray, "Forgive them, for they know not what they do," and he would receive strength and courage to go on. Again I visited the home some little time ago, and naturally we were talking about the little girl who had died. The father told me that they had not an idol in their home, and as long as the child was alive, ten years, she had not worshipped an idol. She attended a Sunday school class, and would come home and talk about Jesus. Truly she loved him. The parents

were comforted with the verse, "Suffer the little children to come unto me and forbid them not, for of such is the kingdom of heaven." He said, "How can I mourn when he wanted to take my little girl?" There are many things in the way which make it hard for the parents to openly confess their faith in Jesus; will you pray that these people and others in similar circumstances may have the courage to take their stand for Christ?

Another very interesting thing happened recently. At a Sunday school class Scripture texts were distributed, and one of the high-caste children, a Brahmin, took home the text that had been given to him and was reading it aloud when his mother snatched it away and tore it up. That afternoon the mother was taken very seriously ill with fits, and had to be taken into hospital in Poona. She was taken by her husband, who is also reported as having a hatred of Christianity, to the Church of Scotland Mission Hospital for Women. I do not know how the patient is progressing, but I do hope that the message she will receive while she is in Poona will at least help her to encourage her little son's belief in Christ and not hinder him. While the mother is away another woman is needed in the home to take care of the elderly grandmother, who is very very sick. The husband's sister has been called. When I met her she was very difficult to approach; she stared at me, but would not say one word. That occasion was in another Brahmin home, but when I visited her in her brother's home she told me that the lady missionary, and she described Miss Blake, from Baranati and the Bible-women visited her village sometimes, and although she would not join the group of listeners she liked to stand a little distance off and listen to their story. I take it that she is able to hear from her own home. She does not want her people to know that she is interested, but she seemed so anxious to tell me when she was on her own. With generations of Hinduism behind them, it is not surprising that such people are extremely cautious. We can only help them by prayer, because even frequent visits from Christians may mean defeat in the end. These people have heard the gospel, and the Holy Spirit has that to work on in their hearts. The seed is sown in faithfulness; the growth is not visible, but some day there will be a glorious harvest.

"The deepest answer we can have to our praying is not God's gifts, however precious these may be, but God himself, his love, his grace."

### A WOOD-CUTTERS' CLASS IN "OUR INDIA."

L. M. Foreman.

The wood-cutters among whom we have a class are Mahars, a group of untouchables. The outcasts on the whole are very friendly, and though the children usually run wild, they will sit long enough to hear our message and sing some hymns. Sometimes we are interrupted by the arrival of a woman selling corn sugar cane or sweetmeats. On her arrival half the class will scurry away to get a piece of wood to barter for a portion of her wares. One gets used to these interruptions, and the class usually settles down again to listen, though there may be much chewing.

### THE GRACE GIVEN TO PAUL.

As an advocate of Christian missions to the heathen, I decline to have the value of missionary faith and heroism measured by the annual value of the new markets in Africa and the Pacific for English hardware and cotton goods. Give to every cluster of miserable huts in Central Africa and in the islands of the South Pacific the material wealth and splendor of the foremost cities of Europe; transform their savage chiefs into cultivated statesmen; let their people be trained to discuss the philosophy of Plato and to admire the majesty of the genius of Aeschylus; let them become famous for their brilliant discoveries in science; let them create a literature with an original grace, beauty and dignity; and all this would be as nothing compared with what you have done for them, in bringing them home to God, in assuring them of the tenderness and strength of the love of the Father whom they had forgotten, in opening to them the fountains of eternal life and eternal righteousness, in making them the heirs of eternal glory. This was Paul's faith; and this faith was, in part, the source of his invincible energy and his passionate enthusiasm.—J. W. Dale, LL.D.

### EVANGELISM THE LIFE OF THE CHURCH.

"We are facing momentous issues in these days, and every hour presents its challenge. Yet every issue and challenge narrows to the question whether Christ or chaos is to rule the world. The alternative of chaos is terrifying. Christians are—must be—concerned. For them the issue is drawn still more narrowly, and the choice is between Christ for the world or fertility for the church. If the world is to receive Christ it will be through the presentation by Christians. A narrow and self-limited vision means spiritual suicide for the church. 'It dries up the stream it seeks to monopolise.' Evangelism is the life of the church. Preaching is God's method of promotion, and succeeds because it is based on man's needs."

## 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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# Our Morning Service.

[The following suggestions have been prepared by one of our churches. They could be carefully considered by many of our churches and adapted for local circumstances.]

With a view to improving the meetings for worship the officers have prepared the following suggestions:—

## I. For All Who Take Part.

1. Remember that your part in the service is a sacred duty and responsibility. You will be expected to take the part allotted to you, and if unable to do so, you should notify the secretary a week before.
2. Punctuality and reverence are of utmost importance. Brethren planned should assemble in the vestry not later than 10.50 a.m. for engaging in prayer and seeing that all arrangements are complete.
3. Enter the vestry by the side way, not through the chapel, thus avoiding any disturbance of those who have come to worship. Refrain from entering the chapel till all are ready.
4. Let there be no undue noise or conversation in the vestry, as it is easily heard. Keep the vestry door closed.
5. After prayer in the vestry, assemble in the right order for entrance into chapel.
6. When entering for the service do so reverently, and always wait till all are ready each time before rising or sitting.
7. Let those who serve from the front seats enter first and wait till the others are at their places before sitting.
8. Those going to the platform should go in front of the chairs, which are well back, to avoid moving between the chairs.
9. When all are in their places, sit down simultaneously, bowing in silent prayer.
10. Refrain from all unnecessary conversation during service, especially if on the platform.
11. At close of service do not forget to greet as many as possible, especially any visitors.

## II. For Those Who Read or Otherwise Specially Participate.

1. Readers should always prayerfully prepare by studying their portion at home, especially noting any difficult words. If necessary read several times at home and ask someone to listen and advise.
2. When concluding your reading it is unnecessary to pass the obvious remark, "Thus endeth the reading." Everyone knows this! The New Testament reader can conclude with an expression such as "May the Lord bless the reading of his word."
3. When giving thanks for the emblems remember that this is not the time for general petitions. Let your thanksgiving be direct, reverent and only referring to one emblem.
4. All who take part should speak up, so that readings, hymns, prayers, etc., may be readily heard by all worshippers.
5. Before commencing your reading, carefully announce the reference. Do not use the expression "Salut!" for the gospels and epistles.
6. Do not hurry from the platform the moment the benediction is ended. Leave quietly and reverently.

## III. For Presidents.

1. Arrange for prayers before the service and do not call on any without doing this.
2. It is sufficient to announce the readers by saying, "The brethren appointed will now read the selected portions." No names need be mentioned. Let the readers announce the references.
3. Announce all hymns yourself, reading no more than one verse. If necessary, some verses of long hymns may be omitted. Do not alter

the hymns unless the organist has been consulted first.

4. For welcoming new members, it is sufficient to announce that the time has arrived to welcome some into the church fellowship. Leave the announcement of the names and the hymn of welcome to the one who extends the hand of fellowship.
5. Of course you will carefully prepare yourself before coming to the service. Yours is a beautiful privilege, but a great responsibility. Come in the spirit of prayer.
6. Let your presiding at the Lord's table be an act of leading our thoughts, by a few well-chosen remarks, to Christ and the emblems. Remember that two scripture portions have already been read and another brother is to exhort.
7. Conduct the service so that the speaker is called upon by 11.45 a.m. at the very latest.
8. Offer a brief closing prayer and follow it with the benediction.

## IV. For Those Who Help with the Emblems.

1. Platform helpers should leave the platform together and hand the emblems to the front seat helpers. They should lead in the aisles, both going and returning, and should serve the middle seats.
2. When serving the emblems, maintain perfect reverence and by no means communicate or signal to any of the congregation.
3. When finished serving the bread, collecting cups, or receiving the offering, wait by the front seats till all helpers are finished, but do not keep looking around. Then let the front seat helpers hand the plates, etc., to the platform helpers and take their seats simultaneously.
4. To receive the bread, the two front seat helpers should be seated before being served by the platform helpers, after all the congregation have received. The platform helpers will then return to the platform together and hand the plates to the president, remain standing till both are ready and then sit simultaneously. The president will then serve the bread to them.
5. The same method of returning the cups and the offering will be observed.
6. Offering boxes will be on the front seats, not on the floor. After the offering has been received bring the four boxes to the platform and place them on the table direct. (It is better always to speak of "receiving the offering" rather than of "taking the collection").

Now brother, read this again, prayerfully, so that all things may be done decently and in order. For the mutual help of all, and the glory of our Lord.

## THE CHURCH'S ANXIETY.

It is not to be denied that the church as an institution is aware of the attitude of growing indifference towards her, and is anxious about it. We never meet together in conference or assembly without asking ourselves and trying to get help from each other on the question: "How can the church put itself right with the surging masses of the people?" There is rather a danger, indeed, that our solicitude about these things may be misunderstood by outsiders, as though the church were afraid lest she should fall for want of support; whereas the real matter of our anxiety should never be in doubt, namely, this: that it is lest the world should go wrong or become sad or desperate or frivolous, falling from its high destiny, because of its want of communion with those sustaining ideas and impulses and personalities which are of the very body of Christ.—Dr. John A. Hutton in "British Weekly."

## Southern Conference, S.A.

The churches of the southern districts held the 36th conference at Strathalbyn on Feb. 18. The gathering was one of the largest for years. The devotional service was taken by Bro. C. E. Verco, of Mt. Compass. Bro. A. H. Wilson, of Strathalbyn, presided over the business sessions.

The secretary's report showed that steady progress is being made in all churches, and with the addition of two new churches, Linswood and Echunga, much is looked for in the ensuing year. At the roll call of delegates the following churches were represented: Strathalbyn, Milang, Pt. Sturt, Murray Bridge, Aldgate Valley, Stirling, Echunga, Mt. Compass, Goolwa and Victor Harbour.

Officers elected for the year: President, B. W. Manning; vice-president, E. H. Randall; treasurer, W. S. Yelland; secretary, R. J. Pearce; committee (two years), J. E. Pearce, A. H. Wilson; committee (one year), M. Jacobs, S. H. Goldsworthy, C. Grundy, W. Shipway.

Bro. Wilson extended a welcome to the mayor, Mr. J. S. Richardson, who in turn welcomed visitors to the town and expressed his pleasure at being present. He feelingly expressed sympathy with Mrs. Mann, sen., in her unfortunate accident which befell her on her 92nd birthday and which necessitated her removal to hospital. The inspirational address by Bro. C. Schwab entitled, "Vital Religion" was a direct challenge to all present.

In the afternoon addresses were given on behalf of home missions by J. E. Shipway; foreign missions, H. Manning; young people's department, C. Schwab; Christian Endeavor, B. W. Manning; sisters' conference, Sister Burns. During the afternoon session Bro. Pittman announced his retirement from the office of secretary. He has faithfully served in this capacity for seven years. His retirement from this and the ministry is a severe loss to the brotherhood of the south. Mrs. Pittman touchingly said words of farewell.

The conference was continued in the evening, when extra accommodation was necessary. The incoming president, Bro. B. W. Manning, conducted the remainder of the meeting. Addresses given by Bro. C. Schwab and J. E. Shipway were an inspiration to all.

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## News of the Churches.

(Continued from page 185.)

### Victoria.

**Oremond.**—On March 18 Bro. Ritchie gave an interesting talk at prayer meeting. On morning of March 22, Bro. F. W. Bradley spoke on "The Heavenly Race," and at gospel meeting Bro. Wm. Gale gave a stirring message.

**Balwyn.**—Meetings have been good in the last month of Jax. E. Thomas's labors. There have been four baptisms and many more are interested. The church is arranging for supplies until August, when a successor is to be appointed.

**Carlton (Lygon-st.).**—Good attendances and interest on March 22. In the morning Mr. Reg. Ennis' subject was "Miracles"; evening, "The Importance of Surrender." Preparations are being made for special services during conference, sisters expecting to entertain hundreds of visitors.

**East Kew.**—On March 8, harvest thanksgiving day, there were good attendances morning and evening. Bro. Hargreaves spoke at both meetings. At night a young lady made the good confession. The goods were afterwards sent on to the Social Service Department for distribution.

**Fitzroy (Gore-st.).**—Good meetings were held on March 22. Bro. Rough spoke at both services. In the morning three visitors and Mrs. Grabasch, from Pier Millan (Vic.), were present. In the evening Bro. Shephard rendered a solo. A young man made his confession. All auxiliaries are working well.

**Gardenvale.**—Bro. J. C. F. Pittman's messages for the past two weeks have been helpful. Fellowship with two former members—Sisters Mrs. Bartlett and Mrs. Halsey—was enjoyed on Mar. 22. As the result of the annual business meeting held on March 19, the following office-bearers were elected: Elders, Bren. J. Gray and W. Andrew; deacons, Bren. C. Sampson, H. Russell, F. Saunders and E. Tippett; secretary, Bro. F. J. Sumpton; treasurer, Bro. E. Lewis. Satisfactory reports were received from all auxiliaries.

**Bendigo.**—Meetings on March 22 were good. In the morning two were received into fellowship. Sister G. Medland, absent for many months through illness, was specially welcomed. 95 scholars present at Bible school. Kindergarten is doing a fine work under superintendent, Sister Lucy; 33 present on Sunday. Gospel service well attended. Bro. Hinrichsen gave an instructive message on the position of Churches of Christ. Auxiliaries are active and doing well. The work generally is showing much promise.

**Brighton.**—On March 22 Bro. Forbes spoke to a large and interested congregation in the evening on the subject of "World Affairs and the Fulfillment of the Scriptures." The various societies are in full swing. Young men's and young women's clubs have large enrolments. Women's mission band is holding group meetings in the homes of wives of officers, the aim being to get in touch with all the ladies of the church. The officers conducted Y.P.S.C.E. meeting on March 18, each officer taking a special part in the service.

**Yarrowonga.**—Harvest thanksgiving services were held on March 15, with a very fine display of goods. Owing to Bro. Dudley's illness, Bro. Stanford, of Wangaratta, conducted morning and evening services, giving appropriate addresses. A thank-offering was taken, and the goods sold on Monday night. Bro. Dudley gave a splendid address on March 22 on "Cast thy bread upon the waters." Six new scholars enrolled in the kindergarten this month. An enjoyable tennis afternoon was spent with Wangaratta club on March 21. Afterwards Mr. and Mrs. Nicholson entertained all at their home.

**Parkdale.**—Members and friends of Y.P.S.C.E. conducted a prayer meeting for Dandenong church C.E. on March 17. Kindergarten department held a social at the home of Sister Mrs. Hollingsworth on March 21. At Bentleigh Baptist church on the same evening the Mordialloc-Bentleigh and District C.E. Union held its half-yearly rally. At meetings on March 22 Bro. L. Beaumont gave good messages. At gospel service Bro. Caddy and Sister Mrs. S. Parkes rendered solos. One-penny-per-week fund, to reduce church building account, has raised £50 in 141 weeks.

**Nothcote.**—A week of early morning prayer at the chapel, and an evening of prayer in homes of members, ushered in the spiritual mission, held from March 8 to 22, excepting Saturdays. There was increased interest as the mission proceeded, 160 attending the final meeting on 22nd. Visiting speakers assisted greatly, the tone of each message being high. Among many visitors was a party of 20 young ladies from Thornbury which attended on 16th; one went forward for consecration. Bro. P. Wood and Sister E. Goldsmith were married on March 21.

**Footscray.**—Representatives from many kindred societies of C.E. met at Footscray on March 21, a pleasant afternoon and evening being spent. Bro. Wakefield spoke in the afternoon, Sister Violet in the evening. A basket tea was held; about 50 present. P.B.P. held a "challenge night" last week, 130 present. An enjoyable programme was presented, and supper was served. Gifts from the girls, which loaded a table, were all sold to those present, proceeds going toward fund for chapel renovations. K.S.P. and P.B.P. held a pleasant evening last week and invited brethren and sisters from kindred clubs.

**Boroana.**—The fifteenth anniversary of church and S.S. was held on March 22; 60 at morning service heard a splendid message from Bro. H. J. Patterson. At conclusion of service a presentation of a Bible and fountain-pen was made to Bro. J. Maguire in appreciation of 15 years' service as church secretary. An offering of £15 was received toward reduction of building debt. Afternoon and evening services well attended, Bright singing rendered by scholars. Bro. Patterson's messages again appreciated; his illustrated talk on bridge building being enjoyed by scholars. Offering of £4/13/- received toward hospital work.

**Melvern-Caulfield.**—During the absence of Bro. Graham on annual leave, Bren. Holloway, Jones, Saunders and Dr. Hinrichsen gave helpful messages. Fred. Illingworth, grandson of Bro. A. E. Illingworth, recently made his stand for Christ. A visit from Gardiner P.B.P. on March 17 was appreciated. At a special business meeting of the church, Bro. Graham indicated that after six years of service he would not seek a further engagement. In a beautiful spirit the intimation was received, and it was decided to fittingly express appreciation of Bro. Graham's work. Good meetings on March 22. Miss Nichols, of Carnegie, sang most helpfully at evening meeting.

**Cheltenham.**—March 22 was harvest thanksgiving day. Members of the Bible class had collected and arranged a fine display of "fruits from the soil." Kindergarten and primary department had also gathered a good show for their sessions. These were combined for evening service. Owing to the great anxiety concerning Mrs. Allan, who is now in hospital, Bro. Allan was relieved from duty. Bren. Dr. W. H. Hinrichsen and R. T. Pittman kindly taking the services for the day. Five young people, immersed the previous Lord's day, were welcomed into fellowship. The choir sang suitable anthems morning and evening. Bro. Val. Woff rendered a solo. On Monday the bulk of the produce was taken to the city and given to the Department of Social Service, some having been distributed to meet local need.

**Caulfield (Bambra-rd.).**—There are excellent attendances at all meetings. Bro. Clipstone commenced his second year of ministry with the church on March 15. On March 17, a large delegation of members attended the mission conducted by Bro. Webb at North Essendon. Mrs. Bolduan was speaker at kindergarten anniversary on afternoon of March 22. Gifts and verses were distributed to the children. A large donation of gifts was received for the Social Service Department in connection with the harvest festival. Mrs. Semkin, a visitor from Perth, was present at morning service. On March 7, Miss Edna Redpath and Mr. Bert Miles were married. A kitchen tea was tendered them by Phi Beta Pi club.

### Queensland News-letter. H. G. Payne.

#### Induction Services.

To have an induction service to introduce a preacher of the gospel into a field is a big improvement on the social gathering with its senile jokes and weak witticisms. A spiritual service has a fitness which none other can have, with the added advantage of being scriptural. A dislike of the terms "induct" and "induction" as savouring of ecclesiasticism and sacerdotalism may have been behind the refusal of one church to have such a service. The writer confesses to a dislike of the words, but can find none better. "Install" and "installation" are equally objectionable because of association with secular organisations some of which are not above reproach. The use of the former words is quite legitimate, but one could wish that they had not been taken into bad company. "Separate . . . for the work" of Acts 13: 2 is cumbersome, and does not convey as clearly to the average mind the idea being expressed. However, whatever we call these services, let us have them. It is all to the good that they are becoming the recognised thing; they can easily be supplemented by a social gathering at some later time if desired.

#### A Great Gift.

Mr. George Marchant is a well-known philanthropist of Brisbane, who has given away many thousands of pounds for religious, charitable and temperance causes. His last gift is 27 acres of land at Chermside, and not less than £10,000 for a Methodist Aged People's Home in connection with the Central Mission. Twenty cottages are to be built, with hot and cold water, heating and septic systems; each one in its own garden plot. The mission has to raise £1,500 for furniture. It is possible that a chapel will be built and a bowling-green laid down. The location is an ideal one for such a home.

#### Church Records.

Why is it that there is so much carelessness associated with the care (or rather, lack of care) of church records? Such is lamentable. Churches and conference committees are to blame equally. One sometimes finds even confidential records like marriage registers among the debris which so often chokes the cupboards of vestries. "Old soldiers never die, they fade away"; minute books and other records are never destroyed—they disappear. Our conference executive is endeavoring to collect all books and documents with historical value, that these may be stored safely for use when needed. We are not alone in this laxity, for the Australian Methodist Historical Society, which was established three years ago, and which is engaged in research and preservation of current records, deplored through its secretary, F. R. Swynny, of Sydney, who was lecturing here on the origin of Methodism in Queensland, the scarcity of historical information.

#### Church Union.

For the first time in the history of Queensland Methodism the Anglican Archbishop ad-

dressed a Methodist Conference recently. He was invited by the Conference to do so, and in accepting the invitation used the occasion to emphasize church union. Anglicans fraternise but little with non-conformists here, which gives an added value to the incident.

#### Golden Casket.

The Methodist Conference suggested the abolition of the casket and the substitution of a tax of one penny in the pound for hospitals, which would give £250,000 per year, the sum being yielded by the casket, such a tax to be started when a reduction of one penny in the pound on the unemployed relief tax is possible. The Home Secretary gave the suggestion short shrift, and in doing so obviously missed the point of their proposal. Nelson's is not the only blind eye. By the way, the discussion in the Conference included the question as to whether investing in the casket could deprive one of church membership. In a resolution condemning gambling there was a direction to inform Methodists that the Book of Laws requires all members to abstain from it.

#### Spiritual Revival Proposals.

Recommendations to the Methodist Conference to have special missions at or soon after Easter were adopted. The proposals include a League of Prayer and Fellowship based on that of the Tasmanian and Victorian Conferences, with the object of deepening the spiritual life of the churches and making an impact on the world in view of the urgency of the times. Our own advance campaign initiated at our 1935 Conference has a similar objective, and is based on similar principles, with the use of similar methods.

#### Queensland.

**Brisbane (Ann-st.).**—There were good attendances on March 15. The church rejoiced in the presence of Bro. Wendorf after serious illness. Phyllis Morton (daughter of secretary), who confessed Christ on March 8, was baptised.

**Rockhampton.**—Despite rain large congregations were present on home-coming Sundays. On March 15, 100 were present at Lord's table. Bro. Campbell gave an able sermon on "The Two Tables." Bible school is having improved attendances. On March 8 Bro. Les Hook, transferred from Gympie, gave the morning address in the absence of Bro. Campbell at Moongan.

**Bundaberg.**—Meetings have been in charge of Bro. Verco. Gospel service on March 8 was broadcast. Bro. Verco's subject being "Booze, the Waster." Temperance society parade was held the same night. The broadcast services from the chapel are creating great interest. Bro. Verco's messages being much enjoyed by outsiders. There was a good attendance at hand of hope on March 17.

**Sunnybank.**—At annual meeting officers and deacons were elected. Chairman, Bro. C. Woff; secretary, Mrs. J. E. Harlen; treasurer, Mr. C. Cane; deacons: Bren, Knuffer, Harlen, Streeter, Hiedel; organist, Miss S. Harlen; school superintendent, Bro. C. Woff. Bro. Schnider and family, who have left the district, were farewelled. Bro. Schnider was former treasurer. Both morning and gospel meetings are held in the chapel on first and third Sundays in each month; but gospel service on other Sundays. On March 1 Bro. Collins, of Ann-st., spoke and conducted an induction service. Meetings are well attended and progress is noted. Bro. Martin has earnestly worked as preacher.

**Stone's Corner.**—On March 7 the fifth general meeting was held. The business meeting opened at 3 p.m. with tea for members at 6.15; a happy time was spent at both sessions. The following brethren were re-elected: Elders, Bren, Sanders and Smith; deacons, Bren, Wyeth, Files and Ketelaar; Bro. Wyeth, B.S. superintendent; Bro. Files, treasurer; Bro. Ketelaar, secretary. Bro. Haines was elected assistant B.S. superintendent, Bro. C. Jackson house superintendent.

Good reports were given by Bro. T. A. Ferguson as preacher, the secretary and Bible school superintendent, also a good balance sheet by the treasurer. A most enjoyable time was spent at night, at the inspirational gathering, to celebrate the church's fourth birthday. Bro. Hermann, conference president, was in chair. Bro. Collins, of the city church, and Bro. Ferguson, local preacher, were the principal speakers. Bro. Ketelaar as secretary gave a report on the church history, showing the membership of 23 at commencement, with 52 members on roll at present. Bro. L. Enchelmaier rendered a solo. Supper was served at

#### South Australia.

**Cheltenham.**—On morning of March 15, Bro. H. S. Watkins exhorted. In the evening Bro. W. W. Adair spoke on "A Great Bonfire." On March 22 (morning) Bro. G. Cox gave a helpful exhortation on 1 Cor. 13. At night "The ABC of the Gospel" was the topic dealt with by Bro. Adair. A talk to Y.W.I. is given at each gospel service.

**Victor Harbour.**—The last two Sundays there have been record attendances for this time of the year. Bren, Norman Finlayson and Whitridge Bowen have been the speakers. Dorcas ladies held their opening service at the home of Mrs. B. W. Manning, where they meet fortnightly for sewing. Members are supporting the Goolwa mission during week-nights.

**Semaphore.**—A young man confessed Christ at gospel meeting on March 22. Several visitors were present in the morning. The tennis social on March 19 was attended by about 90. Bro. Don, Allan, captain of the tennis club, and members of the choir left Semaphore on March 23 by motor-car for a trip through Victoria. If opportunity offers he will probably live in another State. Our aged Sister Williams is very ill.

**Cowandilla.**—The work is going along steadily; average attendance at Lord's table, 90. Harvest thanksgiving services on Feb. 23 were well attended. Sunday school attendances are down to 145 average, so it is felt that the Centenary increase campaign should be entered into wholeheartedly. Nine B.S. and C.E. workers expect to go to Gawler training camp. On March 22 the confession was made by an elderly lady who desires to obey her Lord in baptism; she has attended our churches for several years.

**Nailsworth.**—Bro. Shipway is continuing a series of addresses on the passion of our Lord. Meetings are well attended. On March 21 a gift evening was tendered to Miss Laurel Morphet on the eve of her marriage to Mr. Reg. Mathews. A large number attended; games and items were enjoyed. On March 22, stirring addresses were given by Bro. Shipway, one young lady making the good confession. Bro. Shipway's parents are meeting with the church. Miss Una Cameron has started a physical culture class.

**Mill End.**—Two were welcomed by letter on March 15. Bro. Manning addressed both services. Bro. W. Green exhorted the church, and Bro. Manning spoke to a splendid meeting at night. Mrs. C. Hannaford sang a solo. Dorcas society commenced activities on March 18 with good attendance. Parents of Bible school scholars were entertained at a social on Mar. 17. Bro. W. Green, general superintendent, presided. Bro. Manning gave a brief message, games and musical items were indulged in, and supper was partaken of.

**Cottentville.**—March has been noted for its events of major importance, and interest in the work has been well maintained. Home mission offering was taken on March 1, which day was also devoted to harvest thanksgiving. Gifts were tastefully displayed in the chapel and afterwards distributed to the needy. Intermediate C.E. society and friends held a happy social evening recently. After weeks of practice by the scholars under leadership of Bro. Evans, Bible school anniversary services were conducted

on March 22. The children sang sweetly. Prizes were handed out on the night of 25th.

**Hindmarsh.**—On March 22 Bro. H. R. Taylor, from Unley, addressed the morning meeting splendidly on "Religion a Form and a Force." Bro. and Sister Goodrich were congratulated by the president (Bro. T. P. Richardson), on behalf of the officers and the church, on having attained the golden anniversary of their wedding. In the evening a young ladies' floral and choral service was held. Bro. Illingworth's address was "Rebekah's Home-coming." The lessons were read by Miss B. Panter and Miss D. Richardson. A ladies' chorus sang. Mrs. Pryor sang a solo, and the choir rendered "The Glory of the Lord." Mrs. Edquist assisted at piano. Two scholars from Bible school made the good confession.

**Unley.**—Bible school anniversary services on March 22 attracted crowded congregations. Under the able training and conductorship of Bro. Philip B. Wood, and accompanied by an orchestra of stringed instruments, as well as by organ and piano, the school sang numerous enjoyable selections. Solos were sweetly rendered by Miss Green. At morning service an impressive recognition "charge" was delivered to teachers and other school workers by Bro. F. Garnett, and a sermon by Bro. A. E. Illingworth followed. Bro. John Turner gave the afternoon address, and Bro. H. R. Taylor preached in the evening. After eight years' faithful service as superintendent of the school, Bro. F. A. Messent has relinquished the office, and Bro. Philip Wood, who has attended the school practically from infancy, has accepted the appointment. The church is sorry to part with Bro. and Sister W. F. Chatfield, and their son and daughter, who are removing to Semaphore. They are devoted church workers. Bro. Chatfield has been a deacon for several years. Home mission offering, £70/13/4.

#### New South Wales.

**Paddington.**—On March 22 there were good meetings at both services. Bro. Wakeley, of Marrickville, addressed the church on "Giving." Continuing Bible crusade, Bro. Greenhalgh preached on "The Tabernacle" (with chart) at gospel service to a good audience.

**Hamilton.**—Mr. T. E. Rofe (Conference President) visited Newcastle district on March 22. He addressed the church at Hamilton in the morning and the Merewether church at night. Attendances at Hamilton are keeping up well, all branches of the work being in a healthy condition. Two were baptised on Sunday night—a man who came forward during the mission conducted by Mr. Harward, and a boy from the Sunday school.

**Rockdale.**—At sixth anniversary of Women's Fellowship on March 18, about 100 sisters were present, including many visiting societies. Mrs. Long, A.I.M., gave a fine address, and Misses Lambert and Jeffreys rendered very nice solos, and Miss Beville a violin solo. The secretary received a cut-glass vase in loving recognition of three years' service. Bible school held an enjoyable picnic on March 21 at Carrs Park. On March 22 Bro. Everett exhorted. A young brother was received into fellowship. Bro. Everett preached at night on "Something for Nothing." Sister Unsworth being soloist.

**Wagga.**—Attendances at all meetings have been on the up-grade. On evening of March 15, four young people were immersed. Bro. Ackland addressed morning and evening meetings on March 22. In the morning four were received into fellowship by faith and baptism and two by letter—Bro. and Sister Mathieson, from Preston, Vic. Another baptismal service was held prior to gospel meeting. During the last six months 13 have been immersed and seven have been received into the church by transfer. At half-yearly business meeting last week, all reports disclosed healthy activity. It has been decided to extend the building to better accommodate the kindergarten.

## Queensland Home Mission Notes.

H. G. Payne.

At no time in our history have our churches been better supplied with preachers. There is a vacancy in one circuit of three churches awaiting filling, but every other church has the help of a preacher. Only two have part-time men engaged in secular work. The above result is partly due to the circuit system, and to impulse of the advance campaign.

Bundaberg as a contribution to the advance movement is making Childers its living link, and will assist it by a general oversight, and by pastoral and preaching help.

Progress is evident in the Wynnum-Hawthorne circuit. Efforts are being centred on work among the young, and several organisations have been formed to increase Bible school and church attendance. Scripture classes have been started in the State schools at both centres. The circuit has installed a 'phone for the preacher, and Hawthorne has given him a bicycle.

Northern Suburbs.—Kedron is busily preparing for a mission to be held after Easter by D. R. Stirling. Boondall has appointed three deacons, thus improving the organisation. Zillmere reports the best Lord's day morning meetings for some time. Albion shows general progress. A men's fellowship has been organised which will be of help to church and circuit. With a view to social fellowship a circuit picnic will be held on King's Birthday in Kalinga Park.

Wanted—a Tent.—One about 40 ft. by 30 ft., of a type which is being used by another religious body in Brisbane, would cost not more than £50. There was another application for a mission before the last meeting of the committee. Such a tent could be let for a small rental and would soon pay for itself. Such is the demand for missions that it would be in continuous use. Who will give £50 or any part of that sum to buy a tent? There could be no better contribution made to the work in Queensland to-day.

Dr. A. Meldrum, of Enmore, N.S.W., is to be the special speaker at conference. In addition to other appointments he will speak at the home mission rally on Good Friday night.

Receipts for the month were £44/16/7; payments, £28/11/8; balance at bank, £16/4/11. Liability, £100 private loan less balance at bank, leaves a debit of £83/15/1.

## QUEENSLAND WOMEN'S CONFERENCE.

The monthly meeting was held in Ann-st. chapel on Thursday, Feb. 13. Mrs. Harlen led the devotional. The president (Mrs. Wendorf) presided over the business session. Mrs. Trivett, of Melbourne, was a visitor.

As this was the first meeting of the year there were no committee reports. A letter of thanks was received from Matron Lade, of "Sunsetholme," for Christmas gifts for the aged folk from the executive. Some arrangements were made for conference.

The March meeting was held on Thursday, March 12. Mrs. Sanderson led the devotional. The president occupied the chair at the business session; 30 sisters were present. We were all very thankful to know Mr. Wendorf has been restored to his loved ones again, and pray that God will continue to bless him and restore him to the best of health. It was reported that seven dozen forks had been donated by the social service committee. Conference meals this year both on Thursday (sisters' day) and Good Friday would be convened by Mrs. Smith and her daughter. Mrs. Hermann will be responsible for the decorations. Ten shillings was received from Mrs. Sharp, of Tara, for the funds; Mrs. Horard, 10/-; Mrs. Burnham, 5/-, for "talents fund." A donation of £1/10/- was made to the Mary Thompson memorial fund from the executive. Conference arrangements are well in hand.—D. Harlen, asst. sec., "Winona," Sunnybank.

## CUMEROONGUNGA.

On Sunday, March 15, a most impressive baptismal service was held in the Murray River. Five who had confessed Christ were baptised. This makes fifteen baptisms in the last twelve months. At night a crowded meeting listened to the gospel. At this meeting Bro. Atkinson presented to Sister Bryant a love-gift from the people—a dainty silver wrist-watch. Most people on the station gave their mite towards this. Sister Bryant leaves in a few days. A sister and a nurse are on their way to take over. The hospital should soon be serving the purpose for which it was intended. Sister Bryant has labored under difficulties, being alone most of the time. Last week I received a letter from one, apparently the native leader, in Balranald, asking me to send Bro. Atkinson to them "for their children's sake," as they have no one there to help them. I have visited the reserve there, and met a fine lot of people. With a little practical support from only a few, I could send Bro. Atkinson there for about half time. If any readers of this have copies of "Joyful Praise," the Kellems-Richards hymn-book, I would be glad to have them. I am anxious to get several copies for the choir. Last month Bro. Atkinson paid a visit to the Moulamien camp. There is a great need in this district among the dark people. The Christmas treat was the most successful yet; 50 people at Moulamien received gifts as well as about 400 at Cumeroongunga. Contribution was made to this mainly by the C.E., but several churches also sent parcels. On future occasions I would like to get parcels not later than the end of November if possible. I thank all who have made possible my year of work. It has been a hard year, but much blessing has attended in souls saved.—W. B. Payne.

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## Obituary.

MEYER.—On Feb. 19 our Sister Mrs. E. J. Meyer passed peacefully away after her great life's work had ended. Death was the result of a painful burning accident on New Year's Eve. The weeks of excruciating pain were patiently borne until the end. For 30 years our late sister served the Chinese Mission, and to-day souls won by her there are faithfully leading the work of our Chinese church. For the same period she represented our brotherhood as one of Melbourne's great philanthropic workers, concentrating chiefly on hospital visitation. The words of Matt. 25 can be applied literally in detail to her life. She gave meat to the hungry, drink to the thirsty, took the stranger in, and clothed the naked, visited the prisons and mental homes and visited the sick. She was referred to in the Melbourne Hospital as "the angel of the hospital." With her there was no respecter of persons. The needy were her neighbors. Apart from this official work our late sister mothered and nursed and prepared for burial many hundreds in Richmond. Early in life our sister made the great decision and was transferred to North Richmond in 1898. For 37 years continuously she served as prayer meeting organist and as Sunday school and church organist intermittently. We regret deeply the sad loss of the churches and the family, but rejoice because we know that she fought a good fight, finished her course, and kept the faith. On Feb. 21 over 300 people gathered inside and outside of the church at North Richmond to pay tribute to her at a service conducted by the writer, assisted by Bren. Sparks and Clipstone. Her remains were then interred at Burwood cemetery. On March 15 over 300 people met at a memorial service, conducted by the writer, assisted by Sister Hinrichsen, vice-president of our Ladies' Executive, who spoke appreciatively of her hospital visitation work. The officers have been asked to receive two valuable memorials, to be placed in the chapel. One is to be received from the family, and one from our sisters.—H. C. Bischoff.

## THE DIFFICULTY OF DOING THE RIGHT THING.

Mr. J. Haslam, in a speech at a meeting in connection with the Federation of Grocers' Associations, recorded in the "Yorkshire Post," said that whatever grocers did, they would, like other people, be wrong. "If you are not successful in business," he remarked, "you are incompetent. If you are successful, you are a profiteer. If you go to church you are a hypocrite. If you do not, you are a sinner. If you give away money or are hospitable, you do it for advertisement. If you do not you are stingy. If you drive a Rolls-Royce, you are extravagant. If you drive a Ford you are the joke of all your friends. If you wear both belt and braces you are a pessimist; if you wear neither you are an optimist. It is very difficult to carry on under these conditions."

Every man may feel this difficulty. But there is a distinction between right and wrong. The commandments of God remain.

BIRTHDAY PRESENTS.—The better bound copies of the Churches of Christ Hymn Book are excellent for presentation. The qualities are: Rexine, 6/-; Roan, 7/9; Morocco, 10/-. Postage, 3d. book extra in Australia; 4d. to N.Z. Gilt Lettering: 2 initials, 1/9; 3, 2/-. Short name, 2/3; long, 2/6.

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