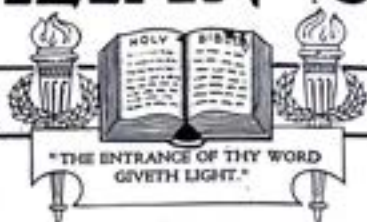


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Churches and Church Vestries.

SOME may consider that this article is written at the wrong time of the year. Spring is far off, and spring, they say, is the time for special cleaning. On the other hand, new year is the time for good resolutions, and there is no need to wait for months before carrying such out.

All Sorts.

In recent months we have had occasion to think a good deal about church buildings and equipment. In most of the States and in many lands a great variety of buildings have been inspected. Some were splendid and palatial, costly and imposing; others were poor, inelegant and hopelessly inadequate. Some were as attractive and helpful to worship as others were dreary and repelling. Sometimes the external and internal arrangements were everything that could be desired. Attractive and well kept grounds gave anticipation of interior appointments and comforts which pleased the visitor and were an inducement to him to come again. In other instances the badly kept grounds, dirty exterior walls, together with the drab furnishings and generally untidy nature of the interior, were as a sad commentary on the interest of the congregations in their religion. There were differences in choice of location—some edifices were such as could not be ignored; others were in secluded spots as if the Christians desired secrecy and feared that worldlings might find them out. And there were all degrees in between the extremes.

The writer has no great love for the ornate in church services or architecture. He visited some places which tended to distract the worshipper. Some were too costly, some seemed to blare, some were too large. At times magnificent cathedral with a wonderful history and gorgeous appointments attracted less and less induced a reverent and worshipful spirit than did smaller places and even severely simple buildings. "Atmosphere" is not dependent upon wonderful organs, rich windows, costly ecclesiastical furnishings, or elaborate ritual.

A Fitting House of Worship.

Different styles appeal to folk of dif-

ferent temperaments. But some things should be universal. Whether a church be great or small, whether a congregation be rich or poor, whether the edifice be of marble or of weatherboard, whether the grounds be spacious or cramped, the whole ought to be so constructed, arranged and cared for as to manifest our regard for the things of God, our desire to honor the Lord, and our wish to attract men and women and induce in them a worshipful spirit. They ought to be such as will make visitors comfortable and tend to attract them to come again. As it is, there are many chapels which have hardly any chance of turning a casual visitor into a regular attender.

It would be ridiculous were we to plead for great and expensive buildings. Our folk in most cases could not provide such, even were they to deem them desirable. But we all do need—and all could have—buildings inviting and attractive, conducive to worship, helpful to the preacher, commendatory of the gospel and manifesting that we do really care and are interested in our religion. Our people live in quite comfortable houses, not costly or ornate, but, even where small, neat and attractive,

well kept outside and in; and when we are as interested in the Lord's work as we are in our own homes, the houses we worship in will be no less attractive than they.

Vestries—and Vestries.

But we are being enticed away from our present theme. It is not the ill-painted notice board, with its out-of-date information (we have seen some boards continue to advertise departed preachers or abandoned services!), that we have special in mind. It is not those sorry-looking, burnt-up patches miscalled gardens, or the magnificent crop of docks and thistles along the paths; not the broken lamp or electric light fitting which utters its symbolic warning; not the broken and uneven asphalt paths which are eloquent of our neglect to make these or other "rough places plain," which suggested this article. Rather, it was a short wait, prior to a Gospel service, in a little vestry which led to thinking, partly sorrowful and partly furious, and suggested that the gentlest of reminders might be accepted by a great company of people whose pure minds need to be stirred up by way of remembrance.

Oh, those back vestries, kitchens, cupboards! What artist's pencil, what editorial pen, what iconoclast's thunderous voice, could possibly do them justice? Yet we must beware; justice demands that there be no general and indiscriminating condemnation. In every land we have been there were places which, without and within, were pleasing and attractive. In America, particularly, but also much nearer home, there were buildings and appointments which proclaimed the loving care and wise provision of lovers and worshippers of God. But there were many which were "good in parts"—with auditorium and chief rooms clean and tidy, but with very unsightly, littered and even dirty rooms at the rear. We cannot but feel with buildings as with clothes—the owners or occupiers may be so poor that there can be nothing costly or elaborate; all must be of the humblest materials; but, though poor, all can be clean. Soap and water are still to be had, and elbow grease is cheaper even than soap. We may have

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comparatively poor equipment, in church building or home, but that is no excuse for untidiness or dirt.

A Suggested Exploration.

Were the reader of this to decide on a tour of the church vestry or kitchen this next week-end, or to explore the mysterious recesses of the church or school cupboards, what would he be likely to find? We recommend officers, secretaries, superintendents, preachers to take an exploratory walk, note-book in hand. We have had many a joke about the multifarious and varied contents of a lady's handbag, or, better still, of a small boy's pocket. The marvels of these receptacles and their contents are allowed; but their glory fades when compared with the multiplicity and varied nature of the things which litter the average vestry or church cupboard.

We shall not take extreme cases, which suggest that a mistake has been made as to the location of the incinerator or the rubbish tip. It will be a very ordinary vestry which has in it some scattered Bibles or hymn books withdrawn from service because of their dilapidated condition, some bottles which once contained unfermented wine, stage properties from late anniversary, a table cloth, a broom or brooms, some dusters, perhaps an overflowing tin or waste-paper basket. There is a mixed pile in the corner—Folion seems piled upon Ossa. A casual inspection reveals an old Jubilee History, many periodicals—State papers, even "Christians,"—Bible school material, circulars from conference committees and missionary literature supposed to have been distributed long ago—and, alas! even an unopened bundle of envelopes relating to an important Brotherhood enterprise and appeal, unopened and discarded because the officers had decided that not even the least parochial and most interested member in that place should have a chance of contributing through the church. The sight of this last so works on the beholder that he cannot continue the melancholy exploration. He retires, in sadness.

But seriously, cannot something be done about it? Cannot we determine that we get rid of dirt, rubbish, weeds, evidences without and within of neglect, and resolve that from now and for always we shall seek to give such care to our places of worship as to our homes, and by proof of interest in God's house, the church and the people we wish to attract to the services, help on the cause we love? We say that the religion of Christ demands our best: let us put the principle into practice.

FALSE FACADES.

"They build the front just like St. Paul's,
Or like Westminster Abbey,
And then—as if to cheat the Lord—
They make the back part shabby."

The Prayer of a Righteous Man.

The effectual, fervent prayer of a righteous man availeth much.—James 5: 16.

In this hour of world crisis there is no voice to satisfy but the voice of God. Dr. Charles Jefferson spoke a true word a little while ago when he called attention to the fact that in America,

"We have suffered a heart-breaking disillusionment. We expected great things from liberty and education, and have found they are broken reeds. The four wizards—liberty and education and wealth and science—have performed their mightiest miracles under our flag, but they cannot do the one thing essential; they cannot keep the conscience quick or the soul alive to God. Our sins are as scarlet and our vices are red like crimson and we need prophets to turn the nation to the God who will abundantly pardon."

Prophets are needed, Dr. Jefferson says, but have we not plenty of prophets? Is not the air full of their clamorous voices? Pulpits, radios and religious journals by the thousands keep on announcing the coming of the kingdom of God. But all is not well in Zion. The kingdom comes but slowly and discouragement and cynicism are in the ascendancy.

We have to-day a whole army of prophets, but unfortunately too few of them are seriously engaged in turning the nation to God. To accomplish this colossal task, prophets must speak with authority and power, and this authority rests mainly upon two things—righteousness and prayer.

I.

It is "the prayer of a righteous man that availeth much." The Psalmist said, "If I regard iniquity in my heart, the Lord will not hear me." The apostle Paul adds the word that "the whole creation groans in pain until now"; and that "the earnest expectation of the creation waiteth for the revealing of the sons of God." The creation bears within itself the life that is to follow. It is an expectant creation. It is a prophetic world.

There is "one far-off divine event,
Toward which the whole creation moves."

And what is this divine event, this end of creation for which it expectantly waits? The whole creation, Paul answers, is waiting for the revealing of the sons of God. And who are the sons of God? He has just told us in another verse in the same chapter, "As many as are led by the Spirit of God, they are the sons of God." The sons of God then are simply people led by the Spirit of God, people who are living according to the will of God, people who are living *righteously*, and for such people the whole creation waits. As a matter of fact every institution is dependent upon the moral qualities of its constituents for its effectiveness. One wonders whether it makes much difference to the humble citizens to change from one brand of political

and economic system to another, unless those who rule the system are good men.

In pulpit as well as in pew a new emphasis must be placed upon righteousness. We may in our blindness and stupidity repeal the Eighteenth Amendment of our Constitution, but we can never repeal the moral and spiritual laws of the universe. "Whatsoever a man sows that shall he also reap: if he sows to the flesh he shall of the flesh reap corruption, but if he sows to the Spirit, he shall of the Spirit reap everlasting life."

One reason, perhaps, why our modern prophets are not turning the nation to God may be discovered in their low blood count of spirituality. If it is true that it is righteousness that exalteth a nation—and who will call into question the validity of this statement?—then it is also true that it is righteousness that exalteth the ministry and the church.

II.

But men who are led by the Spirit of God must not only be men of virtue and spirituality; they must also be men of prayer. The righteous man seeks the guidance of God in prayer, and the praying man, through communion with God, is inspired to live righteously. One trait is always complementary to the other. The promise of our text is that the prayer of a righteous man will avail much.

1. It will avail much in his own physical, intellectual and spiritual development. The man who prays "fervently" and "without ceasing" very soon discovers that his whole being is lifted on to a higher level. His trust in God quickly destroys all spectres of the mind, a peace that passes all human understanding possesses his soul and the joy of abundant life becomes his heritage. Abundant testimony could be submitted to prove that prayer is a real tonic to a sick mind and a depressed spirit.

2. Then the prayer of a righteous man avails much in the kind of service he may render in kingdom building. The reason why so many so-called prophets fail in turning a nation to God is that they do not pray.

Two men spent a Sunday in New York City years ago. They desired to hear two great preachers. Both heard one of rare power in the morning.

One said: "I am going to hear the other man to-night."

His friend replied: "I am going back to hear this same man; I never heard such genius nor listened to such remarkable utterance. I mean to go again to-night."

They met on Monday. "Did you hear our friend again?"

"Yes," was the reply. "The evening sermon was more marvellous than the morn-

ing; I never heard such a man or such sermons. What did you think of your man?"

His companion quietly replied: "I do not know just what I thought of the sermon, or the man, but I went back to my room in the hotel and got down on my knees and asked God to forgive me and make me a better man."

The first preacher outclassed the second in his gifts and ability! But he was an exhibition; the second a divine power. God is the great dynamic. A man may see us outwardly, but only as God's Spirit is within us are we able to win victories. We have a great deal to say these days about the technique of preaching and teaching, and the value of methods and procedure should not be discounted, but we need to be reminded again and again that the letter in itself killeth and only the spirit giveth life. When the spirit is dead, nothing else is important. We may be able to remove the mountains of old-time methods, but if we have not love "it propheth us nothing."

At a summer conference of Union Seminary a few years ago, the first word spoken by William Adams Brown was an acknowledgment of defeat in the presentation of liberalism in theology. I cannot recall his exact words, but I remember distinctly that he attributed failure to the lack of that kind of faith and conviction which sets the spirit of the prophet on fire.

Professor Brown predicted the coming of this present day which is so perfectly described by Walter M. Horton in his "Realistic Theology"—"A day in which the self-assurance of the liberals seems to have melted away." "Now their morale has cracked," says Dr. Horton, "rebellion and desertion are rife within their ranks and the great part of their forces are ready to flee when no man pursueth."

When faith is destroyed, then prayer dies out of the human heart, and when there is no prayer there is no morale. When morale goes, everything goes.

3. Finally the prayer of a righteous man avails much with God. Many scholars of our day are telling us that the modern conception of the universe makes prayer a useless and wasteful practice. Science, they say, teaches us that the universe is an ordered whole, governed by laws which are immutable and eternal and not to be thrown into confusion by the whims and caprices of men.

Now this seems to be the final word, does it not? But let us not go too fast? Is it not true, when we stop to think about it, that there are scores of commonplace things in our modern world which fifty years ago would have been utterly impossible and altogether unscientific? To-day, for instance, the human voice can be heard around the world, the eye can see through wood and steel and we can travel in the air and under the sea with as much safety as our grandfathers travelled the prairie waggon or stagecoach. And what of to-morrow? Is

it not certain that there are countless things known to God that are still unknown to us and is it not plain that the God who created law is greater than law itself? Why should it be regarded as incredible to scientists for God to modify or even suspend those laws of which he is the author?

The old illustration of suspending a weight in the air by the exercise of human volition and strength, and thus resisting or suspending the law of gravity, affords sufficient proof of our argument.

Let us still go on believing that prayer avails much with God. Let us cling to the faith of the poet:

"More things are wrought by prayer
Than this world dreams of. Wherefore, let
thy voice
Rise like a fountain for me night and day.
For what are men better than sheep or goats
That nourish a blind life within the brain,
If, knowing God, they lift not hands of prayer,
Both for themselves and those who call them
friends!"

I close with the remarkable pronouncement of President Elliott, of Harvard, "Prayer is the transcendent act of human intelligence."—S. J. Mathieson in "Christian Standard."

Splendid Fellows.

Allen Brooke.

Isaiah introduces thoughtful people to the world's best group of splendid fellows. Describing them, the prophet says, "They helped everyone his neighbor; and everyone said to his brother, He of good courage. So the carpenter encouraged the goldsmith and he that smootheneth with the hammer him that smote the anvil" (Isa. 41: 6, 7). Every community needs a reproduction of such neighborliness.

These splendid fellows were

Always Thoughtful.

They followed a variety of occupations: one was a carpenter, another a goldsmith, a third a blacksmith. Every house in their street—like each in our streets—was the home of a man with a different bread and butter interest. Probably each had definitely learned to mind his own business during working hours. But these folks splendidly found time for neighborly thoughtfulness, too. Recognising that each man made a needed contribution to the common good of the community, they were welded into a common brotherhood. They called each other "brother," and meant it sincerely. And with that fact as a basis, life for them constantly challenged thought for the man next door and the fellow across the road.

Consequently these splendid fellows were

Always Helpful.

Most of their ministries were unrecorded, many of them lowly, some of them uncon-

MEDITATION.

A man is not old, who is at one with Michelangelo when, just before he died on the verge of ninety, he carved an allegorical figure, and inscribed on it in large letters, "Still learning," or whose heart echoes Robert Browning when he sang:

The Best is yet to be,
The last of life, for which the first was
made;
Our times are in his hand,
Who saith, "A whole I planned,
Youth shows but half; trust God; see all,
nor be afraid."

Grey-headed comrades, do not grow old with age, whatever you do. Determine and study to keep young to the last, under the increasing years and as the shadows fall and lengthen, in all quickness of genial and generous interest, in all sweet impression-ability and sensibility of soul, in the power of deriving joy as you go, and doubling it with thankfulness; in hope cheerful and unashamed for men and for the world; in the feeling, This is good, all this present order and round of things, this present of attainment and advance upon the best, yet there is better, much better than it to some.—"Christian World."

scious. "The best part of a good man's life are his little, nameless, unremembered acts of kindness and of love." But these unrelated ministries combined into a steady neighborly helpfulness. Struggling women, humble tradesmen, needy young people, downcast friends, all had reason to thank God that their street at least included some residents who were both thoughtful and practical. To-day real religion spurs men to copy these ancient workmen.

"No mystic voices from above
Now satisfy the souls that Christ confess;
Their heavenly visions are in works of love,
A new age summons to new saintliness."

Because they were thoughtful and helpful these splendid folks were naturally

Always Cheerful.

Revealing a radiant spirit their hourly greeting was "Be of good courage." By their kindness they had tapped life's reservoir of joy. Wise modern people will learn from these splendid fellows that the path to lasting happiness leads not to some picture theatre or dancing palais, not towards some motor car or bank balance, but always to the place of helpful service. The one great secret of constant good cheer is to be a helpful man, seeking always to copy Christ, the Man of supreme joy "who went about doing good."

I am being taught never to be disappointed, but to praise.—James Hannington.

Stephen Cheek.

Thomas Hagger.

Among the pioneers in the cause of New Testament Christianity in Australia Stephen Cheek ranks high.

He was born in the county of Essex, England, on December 20, 1851. At three years of age he was brought by his parents from the old land to Tasmania, and there his boyhood and young manhood were spent. At 21 years of age he accepted Christ as his Saviour, and joined the Congregational Church.

Teaching was chosen as his profession, and while stationed at Rosevale he commenced to preach. Whenever the minister failed to put in an appearance at service time, young Cheek stepped into the breach. In addition to this he conducted a Sunday school and prayer meeting, and some thirteen young men met with him regularly for the study of the Word of God.

G. B. Moysey.

About this time the late G. B. Moysey was preaching the Word in Tasmania, laboring with power, largely with the church in Hobart known simply as a church of Christ. An article on baptism having appeared in a paper called "The Christian Witness" which was much out of harmony with the teaching of scripture, G. B. Moysey replied thereto. A copy of the paper containing this reply reached the hands of young Cheek, and as a result, he opened up a correspondence with Mr. Moysey. This led to Stephen Cheek's decision that believers' baptism was taught in the Word of God. This conviction was expressed to G. B. Moysey in a letter dated August 16, 1875.

R. C. Fairlam.

Soon after this conviction a Mr. E. Moyse, an evangelist connected with one section of the people called "Brethren," created a stir by his preaching in some of the townships near Cheek's place of residence. This man met with great opposition, and this aroused Cheek's sympathy, as he was a man who hated to see an injustice done to anybody. Mr. Moyse was invited by Stephen Cheek to Rosevale. On December 5, thirteen people were immersed there in connection with Mr. Moyse's work, and possibly Cheek was one of the number. At any rate his association with the "Brethren" began from this time, and soon after he was found attending conferences of those people. As he was returning from one of these he preached on the street at Latrobe. Among those who listened to him was R. C. Fairlam, who lived in that town, and who had formerly been a member of a church of Christ in Victoria. He was the first one to hold meetings in connection with churches of Christ in Tasmania. At the close of Mr. Cheek's street meeting Mr. Fairlam approached him and tried to show him some things in the New Testament which, apparently, he had not noticed. Among other things communion with the unimmersed was mentioned, and Cheek promised that he would search the scriptures on the matter, and if he found that Fairlam was right he would let him know. On March 31, 1880, the promise was fulfilled by letter.

The Work of an Evangelist.

Early in 1876 Stephen Cheek determined to enter upon "the work of an evangelist." This he did in spite of efforts that were made to turn him from his purpose. He started his evangelistic career on March 26, going forth without any promise of support from man, an unselfishness and trustfulness that characterised the whole of his ministry.

In doing his evangelistic work he walked many

weary miles, and often his feet were blistered or bleeding. On many of these journeys he had J. Park as his companion.

Towards Jerusalem.

During his term of service as an evangelist with the "Brethren" Cheek read a pamphlet by G. B. Moysey before a meeting of those people at Scottsdale. For this he was reprimanded, the reason being that the pamphlet had been written by a "Campbellite." Soon after this Bro. Cheek began to enquire into some New Testament truths shunned by the "Brethren."



A Lay Preacher's Prayer.

Lord, make my message full of food
For hungry ones who come to eat;
O may they find it very good,
A sweet, square meal of strength'ning meat.

Lord, make my message full of food
For babes in Christ and stalwarts—both;
Thy Word received in childlike mood
Is milk, and nourishment, for growth.

Thou Corn of Wheat, on Calvary's hill
A lonely handful once hast stood,
That, crushed and bruised, as in a mill,
Thou might'st be edible for food.

Lord, make my message full of food—
Thou art, thyself, the living Bread—
To feed the clamoring multitude;
Thee must I preach, alive and dead!

Lord, make my message full of food,
Thought-out, prepared, with utmost care,
O'er which the Holy Ghost shall brood;
And answer thus a preacher's prayer.

—Winifred A. Iverson,
in the "Baptist Times."

such as the Holy Spirit's answer through Peter to the enquirers on the day of Pentecost (see Acts 2: 37, 38). When men who were prominent among the "Brethren" were approached on the matter he was told that there were plenty of Scriptures without such. But an answer like that was entirely unsatisfactory to a mind like that of the young evangelist, who only wanted truth, no matter what it might cost. He began to think that there must be something wrong with a system that persistently ignored such utterances by an inspired apostle.

In 1878 Mr. Cheek went to Victoria and immediately started work in the Elphinstone-Taradale-Drummond district. There he met with remarkable success, the fruits of which are seen to this day in various places in the Commonwealth. On Lord's day, September 8, thirty-nine people were baptised in the Coliban River, and on the afternoon of that day sixty-four believers gathered to break bread in memory of the Christ. A good deal of persecution from the world followed the work in that district, and as he was now taking a stand against mixed membership and communion, he also had to encounter opposition from a number of the "Brethren." But the churches he had established in this district stood with him.

On Solid Ground.

Towards the end of 1878 Bro. Cheek returned to Tasmania. Just before he left a combined meeting of the three churches in the Taradale district was held. On that Lord's day one hundred and two disciples met at Taradale for the breaking of bread. It was a happy time for him as he beheld his children in the faith thus sitting at the table of the Lord. In the afternoon of that day Stephen Cheek preached, and at night a praise service was held, when some twenty brethren gave talks on their Christian experiences. The gracious hospitality of the Taradale brethren, especially that of Bro. and Sister McAlpine, with whom some thirty sat down to tea, was a great feature of the occasion. During the day £20 was handed to Bro. Cheek, but he said, "I don't require half that money," and so he gave a portion of it to a brother to mind for him. He really needed it all, for his clothes were almost threadbare. But this action was another exhibition of his unselfish and self-sacrificing heart.

Very cautiously Cheek came to the conclusion never to approve of the mixture of baptised and unbaptised as members of the "one body." Before coming to this conclusion he spent months in correspondence with some associated with the "Brethren." One such replied to him: "I may say that looking at the Acts of the Apostles, where we get the formation of the church, there can be no doubt but in those days no one was admitted into the assembly but those who were baptised." And yet that same good man went on to say, "I would make a difference in cases, because of bad teaching, ignorance of the Word of God on the subject, and because so many minds are prejudiced against the truth." To Mr. Cheek those words, "I would make a difference in cases," suggested an assumption of power which no man had a right to claim. Some time later he saw New Testament teaching on the purposes of baptism, and became convinced that the faith alone theory was entirely unscriptural.

Up till now Bro. Cheek had regarded those Christians who were known as disciples of Christ or churches of Christ with strong dislike. He had heard statements that they denied the personality of the Holy Spirit, and that they taught that baptism instead of the blood of Christ cleansed from sin. But when he took his stand against the mixture of the baptised and unbaptised things just as strange were said about him and those associated with him. He rightly reasoned that if men misrepresented him, possibly they would misrepresent others. So he secured the writings of prominent members of churches of Christ in America, Great Britain and Australia, and through the reading of these he discovered that things he had heard about those people were not true. He was impressed with the fact that those called "disciples" gave the same answer to enquirers that Peter gave on the day of Pentecost, a thing that those from whom he had parted did not do.

Unity.

In June, 1880, Mr. Cheek visited Wedderburn in Victoria, and there found a church of Christ. Before working with that congregation he discussed with members thereof the points on which it was supposed that differences existed. On May 18, 1881, a conference was held at Castle-maine, when representatives of both groups of churches met. On June 6 a similar conference was held at Taradale, when it was unanimously decided that they were one in Christ, and they cordially accepted each other as brethren.

The good work was going on at the same time in Tasmania. G. B. Moysey visited the church that Stephen Cheek had established at Port Esperance, and conferred with the brethren there, when it was found that on fundamentals they were one.

From this time the hundreds of believers with

which Cheek had been in close association stood identified with the great and growing brotherhood of those who, like themselves, desired to be simply Christians or disciples of Christ.

Truth-in-Love.

Bro. Cheek carried on an extensive correspondence, and in his later years this became quite a burden. With a view to lightening this load he was led to publish a little monthly paper which he called "Truth-in-Love." When he removed to Queensland he increased the size of this and changed the name to "The Pioneer." At his death the paper lapsed for a time, but D. A. Evers revived it, and published it for a number of years. It was eventually amalgamated with "The Christian Standard," and both became "The Australian Christian," in Cheek's time some unique articles appeared, such as "New Carts" and "The Trial of Simon Peter." These are worthy of perusal by the present generation of disciples.

Queensland.

In the year 1876 J. H. Johnson removed from Cardigan, Victoria, to Toowoomba, Queensland. He advocated New Testament Christianity, and succeeded in winning to the plea a young Baptist preacher named Troy. This young man attended the Victorian Conference of Churches of Christ in 1882 to try to secure an evangelist for the northern colony. The conference was unable to do anything, but he was introduced to Stephen Cheek. Arrangements were made for Cheek to go to Queensland with Bro. Troy. These two men reached Brisbane on July 27, 1882. They began work at what is now known as Zillmere, where a number of Baptist brethren decided to abandon their party name, and some sixteen other people were baptised. On August 8 these were organised into a church of Christ.

From Zillmere they went to Brisbane, Toowoomba and other places, and like Paul and his co-workers of old, preached, won converts, and established churches. In November Stephen Cheek reached Warwick. He continued preaching there until early in February of 1883. On returning from one of his country appointments on foot he was overtaken by a storm, as a result of which he caught a severe cold. The result was that on February 17 he died, and his body was laid to rest on the next day in the Warwick cemetery. He was only 31 years of age when he died, but what a lot he crowded into those years!

Characteristics.

Besides those characteristics which have been brought forward in this brief sketch of a worthy pioneer's life, there were others which made great impressions on those who came into contact with him.

He was a strong anti-tobacco man, and delighted in hiding the pipes of smokers, and watching their efforts to discover them, and noting the anxiety of mind manifested as they sought.

He strongly disliked a lack of punctuality, and often reminded his brethren that in the life of the Lord it recorded that "when the hour was come he sat down."

He was calm amid opposition, and seemed to have perfect control of his temper. He was like one of the McAlpine family at Taradale, and Bro. McAlpine said of him that no matter how much he was annoyed he never knew him to lose his temper.

Truly Stephen Cheek was a splendid proof of the statement that "we live in deeds, not years." And we might well pray that others will be raised up with a similar courage, with the pioneering spirit and with a determination to follow truth at all costs, for there is yet so much to do to capture Australia for the simple Christianity of the New Testament, and for the unity for which our Lord prayed.

Religious Notes and News.

In January, churches of Spain and the Bible Society united to celebrate the centenary of the arrival of George Borrow, famous author of "The Bible in Spain," pioneer of evangelical work in general and the first agent of the Society. A "George Borrow" Bible-van is used effectively in distributing the Word of God in Spain.

FAITH THE IMPORTANT THING.

Dr. Howard A. Kelly, the noted Christian scientist and brilliant surgeon, has said: "A definite Christian faith is the one really important thing in life. I mean that literally. It is vastly more important than my profession, than any scientific research, or than any other or all the activities of a man's life, and that from a strictly practical, commonsense point of view. The intimate experiences of life have shown me that the Bible is a living word, just as definitely God's word to me, personally. As such, the Bible is its own defence."

IS LIFE WORTH LIVING?

In an article on this subject in the "Sunday Companion," Mr. F. C. Spurr gives this fragment of autobiography in answer to the question:

"I lost my father before I was four years of age, and I was the eldest of three sons. My mother had a terrible struggle; her pride and gentleness of bringing up versus a sudden reverse of fortune due to the untimely death of the breadwinner of the family. We boys shared to some extent her struggle. Things that fell to other boys in our station of life were denied to us. Mother could not afford them. At times I was envious of my playmates. More than once I felt that I hadn't had a square deal.

"And then one day Christ came into my boy's life, and everything was changed. The struggle became a joy. The fight against heavy odds was welcomed as a boxer welcomes his opponent in the ring. To rise at four o'clock in the morning and put in four hours' hard study before commencing the day's work proper was no hardship; it was a sheer delight. And now, as I look back over those earlier years, I thank God for them. Life then was worth while. It has been worth while ever since.

"I have told you a fragment of my life-story to show that a hard struggle need not dim the glory and worth of life. Indeed, it may enhance it. It is by struggle that we advance. Any weakling can drift with a swift stream, but there is no joy until the rapids are reached. There is a joy, however, in exerting the muscles swimming against the current. It is a triumph to stand on the opposite bank and to know that you have mastered the tide that flowed against you."

TOYOHICO KAGAWA.

Australia will never forget Kagawa. His visit to our shores, his unique personality, broad outlook on the sweep of the Christian message, and his practical application of the faith, made his visit memorable and fruitful. We learn from "The Christian Century" that for the next six months Toyohiko Kagawa is to be travelling in the United States and Canada. Landing in San Francisco he is to speak at three meetings on the day he steps off the boat. From then until July, when he is to start back to Japan by way of Scandinavia and Siberia, he will be speaking practically every day; on most days he will speak more than once. He will penetrate every part of the United States, and will cross much of Canada. How any man can survive such a schedule without serious physical impairment it is hard to see; yet there remain

hundreds of communities which are clamoring for additional engagements. If Kagawa had the strength and the time, it is clear that he could speak in some American or Canadian town every day for the next five years, and even then not exhaust the eagerness that exists to hear him." —The Messenger."

R. H. MILLER COMPLETES TWO YEARS IN WASHINGTON.

Raphael Harwood Miller, who concluded a notable pastorate with Independence Boulevard Church, Kansas City, Mo., in order to begin a ministry with our National City Church in Washington, D.C., completed two years' service in the Nation's Capital on Dec. 15. During his ministry in Washington, 421 members have been added to the church; J. Raymond Mills began his service as educational director; the Bible school, with no deficit in current expenses, gave \$1,254 to benevolences last year; attendance at Bible school has increased 13 per cent.; alterations to the Vermont Avenue educational building were made at a cost of \$2,100; the Women's Council has exceeded its own noteworthy record with an increase of 25 per cent. at council meetings, more than \$1,200 contributed each year to the United Society, and an increase in its budget from \$2,500 the first year to \$3,600 for the current year. On Jan. 1, the church will assume the entire financial obligation for its current programme.—"Christian Evangelist."

LONG OR SHORT MINISTRIES?

Action to discover how many Presbyterians would support a change of the system of appointing ministers to charges for life is suggested in an overture which will be presented to the Presbyterian Assembly at its next meeting in May. It is suggested in the overture that the system of life tenure of pastorates was better adapted to days when (a) educational advantages were not so abundant and when people were more dependent on their ministers for general enlightenment; (b) cheap religious journals, magazines, and books were either non-existent or comparatively few; (c) wireless was unknown; (d) transport facilities were fewer and more costly than at present; (e) continuity was more acceptable and people less fond of change.

Those presenting the overture suggest that immediate action should be taken by means of a questionnaire to discover what Presbyterian congregations, ministers and elders think about the subject.—"The Argus."

ITALIAN PROTESTANTS.

In these days of tension between Italy and the League of Nations, the thoughts of many are directed to the Waldensian Church of Italy, the oldest Protestant Communion in the world. The Waldensians kept the pure light of the Gospel burning in their valleys during generations of persecution, and in these days they have extended their mission work throughout Italy.

The work has been maintained in large measure through the devotion of the Waldensians themselves; though they have been helped in past years by liberal gifts from other Protestant churches. Partly stimulated by increasing Roman Catholic propaganda, they are at the present time intensifying their evangelistic activities.

Waldensian young men have been drafted to Africa with the Italian army corps. A battalion of Alpini, the first to embark for East Africa, is commanded by a Waldensian, Major David Jalla, son of Professor J. Jalla, the well-known Waldensian historian.

The Home Circle.

Conducted by J. C. F. FITTMAN.

KLIM.

When founts of Marah on our way
Gush suddenly and strong,
How quick is Discontent to say,
"O Lord, how long?"
But when fair Klimes bless our eyes,
With springing wells and palms,
Is Gratitude as swift to rise,
And sing glad psalms?

THE BOY WHO OPENED HIS EYES.

I want to tell you about a boy who opened his eyes.

You are smiling, just as he did. His father was putting him to bed, and he said, "Now, John, I want you to open your eyes to-morrow."

The boy chuckled, and said, "Why, I always open my eyes in the morning, when I wake up."

The father answered, "Yes, you do open your eyes after a fashion. But to-morrow I want you to open your eyes and see how helpful you can be to mother. You see she is very tired now, and these holidays mean a lot of extra work. If you open your eyes to see how helpful you can be, it will be a big lift for her."

And so the boy kept his eyes open after his father went out, and stared around the room, thinking about what his father had said. The first thing he knew he was opening his eyes the next morning, while his mother knocked at the door and said, "It is time to get up."

Almost the first thing that John noticed as he started to get dressed was a book on the bureau, open to a story which he had not finished the night before. He thought, "Well, I'll finish that story while I put on my clothes." And then he opened his eyes when he remembered his mother had often told him nothing would help her more than for him to get dressed promptly.

John was tying his shoe lace when he heard his mother call his father to breakfast. He smiled as he thought how surprised she would be to have him eat breakfast with his father. As he started to the door, he almost stumbled on his pyjamas and slippers. And then he opened his eyes, and stopped long enough to hang up the pyjamas and put his slippers away in the cupboard.

His mother was surprised to have him eat breakfast with his father. But, before long, John opened his eyes and saw a little frown flit across his mother's face and heard a sigh as she looked at his cereal dish. He realized he had been dawdling. And so he turned to and ate the rest of his breakfast with gusto.

When John and his mother had called good-bye to his father, they came back into the living room. John started to read the paper. Then he opened his eyes and saw his mother clearing the breakfast dishes from the table. He put his paper down to help mother finish the job.

John had finished breakfast so much earlier than usual that even after helping his mother with the dishes he had time to read before starting to school. In the middle of an exciting chapter he opened his eyes and saw that in five minutes he ought to leave. He grinned to think how surprised his mother would be to find him all ready for school when she called. Two or three minutes later, he almost snickered as he answered his mother's call about school time by saying quite casually, "Why, mother, I'm all ready now."

His mother sounded suspicious as she came into the room to ask, "Why, John, have you washed your face and hands?" "Sure!" answered John, and kissed her good-bye.

I have not time to tell of the other things that happened that day when John opened his eyes. When bedtime came, and his mother tucked him in for the night, she said, "John, you made me open my eyes to-day. I did not realize I had such a helpful boy!"—D. N. Beach in "Congregationalist Magazine."

POINTED PROVERBS.

A. J. Fisher.

No. 43.—An Old Proverbialist.

I do not know if there is such a word, but if "controversialist" refers to one who is given to making controversy, then "proverbialist" refers to one given to making proverbs. At any rate, the word aptly describes that ancient storyteller named Aesop, who, six centuries before Christ, earned fame in ancient Greece. If Jesus is known by his parables, Demosthenes by his orations, then Aesop will ever be known by his fables.

We have just been reading a collection of his fables, and it is remarkable how many of his morals have entered into our daily speech. Here is a list of some proverbs which we have gathered from this volume.

Look before you leap.
The dog in the manger.
Live and let live.
The weaker goes to the wall.
Beauty is only skin deep.
Who will bell the cat?
He who grasps the shadow may lose the substance.
Slow and steady wins the race.
Familiarity breeds contempt.
People are judged by the company they keep.
Fine feathers do not make fine birds.
Pride goes before a fall.
Necessity is the mother of invention.
Unity is strength.

Here is one of his fables which gives us another proverb:—

An ant went to a fountain to quench his thirst, but in so doing tumbled in and was almost drowned. A dove happened to be sitting on a neighboring tree and saw the ant's danger; plucking off a leaf she let it drop into the water before the ant, and the tiny creature, mounting upon it, was presently carried safely to the side. A little later a fowler was just about to cast his net over the dove, when the ant, seeing his friend's danger, bit the fowler's heel. The start which the man gave made him drop the net and the dove, warned of her danger, flew safely away. "One good turn deserves another."

FRUIT FOR THE SUMMER.

Much more fruit is being consumed than in former days, and, after all, if "an apple a day keeps the doctor away," it is better to pay 6d. a pound for good apples than foot doctors' bills, or suffer that direful feeling of always being "a bit below par." The late Mark Guy Pearse, so well known for his long connection with the West London Mission, once stated that he owed his perfect health to his liking for apples. He recited a dozen old saws concerning the apple, beginning with the best-known, "Eat an apple going to bed, knocks the doctor on the head," and "Eat an apple getting up, gives the doctor a golden cup"; and then declared that he had invented one of his own. It ran as follows: "You'll see no good in earth or sky without an apple in your eye."

The Family Altar.

J.C.F.P.

TOPIC.—JUDGING OTHERS.

Monday, February 17.

Judge not, that ye be not judged.—Matt. 7: 1. Judging others acts like a boomerang which not only comes back, but smites the thrower. "For with what judgment ye judge," said Jesus, "ye shall be judged; and with what measure ye mete, it shall be measured unto you."

Reading—Matthew 7: 1-5.

Tuesday, February 18.

Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?—Matt. 7: 3.

A very common practice. Seldom do we see ourselves as others see us, for the beam in our own eyes, visible to them, obscures our vision to such an extent that we fancy we see in others what is not really there. Consciousness of our own imperfections enables us to make due allowances for imperfections in others.

Reading—Romans 2: 1-11.

Wednesday, February 19.

Who art thou that judgest the servant of another? To his own lord he standeth or falleth.—Rom. 14: 4.

Those of the Jewish race, because to them was given the law of God and many peculiar privileges, frequently undertook the prerogative of judging those who had not been alike blessed. The apostle shows that no man has the right to judge the servant of another man. It is the concern of the master, and no business of his.

Reading—Romans 14: 1-12.

Thursday, February 20.

Let us not therefore judge one another any more; but judge ye this rather, that no man put a stumbling-block in his brother's way, or an occasion of falling.—Rom. 14: 13.

This is our business, yet how often neglected. Instead of criticising and judging, our time would be much more profitably employed in removing the stumbling-blocks we ourselves have erected. Solemn introspection leads to amazing revelations of our own unchristian thoughts and misdeeds.

Reading—Romans 14: 13-23.

Friday, February 21.

Wherefore judge nothing before the time, until the Lord come.—1 Cor. 4: 5.

We are too much in the habit of judging men as we label a jam-jar, forgetting that no life can be adequately judged until it is over, and even then it is God's business, and not ours. Finally, he who is our sole judge will give praise where it is due, and mete out judgment where it is deserved.

Reading—1 Corinthians 4: 1-5.

Saturday, February 22.

Let no man therefore judge you in meat, or in drink, or in respect of a feast day or a new moon or a sabbath day.—Col. 2: 16.

Judging teachers endeavored to impose upon Christ's disciples observances which were peculiar to the Mosaic law. Distinctions with regard to articles of food, Jewish festivals, etc., were even now required by those who failed to realize that we are "not under law, but under grace."

Reading—Colossians 2: 16-23.

Sunday, February 23.

One only is the lawgiver and judge, even he who is able to save and to destroy; but who art thou that judgest thy neighbor?—James 4: 12.

"One only." Dr. C. J. Elliott tersely puts it thus: "As a king is the fountain of honor, so the ultimate source of law is God; and all judgment really is relegated by him, just as ordinary courts represent the royal majesty; to usurp such functions is to provoke the offended sovereign—whether of earth or heaven."

Readings—Proverbs 8: 1-17; Matthew 7,

Prayer Meeting Topic.

February 12.

GIVING THANKS.

(1 Chronicles 29: 9-20.)

H. J. Patterson, M.A.

Near the end of David's long and chequered career he, gathering the people unto him, first charged his son Solomon to build the house of God, then called upon the people to make free-will offerings for that magnificent work, which they did in remarkable fashion. David could not refrain from a psalm of praise and thanksgiving to God. The building of the house was the thing on which he had set his heart. The people readily and joyously entered into the task. "Blessed be thou, O Jehovah, the God of Israel our father, for ever and ever. Thine, O Jehovah, is the greatness, and the power, and the glory, and the victory, and the majesty." It was an occasion for thanksgiving.

We have not builded an house, but the Lord hath built one for us and hath poured in upon us his richest gifts. Who shall refrain from continually giving thanks unto God?

Thanklessness Unbecoming.

Even the animal creation teaches us the lesson of gratitude. Again and again do we hear stories of the faithfulness and gratitude of an animal for a kindness shown, for care bestowed. And if such is found in the animal world shall it not be exemplified in the highest of God's creatures?

O Jesus, the Giver of all we enjoy!
Our lives to thy honor we wish to employ;
With praises unceasing we'll sing of thy name;
Thy goodness increasing, thy love we'll proclaim.

We are the elect of God, a spiritual temple for the enshrining of the Spirit of the living God. This temple is in building and is made possible by the consecrated and devoted giving of men. In the ultimate it is by the giving of oneself. Thanks be to God for the glorious opportunity and the joy of it all.

Thanks Expressed.

Many in falling to express gratitude to God for the great and the less gifts miss a great opportunity. They also make their own lives the poorer and often miserable. A sufficiently strong feeling within will not fail of expression in some way. The thanks of a true heart is the desire of our God. Two people express appreciation. One does it in cold, calculating, measured words, the other in halting style and English far from perfect. But in the latter is sincerity and warmth of heart, and our own heart burns. That doesn't mean that our thanks to God, especially in public, should be carelessly expressed, but it does mean that it should express a heart feeling and not a mere cold thought of the mind.

Of what order shall our thanks be to God for his matchless love? "My mother will never hear the last of you," said a little fellow to the surgeon who had been so kind to him in hospital. That is real gratitude. Shall we not also say, "My fellows will never hear the last of you"? Is not God and his goodness worth talking about?

Let it be expressed in a tangible way. It is only fitting that in some way we should try to pay the debt we feel we owe. Where God is concerned we can never succeed, for the debt we owe is so great. But that does not absolve us from making our best contribution. Whether in the way of service or silver or sacrificial note, let us give thanks. Let us praise him with song. And even as the people give we are furnished with further reason for thanks unto God. "Now I have seen with joy thy people that are present here, offer willingly unto thee."

TOPIC FOR FEBRUARY 19.—CONTINUING STEADFASTLY.—Acts 2: 37-47.

Our Young People.

Christian Endeavor Interests and Activities.

Conducted by A. W. Ladbrook, M.A., Dip. Ed.

ENDEAVORERS AT UPWEY CONVENTION, VIC.

I would like to express the appreciation of my fellow-campers and myself of the C.E. camp at Upwey Convention. It was a wonderful experience to be amongst 1,400 to 1,800 Christians, all seeking to learn more about Jesus. There was no emotionalism, but a quiet, sincere, earnest appeal for all to give of their very best to the Lord Jesus. For eight days 39 of God's children lived together in perfect harmony; not a cross word was spoken, and all were willing to help with the daily tasks. The spirit of love and harmony, the tolerance and forbearance of another's thought, were splendid to see. Our little home was in the valley, and we looked up to beautiful hills all around us. The prayer session at breakfast was an inspiration. To look up to God's wonderful hills and hear young



Group of C.E. Campers at Upwey, Vic.

and old asking God's blessing for others not so fortunate as themselves, and thanking God for the joy they were receiving, just thrilled us. The young people had plenty of exercise, and often walked six miles to Sherbrooke Falls in the early morning, returning in time for the 7 a.m. prayer meeting.

Of course the camp appealed to us all in different ways, but we all agreed that we had been in the presence of God, and we all felt the need to give ourselves to the winning of souls for God's kingdom. This was not a passing emotion, but something that will stay with us and grow as the years go by. We made friendships that will never be broken. The spirit of unity, all one in Christ Jesus, was the spirit of Upwey. We gained much from the quiet talks we had one with the other, and we were often helped by the story of others' struggles and victories. We saw the glory of God's handiwork in nature. We felt the splendor of God's love when we gathered together to hear more of the love of Jesus. John said, "Little children, love one another." This love was manifested at Upwey. We were led to search our hearts and to consecrate our lives afresh to the Lord Jesus. Especially must we mention Mr. McKean, and we can all say that it was lovely to live under his care and guidance. He indeed worked hard, and his kindly personality and self-sacrificing nature won for him many life-long friends. We owe much also to Miss R. Roberts, our camp-mother. It was a delight to live with her, for her quiet Christian character shines out in all she does, and her fellowship was an inspiration to us all. And we all owe a debt of gratitude to Mrs. Ferguson, who superintended the cooking. Her part in the life of the camp was excellently done. We thank all who helped to make the camp a success, and hope that next year we shall all be able to meet again to tell each other of our

experiences throughout the year. Upwey was truly a little piece of heaven on earth.—Rene Nixon.

SOUTH AUSTRALIAN C.E. UNION CHRISTMAS CAMP.

The C.E. camp, Mt. Barker, 1935, was another "mountain-top" experience for South Australian Endeavorers. There were 130 young people camped on the Showgrounds under ideal conditions. A. C. Hill, B.A., B.D. (secretary of S.A. Baptist Union), was camp commandant. Churches of Christ had a representation of 19, four of whom held executive positions.

During the seven days in camp four morning study circles were held. The subject of "Faith" was discussed by groups of about 15, and the findings of each group were reported to the group assembly. Time was all too short to discover all the truths concerning the studies, but an appetite for more was created. Opportunity was given to let as many as possible take part in the devotional and evening services. The afternoons were spent in sports and hiking. The devotional meetings, evening meetings, open-air witness meetings, and the Sunday services in which campers assisted were a spiritual treat. At the consecration and watchnight services four confessed their faith in Christ.

Denominations were forgotten at camp, and the chief aim of the campers was to help others into a closer relationship with Christ. Camp is an experience, and we left camp with a prayer that the oneness with Christ we had there may be taken into the societies from which the campers have come.—J. R. Hemer, Assistant Camp organiser.

DR. POLING'S VISIT.

R. Kitchen, Asst. Sec. Vic. C.E. Union.

A great ministers' meeting will be held in Melbourne on Thursday, Feb. 13, at 3.30 p.m., to welcome Dr. D. A. Poling, D.D., LL.D., of Chicago, U.S.A., president of the World's C.E. Union, and successor to the late Dr. Francis E. Clark. The gathering will be held in Collins-st. Baptist chapel, and all ministers and students are heartily invited to attend.

Dr. Poling is an ex-moderator of the Dutch Reformed Church, and is a former pastor of the famous Marble Collegiate Church of New York. For several years he has broadcasted weekly a "youth hour" on a national network of all leading American radio stations. In addition he is editor of the "Christian Herald," which has a circulation of more than a quarter of a million. Dr. Poling is one of the most outstanding Christian statesmen in the world, and is to-day at the zenith of his power.

A welcome tea is being tendered by the council of the Victorian C.E. Union, and at 7.45 p.m. on Feb. 13, Dr. Poling will address a great youth rally at the Melbourne Town Hall. Tickets (6d.) are now available at the office of the C.E. Union, 288 Little Collins-st., Melbourne. Dr. Poling will visit Adelaide on Feb. 14 and 15, and return to Melbourne on Sunday, Feb. 16, to preach as follows:—11 a.m., Collins-st. Independent Church; 3 p.m., Wesley Church P.S.A.; 7 p.m., Collins-st. Baptist Church. All these services will be broadcast. There will be no further opportunity of hearing the doctor in Melbourne, as he leaves on Monday, Feb. 17, to continue his world tour by land, sea and air.

Here and There.

Victorian preachers will leave the Y.M.C.A. next Monday at 10 a.m. for Queenscliff to hold their annual conference and retreat.

Mr. S. H. Mudge, preacher of the church at Oakleigh, will preach the conference sermon at the forthcoming Easter conference in Melbourne.

March 5 is the last date on which notice of business for the Victorian conference may be received by the conference secretary. Churches making application for admission to the conference should do so before Feb. 27.

Owing to a rail-car jumping the points at Blackwood, the train conveying the Hindmarsh (S.A.) Sunday school from an enjoyable picnic at National Park on Jan. 27 was delayed in Belair station for three hours, and the destination was not reached till 11.30 p.m.

The Southern District Conference of South Australia will be held in Strathalbyn on Tuesday, Feb. 18. A. H. Wilson, the president, will occupy the chair. Time will be devoted to brief addresses from representatives of the General Conference Auxiliaries. C. Schwab will deliver the inspirational address, and with J. E. Shipway will address the public meeting in the evening. All interested will be heartily welcomed.

At Grote-st., Adelaide, attendances have been good. On Jan. 26 two stirring addresses were given by Bro. Schwab dealing with the life and death of King George. The evening service will be long remembered for the messages from Bro. Cosh, conference president, and Bro. Schwab, singing by the choir, and solo by Mrs. Crow. One young man made the good confession. On Feb. 2 Bro. Beiler took the services, Bro. Schwab being on holidays.

Bro. A. W. Shearston writes: "We are conducting a small cause, meeting three times every Sunday, in the Dispensary Hall, Eastace-st., Manly, N.S.W. As this is a leading holiday resort, we have the joy through the summer season of fellowship with brethren from suburban churches, from country places, and have had interstate visitors, for all of which we are thankful, and feel encouraged in keeping the good work going, and thus providing a rallying point for the brethren."

At City Temple, Sydney, C.E. anniversary on Jan. 22, Bro. Nance-Kivell's topic was "Students of the Inner Life." On morning of Jan. 26, the service was a memorial to King George. That evening the gospel address was on the "True Purgatory." Sister Nance-Kivell has recovered, and has returned home with her daughter. Sympathy is extended to the wife and family of late Bro. C. Day, well known to City Temple people. C.E. anniversary social on Jan. 30 was good. Morning and evening subjects on Feb. 2, "Loyalty to the Plea in an Age of Doubt," and "The Lamb of God," by Bro. C. B. Nance-Kivell, were instructive and helpful.

Bro. B. W. Manning writes: "The church at Goolwa, S.A., has decided to hold a tent mission commencing March 15. Victor Harbour members are pledging support in every possible way. A truck-load of singers, with Mr. Appleby as song-leader, hope to attend each night. The church has asked Bro. B. W. Manning to act as evangelist, and as this is the first tent mission ever attempted by the church the prayers of the brotherhood are urged. Will the churches under the Southern Conference please call for special prayer as they realise the growing need and opportunity at Goolwa? Bro. Manning immersed an elderly couple and two men from Victor Harbour recently. There are many others prayerfully considering this subject."

Bro. H. G. Rasmussen has been deputed by the council of the Christian Men's Association of Victoria to succeed Bro. J. E. Webb as convener of the platform department. Secretaries of churches are requested to communicate with him at 5 Somerville-st., Coburg, telephones FW 3292, MU 1282 and M 4611, when requiring the services of C.M.A. members as speakers, etc.

At Hamilton, Vic., there were good meetings on Feb. 2. In the morning three were received into fellowship, the first-fruits of the mission. At night a good audience in the tent listened to a message from Bro. Webb on "What Must I Do to be Saved?" Interest is aroused, and questions come in freely. Average attendance for week, 70. Several delegations have visited the mission and helped with musical items. Mrs. Short, of Horsham, and Bro. Feary, of Ballarat, contributed solos. Bro. Webb is doing much visitation, and is well received in the homes of the people.

The chapel at North Essendon, Vic., was officially opened last Saturday afternoon in the presence of a large congregation. W. G. Mason, a foundation member and officer, opened the chapel door after being introduced by the preacher, A. R. Jones. The dedication of the building was performed by A. W. Connor, and R. T. Pittman gave an address. The chapel, originally used for 25 years at Windsor, has been re-erected with additions at the rear for the needs of Bible school and kindergarten. Speakers on Sunday were A. R. Jones, R. L. Williams and H. M. Clipstone. Special meetings are being continued during this week.

Owing to the shipping strike, the annual united temperance lay excursion, arranged under the auspices of the Victorian Local Option Alliance for Monday, Jan. 13, had to be postponed. The new date arranged for is Wednesday, Feb. 26, when the "Weeroona" will leave Port Melbourne at 9.45 a.m. for Queenscliff and return. Holders of tickets dated January 13 may use these tickets on Feb. 26. The postponement is bound to carry a severe handicap with it, owing to the fact that many folk who were on holiday earlier in the year will have returned to work. The Alliance therefore most cordially invites temperance supporters to put forth a special effort—not only to guarantee the cause against loss, but to help make the trip more successful than ever. Only two years away now is the State-wide No-Licence Poll.

Saturday, Feb. 1, was a great day in the history of Black Rock, Vic. The C.M.A. made a brave attempt to build a chapel and kindergarten room in a day, but rain spoilt a great effort, and the roof at 7 o'clock was unfinished. The spirit of camaraderie was wonderful, and 174 men and women helpers were on the ground from places as far apart as Research and Parkdale. Two large tents were erected on the ground, and the ladies catered in a wonderful way under leadership of Sister Lawrence. Bro. T. H. Morris was the leading spirit, and Bro. Rowland Morris architect. Bro. Les. Brooker had full charge of building operations. On Sunday morning, Feb. 2, service was held in the largest tent. Bro. Morris presided and Bro. A. E. Forbes addressed the meeting. 70 were present. At night temporary electric lights were fitted, and the gospel meeting attracted 50. Dr. Hinrichsen conducted, and a Sunday school scholar made the good confession. Building operations will be continued on Saturday next, Feb. 8, and it is hoped to meet in the chapel on Sunday, when Sister Violet will be in charge all day. Opening night has been postponed till Tuesday, Feb. 18.

£1,275/14/3 has now been reported in the Victorian Home Mission offering. The incomplete returns of four churches have just come to hand, returns of four churches have just come to hand, last year's offering is in brackets:—Bendigo, £10/16/11 (£5); Queensberry-st., £3/10/- (£1/17/6); Fitzroy, 2/- (nil); Wangaratta, £5/5/6 (£1/16/9); representing an increase of 200 per cent. Each of these will receive more next Sunday. Woorinen will take the offering on Feb. 23. £88/9/3 of the Dec. 1 offering reported by ten churches is still unpaid. The treasurer wishes to have his receipts complete before the conference year closes on Feb. 29.

On the afternoon of Feb. 2, under the auspices of the men's Bible class at Hindmarsh, S.A., Mr. Norman Makin, M.H.R., addressed a special gathering in the chapel on his experiences and observations in his recent tour of Europe and America. He went to London as a member of the Empire Parliamentary Delegation. Mr. Makin said that what struck him most in regard to world relationships was the thought, "we ought also to love one another." Everywhere he went he met with goodwill and courtesy. He took part in religious life in England and America, conducting the service at the church in which his father and mother were married. In Russia he stated that it was an offence to teach a child under 18 anything of religion. The people everywhere had a sullen expression, and the reaction at some time or other must come. Mr. Makin had the honor to meet the late King and the Royal Family. King Edward spoke to him regarding the unemployment problems in Australia and of the efforts being put forth to alleviate the distress.

ADDRESS.

G. O. Tease (preacher Wynnum-Hawthorne circuit, Qld.)—Grosvenor-st., Hawthorne.

WANTED.

Good tone piano, suitable kindergarten work, must be reasonable price.—A. Daff, Chapel-rd., Moorabbin, S.20, Phone, Chelt. 401.

Secondhand copies of "Psalms and Hymns," in good condition, at reasonable rates. Will secretaries of churches possessing but no longer using same please communicate with F. A. Bilton, Court House, Inverell, N.S.W.?

Gentleman, Adelaide, Indian experience, open to offers of position any capacity with trading firm, willing travel. Reply "Exind," c/o Austral office.

COMING EVENTS.

FEBRUARY 18.—Black Rock great opening night postponed till Feb. 18. Bro. Clipstone in the chair, and leading brethren will speak. A hearty welcome to all. Come and join us in prayers and thanksgiving.

FEBRUARY 23.—South Yarra annual home-coming. Special services. Speaker, 11 a.m., Alex. Wilson. All past members and friends cordially invited to spend the day. Hospitality provided.

FEBRUARY 23.—Newmarket Church of Christ 52nd anniversary will be held in chapel on Sunday, Feb. 23, 11 a.m., special speaker; 7 p.m., Bro. Goodwin. All welcome.

FEBRUARY 24.—Inaugural session of College of the Bible will be held in Lygon-st. chapel on Monday, Feb. 24, at 8 p.m. Address by Conference President (Mr. H. M. Clipstone). All friends are invited to come.

MARCH 23-30.—Church of Christ, Albion, Q., will celebrate its Silver Jubilee from March 23 to 30, 1936. All past members invited to home-coming services Sunday, 23rd, and celebrations throughout following week.

IN MEMORIAM.

PRATT.—In loving memory of my dear husband, our dear father, Chas. H. Pratt, who went to be with Jesus on Feb. 8, 1934.

A memory dearer than words can tell
Of one we lost and loved so well.
—Inserted by his loving wife and children,
Athol, Jean and Valma.

Foreign Missions.

Conducted by J. E. Allan.

OUR DEBT TO FOREIGN MISSIONS.

All too long the Christian world has been wont to treat foreign missions as a charity, to be supported as a virtue, viewed as a work of supererogation, and treated as a mendicant asking alms. We inflate with pride as we quote the amount of our missionary offerings and boast of our benevolence. We are all prone to ignore our responsibility for abstract obligations. The pity and misfortune of foreign missions lies in the abstraction of its claim and because the call of the world is abstract we lightly brush it aside as a charity when we should boldly, though guiltily, face it as a debt. We recognise only tangible, concrete obligations, and because of this general defect of vision, we here and now engage to offer you a concrete and so-called "bill of particulars" of the debt which foreign missions holds against the Christian world.

The Debt Science Owes to Foreign Missions.

Our very lives, to a larger degree than we care to admit, depend upon medical skill, and medicine owes an unpaid debt to foreign missions. Perhaps the one most useful drug in medicine is quinine, and the world owes its discovery to the Jesuit missionaries of South America. Ipecac, too, is an important item in materia medica, and this also was discovered by a missionary.

Etymology owes its growth very largely to the missionaries. Missionaries have translated the Bible into about seven-tenths of the world's speech. All South Sea literature is due to missionary effort. There is not a single case on record of the reduction to writing of a Polynesian language by another than a Christian worker. Bishop Patteson alone gave a written form to twenty-three Melanesian languages, and made grammars in thirteen of them. These servants of the cross, as a mere by-product of their work, have sustained the development of writing, and that almost without aid from other sources. And after the writing of the spoken tongue come the school, the college and the university. Apart from the labors of the missionary, none of these, of a practical nature, would be known in heathen lands to-day.

Geodesics (geography) can never repay its debt to the missionaries. Missionaries were the first to give the world any accurate information about the nature and contour of interior Africa. They have supplied more geographical knowledge of that continent than all other classes combined. We have but to recall the names of Moffat, of Livingstone, and of Stanley to remind you of this fact. That knowledge we have of interior China we owe to J. Hudson Taylor and his successors in the missionary propaganda. New Guinea, New Zealand and Samoa were first mapped by the missionaries.

Archæology is a lineal offspring of missionary effort. Missionaries discovered the Moabite stone and unlocked the secrets of a forgotten empire. Missionaries discovered the Nestorian Tablet, and thus opened a new chapter in early Christian history. Archæology has confined its activities largely to lands made holy by sacred lore—Assyria, Egypt, Greece, Palestine, Rome.

The Debt of Commerce to Foreign Missions.

Many of the commodities for the distribution of which commerce owes its life were brought into use by the foreign missionaries. India rubber was first discovered by Wilson of the Gaboon (Africa) mission. Khaki dye (used for army uniforms) was discovered by a missionary of the Basel mission in West Africa. When missionaries occupied the New Hebrides, the quotation on arrowroot was immediately lowered. Trade has ever followed the missionary, who has been

largely responsible for its extension. The first steamships on the African lakes were built for the missionaries.

Missionaries introduced and sold the first ploughs in Turkey. The first sewing machine in China was introduced by the missionaries. The expansion of sanitation, drainage, architecture and transportation may be traced largely to the missionaries of the cross.

Our Individual Debt to Foreign Missions.

Our debt to a lost world and to the missionary enterprise is overwhelming for our knowledge, our wealth and our comforts. Shall we insult so large a creditor with a penny offering? The debt we owe to foreign missions is a man's debt; let us approach it in a man's way. Make a respectable return to the Lord for his goodness. Offer some atonement for past delinquencies. And, having done all our means will allow, pray God to "forgive us our debts" which no sacrifice of ours can liquidate.—D. C. Tremaine in "Missionary Intelligencer."

UNEXPECTED ENCOURAGEMENT.

An odd story, commonly repeated, is that of a tired old preacher. He had not had much to encourage him; only one soul had responded to the appeal during the past year, and that a mere lad. Some of the elders had taken him to task; the lack of response must have been the fault of the preacher. One day this mere lad approached his pastor and stated his intention of being a preacher of the gospel. Gone was the tiredness and discouragement of the past months; a new hope was born in this noble servant's soul. This mere lad was Robert Moffat, a pioneer missionary to Africa, afterwards honored by princes and nobles and by the multitude.

When we love the work we are doing, all other things count for little; but being human, we like to see the signs, perhaps small in themselves, but immense to the tired soul.

During many weary months Miss Foreman has held a class among the settlement women at Barometti. As many as twenty attended the class, but busy times came along, and the women were needed in the fields. There came a day when only two old women attended; and to make matters seem worse, one of them was nearly blind. The patient missionary was feeling disappointed and discouraged. Was it worth while going on? The nearly blind old woman had listened to the message many times, but it seemed as if the seed had fallen on barren soil; she had never shown a sign that the message was heeded. This morn-

ing of all mornings this almost dead soul said, "Teacher, each morning, instead of worshipping the sun, I say, 'Lord, be merciful to me, a sinner.'" Gone was the tiredness, the weary ache of disappointment, for was not a blind soul finding her way to the Light?

DR. G. H. OLDFIELD.

Recently in Qadian, near Lahore, two sects of Mohammedans had a quarrel as to who had the greater faith in Mohammed, and the following way was suggested to settle the dispute. The Ahlris issued a challenge to the Ahmadiyas to enter into a prayer contest with them to decide who was in the right. The procedure of this contest according to Islamic traditions is that the rival parties sit down to prayers and invoke the "wrath of God" upon the person or persons in the wrong! Each party was to put forward about a thousand persons to join the contest. This is the type of prayer which dates back to Elijah, and completely overlooks the teaching of Jesus which enjoins that in our prayer for our enemies, or those who disagree with us, we should pray for their welfare, not their destruction.

As we pray for the heathen in India and the New Hebrides, let us not pray for their destruction but for their recreation as Christians. They are in error, and we should pray that they may be led into the light. Earnest prayer is needed that the efforts of your missionaries may be used to the very best advantage in the struggle against "the powers of darkness."

A GIFT OF GRATITUDE.

The Federal treasury has benefited by a generous gift of £40 from an anonymous donor in N.S.W. When forwarding the money, Bro. R. H. Wakeley, State treasurer, said, "The donor forwarded same as an acknowledgment of the goodness of God." Truly a beautiful and practical manner of making such an acknowledgment. At the donor's request the following funds will receive £10 each: Mary Thompson nurses' bungalow; Dhond Hospital; Bori chapel; Colin Thomas fund. The Federal treasurer, Bro. O. V. Mann, and the Board are delighted to receive this appreciated gift, and say "Thank you" to the anonymous friend of missions.

FROM THE FEDERAL SECRETARY.

Bro. A. Anderson reached Oba island on Jan. 20, and was met by Bro. Sandells and Purdy. After meeting several native leaders he and Bro. Sandells left the same day for Pentecost. He was to spend two weeks there. His visit would bring great joy to the hearts of our lonely workers, Bro. and Sister Sandells, who he reports are well and happy. Next week we hope to publish an interesting travel letter from Bro. Anderson.

GUARD AGAINST WASTE

THE wise man provides for lean times ahead, though he may be in the midst of plenty. If "lean times," happily, do not eventuate, he knows that he will still be able to make good use of his balance in the bank. By saving consistently, he has everything to gain, and nothing to lose.

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**Social Service
Notes and Comments.**

Conducted by WILL. H. CLAY.

Girls' Unemployment Problem.

A group of women recently waited upon the Premier of Victoria urging that financial assistance be given to the Girls' Employment Movement. It was stated that a grant of £700 would enable them to carry on for a period of two years. The Boys' Employment Movement was subsidised to a much greater degree. No assistance of any kind had been received from the Government for the girls. These bare facts appear to place efforts on behalf of unemployed girls at a disadvantage. The Premier's reply, while not unsympathetic, was not hopeful. His view was that girls need not be unemployed, as there was a shortage of girls offering for domestic employment. This is true, but should girls be forced into domestic employment against their inclinations? It is claimed by some women leaders that many girls have no tastes for domestic service, and it is just as unreasonable to force them into it because of a shortage, as it would be to insist upon every unemployed boy taking up carpentry because there was a shortage of boys available for that work. Is this a fair statement? Other women will say that every girl should have a domestic training, not necessarily to undertake remunerative service, but as a potential housekeeper of the future. Will anyone claim that every boy is a potential carpenter? This trade is not any more natural to every boy than is any other. There is, however, something to be said for the girl who hates domestic service. Many mistresses have no consideration for her. She is, first of all, expected to be honest and truthful. She must be obedient and respectful to all in the house—in some cases even to the youngest child. She must rise early and breakfast late. Her working hours are from the striking of the first match to the wiping of the last dish. She must be clean, be a good cook, and in some cases do the laundry. Now, what are the wages paid for all these virtues? This is often the last thing the mistress will discuss. Ten shillings, fifteen, up to thirty. If she were to be paid by the hours she works, it could be stated at from 2s. to 6d. per hour. Surely this is an underpaid service. In some cases where help is needed in the home, the wages must necessarily be low. In others, the wages should be commensurate with the service given. Consideration should be given to time off for rest, recreation and worship. Every effort should be made by mistresses, in their own as well as the girls' interests, to raise the status of the "domestic" at least to that of the office or sales girl. There will then be no shortage of domestic labor. Girls will study to fit themselves for it, and as in other service, only the most proficient will be employed. The problem of the unemployed girl is not so difficult as that of the unemployed boy, nevertheless much can be said in support of the claim for Government assistance for the Girls' Employment Movement.

Cumerogunga.

Sister Bryant, who has been in charge of the treatment rooms since they were opened on July 6 last, has resigned, the resignation to take effect before conference. She has given excellent service to all concerned. The isolation, however, has been more than she can bear. For some time past efforts have been made to induce the Protection Board for Aborigines in N.S.W. to finance another nurse; but although she is considered necessary, no finality has been reached. A definite statement is expected at any time. The question, it appears, as far as the Board is concerned, is one of finance, but to it is one of human need. The need of the people, physically, socially and spiritually,

real, and we cannot leave them desolate. The Social Service Committee will be glad to hear of nurses willing to consider service on the field.

The Christian Fellowship Association—Victoria.

In every church where representations have been made, the Fellowship Association proposals have been well received. We are confident that, where they are heard and understood, they will be accepted. Members everywhere are requested to send for particulars, and join up without delay. Contributions at the discretion of the applicant, relief according to the need.

A Fellowship Member's Passing.

Bro. Wally Dufty, of Ringwood, Victoria, who was killed in December while working at the Melbourne G.P.O., was one of the Association's finest members. His widow has thanked the Board for their offer of assistance, but none was required.

Employment.

Several splendid positions for trained men, tradesmen and women, offering lately in Victoria have had to be refused because no suitable applicant has registered. All unemployed in the churches are requested to register. No payment and no responsibility. Girls and women for domestic employment are wanted.

Finance.

Individuals and churches are invited to help our work. A heavy overdraft gives us concern. Books will close on Feb. 29.

Victorian Local Option Alliance (Prohibition League).

The postponed picnic in connection with the Alliance, because of the seamen's strike, is being held on Wednesday, Feb. 26. Friends are urged to do everything possible to make the occasion a success. Tickets—issued for Jan. 13 will be available for the changed date. Adult's, 3/6; child's, 1/9 return. Hot water and milk provided.

Obituary.

WEBSTER.—At the advanced age of 87 years Bro. William Webster, of Essendon church, Vic, passed to his rest on Saturday, Jan. 11. Bro. Webster joined the South Melbourne church on June 22, 1873, later moving to Essendon, where he became a foundation member of the church when it was established in 1915. For many years Bro. Webster was a tireless worker for Prince Henry's Hospital, of which he was a life governor. He was deeply interested in the work of the church, which he supported liberally throughout the years, and helped greatly with his sane advice. Relatives and friends gathered at the mortuary chapel in Moonee Ponds and later at the graveside in Melbourne General Cemetery, in both of which places a service was conducted by the writer. Sincerest sympathy is extended by the church at Essendon to Sister Webster and the family in their bereavement. —S.N.

ALL GET SOMETHING.

Says a writer in a Kentucky farm paper:—
From a bushel of corn the distiller got
four gallons of whiskey, which retailed
at \$16.80
The farmer got 0.25
The U.S. Government got 4.40
The railroad got 1.00
The manufacturer got 4.00
The drayman got 0.15
The retailer got 7.60
The consumer got Drunk
The wife got Hunger
The children got Rags
The politician got Office

Why the Bible Is Not Read.

Our fathers were folk of one book, and that book was the Bible; but it is not so of their sons. The Bible is still the best-seller, but it is easy to be misled by figures. Because so many Bibles are sold does not mean that they are read. The Bible is a classic—that is to say, like other classics, it is praised but not read. Even church folk who would be ashamed of not having a Bible in the house do not open it once a year.

Why is the greatest of all books left in neglect? Lack of time, for one thing. The Bible is a library of thirteen hundred "dim, crowded, grey pages," and this is a swift age. Everything must be brief, bright, breezy. A deeper reason is that the Bible as a whole is not easily understood. Stung by shame, a man starts to read it through, but gets stuck in the middle of Leviticus. He tries the New Testament, and goes on the rocks in Romans. He cannot make out what it is all about except in a few great passages. No one could induce him to try it again.

It is not enough to tell people to read the Bible; they must be shown how to do it. Long ago Jowett said that the Bible must be read as we read any other book, since that is the surest way to find out that it is unlike any other book. It must be broken up into pieces, and its books be mastered one by one. It is useless to throw a library of sixty-six books at people and expect them to profit by our good intentions.

Like the plays of Shakespeare, the books of the Bible belong to one family, but each is different. Each must be studied in its own setting and situation if we are to know why it was written and what it means. This asks for time and work, but it is worth it. The new historical study of the Bible is little known yet, though it gives us the old Book in a new binding and with a new meaning.

It will fare ill with us if the music of this mighty Book is hushed among us. It is the mother-book of our literature and the manual of our civilization. It is a mirror in which we see ourselves, and learn not only what man has thought of God, but what God thinks of man and what he would have each of us do and be.—Dr. Joseph Fort Newton in the "Christian World."

HOLIDAYS.

Christians, if you are holidaying in the hills, make sure of a happy time by attending the meetings at The Patch, 2.45, breaking of bread; 3.15, gospel service. Also at Emerald, 11 o'clock and 7.30; East Emerald, 11 o'clock. A welcome awaits you. Preacher, Mr. McDowell.

Miss M. E. Pittman, L. Mus. A., (Univ. of Melb.)

Teacher of Singing

"Bentwood,"
147 Hampton Street,
Hampton, S.7

Also at
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News of the Churches.

(Continued from page 73.)

Victoria.

Ascot Vale.—At half-yearly business meeting Bro. J. Burns tendered his resignation as church treasurer, after having served in that capacity for fifteen years. On Feb. 2, two Bible school scholars made the good confession. Mr. and Mrs. C. Thomsen's small son, Eric, has returned home after having been ill in Fairfield Hospital for three months. Bible school has commenced anniversary practice under leadership of Mr. Thomsen.

Chelsea.—On Jan. 26 feeling reference was made to the death of King George. On Feb. 2 a number of visitors were present. Bro. Watson gave a fine address on "The Church." C.E. society assisted at gospel service. After the prayer meeting Bro. F. Bentley, C.E. superintendent, took charge of song service. Bro. Watson gave a fine address on "Baptism." Miss Watson sang a solo. There was a baptism at close of service.

Surrey Hills.—Attendances over holiday period have been fair. The choir has resumed practice, and rendered an anthem on evening of Feb. 2, when Bro. R. Bolduan gave an interesting talk on the work in India. Sympathy was extended to Mrs. Scriven in the loss of her son. Bible school teachers met on Jan. 30 to discuss the work and improvements. Attendances have been good, and the school is in healthy condition generally.

Geelong.—On morning of Jan. 26, Bro. C. C. Dawson, of Melbourne, made feeling references to the passing away of King George, and also delivered the word of exhortation. There was a good attendance. Junior Christian Endeavorers have started the year's work with a fine membership, under guidance of Bro. Ron. Watt, superintendent. Young worshippers' attendances are well maintained, the aim being to become a gold standard league.

Collingwood.—On Jan. 26 Bro. R. Bethune spoke at worship. Bro. R. Edgar preached in the evening, in absence of Bro. Fitzgerald on holidays. On Feb. 2, C.E. met at worship, when Bro. McSolvin, the president, presided, and Bro. Fitzgerald spoke. In the evening three commercial travellers testified to the keeping power of Christ. A male quintette assisted. At conclusion of evening service a praise and testimony meeting was held by Endeavorers from churches in the district.

Gardiner.—Attendance at Lord's table on Jan. 26 and Feb. 2 exceeded 170 each day. About 150 people gathered at a social evening on Jan. 29 to welcome back home overseas travellers, Mrs. T. W. Smith, Miss P. Ludbrook, and Mr. and Mrs. A. R. Main. On Feb. 1 Bro. Keith Morris, of Hamilton, N.S.W., was united in marriage with Sister Miss Freda Thompson, Bro. Main officiating. Interstate visitors on Sunday morning included Mrs. H. G. Harward and Mrs. Morris, from N.S.W., and Mr. and Mrs. H. D. Black, of S.A. Bro. Main exhorted the church, and at night Bro. Patterson used the story of Naaman in his preaching. The choir of twenty voices is helping well in evening meetings.

Hartwell.—Good meetings are the rule. Under leadership of Bro. Buckingham all church activities have been stimulated. Prayer meeting is well attended. Bible school reports increase in membership. The spiritual life of the church members is being increasingly built up. Bible school spent a happy day in combination with the church at Bayswater on Jan. 27. Bro. Montague met with a mishap at the picnic, and is still confined to his bed. Morning meetings are well attended. On Feb. 2 Bro. Holloway addressed the church effectively on "Evangelism," and at night Bro. Buckingham preached and a man made the good confession. The work is very satisfactory, and the church looks forward hopefully.

Bentleigh.—On Jan. 12 Bro. Brook addressed morning meeting. Bro. Neethart, sen., preached the gospel. Bro. Griffiths was speaker on Jan. 19, and Bro. Jordan preached the gospel. On Jan. 26 messages were enjoyed from Bro. Veal and Shurman. Bro. Griffiths was morning speaker on Feb. 2, it being Endeavor Sunday. C.E. members took charge of gospel meeting. Bro. Brook was speaker. Sister P. Wheat rendered a solo.

Northeast.—Much sickness prevails. Sister Mrs. Collins and Bro. A. Carpenter are well after serious illnesses. At worship service on Feb. 2, plans for progression in life and service for this year were outlined by Bro. W. W. Saunders. At a special meeting in the evening Bro. G. Hing spoke on "Things I Know," Sister G. Wilkins on "The Pre-eminent One," and Bro. W. W. Saunders, in place of the closing message, gave his testimony. C.E. choir and quartette party assisted with singing.

Parkdale.—Four new scholars joined S.S. on Jan. 26. A helpful prayer meeting was conducted by Bro. R. J. Hinde on Jan. 29. Good attendances and splendid messages from Bro. Alex. Wilson at worship and gospel services on Feb. 2. Mrs. P. Sampson rendered a solo splendidly, and there were two confessions at gospel service. Y.P.S.C.E. to celebrate 55th anniversary of C.E. conducted a prayer service at 7.45 a.m., and about 20 were present at a praise and testimony meeting at 8.45 p.m.

St. Kilda.—All meetings are very well attended, and a fine spirit prevails. Bro. Hammer's messages are enjoyed. Members of Y.P.S.C.E. took part in the meeting on Feb. 2, and Sister Joy Box, of J.C.E., rendered a solo. Bro. Hammer spoke on "For Christ and the Church." Afterwards the Elsternwick and district C.E. Union united in an enjoyable praise and testimony meeting, at which over 70 attended. Bible school has been strengthened by three new teachers. The school held its annual picnic at Eltham on Jan. 27. Y.P.S.C.E. progresses, and at meeting on Jan. 30 an interesting discussion was held on "Has the spoken or written word the greater influence?"

Ballarat (Peel-st.).—On Jan. 19 Bro. Ritchie spoke at both services. At night one man made the good confession. The church had fellowship with Miss Stewart, of Ivanhoe, and Mrs. F. Wilton, of Sydney, who contributed a solo in the evening. A representative gathering journeyed to Geelong for opening of South-western Conference; a very profitable time was spent. The S.Y.P.S. went to the Gramplains for the holiday week-end; a very happy time was experienced. On Feb. 2 Sister Crouch was received by transfer. It being Endeavor Sunday, some of the members took charge of the service; Bro. Ritchie was the speaker. A baptismal service was held. The church is preparing for the mission which commences on Feb. 23 with Bro. Webb, and Bro. Robbins as song-leader.

Gardenvale.—On Jan. 26 Bro. Pittman preached to good gatherings, several visitors being present. Bible school picnic at Montmorency on Jan. 27 was a happy function. On Jan. 31 a well attended welcome meeting was tendered to Bro. and Sister J. C. F. Pittman. The conference president, Bro. Clipstone, delivered an appropriate message and led in prayer on behalf of new workers. Bro. Gray expressed a welcome for the church; Bro. Sumpton for the young people, Mrs. Bennett presented a bouquet to Mrs. Pittman, and spoke for the ladies. Churches in the district were represented by Bro. Forbes, Brighton and Black Rock; Bro. Stephenson, Hampton; Bro. Lee Archer, Bentleigh. Bro. and Sister Pittman both responded. Bro. Andrew, who had completed eight months' gratuitous service to the church as preacher, was presented with a token of appreciation. Feb. 2, Bro. Pittman addressed both services, and Miss Iris Heiden rendered a solo. Sympathy is extended to Sister Mrs. Russell, in hospital in a serious condition.

Stawell.—On Jan. 19, 36 broke bread. At Sunday school, records over a period of years were broken. Evening service passed the 100 mark. Bro. Holland's sermon was "God's Use for Man." The mission with Bro. Fitch commenced on Jan. 20. Attendances have grown. The question-box is used freely. Bro. Fitch's addresses have been inspiring, his handling of questions and themes calling forth much praise. One young woman has confessed Christ. On Jan. 26 Bro. Fitch spoke to a morning congregation of 47, including Bro. and Sister Hugh Ball, Sister Jackel, of Rochester, Bro., Sister and Miss King, of East Kew, and Sister Miss Mahoney, of Mont Albert. At night the building was comfortably filled, the largest meeting to date. In view of the keen interest the church has asked the South Australian H.M. committee to release Bro. Fitch for an extra week, which they have done. Bro. Cunningham has donated 36 new hymn books to the church.

Malvern-Caulfield.—Average attendances for January were, communion 110 and gospel service 135. Recently Bro. Rowland Morris favored the church with a morning message. Bible school picnic at Eltham Park provided a most enjoyable day. Special reference was made to the late King on Jan. 26. Scout and Cub packs attending. Bro. Jack Holloway broke an elbow, which necessitated an operation being performed. Bro. Norm. Tillotson has left hospital after having made a good recovery from operation. A farewell social was given to Bro. and Sister H. E. Gilbert and Sister Miss Marj. Mitchell, prior to their departure for England by the "Ormonde" on Feb. 4. Both sisters were presented with bouquets and Sister Mrs. Mitchell with a travelling-rug. Bro. and Sister Gilbert expect to be away about seven or eight months, but Sister Mitchell will settle in England after being united to Bro. Gradon Gilbert. On Feb. 2 Bro. H. E. Gilbert delighted with two solo at gospel service.

Queensland.

Kedron.—Improved average attendance at meetings is reported; one addition by faith and baptism and one by letter in January. Voluntary labor is improving chapel, including beautifying of interior. The church is planning a mission with D. R. Stirling to take place after Easter.

Wynnum-Hawthorne Circuit.—Pleasure is expressed at Bro. Tease taking over the superintendency of this circuit, beginning Jan. 12. Both Sunday and midweek meetings have improved. Four confessions at Wynnum on Jan. 26. A splendid spirit prevails, and much blessing in coming months is anticipated.

Zillmere.—At annual meeting on Jan. 24 reports showed improvement in attendance, interest and finances during the year. Seven added by faith and baptism and one restored. Officers were elected: Elders, H. G. Payne and D. R. Stirling (the circuit preachers); deacons: C. Stabe, J. Turner, E. Beelber; J. Bruce (secretary), G. Broom (treasurer); Bible school superintendent, J. Bruce. Bro. Bruce has been superintendent of Bible school for 25 years. Forty years ago he was appointed church secretary, and has held that position ever since with exception of years 1899-1900 and 1924.

Albion.—Two confessions since last report. Substantial improvement in all meetings, especially gospel services. Bro. Stirling is presenting inspiring messages and doing much visiting. This is in addition to the work which he shares in the circuit. Jan. 30, annual meeting well attended. Reports indicated improvement and encouragement. Bro. Geo. Cane appointed B.S. superintendent; Bro. W. Hall B.S. secretary for 23rd time. Bro. E. Enchelmaier, church treasurer, was complimented on presentation of regular lucid statements. Silver jubilee celebrations were postponed until May to coincide with actual anniversary of church commencement. Feb. 2, large gatherings morning and evening, Bro. Stirling preaching.

Maryborough.—Good meetings on Jan. 19. After Bro. Mason's address a young lady was baptized. She was received into fellowship on Jan. 26, together with one restored to fellowship. During Bro. and Sister Mason's time with the church (just 18 months) there has been a very marked improvement in every department. Eight have been added by faith and baptism, three restored and two received by letter. A piano has been purchased and paid for. Meetings are well attended and the church has been brought into prominence in the city.

South Australia.

Queenstown.—On Feb. 2 Bro. G. Cox gave the morning message. In the evening Bro. Brooker's subject was "The Great Commission." On Saturday evening the Sunshine Club met for the first time this year; Bro. W. Myall was speaker.

Wudiana.—The church has farewelled Bro. H. G. Norris, who is going to Dulwich. His ministry has been splendid. There have been nine additions recently by faith and obedience. Bro. and Sister Norris will have a place in the hearts of many in this part of Eyre's Peninsula.

Semaphore.—Meetings on Jan. 26 were of a special nature with reference to the memory of King George. The choir rendered two anthems, the Harmony male quartette sang three numbers, and Miss Bray sang a solo. The addresses were appropriate for the occasion. Visiting brethren were present from Broken Hill, Goolwa, Grote-st. and other churches.

Mt. Compass.—Average attendance at all meetings continues exceedingly good, and interest is well maintained. Recently three men and a young woman have been baptized. On afternoon of Jan. 26, an impressive memorial service was held in memory of King George. There was a crowded attendance. Bro. E. W. Pittman spoke, and by special request played the "Dead March."

Strathalbyn.—On Jan. 1 Mr. Jackling (Methodist) favored the united prayer circle with a motor trip to Victor Harbor. At half-yearly church business meeting on Jan. 20, reports from secretaries of church, Bible school, C.E. societies and ladies' aid showed live interest and earnest endeavor. On Jan. 26 Bro. Urea, from the city, was speaker at both meetings. Two minutes silence was observed in memory of the late King.

Mile End.—Four young people were immersed on Jan. 29, and received into fellowship on Feb. 2 together with Bro. and Sister G. Lampshire, from Brooklyn Park church. Splendid meetings, visitors including Bro. and Sister Leonard, from Prahran, Vic. Attendances are increasing under preaching of Bro. H. P. Manning. Jan. 31 was promotion day in Bible school. Prizes gained during past year were distributed. Bro. Manning addressed parents and scholars.

Cheltenham.—On Jan. 19 Bro. H. Ackland, from Aldgate Valley, gave a helpful exhortation on "The Beatitudes." In the evening Bro. Adair spoke on "The Trend of the Law of Life." On Jan. 26 he discussed the subject of "Jesus and Divorce." The talks on the morning lessons are proving very effective. At gospel service Bro. Adair commenced a series of addresses upon "The Parable of the Prodigal Son," the first being "The Consequences of Sin." Bro. H. Watkins sang a solo. Y.W.I. is to be restarted.

Cottonville.—Christmas services were enjoyed by good meetings. The choir rendered anthems creditably. Average attendance at Lord's table, 116 for past month. The gospel was preached faithfully to fair meetings. The cause will have been established forty years during this S.A. Centenary year, and special aims have been set. On Jan. 27 the Bible school picnic was held at National Park, Belair. Y.P.S. held a meeting at the home of Mrs. Mitchell recently. Juniors have been preparing to take part in the visit of Dr. Poling.

Glenside.—Splendid attendances on Jan. 27, many visiting brethren being present in the morning. An in memoriam service to the late King was given at night, Dr. Johnston being speaker. At Bible school Bro. J. E. Menz was presented with a walking stick in recognition of faithful and consistent work as teacher and ex-superintendent. He has been actively connected with the school for over 30 years. The work generally is in a healthy condition. Sickness has been prevalent amongst the older members, but most are being restored to health.

Nailworth.—On Jan. 19 three young ladies were immersed. On Jan. 26 Bro. Shipway welcomed them into fellowship. A memorial service was held for the late King. Bro. Shipway's sermon, "They that Mourn," was greatly appreciated. The choir, under Bro. Morphet, rendered suitable anthems. The church sympathizes with Sister Ellis and daughters in the loss of husband and father, called home on Jan. 21. On Jan. 27, an enjoyable picnic was held at Golden Grove, Bro. Shill, Sunday school superintendent, taking charge of arrangements. All auxiliaries recommence during February.

Kadina.—On Jan. 19 Bro. A. E. Brown exhorted the church. The night service was in memory of King George. Bro. Brown preaching. Bren, Larcombe, Rose, Oakley and Parker rendered a quartette; another was sung by Sisters Larcombe and L. Wilton, Bren, Parker and Larcombe. Sister Mrs. Larcombe sang a solo, Miss Laurel Cossons recited "Crossing the Bar," and the choir rendered an anthem. The church sorrows with Sister M. Johnston in the loss of her father. Bro. S. R. Trenwith, elder, had charge of the prayer meeting on Wednesday night. On Feb. 2, Bro. Brown being at Mosca preaching, Bro. A. P. Russack exhorted the church. At gospel service Bro. Brown preached. Bro. Rex Read lies in a critical condition in Wallaroo Hospital.

Ualey.—Bro. J. W. Coah (president of conference) presided at half-yearly meeting of the church on Jan. 22. Bro. H. R. Taylor, B.A., was cordially welcomed back from his holiday at Victor Harbor. Bren, J. Black, W. F. Chatfield, Dr. P. S. Messent and A. Verco were re-elected deacons. Church report read by Bro. Edgar Lawson (secretary) and treasurer's statement by Bro. P. S. Messent, sen., were deemed satisfactory. Reports from Sunday school (Bro. C. W. Johnston secretary), C.E. societies, girls' mission club, and other auxiliaries revealed much activity and enterprise among the young people. On Jan. 27, services in memory of King George were deeply impressive. Bro. Taylor spoke at both services. Appropriate hymns were sung, and in the evening the choir rendered "Crossing the Bar," and Miss Arthur sang a solo.

Hindmarsh.—On Jan. 26 Bro. A. E. Illingworth spoke to the church from 1 Kings 2: 1-4, and paid a tribute to the passing of our late King. In the evening a farewell service to Bro. Geof. Trevas, the organist, was given. The choir rendered two anthems, and a solo and duet were given by choir members. Bro. Geof. was wished Godspeed on his departure on the morrow for his new sphere of labor as school teacher on the West Coast of Eyre's Peninsula. Bro. Illingworth's splendid message was from 2 Sam. 23: 1-5, "Our Gratitude for the Life of a Good King." On morning of Feb. 2, Bro. Illingworth spoke to a good assembly. At night, it being 55th anniversary of G.E. movement, a special service was conducted by members of I.C.E. society, Bro. Max Taylor taking charge. The choir rendered an anthem, and Miss Oatway sang a solo. Bro. Max Taylor outlined the aims of the Endeavor movement in a brief address. Bro. A. E. Illingworth then gave a short gospel address.

New South Wales.

Albury.—Meetings have improved since holidays. All auxiliaries have resumed work. Prizes were presented to young worshippers on Sunday evening. A surprise party was given on

occasion of Bro. Earle's birthday, and a gift was presented to him from Christian Endeavorers. A large delegation went to Yarrawonga for North-eastern District C.E. Union rally. Bro. Earle was elected president.

Taree.—The church welcomed as visitors on Jan. 19 Miss M. Fraser, an isolated member, and Miss Doreen Trezise, and renewed fellowship with Mr. and Mrs. L. A. Trezise on their return from holidays. Bro. Trezise spoke in the morning, and again in the evening, when a married woman responded to the invitation. On Jan. 21 a united memorial service for the late King was held in Taree Theatre. Mr. L. A. Trezise delivered an address, which was appreciated by the audience of 1,000 people. Interior of the chapel has been made more inviting with addition of new furnishings, used for first time on Jan. 19.

Iverell.—The church is preparing for a six weeks' tent mission under Bro. Ewers, of Burwood, to commence on Feb. 16. A good central site has been secured. Cottage prayer meetings are being held weekly. Strangers have been attending gospel meetings, and Bro. Jenner's messages have been well received. On evening of Dec. 29, one young girl decided for Christ, and on the following Sunday night a young lady took her stand. Bro. Jenner has commenced a series of addresses at morning services on the origin and history of present-day churches. Attendances have been somewhat depleted by sickness among members. The district is feeling the adverse effects of a very dry summer.

North Sydney.—A special meeting on Dec. 11 accepted Bro. J. C. Thomson's resignation, to take effect at end of February. In co-operation with the Bible Schools Department mutual arrangements were made for Bro. Thomson to assist the churches at Canterbury and Bexley during January and February, North Sydney being responsible for the full salary. The local platform is being filled acceptably by visiting speakers. On Jan. 19 Bro. G. E. Burns, who recently commenced at Mosman, paid a welcome visit. A second boys' club has been commenced for junior lads. Miss Jean Simpson, a valued leader in club and a school teacher, has removed to W.A. for a term of service under the Education Department's exchange plan.

Mosman.—A service for recognition and induction of Bro. G. E. Burns was held on Jan. 21. Brotherhood and local greetings were extended to Mr. and Mrs. Burns and family, and they suitably acknowledged them. Charges were respectively delivered to preacher and church by J. Whelan, M.A., and D. Wakeley. Miss Myra Lambert and Mr. F. Horsey contributed suitable solos. On Jan. 26, Bro. Burns exhorted the church; his evening subject, "Honor the King," supported by a duet by himself and Miss Burns, was well received. On Feb. 1 the church welcomed Bro. Burns and family socially with a harbor outing. On Feb. 2 L. Harbutt edited the church. At night Bro. Burns' address, "A Prophetic Picture and Mussolini's Manoeuvres," aroused great interest; he was also soloist.

Tasmania.

Launceston.—There were splendid attendances on Jan. 26. Owing to national station 7NT being required for a national programme, the broadcast of morning service was postponed. A memorial service to King George V. was held at night, with appropriate music, and a splendid message by Bro. Paternoster. A combined memorial service of Launceston churches was held in Paterson-st. Methodist church on Jan. 28, Bro. Paternoster presiding. C.E. society held a successful picnic at Myrtle Park on Jan. 20. Farewell social and presentation were tendered Miss E. Collins (daughter of the late preacher, Bro. F. Collins) on Jan. 30. She is leaving Launceston to take up a position in Melbourne. Reference to her good work in Sunday school and choir was voiced by Bren, Paternoster and Wilmot. About 60 members and friends were present.

Correspondence.

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

CHRISTIAN UNITY.

Dear Bro. Editor,—

The letter from the pen of "Christian Baptist" appearing in the "Christian" of Jan. 16 contains some valuable comments regarding Christian unity. Nevertheless, one or two matters suggest comment. "I feel that," he writes, "if we could, without organic union for awhile, get together to do the work, the differences of doctrine would disappear." Is not this putting the cart before the horse? Being already far too long without organic union, it seems to me that the overcoming of our doctrinal differences will achieve unity, seeing that it is so often contended that in other essentials, i.e., love for the Lord, etc., etc., we are already one. Being "all one in Christ" in spirit, doctrinal differences seem our only barrier to unity. Remove this barrier and both organic and spiritual unity are then achieved. The interchange of pulpits and other acts of brotherliness are most desirable, but in limiting our unity overtures to these alone is no real progress upon what has been done so often in the past, but a putting off to the future what we know should be done now. Seeing that our mutual regard has been so often proven in the past, have we not arrived at the time when doctrinal differences should be bravely and frankly tackled? I believe so. Let us cease talking union and unite. "Christian Baptist" mentions the fact that no law in the Baptist denomination forbids his brethren from a weekly observance of the Lord's supper, if they so interpret Acts 20: 7. Churches of Christ entertain no doubt that Acts 20: 7 gives the necessary authority for the breaking of bread each Lord's day, and as this is the general conclusion of scholarship, we are sure our Baptist brethren will not find it difficult to fall into line with undoubted New Testament practice.

There is merit in our Baptist brethren not permitting "the ceremony of infant dedication" becoming "synonymous with baptism." In the light of God's Word we cannot conceive how it could ever be regarded as such; but strangely enough, by some good folk, it is. Whilst agreeing in this, we cannot subscribe to "Christian Baptist's" tender description of the ceremony. There are only two ordinances with which the Christian church has to do, i.e., baptism and the Lord's supper. Any addition to these two, no matter its name or nature, is decidedly harmful in that it misleads men and women regarding the express teaching of God's word and is an intrusion into the domain of divine authority, an act God in no wise accepts even though it be done with the best of intentions. Seeing, however, that the added ceremony of infant dedication is of "rare occurrence" among the Baptist brethren, happily its discontinuance in the interest of unity will not be a trial, especially in view of the fact that both the Baptist church and Churches of Christ are agreed upon taking the New Testament as our guide.

Lastly, "Christian Baptist" writes, "The exact interpretation of the symbolism and efficacy of this ordinance (baptism) is a very big subject, and I doubt if many people are agreed perfectly on every phase of its meaning." Whilst this is perfectly true, the New Testament in its plain and simple statements regarding the significance of baptism is not confused as the theologians are. To read the Word of God in complete forgetfulness of the wordy gymnastics of the schools, we discover that in the New Testament baptism is unfailingly connected with salvation whenever the significance of the ordinance is discussed at all. For instance, Romans 6: 3-6, Acts 22: 16; 2: 38. Commenting upon this last verse, Dr. Hackett, an eminent Baptist scholar, states the case without clouding the issue with ecclesiastical ambiguity. He says, "For the re-

mission of sin' we connect naturally with both the preceding verbs. This clause states the motive or object which should induce them to repent and be baptised. It enforces the entire exhortation, not one part of it, to the exclusion of the other."

Why is it that so many are unwilling to accept the simple statement of scripture regarding the efficacy of baptism, whereas scripture's simple statements regarding the efficacy of faith (John 3: 16, for instance) is accepted without dispute? Surely an acceptance of the veracity of God, and the authority of the Word of God, should lead us to be consistent.

Regarding many other differences existing between the Baptist church and Churches of Christ, I am sure nothing is insurmountable in the way of unity, towards which a considerable contribution is the courtesy and brotherliness of "Christian Baptist's" letter.—Geo. O. Tease.

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In the following paragraphs, A. E. Whitham closes an article in the "Methodist Recorder" on the Testimony of History to Christ.

"I have before me," he writes, "a book entitled 'Great Christians.' It is the story of forty men and women of the last generation—newspaper editors, captains of industry, writers, poets, bishops, philanthropists, judges—whose lives were fashioned by Jesus Christ, who poured forth their varied gifts at the feet of Christ, and were consumed with a passion for his kingdom. For the saints do not all lie in the far-off centuries, celebrated in the windows of our ancient fanes.

"And now, in these latest days came tidings of men and women who, in fellowships, gathered it matters not how—fellowships that may be criticised for a dozen offences against taste, culture and elementary knowledge—are yielding their lives to this same Christ. In answer to his call the miraculous happens in the twinkling of an eye, resentments go, falling away like autumn leaves in a gale, enmities cease, the impossible with temperament is done, besetting sins look silly in their weakness, and a song fills the heart, and light and holy laughter overflow the soul.

"He has no rival: he has no rival. Let us be done with fruitless quest to find one. Let us put aside every criticism and stop on the mind; let us take the testimony of history as enough; or, looking nearer, measure the lives we know given up to him with those still without leadership, still wanting a mastering purpose.

"He has fulfilled his promise in too many to fool us at this late hour. There is no trick in it. You cannot perform tricks for two thousand years and still hide the trickery. It stands witnessed to in stories of our ministers, in colors of canvas, in the date on your notepaper, in the one undisciplined policy of men and nations, in every comely habit, in our very belief in the worthwhileness of life which it recovered for us two thousand years ago, in every word and deed that evokes our admiration and worship. It stands as the divinest thing in our midst, able yet to do exceeding abundantly above all we ask or think."

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"The Christian World," London, reports that a Protestant church for all English-speaking non-conformist denominations is being established by American organisations in Moscow. At present the British colony is without a church of its own. The number of American adherents of the Free Churches is small, and the American church is to receive support from the United States.

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Mr. W. J. Aird.

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Mr. L. Hunter, Hawthorn.

HON. CHAPLAIN:

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