

No. 7. 1937

The AUSTRALIAN CHRISTIAN

A Journal Representing Churches of Christ

Registered at the G.P.O., Melbourne,
for transmission by post as a Newspaper.

"THE ENTRANCE OF THY WORD
GIVETH LIGHT."

Single copy, posted direct, 10/6 year.
Through church agent, 2d. week. Foreign, 14/- year.

The Ambassador.

THE main business of the Christian in his capacity of ambassador is, according to Paul, the reconciliation of the world to God—a mission of peace. He is in a foreign country, where men are suspicious of the power he represents, and often at heart hostile. He has to disarm suspicion and to change hostility to a spirit that will give a fair hearing to the overtures of peace. The equipment of the Christian ambassador is not really very different from that of any other. He must understand human nature and respect it; his courtesy must not be formal, but instinctive and charming; he must be able to interpret his message into the vernacular, not merely word for word, but so as to convey the real meaning and spirit of it, and he must never compromise on his instructions.

Many definitions and many epigrams have been framed to explain the word "gentleman" to a democratic age. The gentleman is one, it has been said, who will not put his rights before the feelings of others, nor his feelings before their rights. Again, a gentleman (it is said more subtly) is one who will never hurt another man's feelings unintentionally. An ambassador who has bad manners had better go home. Dr. R. W. Dale once pointed out that George Whitefield never preached about good manners; but Jesus did. Paul with great emphasis urges upon the Christian women of Corinth the imperative necessity of strict adherence to the convention of Greek manners, and the more one realises the city of Corinth, the more intelligible is his anxiety. Unconventional conduct, inattention to manners, and the usages of society will get the whole church a bad name, and will defeat the object of Christ in having Christians in Corinth. They are there as ambassadors, and if they spoil their case before they state it, the cause of Christ suffers, and Corinth will stay unredeemed; and it sorely needed redemption. A century or so later, Clement of Alexandria has much to say to Christians about the minutiae of manners; they must not scratch themselves or spit in public; they

should not guffaw, nor twitch, nor crack their fingers, nor fidget; they must not eat or drink in unclean styles. Very trifling? No, not at all trifling; for these little things annoy the people to whom you have to appeal, to whom Christ has sent you with a message which it is important for them to hear. "How do you think the Lord drank?" he asks. Marcus Aurelius thanks one of his teachers for curing him of the temptation to tell people that he is busy. It is not recorded that Jesus often used this excuse; he was uniformly at leisure for people. A good ambassador will never suggest by word or by manner that he is in a hurry, or that he has most urgent business or more important people to attend to. Possibly the cause of Christ to-day might be helped by ambassadors who had fewer committees. We may remember with advantage a rendering of Luther's, "He hath made us pleasant in the Beloved" (Eph. 1: 6).

Paul speaks of himself as set "for the apology of the gospel" (Phil. 1: 17).

There is a danger in meeting men on their own ground, of course. The ambas-

sador may carry courtesy so far as to obscure the message that may be unpleasant; and then, however charming, he ceases to be of use either to those who sent him or to those to whom he comes. The Christian in those early days, however, seems to have been loyal to his task. By all arts in his power, by kindness and courtesy, by the appeal to Greek literature and philosophy, meeting the thoughtful on their own ground, explaining, translating, interpreting, by promise of life after death, by emphasis on sin and redemption, he fairly put Christ before the people to whom he was "accredited." He made it clear that Christ has an essential and permanent place and part in the world's history, that Christian belief is compatible with thought and culture, that God in the long run is unintelligible without Christ, but in Christ comes very near to man, and very lovingly. He gave his message faithfully, and then, often enough, he sealed his testimony with his blood as a martyr. Let us recall the old meaning, and the deepest, of that word; the martyr is essentially a witness. The ambassador died to have men reconciled to God, and by his word, his life, and his death he persuaded men. The proof is the quick triumph of the gospel in the centuries.—Dr. T. Reaveley Glover.

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VOLUME XL, No. 13.
THURSDAY, APRIL 1, 1937.

INSPIRATIONS OF LIFE.

PUT more emphasis upon the inspirations than upon the temptations of life; show where the deep channel is as well as point out the rocks; keep before the minds of young people the great things that are to be done rather than the things that are to be avoided. If you would exchange the temptations of your life for inspirations, let the Master come into your life and change your heart, and the things that to-day tempt you will not tempt you to-morrow, and the things which hitherto have not proved sources of inspiration to you will prove just the inspiration necessary for a great and good life.—Daniel Evans.

The Two Sides of the Gospel.

AN appreciative review of the work of D. L. Moody referred to the famous preacher as "a master man" and went on to praise him as fulfilling two great requirements. The tribute was as follows:—"A negro said: 'The Gospel has two sides; there's the believing side, and there's the behaving side.' Moody and his Gospel expressed both."

The message of the Gospel from the lips of a preacher who is a very unworthy man might lead to the conversion of a sinner. But when the preacher's life and sermon are alike expressive of the truth of God, many more hearers are likely to be turned from sin to the service of God. In this latter case, also, the preacher himself is safe. Well did the apostle write: "Take heed to thyself and to thy teaching. Continue in these things; for in doing this thou shalt save both thyself and them that hear thee."

But every Christian, and not merely the preacher, should attend to both the believing and the behaving side of the Gospel. Dr. J. D. Jones says that "while some people may be all right in so-called belief and all wrong in practice, some people may be, as I think, defective in belief and all right in practice. Their thinking may be muddled, but their practical attitude may be what Jesus wants." It is a happy thought that some folk are better than their profession; a sad one, that many are worse. But how much better it is to be twice right than only once wrong! Let us heed the negro's suggestion. Let us, like Moody, attend both to the believing and the behaving side of our religion.

Helping Churches and Preachers.

WE trust that all our churches as well as all our preachers are assured that it is a most important part of the purpose of "The Australian Christian" to help them in their work. Anything which it is in our power to do is cheerfully and willingly done. So has it been from the beginning, and so we hope it will continue to be.

During the past year, in answer to two or three requests for the insertion of an advertisement for a preacher, we have directed the attention of the inquirers to a widespread feeling against the use of such advertisements. Very many of our best preachers are averse from advertising or answering advertisements. They do not like the element of competition introduced. They feel, too, that there are better and more dignified ways of making contacts. Again, our Australian Advisory Boards, appointed by the conferences in

order to help churches and preachers alike, have definitely expressed themselves as not approving of the preacher advertisements, and have specifically requested that they be not used.

In harmony with conference resolutions, we would recommend churches and preachers to consult the Advisory Boards and seek their assistance. This is very much better than a resort to the doubtful expedient of seeking applications, stating qualifications and terms, by advertisement. Our Advisory Boards have information; they are more than sympathetic, and are, indeed, anxious to place their services at the disposal of preachers and churches.

Our Largest Churches.

"THE CHRISTIAN EVANGELIST" has published a list of the hundred Churches of Christ in U.S.A. with the largest memberships. The list has been compiled on the basis of resident and not total membership. The new Year Book lists 135 churches of 1,000 or more members. Four churches are credited with more than 3000 members each. At the head, and far exceeding all others, stands the First Church, Canton, Ohio, where P. H. Welshimer recently entered upon the thirty-sixth year of his ministry. This great church has 5394 members. It is good to note the continued success of a ministry which is true to Christ and the Book as Bro. Welshimer's has been. The other churches passing the 3000 mark are First Church, Tulsa, Oklahoma, 3551; First Church, Houston, Texas, 3200; and First Church, Fort Worth, Texas, 3125.

A reading of the "Evangelist's" list naturally raises the question of the comparative advantages of large and small churches. In America a considerable difference of opinion is manifested. It can readily be seen that a church with a very large membership can impress a community and exercise an influence to a degree impossible for a small church. The attraction of numbers, again, is undoubted. Financial problems are not likely to become bothersome and burdensome. The member with a grouch or an undue sense of his own importance and ability to manage affairs, is not likely to be able to play the part of Diotrephes. But yet it has to be allowed that there are disadvantages. It is almost impossible to get the same proportion of members busily at work in a large church as in a smaller one. Members do not get to know one another. It is easy for people to be overlooked, and even for large numbers to fall out of the ranks without being missed.

In many cases we in Australia have gone to the opposite extreme. We have too many independent congregations with but a handful of members, making a con-

tinuous struggle for existence, and unable to render effective service, evangelistic or other. There is a wise middle course, a happy mean between the church of thousands of members and the little cause which though unable to raise enough men to exercise proper oversight yet declares co-operation and insists on its independence. A church with some hundreds of members can be readily supervised and organised for service, and should be strong enough to carry on its work without undue embarrassment. After this stage has been reached, it will probably be better for the cause at large if there is a branching out and the establishment of a new work.

PRAYER CORNER.

Conducted by G. J. Andrews.

"I WILL PRAY THE FATHER."

O GOD of the life eternal, which thou givest to men in Christ,

Bless Titus in Crete—

the faithful preacher with the difficult task of putting things right, in a tough place. Dear Lord, facilitate the appointment of true colleagues, brethren who will worthily share his task. Give him discretion and strength to deal sharply with insubordinates; enable him to instruct thy people by word and life with good authority. Assist him, Lord, as he fosters the gracious attitude towards outsiders, and may his own precious soul be kept ever alive to the interest and fellowship of the brotherhood. Amen. (Ref. Epis. to Titus.)

THE ANGEL OPENS THE PRISON DOORS



YOU MUST OPEN THIS

SPIKE FOR GUNS.

When a man comes to me and grumbles and complains about his minister, I ask him, "Do you ever pray for your minister?" He runs away. It spikes his guns. He does not work with the minister; he never thinks of praying for him.—D. L. Moody.

Counting or Weighing?

A. N. Hinrichsen.

NO more erroneous method of interpretation exists than the mere counting of references of scripture to a given subject, and then deducting from this the importance or otherwise of this topic. But passages (like votes) should be weighed rather than counted. Kant's advice was, "Number not voices, but weigh them." The context and circumstances must be duly considered. Because circumcision and the sabbath are both alike mentioned many times in the N.T., are we thus to imply the permanence of these Jewish ordinances? Such a conclusion would contradict scripture itself (Gal. 5: 6; 1 Cor. 7: 19; Col. 2: 16, 17; 2 Cor. 3).

Heaven and Hell.

As an illustration of disproportionate emphasis we refer to the above. Our prejudices and preferences put aside the unpalatable only too often, e.g., Jesus spoke of heaven explicitly but once only (and reservedly at that), that occasion being the last night of his earthly life (John 14: 1-3), and of hell at least thirteen times elaborately, and in most gruesome language, yet probably 10,000 sermons are preached on John 14 to every one on the incident of Luke 16: 19-31. It is but a natural bias to favor the former, but we must ever seek to harmonise the stress and balance of our preaching with that of Christ. Much preaching to-day ignores or denies the doctrine of hell.

The Second Advent and the Millennium.

In marked contrast with the silence of the modern pulpit on "the blessed hope" (Titus 2: 13), we find that in the N.T. alone one verse in every thirty relates to this subject, while there are over three hundred references altogether in the Christian scriptures. Irrespective of our views on Chiliasm, it is idle and unconvincing to oppose the millennial position by contending that the period of one thousand years is referred to in scripture but once (Rev. 20: 1-10) and that in a highly figurative and difficult book. This lack is more than offset by the six references in six successive verses. If its absence elsewhere signifies unimportance, it is quite legitimate to infer its importance from the repetition in so small a compass. But surely to us who accept the whole Bible as the word of God, "one statement in scripture is worthy of credence without a repetition of it." How often must God say a thing before we believe him? Thus Acts 20: 7 is a solitary verse of its kind and yet sufficiently justifies our weekly observance of the Lord's Supper. It would be inconsistent for us who attach such due

weight to the example of the Troas church to cavil at Rev. 20.

Faith and Baptism.

We are constantly reminded of the frequency of mention of faith in the N.T. as compared with baptism. Certainly the latter is mentioned fewer times, though not infrequently, for the word baptism in its various forms occurs more than 80 times in the N.T. It must be granted, too, that under certain circumstances numbers do count. But bare figures do not necessarily in themselves settle the matter. Repentance is indispensable to forgiveness of

HIS DOMINION.

IN every moment, night and day,
On every path, in every way,
In every heart, in every soul,
To every end, to every goal,
In every want, in every woe,
On mountain high, o'er river low,
On isle unknown, on ocean wide,
In roaring flood, on ebbing tide,
O'er every breadth, and every length,
To weak and frail, to might and strength,
To every star in every sky,
In every world and universe,
Low, soft or ringing, loud or terse,
Where man has dwelt—where never trod,
Goes forth the great command of God.

—Merrick Webb.

sins and salvation (Luke 13: 3, 5), as is the good confession (orally and publicly) of Jesus as the Lord Christ and the Son of God (Rom. 10: 9, 10), and yet in eight representative and detailed accounts of conversion in the Book of Acts, the former is explicitly mentioned but once (2: 38), and the latter not at all in the Revised Version (Z. T. Sweeney's "Pulpit Diagrams," pp. 10, 11). Baptism is explicitly mentioned in every case as the consummation or climax of the process, while faith is mentioned but five times. Baptism is conspicuous in modern preaching by its absence in spite of the contrary found in apostolic sermons in the Acts of the Apostles. Every N.T. conversion ends with the baptism of the convert. The N.T. knows nothing of unbaptised Christians. Baptism does not symbolise a washing; it is a washing (Acts 22: 16), and though it involves a bodily act it is not on that account to be despised, else would we belittle Calvary itself (Heb. 10: 5).

It is usually insisted that Romans teaches that faith alone justifies us, and yet that same epistle opens and closes with the significant phrase, "the obedience of faith" (1: 5 and 16: 26). In N.T. days the gospel was received or accepted by a formal and overt act of obedience (Acts 6: 7). The great translator and commentator, Dr. James McKnight (Presbyterian) says on Rom. 6: 17, "The original word (translated 'form') among other things, signifies a mould into which melted metals are poured, to receive the form of the mould. The apostle represents the gospel doctrine as a mould into which the Romans were put by their baptism, in order to their being fashioned anew. And he thanks God, that from the heart, that is most willingly and sincerely, they have yielded to the forming efficacy of that mould of doctrine, and were made new men, both in principle and in practice." Furthermore, Paul always assumes in his letters that all his Christian readers are immersed (note the tenses).—Rom. 6: 3, 4; 1 Cor. 6: 11 and 12: 13; Gal. 3: 26, 27; Eph. 5: 26; Col. 2: 12; Tit. 3: 5; Heb. 10: 22.

John, too, who says so much about belief, at the same time finds a prominent place for obedience, e.g., in his gospel (13: 17; 14: 15, 21, 23, 24; 15: 10, 14); in his first letter (2: 3-5; 3: 22; 5: 2, 3); and second epistle (vv. 6, 9). Sane exegesis will not conclude that mathematical proportions are an end of the matter in any discussion. Like Timothy, we ever need the advice to rightly divide or handle aright the word of truth (2 Tim. 2: 15).

LIVES THAT DISAPPOINT.

TO disappoint the world's expectation, to frustrate the dreams your friends have dreamed concerning you, to receive in advance pay for the noblest service, and then not to deliver the goods—in other words, not to play one's part—is always solemn business. Has it ever occurred to you that you owe the world to be as good as it thinks you are? Grant that you never asked the honor, and that you distinctly remind men you are no better than they, does that let you off? One recalls the plaintive cry which a pair of broken-hearted disciples dropped into the ear of our Lord on the walk to Emmaus. "We trusted it had been he which should have redeemed Israel." Suppose it had not been he? Suppose that Jesus had been unable or unwilling to fulfil such wistful dreams? Suppose that, after gathering to himself "the hopes and fears of all the years," and such passionate attachment as no other son of woman ever won, he had disappointed the ages?—Dr. G. C. Peck.

Victorian Conference.

FROM the reports submitted to the seventy-second Victorian Conference, we take the following information:—

EXECUTIVE COMMITTEE.

The churches have added 736 by faith and obedience, 540 by letter, 79 formerly immersed, and 51 by restoration, a total of 1446.

The following losses are recorded: 503 by letter, 130 by death, 613 by revision of roll, a total of 1246. Nett gain for the year, 200. The church membership now stands at 12,804.

The Bible schools have 10,482 scholars and 1778 teachers. During the year 389 scholars have been added to the churches. There has been a loss of 782 scholars and 19 teachers.

The Christian Men's Association maintained its service to the churches in providing speakers throughout the year. The building of the Sunshine chapel provided opportunity for the men of the churches to assist a band of disciples to secure plant for their increasing needs. The association co-operated with the "Preachers" and "Constitution" committee in their discussions.

The 17th Federal Conference was held in Melbourne from September 23 to October 2, 1936. It was a time of rich fellowship. The next Federal Conference will be held in Sydney in 1938.

The Committee on "Constitution" and "Preachers" in co-operation with the C.M.A. (as requested by last conference) held a round-table conference with representatives of conference committees and the College. It was decided to co-opt others and proceed with an investigation of the problems associated with the organisation of the brotherhood. This work is in hand.

The Church Building Debts Committee submitted a proposal to the officers of churches "that all titles to church property should be vested in a trust or corporation (to be legally brought into existence) for the purpose of consolidating under one board of control the whole of the church's real estate." To date 58 churches have replied. 39 churches have expressed themselves as approving of the proposal; 11 are against it; and 8 are awaiting further information. The committee proposes to allow further time for other replies to come in, when the question will be more seriously discussed with a view to constructive action.

A diary is kept in the office of official, committee and brotherhood meetings, offering dates, etc. Committees and churches are invited to enquire before making local fixtures, and having done so, to give particulars to the office for the brotherhood diary.

The Central North district conference was formed on July 11, making the eighth. These conferences wield a growing influence.

The recommendations made last year by the Committee for the Promotion of Christian Union have been furthered to some extent in that: (a) A joint meeting of the Baptist ministers' fraternal and our own preachers' fraternal has been held, and a further meeting planned. (b) Churches have co-operated with other Protestant churches in several districts to hold combined meetings. (c) A regular allocation of space has been made by the editor of the "Australian Christian" for Christian union news and articles. (d) Two public sessions were organised at Federal Conference to discuss informally, "What are we doing for Christian Union?" and "What can we do for Christian Union?"

Replies to a questionnaire sent to a number of churches by the Committee on Statistics,

Roll Revision, etc., indicate that roll revision losses are largely due to (a) Members removing from district without applying for letter of transfer; (b) Increasing difficulty of holding in membership young people who come from non-church homes; (c) Members refusing to transfer to their nearby church, desiring rather to retain membership in the old home church. After a time they attend neither church and are struck off; (d) Loss of interest in spiritual matters. It was discovered also that the losses are not proportionately larger amongst young people, neither are those won in missions more prone to wander.

HOME MISSIONARY COMMITTEE.

Eighteen churches heeded the appeal of the committee to hold volunteer missions in the spring and summer. In these efforts over 90 decisions were reported.

With great satisfaction we report the entrance of E. C. Hinrichsen and V. Morris upon their evangelistic campaign in Victoria. They come fresh from a very successful series of missions in Great Britain, in which over one thousand were led to take their stand for Christ. Great crowds have gathered nightly in the tent at Geelong, where the churches at Latrobe-ter, and at Drumcondra united forces for the effort.

Help was rendered by the committee to causes at Albury, Ararat, Chelsea, Colac, Drumcondra, Hamilton, Ormond, Merbein-Red Cliffs-Mildura, Wangaratta, Brim-Warracknabeal-Minyip, Warragul, Yarrowonga, Warrnambool-Port Fairy. Students from the College have rendered service at Drummond, Mitcham, North Essendon and Ringwood. A subsidy was paid to W. B. Payne to assist him with his petrol bills in connection with his work at Cumerungunga.

Receipts for the year amounted to £3381/7/3; payments totalled £2061/17/1, showing a credit balance of £480/12/2. To the closing of the books, £1207/0/9 was received as annual offering. Three churches which took the offering have not yet sent it to the office. The offering received fell short of the 1936 total by £79/18/3.

It is gratifying to note that the Endeavor societies exceeded last year's total by £3/7/-, raising £15/16/3 for their Wangaratta living link.

Amounts totalling £60 were received from legacies, and have been added to the Investment Fund.

Thirty churches responded to the appeal authorised by last conference requesting that one evening offering per year be taken by each church for the work of the Joint Council for Religious Instruction in State schools. Of the £50 minimum aimed at, £40/0/2 has been received.

We congratulate the women of the churches upon the record amount raised for home missions by the women's mission bands in the jubilee year of the Women's Conference, viz, £257/6/8.

The amount raised per duplex envelopes was £341/10/8. As many more sets are now in use, next year should show an increase. Amounts per collector totalled £10/3/8.

The committee arranged a retreat for the full-time preachers on the staff, all of whom attended. Three memorable days were spent in conference in August in the home of Dr. and Mrs. Hinrichsen.

During the crowded month of preparation for the annual offering, a home mission tea was arranged at Lygon-st. A. W. Connor and Dr. Hinrichsen gave of their best in educational and inspirational addresses.

An addendum placed on record appreciation of the energetic and efficient services rendered to the brotherhood by the President, Dr. W. R. Hinrichsen, who was ably seconded by Mrs. Hinrichsen.

CHURCH EXTENSION, PROPERTIES, TRUSTS AND BEQUESTS COMMITTEE.

Amongst the churches able to make payments off their loans were the following:—Ararat, £83; East Kew, £50; Kyneton, £25; North Essendon, £52; Rochester, £20/16/-; Swan Hill, £22; Yarrowonga, £15.

Small loans have been made to the church at Horsham, as the members there are assisting brethren at Dimboola to get a building. The debt on the building at Pimpinio has been paid, and a suitable block of land in good position at Dimboola has been bought. It is proposed to move the building at Pimpinio and re-erect same at Dimboola. The recently re-formed church at Reservoir had good opportunity to secure a block of land on the main Epping-rd., and the members have been assisted to complete the purchase.

Financial Statement.—Receipts—Balance on hand, March, 1936, £22/13/1; amounts received to March, 1937—repayments from churches on account of loans by committee, £273/7/2; insurance premiums, £103/0/1; contributions—annual offering, 1936, £75/2/3; bequest late Mrs. M. J. Pilmer, £200; bequest (part) late Mr. E. Hand, £43/6/8; interest received, £781/3/7; loans to committee, £2841/14/2; interest on bonds account College of the Bible, £20/16/-; total, £4361/3/-.

Payments.—Payments to March, 1937—Loans to churches, etc., and other payments, £1144/1/3; insurance premiums, £112/1/8; interest paid, £710/9/4; loans to committee repaid, £2220; payment to College of the Bible—interest on bonds, £20/16/-; sundry payments—Conference expenses, printing, postages, exchange, legal charges, £27/0/6; balance in bank, £115/14/3; total, £4361/3/-.

BIBLE SCHOOL AND YOUNG PEOPLE'S DEPARTMENT.

There are 10,482 scholars and 1778 teachers reported on the statistical schedule. This indicates that there has been a decrease of 782 scholars and 19 teachers. We are happy to report that during the year 389 scholars were added to the church.

Receipts for the year amounted to £662/14/-, and expenditure totalled £652/6/3. This leaves a balance of £10/7/9.

The organising secretary, Bro. Keith Jones, has completed his second year in the service of the department. He has kept in constant touch with schools and churches through personal visitation. By correspondence and personal interviews he has been able to confer with workers in many parts of the State. Conferences with Bible school teachers and general youth workers have been conducted. Talks have been given on many occasions at C.E. meetings, clubs, district conferences, rallies, etc., and at morning and evening services on the Lord's day.

At the annual examination 677 sat, and many excellent papers were presented. Four of the ten Federal prizes came to Victoria.

The committee has carried the work of the Federal Bible school committee through another year, and has arranged the examination throughout the Commonwealth. At the 1936 Federal Conference the committee was re-appointed as the Federal Department.

The system of presenting gold medals to Bible school members completing an unbroken attendance of ten years at school is drawing to its close. Mrs. Thos. Mitchell, of Swanston-st. church, has generously made possible the presentation over a long period. During the year 22 medals have been presented.

In co-operation with five other religious bodies, we have been responsible for the conduct of the Sunday school of the Air. Our schools have taken a worthy part in this method of religious education.

A "Chainmakers' Campaign was conducted in which three features were stressed, namely, increasing average attendance, new scholars and teachers, and to induce Bible reading. 42 schools co-operated in the campaign and 528 new scholars (some of them cradle roll members) and 40 teachers were enrolled. 911 scholars and teachers completed the Bible reading requirement. We congratulate the winning schools: Bambera-rd. (Div. A), Drumcondra (Div. B), and Sunshine (Div. C).

A special feature was introduced in the form of Youth Week. Special youth activity was urged in all churches, schools and youth organisations. During the week several united functions were arranged. A decision day was conducted on Sunday, May 19, and over 70 decisions for Christ were reported on that day. Many more were made the following Sunday.

On several occasions conferences for youth workers have been arranged. Camp conferences at Woodend and Hamilton proved successful. At Woodend camp, 104 young people shared the happy fellowship.

Other items in the report dealt with good work accomplished through literature (library and Austral Graded Lessons), the Young Worshipers' League, representation on the Sunday School Council and the Joint Peace Committee, and religious instruction in State schools.

CHRISTIAN ENDEAVOR COMMITTEE.

In the opening paragraph of the report, a tribute was paid to the late Mr. J. H. McKean, who served the committee as secretary for 16 years.

A happy time of fellowship and instruction was spent during the Christmas vacation at Upwey, when 45 Endeavorers assembled in camp organised and controlled by the committee.

An increase of six societies was reported. Our records show 66 junior, 30 intermediate, 74 young people's societies—total 170.

The following hold office on the State Council: Mr. A. A. Hughes, junior vice-president and citizenship superintendent; Mr. A. H. Thoday, finance secretary; Mr. S. Neighbour, publicity; Mr. H. Earle, quiet hour.

Interest in Dhond hospital has been maintained; the sum of £9/4/3 has been received towards this institution. For our home mission living link £15/6/3 has been received. Towards our foreign mission living link we received £10/14/-. One society supports an orphan in India, raising £7 per year for this purpose. Another society raised £13 for Cumeroounga.

Hospitals have been visited, also sick in various homes. Two conferences have been held with grocery days. Total value of goods and cash received, £37/12/8. The response to the appeal for the Cumeroounga Christmas tree was £7/13/10. 353 gifts were sent to the station. The sum of £20 was contributed by societies to the Social Service Department.

Visits have been paid to the Burwood Boys' Home, and boys have been taken to one of the suburban churches and entertained for the day.

Country societies have been helped by the visits of Miss Callanan.

The total income of the department for the year was £76/4/7.

SOCIAL SERVICE COMMITTEE.

Hundreds have been assisted materially and spiritually. It has been proved over and over again that a never failing approach to the heart is through the kindly word and deed. Over one hundred and fifty positions have been found for members.

The women's auxiliary has almost entirely supervised the work associated with the depot. By their own efforts and sacrifice the women have provided equipment for the better management of the annual rallies to the value of £14. Very effective work has been done by deputations to the churches by the secretary and Sister Violet.

The membership of the Christian Fellowship Association on February 29, 1936, was 618, 455 of which signed application cards at the inaugural meeting. The membership on Feb. 28 last was 1562.

The eleventh rally was associated with the Federal Conference this year, and was attended by 1500 members—the best yet.

The committee has had the proposed homes for the aged in consideration throughout the whole year. A questionnaire was sent to the churches, but fewer than half replied. These, however, were almost unanimously favorable to going right ahead. The credit available on February 28 last was £332.



H. J. Patterson, M.A.

Newly-elected President of Victorian Conference.

The committee has been actively associated with all movements toward social reform, and has been represented at meetings of the Boys' Employment Movement, the Anti-sweating League, the Hospital Sunday Committee, the United Benevolent Societies, and Social Workers' Association, and the Movement Towards a Christian Social Order. Liquor reform through the Victorian Local Option Alliance has been supported.

Men's quarterly meetings have been held, and have met with much success.

Receipts for the year for the department totalled £260/1/7.

An addendum expressed appreciation by the committee of the work of the organiser, Bro. Clay.

FOREIGN MISSIONARY COMMITTEE.

The Indian missionary staff totals 16—Mr. and Mrs. Scott (1899), Miss Florence Cameron (1915), Mr. and Mrs. H. R. Coventry (1916), Miss Elsie Caldicott (1916), Miss Blake (1917), Dr. and Mrs. Oldfield (1925), Miss Edna Vawser (1926), Miss Foreman (1929), Mr. and Mrs. Bolduan (1929), Miss Grace Lambert (1935), Mr. Colin V. Thomas (1935), Mrs. C. Thomas (1937). Total, 16 missionaries. In addition to the above staff, nearly 50 co-workers are supported in the various branches of the work.

The church at Baramati has 200 church members. There were 39 baptisms during the year. There are 325 scholars and 26 teachers in the Sunday school and 307 scholars and 14 teachers in the day school. The government provides about two-thirds of the cost of the day school.

The church at Baramati raised £80 during the year for work at outstations, and £30 towards improvements on the Baramati chapel.

Most of the boys in the Blake Memorial Home have been "adopted" by supporters in Australia.

There are about 275 in the Criminal Tribes Settlement. Several of the settlers confessed Christ at the Christmas services.

The church at Shrigonda has a membership of almost 70, and last year its offerings provided £30 for the support of a preacher at Dourja and £10 towards the conference work at Shirsuphal. The Sunday school and the day school each have about 65 in attendance.

Dr. Oldfield at Dhond finds increasing demands upon his time. Visits paid to outstations with the ambulance have provided splendid opportunities for preaching. Pastor Gaikwad is the trusted native evangelist. Dr. Patel, an Indian doctor, and several Indian nurses, assist Dr. and Mrs. Oldfield and Nurse Foreman in their work.

At Diksal there are 18 members and 20 adherents associated with the church. There are 60 children in the Sunday school. In addition to raising about £10 for local work, the church contributed £2/10/- towards the work at Shirsuphal.

There is a small Christian group at Indapur, and a Sunday school with about 50 scholars. At Parawadi we have a day school of 47 scholars and a Sunday school of a similar number.

Bro. and Sister Sandells carried on the work in the New Hebrides till July, 1936, when, owing to sickness in the family, they returned. Pentecost has a population of about 6500. The 12 churches associated with our work have a membership of approximately 230. A compact mission house was built at Ranwadi, following the destruction of the old mission house during a hurricane.

Bro. Dow has taken up the work on Pentecost.

The population of Aoba is estimated at 4500. The membership of our 26 churches is approximately 1214.

Bro. and Sister L. Dudley left for Aoba in October last. Their headquarters are at Ndudul, where we have a mission bungalow. Mrs. Dudley has had training as a nurse.

Just prior to the coming of Bro. and Sister Dudley 20 people from a village that had previously been hostile to Christianity were baptised.

Though we have no European missionary working in China, we have agreed to render financial help in this field over a period of five years at least. Beginning with 1935, we agreed to send £250 per year. So far the money has been sent from the West China Reinforcement Fund. The Australian Chinese brethren help financially the work in Hong Kong.

A little more than two-thirds of the money required for the Mary Thompson Memorial Bungalow is in hand, and it has been decided that building operations should begin about the middle of the year.

"Goodly Pearls" has been a regular visitor to over a thousand church homes. Children's Day rally was a great success.

The 1937 annual offering totalled £994/16/4, a decrease of £135/8/1 on that of 1936. The Women's Band offering at conference, 1936, was a record to that date—£205/17/4. Gifts for Dhond hospital totalled £77/12/8; for orphan support, £113/8/-; for Christmas cheer, £61/2/7; for support of native evangelists, £67/14/-; for support of Bible-women, £58/10/6 (including Mrs. Oliver's collections totalling £52 sent direct to Federal Board); for Mary Thompson memorial bungalow, £163/7/-, making total to date from Victoria £224/9/10. The total income was £2262/8/10.

The Home Circle.

Conducted by J. C. F. PITTMAN.

OUR BURDEN BEARER.

THREE little sharp vexations
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell him about the heartache,
And tell him the longings too;
Tell him the baffled purpose
When we scarce know what to do,
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Margaret E. Sangster.

THE MAN WHO FORGOT.

FOR nearly ten years I have known intimately a worker in the kingdom of God who has been abundant in good works. It would not be possible to state the number of burdens he has lifted, or the lives which he has cheered with his kindly counsel, and his generous gifts. One of his own sons says of him: "No one knows the amount of money which my father has given away at various times to help individuals and worthy institutions." I have known him for many weeks spend his Sunday mornings in visiting some of the weakest and poorest of the churches; making himself acquainted with the work that was being done, and the difficulties which hindered that work; and then seeking by his generosity and kindly encouragement to stimulate the workers, and to save many a struggling pastor from despair. Now the burden of old age has fallen upon this kindly spirited man, and it afflicts him in two ways: he cannot remember—he cannot remember the names of his most intimate friends—he cannot remember the letters he has written—the kindly errands upon which he has gone, or the gifts which he has so lovingly bestowed. Recently in the street he disclosed to me his distress on account of this affliction, and amongst other things I ventured to say: "God is not unrighteous to forget your work of faith and labors of love." Whereupon his distress took another turn, and he sobbed, "But I have done so little; I have made such a poor use of my opportunities; I thought of that scene of which Jesus gave us just a glimpse of the surprise of those in another sphere who are rewarded for all they did in this. But I thought also along this line: 'If those who have been most active in good works, most generous and kind in their benefactions, are distressed when they come to the end of the journey that they have done so little, what will be the agony of those who have lived selfishly, and have shown little or no concern for the welfare of their fellow pilgrims!—Selected.

CHURCH MEMBERSHIP.

AN outline of the qualifications for church membership here mentioned will serve to fix each item clearly in our minds for further consideration:

1. Faith.
2. Repentance.
3. Baptism.
4. Holy Spirit.
5. Separation from the world.
6. Steadfastness in doctrine.
7. Steadfastness in the fellowship.
8. Steadfastness in the breaking of bread.

9. Steadfastness in prayer.

10. Evangelism.

Let it be noted that the first five items brought the candidate for church membership into the fellowship.

The last five items kept the church member in the fellowship.

We have given much emphasis to the first five (possibly I should say the first three). Our insistence upon the last five has been only intermittent.

If we are going to be consistent in our task of restoring the New Testament church, we can not teach a part of this chapter and leave the rest untaught.—"The Christian Echo."

TALES ABOUT TOURISTS.

A WEALTHY American once obtained admittance to the Vatican and was presented to the Pope. He gave his Holiness the "glad hand," and remarked, "Vurry pleased to meet you, sir. I had the honor of being acquainted with your father, the late Pope."

Another tourist entered a railway carriage at Edinburgh, and was accosted by a fellow-traveller who proffered his tobacco-pouch. There entered at the first stop a stranger, who opened conversation with the tourist's companion. At Perth this stranger alighted, to be received by a retinue of footmen. "Who is he?" asked the American. "The Duke of Fife," was the reply. The tourist expressed his admiration of the Duke's condescension in engaging "ordinary boobs like you an' me" in conversation. Then came the turn of the first traveller to alight. The American was astonished to see him received by another liveried retinue. Leaning out of the window he invited the guard to say who the departing one was. "Heh, mon, juist the Dook o' Sutherland," said that worthy. "Well, well," said the American, "that gets my goat. But would you mind revealing who you are, sir, so I'll not make any more bloomers?"

An American staying at a well-known London hotel mistook a very pompous member of the new-rich fraternity for one of the waiters, and asked him to bring him coffee and a cigar. A few nights later the "profiteer" found occasion to remind the American of this faux pas. "That's all right!" said the American, striking a match and applying it to a big cigar. "Don't you worry! I apologised to the waiter."

POOR—MA-IN-LAW.

"Look here, sir," said Johnston's neighbor Jones, "that dog of yours has bitten my mother-in-law."

"I'm sorry to hear that. He must have broken his muzzle. I hope it won't be serious, and that it won't bring me into trouble."

"Trouble!" interrupted Jones. "My good fellow, not at all. Why, I came along to see if you wouldn't like to sell me the animal!"

DISSIPATED CREATURE.

Passenger.—"I say, driver, what is the average life of a locomotive?" Driver.—"Oh, about 30 years, sir." Passenger.—"I should think such a tough-looking thing would last longer than that." Driver.—"Well, perhaps it would, sir, if it didn't smoke so much."

The Family Altar.

1837.

TOPIC.—THE PERSONAL TOUCH.

Monday, April 5.

HE findeth first his own brother Simon, and saith unto him, We have found the Messiah . . . he brought him to Jesus.—John 1: 41, 42.

Here we see the first Christian preacher at work. His service was twofold. First he spake to his brother about Jesus. Then he led him to Jesus. Greater work than this cannot be conceived, yet the feeblest of disciples can engage in it, by telling others of their great discovery, and endeavoring to lead them to Christ.

Reading—John 1: 35-42.

Tuesday, April 6.

Come and see.—John 1: 46.

Philip knew that "investigation removes prejudice," and that experience is the most convincing evidence. If only men would get in touch with Jesus they would discover that he knows them and understands them, and waits to satisfy their every spiritual need.

Reading—John 1: 43-51.

Wednesday, April 7.

Give me to drink.—John 1: 7.
Men frequently study effective methods of approach, yet fail to follow Christ's example. Extraordinary tactfulness characterized Christ's methods of approach. Note the incident of our text, and how our Lord Jesus gradually and gently led this sinful woman's thoughts away from well-water to the "living water" now provided for all.

Reading—John 4: 6-20.

Thursday, April 8.

Go, and inquire in the house of Judas for one named Saul.—Acts 9: 11.

So, although Jesus had spoken to him, someone else must tell him what to do. Thus God employs human instrumentality. He alone saves, yet is pleased to use his disciples as heralds of the cross, and expounders of the doctrines of religion.

Reading—Acts 9: 1-19.

Friday, April 9.

With but little persuasion thou wouldst fain make me a Christian.—Acts 26: 28.

Paul loved to preach to vast assemblies, but, like his Master, loved also to deal personally with men. Here was a rare opportunity of presenting the gospel to a king and pleading with him to accept the message and surrender to its claims.

Reading—Acts 26: 24-32.

Saturday, April 10.

And I laid before them the gospel which I preach among the Gentiles but privately before them who were of repute.—Gal. 2: 2.

There are times when private explanations are more appropriate than public speeches. The question under consideration was not as to whether the gospel was for Gentiles as well as Jews; concerning that there was no doubt; but as to whether the rites and ceremonies of Judaism were to be imposed upon Gentile converts. Paul tactfully and gently explained that the observance of these things was not essential to salvation.

Reading—Galatians 2: 1-10.

Sunday, April 11.

Understandest thou what thou readest?—Acts 8: 30.

It was fitting that these two pious souls should meet and converse, for their Bible study led to the conversion of the Ethiopian eunuch, and that in turn may have led to the establishment of the church in Abyssinia.

Reading—Acts 8: 26-40; Isaiah 53.

News of the Churches.

QUEENSLAND.

Charters Towers.—Bro. Greenwood has accepted the unanimous invitation of the church to labor for a further term at the conclusion of his present engagement in July. A young worshippers' league has been formed; members attend the gospel service. On March 14, C.E. anniversary was held. C.E. presented a tableau, "The Key to the Abundant Life." On March 17 Bro. Greenwood conducted a lantern lecture, "From Olivet to Calvary."

TASMANIA.

Hobart (Collins-st.).—Good meetings continue. At close of gospel service on March 14, a married woman made the good confession; she has since been baptised and received into fellowship. Morning topic on March 21 was "The Glory of God's House." Bro. Bowes referred to the splendid gift of a reading desk and communion table made to the church by sisters of Dorcas class, and a Bible presented by young people's guild. Subject for gospel service, "The Compulsion of Love."

WESTERN AUSTRALIA.

Perth (Lake-st.).—On March 7 thanksgiving services were conducted, and the chapel was suitably decorated with wheat sheaves. Bro. A. Hurren, of Subiaco, gave the morning message on "Three Causes for Thanksgiving"; at night Bro. Brooke's address was entitled, "What shall I Render?" Morning service on March 14 was broadcast, Bro. Brooke preaching on "The Transforming Friendship." At evening meeting the theme was "Earthquakes." Mrs. Cosh was soloist. A young woman rededicated her life to Christ. A very enjoyable social took place on March 11 to mark the commencement of the fourth year of the ministry of Bro. Brooke. Musical and elocutionary items were rendered, and speakers, representing various departments of church activity, expressed appreciation of the work accomplished.

SOUTH AUSTRALIA.

Long Plains.—Very successful harvest thanksgiving services were held on March 14 and 15. Bro. Jones, of Owen, was speaker for the occasion. He exhorted in the morning, and in the evening addressed a fine meeting. An excellent display of God's gifts was arranged by the ladies. The services were continued on Monday evening by a social. Special singing by Owen folk, and violin music by Bro. Jones, were appreciated by a large gathering. The services were a great success.

Naracoorte.—On Feb. 28 Bro. W. L. Ewers addressed a splendid meeting in interests of home missions, and conferred with church officers. "Back to Naracoorte" services were held on March 7 and 8. Bro. Theo. Edwards (conference president) was the special speaker at all services, and his addresses were much appreciated. Greetings were received from brethren at Bordertown and Kaniva, and from several past preachers. 88 were present at morning service, when the roll was called, many isolated members being present. 78 were present at gospel service. Lunch and tea were served in the vestry. On April 8 an enjoyable picnic was held at Caves Reserve. In the evening a service was held in the chapel, with 60 present. Sister Maisie McNeil, of Dulwich, rendered messages in song at all services. The work is in very good heart. Good attendances at all services. There have been many visiting brethren.

Wamposay.—The S.S. anniversary was held on March 20 and picnic on Good Friday, followed by a public meeting in the evening. Bro. W. A. Russell was chief speaker at all meetings, and the building was far too small. Bro. E. P. Verco, from Bordertown, presided. At the close special reference was made to the sterling qualities of Bro. John Hunt, sen., who has gone to Bordertown to live. He has been in regular attendance, and occupied the one seat in the building since it was erected about 37 years ago. Bro. Glen. Dinning, the organist, received a present from the Sunday school on the eve of his marriage. Church meetings are good, and an excellent spirit prevails.

Prospect.—Harvest festival services were held on March 7, with large attendances and splendid display of fruits, vegetables and groceries, which were distributed to needy families of the district, and to Protestant Children's Home at Morialta. Bro. Baker was the preacher, and special anthems were rendered by the choir. On March 10 a J.C. Endeavor rally was held. Reports showed good work being done by the society. Mr. Duncan Reeves, State president, gave the address, and items were rendered by Endeavorers. A "back to Junior Endeavor" meeting was held on morning of March 14. On March 16 the annual installation of officers of K.S.P. was held, National Chancellor, Mr. F. Baker, officiating. Mr. Shipway delivered a very fine address. Kappa Ray Dunn has been elected chancellor for 1937-38, which marks the silver jubilee of the foundation of the club in Prospect. On March 21, special services were held in connection with 45th anniversary of church. Bro. Edwards, president of S.A. conference, addressed the church, and Bro. Baker preached at night, special anthems being rendered by choir. It has been decided to join the united church football association with a strong team.

NEW SOUTH WALES.

Lane Cove.—The work is developing. Y.P.S.C.E. members are forming a choir to sing at gospel meetings, and the district is to be circularised with a view to increasing attendances. Conference returns show a net gain of five, and increased average attendance at Lord's table, the marriage of Miss Grosset and Mr. G. Bennet (superintendent of Sunday school) was solemnised in the chapel on March 6.

Gilgandra.—A welcome home tea was tendered Bro. and Sister Chivell on March 6, and a presentation was made to the secretary, Bro. A. R. Burrell, by the appreciative brethren. On March 13 the church was pleased to have Bro. D. Wakeley; all members were present. A man and a woman confessed Christ after the evening address. During the afternoon of March 20, the teachers and scholars presented their fellow-teacher, Sister Mufford, who is leaving to be married, with a large Bible in appreciation of her eleven years of untiring services. Bro. Chivell preached on "The New Birth" to a large congregation, and baptised the two candidates. Much credit is due to the young men for their work in the open air; the meetings have become more largely attended.

Rockdale.—Following Bible school anniversary the picnic at Carrs Park on March 13 was most enjoyable, March 14, good meetings; one received by transfer. There was a baptism, and a scholar from the Bible school made the good confession. Prayer meeting on Wednesday was taken by Y.P.C.E., about 40 attending. Supper was served by the women's fellowship. On the afternoon of March 17, the seventh annual meeting of the women's fellowship was

held, about 100 women of the various societies being present. A splendid address was given by Mrs. Leach. Reports showed that £100 had been given or collected for various purposes for the year, and the completion of kitchen and storeroom were a valuable asset to the work. St. George District Endeavor rally was held on March 20, juniors taking part in a missionary item, and in the procession provided an attractive float under leadership of Miss Cooper. On March 21 Bro. Priestley gave a fine exhortation. One was received into fellowship. Bible school enrolled several new scholars. At night Bro. Priestley spoke on "Four Obstacles on the Road to Hell." A Bible school scholar confessed Christ and a baptismal service was conducted.

VICTORIA.

Ararat.—March 21, meetings were well attended for harvest festival. Bro. Clark, of Ballarat, brought inspiring messages. On March 28 Bro. Collins, of Ballarat, brought the Easter message.

Rochester.—A visit from Bro. Saunders and his College of the Bible talks were enjoyed by all. A lady from the Brethren was welcomed in on morning of March 21. The day was given to harvest thanksgiving. The offering and sale of produce on Monday night amounted to £5/10/8.

Shepparton.—Although many members were away on holiday, there were fair attendances on Easter Sunday, when Bro. Ross Lloyd commenced his ministry with the church. Bro. and Sister Lloyd received a warm welcome, and the messages of Bro. Lloyd very favorably impressed.

Minyip.—Meetings are resuming normal attendance after summer holidays. One was received into membership on March 14. Y.P.S.C.E. opened the year on March 15 with an inspiring consecration meeting. Mr. Plummer, Methodist minister, gave an address on "Our Contribution to World Peace." The annual meeting of women's mission band and guild showed a happy year of fellowship and profitable time spent in service for the church.

Ballarat (Dawson-st.).—The church celebrated its seventy-second anniversary on March 21 with excellent attendances. About 160 members communed. At night the gospel was presented in story and song, the choir taking a much-appreciated part. The presence of a number of visitors on 28th partly compensated for absence of a large number at conference and elsewhere. Boys of the Trail Ranger class went into camp for Easter under supervision of Bro. K. Price and L. Morris. Continued fellowship with Dr. Michael and Sister Boston is enjoyed.

Maryborough.—On March 21, harvest thanksgiving services were held. In the morning, to a large congregation, Bro. Searle gave a thoughtful message on "Lessons from the Harvest." At evening service 103 were present, and Bro. Searle's message on "A Tragedy of Harvest" made a deep impression. Choir helped splendidly with special anthems. Bible school had attendance of 117. On March 28 there were very fine meetings. Four Campaigners for Christ gave appreciated and impressive messages at both services.

Surrey Hills.—The annual church business meeting was excellently attended on March 22; Bro. G. L. Murray presided. Reports from all auxiliaries showed work to be in very healthy condition. Bro. W. P. Lawson was thanked for generous help in recent church renovations. A vote of thanks was accorded those who held office during the depression period. Special Easter messages by Bro. W. F. Nankivell on March 28 were greatly enjoyed and appreciated. Bro. J. Owen was received into fellowship at morning meeting, and Bro. Nankivell sang a solo at evening service.

(Continued on page 204.)

Foreign Missions.

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

KALAMB.

INDIAN owners, taking advantage of a protective tariff and being able to secure settlement laborers at a cheap rate, commenced producing sugar at Kalamb. About 20 Christians from Baramati as well as many others well known to our missionaries migrated there during the busy season and gained employment. The church at Baramati followed up this work by sending a preacher, and last year the position was much improved by the erection of a small building. Our Christians rejoiced that they had a place of worship for themselves and a place where their children could gather for Sunday school. The promoters of the sugar industry, never over-friendly to our workers coming there, now declare that the land on which the small building is built is theirs. This, however, is not the important fact; even if it were proven that the land was not theirs, they could dismiss all the Christians from their mills and make it next to useless having a building there, as well as cause suffering to the Christians concerned. The easiest thing was to remove the building, since it was only of frame and iron construction. Far better to do this than allow our Christians to be persecuted, for this is what it amounted to. Other ways will probably be found whereby our people there might be helped. These people need our sympathy and prayers in this their hour of trial.

STANLEY JONES ON CHINA.

FOR one thousand years China has said, "The past will rule the present as the dead have ruled the living." Now China has come to the end of that period; a new age has started; a renaissance due to this freedom of mind. It is an entire new age in China that has precipitated five great revolutions at one time. First there is the intellectual revolution turning from the traditional attitude toward the scientific; second, the economic revolution has changed life founded upon the old "guild system" to a system of competition; third, the social revolution has changed life founded on the family to one centred in the State. As a result home life is now breaking up and the centre of allegiance is leaving the country—at least in theory. The fourth revolution is political. Under the Manchus, the emperor was responsible to heaven alone; not to men. Once a year he went to the temple and gave an account to heaven for his stewardship in ruling the people. Now they are trying to base government on the will of 400,000,000 people. The fifth revolution is the most important of all—it is a spiritual revolution founded in a great measure on superstition; men face this situation without an inner steadying of morals, for the educated soul of China is a vast vacuum; the old is dead, the new is not fully born, and men are confused; they do not know how to live. In the Strait Settlements a man sent in an application for one of his children to attend school. In the column where he had to indicate his religion he wrote the word "Confusion." (He meant Confucian.) The religion of the educated Chinese to-day is "confusion." Five Enemies of Progress.

The head of the renaissance movement in China said to me: "There are five great enemies in China—poverty, disease, ignorance, lack of unity and dishonest officials." "We could do anything, if we could get unity and honesty."

China needs new power that will regenerate life and will make men sufficiently honest and trustworthy. Where can you get this power? We once believed education could do it. A statesman in England said in 1840: "If we can put over compulsory education by the end of the century our problems will be solved." Compulsory education came—but their problems were not solved. Education is good, but it is not enough; it may make a man clever, but does not make him more unselfish; it may make him more of a rascal, so that instead of stealing people's pennies he steals millions.

Professor John Dewey, of Columbia University, went to China, and when he returned said: "I really believe, after all, you missionaries are probably working toward the right end." Some power is needed to turn bad men into good men; selfish men into unselfish men. Education does not go deep enough to the roots of character to change a man there.

Where, then, can we turn for regenerative power? The national religion of China is dead as far as the educated mind is concerned. In many places they have bricked up the idols in the temples, or have changed temples into schools. On two of China's sacred mountains you will see people not worshipping God but gambling or smoking opium. China's soul to-day is a vast vacuum. The old is dead; the new has not yet been born. If maxims could save a people China would have been saved long ago, but back of the beautiful sayings there is no regenerating power. Where, then, shall we turn?

Two great forces are bidding for the soul of China—the one is Communism, the other Christ. Communism already possesses nearly one-fifth of the nation. If Christianity were rightly applied to collective life which would be allied to Communism the class war, minus compulsion and materialistic atheism and plus the spirit of God—then it might save China. At present Christianity and Communism are bidding for the soul of China. The Nanking Government is endeavoring to suppress Communism in China by military force, but General Chiang Kai-Shek said to me: "The minute the force is withdrawn Communism comes back, for it is feeding on the discontent of the peasants. Military force is not enough." Communists are patiently teaching the students in every university by a system called the "cell system." A missionary, who was among a number of prisoners held captive by Communists, said that before they were freed they were put through a

course in Communism. We must be as devoted and faithful in spreading Christianity as Communists are in spreading their doctrines. Eight years ago it looked as if the anti-Christian movement might sweep Christianity out of China; it did sweep many missionaries out, and it almost seemed as though the work that had been built up with tears and prayers would go down in ruin. But a few years later the missionaries were back again. Christ never knows defeat, and the true Christian cannot give up the conflict as lost. The Christian movement to-day is stronger on account of having stood against terrible and fierce opposition. The anti-Christian movement has expended itself and left the Christian movement stronger than before.

The Answer of Christ.

China is a vast land in a state of great hesitation. When I was in China a few years ago the question they asked was: "Has Christianity any answer to our national, social and personal needs?" I could hear tramp, tramp, tramp for Communism, and I had to deal with actualities. Unless Christianity really works there is no need talking. But we can stand in the midst of that desperate situation and say, "Yes, thank God, if truly tried, Christianity does work, and we do not know anything else that will." But there is one radiant Figure that stands, before whom we bow in reverence and love. Jesus Christ is making a supreme bid for the soul of China to-day. In Canton, where the anti-Christian activity was strong, people could not get into my meetings unless they came beforehand to the Y.M.C.A., gave name and address, and obtained an admission ticket. Nevertheless, before I arrived, thirty-five hundred people had signed up. From July until December I was speaking four times a day. On the last night of the meetings, when I asked for those who really wanted to give themselves to Jesus Christ, one thousand signed the cards. One thousand of the students, business and professional men decided to become Christians.

What a challenge to the people of the West who know Christ to bring to these people the gospel of Jesus Christ! Have we enough courage and strength to do it? If so, the nation can be saved. I see no other hope than in Jesus Christ. We must cease being apologetic for being Christians. The time has come to say quietly, "I am a Christian and am proud of it. Christ has all there is of me."

Stand back of us missionaries as we stand reaching out our arms to these nations of the East. Do not continually call us back from our task to awaken in you, at home, more missionary enthusiasm and devotion. Stand back of us with your prayers and support. Every Christian ought to be interested in the cause we represent.

TAKE PROMPT ACTION

An impulse to save is a RIGHT impulse. Nail it down promptly by opening a Savings Account.

A Reserve Fund in the State Savings Bank earns compound interest, and is a necessity to a progressive man as a precaution against emergencies. START SAVING!

STATE SAVINGS BANK OF VICTORIA

213 Branches — 371 Agencies.
Head Office, Elizabeth St., Melbourne. J. Thornton Jones, General Manager.

Out West!

I AM sitting in a preacher's study. A College preacher is a graduate of our college. It is the kind of study that brings a sense of satisfaction to a teacher in that institution. For more than one reason, perhaps. A neat little study table is in the middle of the room, set at such an angle that the light from the window falls easily over the left shoulder on paper or book. There are three nice bookcases in the room, uniform in size and design, and they are well filled with interesting books. In the nearest case is a row of large black-covered exercise books. They are standing back to front, with the leaf edges showing, and on the edges are such words as Apologetics, Homiletics, Missions and Comparative Religion. Of course, there are other exercises with other inscriptions, Logic, for instance, and Hermes, which it may require our Greek professor to interpret. Evidently the preacher got the contents of these note-books into his mind—the diploma on the wall is evidence of that. A stray question or two relating to things he heard in the class-room years ago indicates that he has not quite forgotten. Then, too, this little section of the book-case, which esthetically is the poorest part of it, is nearest to the preacher's study chair—he can reach them without rising. If that were the whole story it would be sad rather than otherwise. But it is not the whole story. There are scores of good, freshly written books in these shelves which indicate that their possessor is a reading preacher. I note that he has a liking for some writers particularly. Several volumes by each of the following writers are here—P. W. Boreham, H. E. Fosdick, L. D. Weatherhead and L. P. Jacks. Recent books are in the library—Canon Barry's "The Relevance of the Church," John MacMurray's "Creative Society," W. Russell Maltby's "Christ and His Church," and the latest acquisition, "What is the Faith?" by Nathaniel Micklem, principal of Mansfield College, Oxford. The preacher's bookmark was at page 37 when I pounced on the book, and his bookmark got no further advanced while I was there for I appropriated the volume, and between busy sessions of a district conference, sought to make its contents my own. It is well worth reading. It seeks to answer the questions, What precisely is the Christian Faith? How are we to distinguish between the permanent substance of the Faith and its changing forms? between the gospel which is for all nations and ages, and theology which varies necessarily with time and place?

In a reflective mood I turn to look out of the window. Two church buildings are across the way—one of them as ugly a sample as you could wish to see of the type of buildings which used to represent us in country towns; the other a beautiful brick and cement structure which would adorn any town and be the joy of any company of brethren. I have been inside. The new building is well and tastefully furnished—it is a building calculated to make the worshipper feel "This is the House of God, and the Gate of Heaven." But in that other building, now bearing signs of the wear and tear of long life and useful service, there was wrought for God in years past, as beautiful a work of grace as any community has ever known. It is good and right that brethren should seek to erect as noble an edifice as possible for the worship of God and the proclamation of his word, but it will be years before it can be confidently said that the better building has been the means of doing a greater work.

Our work in this Kaniva district has been going on for nearly fifty years. The meeting which resulted in the formation of the church

was held on March 14, 1889—forty-eight years to the day before my Sunday there in connection with the district conference. Almost immediately an appeal was made to the home missionary committee for assistance. What an opportunity came to the committee that year! Did it hesitate, I wonder, as the committee often has to do, when the appeal came from that distant portion of the State? I wonder if there were other appeals that came to the same committee meeting, and if it had to decide whether help should be given here or there. Surely the good hand of God guided the committee on that occasion, for its decision to help Kaniva resulted in one of the most constructive pieces of work that our Victorian home mission enterprise has known. Bren. W. W. Tomlinson and W. D. Little were the first home missionaries. Then A. W. Connor. He "carried on the work in a praiseworthy manner for two years," says an old record. "During Bro. Connor's stay much of the existing prejudice was removed." That is how it should be. I am sure it is possible to preach our message faithfully, and at the same time promote the cause of Christian unity, instead of stirring up strife and division. It may not always be possible, for there may be bitter elements in a community which will always make for contention. But just as the men in one community were more noble than those in another, even in the days of the apostle Paul, so it is to-day. The people of Kaniva were evidently of that large-hearted type which could endure the word of sound doctrine, and Bro. Connor was eminently qualified to preach it with conviction and goodwill.

Among the men who have labored in this district, none is held in higher esteem than Bro. A. B. Benn, who was the preacher here for twenty years. Indeed, he holds a unique place in the regard both of the townspeople and of the church, and a message to the conference from Bro. and Sister Benn was received with enthusiasm. During the subsequent happy ministry of Bro. J. Methven, the new chapel was erected, and now for more than four years Bro. A. B. Withers has had the oversight of the work in this district. The churches in the district provide the preacher with a modern car—a necessity to-day if the demands of the work are to be adequately met. The church provides a commodious manse for the preacher and his family, and Bro. and Sister Withers are happy in their church home, because they are aware that they possess the love and support of the people. It was a rare treat to enjoy the hospitality of their home during the few days of conference.—T.H.S.

Western Australian News-letter. Allen Brooke.

A Chinese Preacher.

DR. T. Z. KOO, the Chinese preacher, accompanied by his wife, reached Fremantle on March 14 to commence a tour of Australia and New Zealand on behalf of the World Student Christian Federation. As a representative of the World Committee of the Y.M.C.A. he will also visit branches of that organisation. He has just completed a tour of India, Egypt and Palestine. This is his second visit to Australia. During this week Dr. Koo has filled many engagements, addressing student gatherings, public meetings, business men's luncheons and church congregations. Judging from lengthy newspaper reports, the preacher's emphasis has been upon the reality of God, the need for personal religion and the sufficiency of Christ for the modern man. Brethren of the eastern States, as they have opportunity, will do well to wait upon the ministry of this great man of God.

The Elder Brother.

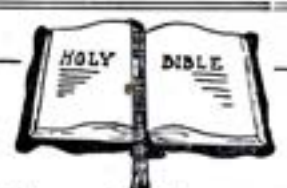
A strong plea for sane treatment of Australian aborigines was made by Mr. J. R. B. Love, superintendent of the Port George IV, Mission, when speaking on "The Church's Responsibility to the Black" at St. Andrew's Presbyterian church, Perth, on March 14. Declaring that the two common attitudes to colored men the world over—the one calling them "nigger" and the other "brother"—were both wrong, Mr. Love agreed with Dr. Albert Schweitzer, who had said, "Am I your brother? Yes, I am your brother; but I am your elder brother. I know more than you; I know more wisely; I will direct you and help you." Mr. Love contended that the elder brother must do more than pass admirable laws and organise splendid State assistance, he must go and live with the aborigines, constrained by the love of Christ. It was a powerful appeal for greater practical support of all aboriginal mission work.

The Conference Booklet.

The printed programme and reports for the fortieth annual conference of the churches in W.A. came to my desk yesterday. It is a very pleasing publication of 56 pages, nicely arranged, well printed, splendidly illustrated. The secretary and the printer deserve congratulations. The splendid speakers planned should fire the brethren with new enthusiasms. Browsing through the reports I notice, among other items, a net increase of 106 members, bringing the State total to 2850, credit balances in both executive and home mission funds, a challenging H.M. programme, many overseas mission encouragements, four new Bible schools opened, an income of £109 to the church building extension department, and a profit of £46 earned by the literature department. In its pages congratulations are extended to Mrs. G. W. Elliott, president of the women's auxiliary conference for the fifth time, and to Bro. J. Rhodes, who this Easter is a delegate to conference for the fortieth year.

We Thank God.

Things are moving along encouragingly in home mission circles. Now the brethren of the committee and the H.M. preachers are becoming enthusiastic about a special field day on Sunday, May 2, and a conference day on May 3 (a holiday). On the field day it is proposed to send a team (consisting of one committeeman and one H.M. preacher) into every church in the State. Trains, trams, cars will be especially about the King's business that day. City teams will go to country centres. Country preachers will be in metropolitan pulpits. The aim will be to bring to the churches simultaneously a maximum H.M. inspiration. During the holiday conference three sessions will centre discussion around the major problems, programme, power. Results should be seen in better co-operation, stronger zeal, greater progress in the home mission work in this State. For the willingness and optimism of the brethren, we thank God and take courage.



Bibles and Testaments

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AUSTRAL PRINTING & PUBLISHING CO.
528, 530 Elizabeth St., Melbourne

News of the Churches.

(Continued from page 201.)

VICTORIA.

Parkdale.—P. J. Bryce, morning, and F. Townsend, evening, on March 14, and Bren. Townsend and Austin on March 21, gave helpful messages. Bro. Bryce conducted church prayer meetings during Bro. Beaumont's absence on holidays. Very good services were held on March 28, when a large number of visitors attended. Bro. L. Beaumont gave good messages, and the choir rendered three anthems at night. Sisters Mrs. P. Sampson and Miss Lily Jackson rendered a duet.

Brunswick.—On March 26 a number left to pay a visit to St. Arnaud church, accompanying Bro. C. Fletcher, who is preaching there. Bro. L. Jenkin is ill. He was given a farewell social lately, and was due to leave with the Australian Scout contingent on March 30 for the Coronation, but his trip has been cancelled. Country visitors were present on March 28. Bro. A. J. Fisher exhorted on "The Message of Easter." His gospel theme was "The Fact of the Resurrection." Open-air work has been moved to corner Wilson and Lygon-sts.

Stawell.—C.E. anniversary rally proved most successful. Ladies' aid society is in recess for

two weeks. Mrs. Hollard has her mother and father, Mr. and Mrs. Kitto, from Adelaide, visiting her. On March 21, the gospel service was confined to a service of song—there was a good attendance. Church members are pleased to see Sister Mrs. Chapman back after absence for some time through illness. The church was well represented at the united service in Congregational church on Good Friday morning; Bro. Hollard delivered a splendid message. Several visitors were present at services on Easter Sunday. Special addresses were given, theme for gospel service being "The Resurrection—the Crowning Factor of the Ages."

Carlton (Lygon-st.).—A large number of visitors were present at both services on Easter Sunday. The church was glad to again have fellowship with Mrs. F. Payne, now 87 years of age, who was baptised at Lygon-st. on that day seventy years ago. Bro. S. R. Baker in his morning address, laid special emphasis on the manifestation of Jesus after the resurrection. Sisters of the church extended their usual hospitality to many visitors for both dinner and tea. At night, Mr. G. J. Mackay conducted a sacred community song service, with brief appropriate Easter messages. There was a very large attendance. Miss Mary Lilley assisted as special soloist, together with Mr. Fred. Sutcliffe, the blind tenor. Their help was much appreciated.

Song services were led by W. Clay, R. Lyall and W. H. Nankivell. Miss Pittman was accompanist throughout the sessions.

A comprehensive vote of thanks was moved by T. R. Morris, seconded by T. Hagger, and carried with acclamation.

The conference picnic was held at Wattle Park on Easter Monday. There was a good attendance, and a happy day was enjoyed.

OPENING SESSION.

Lygon-st. chapel was overtaxed to accommodate the numbers who came to the "president's reception" on Thursday evening, March 25. A large company came from Geelong, where a successful mission had just closed. A. E. Illingworth led in prayer, and Dr. Cook read the scripture lesson, 2 Kings 7: 1-16.

A welcome to visitors and to preachers who had come from other parts was extended by the vice-president, H. J. Patterson. Responses were given by P. D. McCallum and J. Turner.

W. Gale, conference secretary, presented a number of greetings from individuals and conferences.

Choruses were rendered by the conference choir, and other musical items were contributed by the Doncaster male quartette party and Hilton Williams.

Dr. W. H. Hinrichsen took as the subject of his presidential address "Conquests, Commitments and Challenges." The speaker took as his text the graphic narrative in 2 Kings 7, which tells of the lepers during the famine of Samaria. He applied the message to the restoration movement, and drew four lessons:—

(1) Weakness can be used by God as a channel of blessing, as seen in the pioneering work of the movement; (2) It commits us to a life of benevolence. We have the bread of life to break to a famishing world; (3) It commits us to the task of aggressive proclamation—by the press, by the life and by preaching; (4) It commits us to the expectation of victory. The address, which was lengthy, was illustrated with charts, and the interest of the audience was kept by the passionate eloquence of the speaker.

FRIDAY AFTERNOON SESSION.

There was a good attendance at the session in the Masonic Hall on Friday afternoon to listen to inspirational messages on phases of conference work. K. A. Macnaughtan spoke of his work at Ormond. H. J. Patterson gave a message on the theme, "The Madness of Enthusiasm." The cause at Drumcondra and the mission at Geelong were commented upon by C. Jackel. "Attempting the Impossible" was the subject discussed by T. Hagger.

During the afternoon session, a period was spent in meditation upon the cross of Jesus. A solo from "The Messiah" was rendered by Miss E. Rodda.

The Bible School and Young People's Department was represented by its chairman, R. P. Morris; R. Lyall told of the Church Extension Committee's work; J. Hare spoke representing the Social Service Department; and R. E. Burns dealt with C.E. work. T. H. Scambler gave a brief address on "The College of the Bible."

HOME MISSIONARY DEMONSTRATION.

A great missionary demonstration was held on Friday evening in the Masonic Hall. J. McG. Abercrombie led in prayer, and A. W. Connor conducted a responsive reading of Acts 5: 29-42.

In an address entitled "Echoes from Overseas," J. A. Wilkie described most vividly the work accomplished in England and Scotland by the Hinrichsen-Morris missions, during which 1000 people were won for Christ. In response to an earnest appeal, the sum of £250 was contributed in cash and promises.

V. Morris, of the mission party, sang the solo, "The Light of the World," and as an encore "The Lost Chord."

The Victorian Conference.

OFFICERS AND COMMITTEES.

President.—H. J. Patterson.
Past President.—Dr. W. H. Hinrichsen.
Vice-President.—T. R. Morris.
Secretary.—W. Gale.
Treasurer.—G. W. Mitchell.
Asst. Secretary.—J. E. Webb.

Executive Committee of Conference.—The above officers and one representative of and from each committee in control of a conference department.

Home Missionary Committee.—The officers of conference, as above, together with the following: J. McG. Abercrombie, H. M. Clipstone, A. W. Connor, Thos. Hagger, J. Holloway, A. E. Kemp, Dr. W. A. Kemp, C. L. Lang, R. L. Williams.

Foreign Missionary Committee.—J. E. Allan, H. A. G. Clark, L. Gale, A. A. Hughes, Dr. E. R. Killmer, S. H. Madge, D. E. Pittman, John Turner, Henry Watson and R. L. Williams, together with the following from the women's conference: Mrs. H. A. G. Clark, Mrs. W. A. Kemp, Mrs. D. E. Pittman and Mrs. J. Turner.
Advisory Board.—J. McG. Abercrombie, W. H. Clay, H. M. Clipstone, A. W. Connor, Dr. W. A. Kemp, T. R. Morris, D. E. Pittman and T. H. Scambler, together with A. R. Main (principal, College of the Bible), H. J. Patterson (president of conference), and W. Gale (secretary of conference).

Young People's Committee.—(a) Christian Endeavor Representatives: R. E. Burns, Miss V. Callanan, T. A. Fitzgerald, A. A. Hughes, B. F. Huntsman, W. E. Jockel, K. A. Macnaughtan, G. M. Mathleson, Miss M. Milligan and Miss B. Roberts. (b) Bible School Representatives: W. T. Atkin, D. H. Butler, F. H. Elliott, H. Hillbrick, F. N. Lee, R. P. Morris, S. Neighbour, R. T. Pittman, A. W. Stephenson and C. Watson.
Social Service Committee.—W. T. Atkin, J. E. Austin, L. O. Collyer, W. H. Clay, A. J. Fisher, J. G. Hare, G. M. Mathleson, Dr. C. C. Sharp, J. L. Ward and C. Young; together with four to be appointed from the women's conference.

Promotion of Christian Union Committee.—J. McG. Abercrombie, H. A. G. Clark, C. C. Dawson, H. Earle, K. A. Macnaughtan, G. W. Mitchell, R. P. Morris, W. F. Nankivell, T. H. Scambler and A. W. Stephenson.

Council of Churches.—S. R. Baker, B. J. Kemp, sen., P. D. McCallum and S. Neighbour.
Nominating Committee.—W. Gale, Keith Jones, S. H. Madge, H. G. Rasmussen and J. E. Webb.

CONFERENCE NOTES.

The conference president, Dr. W. H. Hinrichsen, was untiring in his efforts to ensure that the sessions were efficiently conducted. He was ably supported by conference officers.

At the preachers' session on Thursday afternoon, March 25, C. Lang, president of the Preachers' Association, took the chair. J. Turner conducted a devotional session, in which he traced the experiences of Jesus during the passion week. H. A. G. Clark was introduced as the incoming president and as the speaker of the afternoon. His subject was "Worship," and a very helpful treatment was given. Many of the preachers stayed to tea, which was prepared by the Lygon-st. sisters.

A goodly number of delegates met for breakfast at the Victoria Coffee Palace on Friday morning. An address was given by T. H. Scambler.

This year the home missionary committee's report was given first place on the business schedule. There was a helpful discussion, and satisfaction was expressed at the credit balance in the financial statement. A new tent has been purchased for special missions.

Students from the College gave much help in various offices, acting as ushers, scrutineers and in other ways.

As at other conferences a large number of sisters gave excellent service in providing meals for those attending the sessions. Their work in this and other ways is much appreciated.

There was considerable discussion of the motion to constitute one Youth Department. It was made clear that there was no reflection on the work of either the Bible School Department or the Christian Endeavor, but a desire to extend the influence of both.

At the Saturday afternoon session, when overseas work was discussed, Dr. A. J. Saunders, of Madura, India, delivered a short address. Mrs. Coventry spoke of the work in Baramati among the children and women. It was resolved that greetings be sent to the missionaries.

H. J. Patterson was introduced as the new president of conference. The retiring president, Dr. Hinrichsen, was presented with a Bible as a memento of his office.

Mrs. Hinrichsen, president of women's conference, presented cheques for women's conference, presented cheques for 2478/9/2 from the women's mission funds for various committees—£239/4/7 for home missions, £191/7/8 for overseas work, and £47/16/11 for the College of the Bible.

A welcome to E. C. Hinrichsen and V. Morris was extended by W. Gale, on behalf of conference and especially the home missionary committee.

E. C. Hinrichsen delivered his address on "The Man whom God Built." The speaker made a passionate appeal for evangelism in a manner which thrilled the great audience.

FOREIGN MISSIONARY DEMONSTRATION.

Another largely attended session was the foreign missionary demonstration on Saturday evening in Lygon-st. chapel. J. Wilkie and R. Williams led in prayer. A. Hughes read the scripture lesson. A duet was rendered by Mrs. G. McCredden and Miss A. Salisbury, and W. F. Nankivell sang a solo, "I shall not pass again this way."

The appeal for an offering was made by D. E. Pittman, treasurer of the Victorian Committee, and in response the sum of £150/14/8 was received in cash and promises.

"Twenty-one Years in Our India" was the subject of an address by H. R. Coventry. Three pictures were presented—the work as it was twenty-one years ago, the position as it now is, with considerable development, and a vision of the future. Illustrations of the various types of work were given, showing the value of missionary effort.

RESOLUTIONS.

That the committee on "Constitution" and "Preachers" be reappointed.

That the church at Dareton, N.S.W., be admitted to Conference.

That the Church Building Debts Committee be reappointed.

That clauses (c) and (e) of Section 12 be deleted from the Constitution and the following be substituted:—

"(a) Young People's Department.—This department shall be entrusted with the promotion of all youth work, and shall be controlled by a committee to consist of sixteen members, nine to form a quorum. Twelve members of the committee shall be appointed by conference, six as Christian Endeavor representatives and six as Bible school representatives, the twelve elected representatives having the power to co-opt the four remaining members as representatives of affiliated youth activities.

"(b) That if (a) is carried after the 1937 election of committees has taken place, then the Committee of the Bible School and Young People's Department, and the Committee of the Christian Endeavor Department as elected, shall comprise the Committee to control the Young People's Department until next conference."

That the conference authorises the Church Extension, Properties, Trusts and Bequests Committee, in conjunction with the Conference Executive Committee, to take the necessary steps to have the churches incorporated under the State laws of Victoria.

That it be a recommendation to the incoming home missionary committee that special attention be given to the possibility of organising meetings for worship among groups of isolated members in country towns.

That this conference, representing more than 100 churches, appreciates the opportunity that will be given the voters of the State next year to express themselves with regard to the liquor traffic, and pledges itself to support the Local Option Alliance to the utmost during the campaign.

Conference regrets that the forces for reform are still handicapped by the three-fifths vote required before reform can be effected, and the withdrawal of local option in favor of State option. Conference, further, is deeply apprehensive of the attempts being made to tamper with the six o'clock closing act to extend the hours of trading, and affirms its strong determination to resist them.

ADDRESSES.

S. Russell Baker (preacher Lygon-st. church, Carlton, Vic.)—14a Collings-st., Hartwell, E.E.

L. Fisher (secretary Ann-st. church, Brisbane, Qld.)—"Bronte," Griffiths-st., New Farm, Brisbane.

R. F. Goode (secretary Hamilton church, N.S.W.)—18 Dumaresq-st., Hamilton.

A. R. Lloyd (preacher Shepparton church, Vic.)—Cor. Skene and Edwards-sts., Shepparton.

R. M. Wilson (preacher Hamilton church, N.S.W.)—3 Neville-st., Mayfield, Newcastle.

MOODY CENTENARY 1837-1937.

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"Select Sermons," 1/-; "Sowing and Reaping," 1/-; "The Way to God and Heaven," 3/-; "Bible Characters," 1/-; "Moody's Stories," 1/-; "Secret Power," 1/-; "Weighed in the Balances," 1/6. Many other titles available.

BIOGRAPHIES OF MOODY.

"Moody: Winner of Souls," A. Chester Mann (specially written for Centenary), 4/6; "Moody Still Lives," Arthur P. Fitt, 3/-; "D. L. Moody, World-wide Evangelist," Moody and Fitt, 1/6; four other biographies in stock.

Write for further particulars.

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COMING EVENTS.

APRIL 4.—At Swanston-st., Melbourne, Bro. Scambler will deliver the first of a series of Sunday evening sermons on Oxford Group Principles. Subject: "The Four Absolutes."

APRIL 4, 11 and 14.—Brunswick Bible School Anniversary. April 4, 11 a.m., D. Nicholls; 3 p.m., Dr. Burgess; 7 p.m., G. Hall. April 11, 11 a.m., F. Lee; 3 p.m., T. Fitzgerald; 7 p.m., A. J. Fisher. Tea provided for visitors. Bright singing by scholars under the leadership of Bro. Musgrove. Children's demonstration, Wednesday, April 14, at 8 p.m. All meetings in church building, Glenlyon-rd.

MAY 2 and 3.—Cheltenham church (Vic.) will celebrate its 80th anniversary. May 2, special services 11 a.m., 3 and 7 p.m. May 3, reunion social 8 p.m. Past members cordially invited home.

BROADCAST SERVICE.

Lane Cove, N.S.W., Sunday evening, April 11, Station 2CH.

VICTORIAN LOCAL OPTION ALLIANCE

(and V.P.L.)

The annual United Conference of these organisations meets in the Independent Hall, Collins-st., on TUESDAY, APRIL 20, at 7.45 p.m., together with sessions on Wednesday, APRIL 21, at 10.15, 2.15 and 7.45.

Affiliated Organisations are entitled to appoint two representatives, whilst branches of such organisations may each appoint one representative.

Church Congregations also may each appoint one representative.

Please send names of such to the Alliance General Secretary—R. Ambrose Roberts, 190 Bourke-st., as soon as possible, when such representatives will have forwarded to them full particulars concerning the approaching conference.

CUMEROONGUNGA ABORIGINAL CHOIR.

The Cumeroogunga choir, all Christians and members of the aboriginal church at Cumeroogunga, assisted by six little girls, children of choir members, will give a series of splendid concerts as under:—

Monday, April 12, Town Hall, Horsham.

Tuesday, April 13, "Melba" Theatre, Warracknabeal.

Wednesday, April 14, Town Hall, Stawell.

Thursday, April 15, Town Hall, Ararat.

Friday, April 16, Town Hall, Maryborough.

The proceeds of the concerts will be given by the concert party to be devoted to missionary work among their own people of the Riverina.

Hear and see our own dark folk in solos, duets, quartettes and full choir, singing in English and the aboriginal language with gum-leaf melody accompaniment; also items by six aboriginal girls.

The choir will broadcast from 3BO from 12.30 p.m. to 12.45 p.m. on Saturday, April 10.

Help our aboriginals to send the gospel message to their own people.

—W. B. Payne, Director.

PARKDALE CHURCH ANNIVERSARY.

SUNDAY, APRIL 25, 1937.

11 a.m., 3 p.m., 7 p.m.

SPECIAL SINGING AFTERNOON AND EVENING BY SUNDAY SCHOOL SCHOLARS.

Sister Mrs. P. Sampson, Conductress.

All past members please accept this invitation to be present.

BIRTH.

BURBIDGE (nee Hazel Blackwell).—On February 28, at Epworth Hospital, to Mr. and Mrs. F. Burbidge, 23 Sycamore-st., E. Malvern, S.E.10—a daughter (Norma Jean). Sincere thanks to Dr. Kemp, Dr. Hayes and Sisters.

IN MEMORIAM.

McCULLOUGH.—In cherished memory of our dearly loved mother, who passed away April 1, 1930.

With passing days it comes more near:

It grows more real day by day;

Not strange or cold, but very dear,

The glad homeland not far away.

So we will wait with patient grace

Till in that blessed gathering place

We meet again, and see his face.

—Inserted by her daughters, E. and P. McCullough.

SCAIFE.—In loving memory of my dear mother, who passed away on April 1, 1931.

When for a while we part,

This thought will soothe our pain,

That we shall still be joined in heart,

And one day meet again.

—Inserted by her loving daughter Olive, Noeth Richmond.

A HOLIDAY HOME IN THE HILLS.

If you are needing a quiet rest, amidst beautiful surroundings, spend a holiday at "Hillcrest," Ferguson-st., Upwey. Every convenience. Terms moderate.—M. E. Pittman, 147 Hampton-st., Hampton. Phone, XW 1473.

Advertising Pays.

"THE AUSTRALIAN CHRISTIAN"

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Social Service Notes and Comments.

Conducted by W. H. Clay.

Personal.

THERE is a practice among Churches of Christ of extending a personal welcome to visitors from other congregations to the worship meeting which commends itself to members generally, but more particularly to visitors from other congregations. This evidence of a personal interest might be taken even further. Occasionally, the local church reports matters of a purely personal character, but there are many things happening amongst us which have an interest for us all, but which are never brought to light. The following cases are typical:—

Bro. and Sister E. J. Waters, well known in N.S.W. and Victoria, have suffered the loss of their home by fire during last month. Both were away from home at the time, and returned too late to effect a saving of anything. Friends near by succeeded in getting the piano out. There was an insurance over house and furniture, but our friends suffered a severe loss.

Bro. Witham is the secretary of the Hamilton church (Vic.). For more than two years he has suffered acutely from rheumatoid arthritis. His friends are delighted to see him quite well again. The prayers of God's people have been answered.

Bro. W. Laycock, of the Fitzroy church, has served the Social Service Department in a splendid way as carrier for several years. Two months ago a major operation was performed on his hip which had been dislocated for years, giving him much pain. It is probable that he will be laid aside for six months.

Bro. Dolling, a faithful member of Moreland, has suffered for a number of years, during which time he has been operated upon a number of times. Sister Mrs. Dolling, too, has been a hospital patient for months. Both have gone to the country to recuperate.

These, and others whose names we will not mention, have been the concern of their local friends, but the Christian Fellowship Association has brought the whole brotherhood near to them. Surely this is the kind of fellowship required of us.

Faithful Service Recognised.

Bro. J. G. Hare has just completed two years as president of the Victorian committee. During this period the Christian Fellowship Association was inaugurated, and Bro. Hare has given it his strong personal and financial support. His Century Thousand Fund, by which he hopes to raise £1000 by gifts of £10 or its multiple, will remain open until fully subscribed. The committee has minuted its high appreciation of his services.

C.F.A. Agents' Dinner.

Thirty-seven collecting agents met for dinner and conference at the Y.M.C.A. last month, and a most profitable time was spent. No one present could doubt the prospects of the association. It was unanimously decided to meet quarterly in the same way.

Harvest Festivals.

A number of churches have held special services to mark the harvest thanksgiving. As a result, a considerable amount of produce has been received by the Social Service Department. The Victorian committee offers thanks to Doncaster, Doncaster East, Ormond, Camberwell, North Essendon and Mont Albert.

Men's Quarterly Dinner and Discussion.

The next dinner and discussion will take place on Monday, May 10th at the Victoria Palace.

Mr. Alfred Carter, a well-known Christian gentleman associated with the Chamber of Manufacturers, will be the speaker. Men of the churches are asked to book the date.

Victorian Secretary's Visit to Sydney.

Will H. Clay has just returned from Sydney, where he addressed the social service gathering in the Enmore Tabernacle on the subject of "The Obligations and Possibilities of Christian Fellowship." He arrived back in Melbourne in time for the Victorian conference.

Employment.

There are some fine married brethren who have been unemployed for many months. Some have had no permanent employment for several years, who are becoming desperate. Several men with preaching ability would be glad to be located in some place where they could serve the Lord in this way. See the social service secretary in your own State.

WEST MORETON CIRCUIT, QLD.

A FINE devotional spirit prevailed at the annual conference of the West Moreton circuit, held in Rosewood chapel on Saturday, March 13. Bro. L. Larsen (evangelist of the circuit) previous to the opening of conference conducted a devotional service. Bro. A. Hinrichsen (circuit president) extended a welcome to visitors and delegates.

G. Green (Bundamba), Bro. Riches (Brisbane), J. Christensen (Rosevale), E. Hinrichsen (Mt. Walker), Sister Morton (Sunnybank), F. Collins (State conference executive) responded and conveyed greetings.

Secretary's and treasurer's reports were very favorably received. Reports from the five churches and Bible schools indicated progress. The treasurer was congratulated on again showing a credit balance. Approximately £500 had been collected throughout the circuit for various purposes during 1936, all by direct giving.

Bro. L. Larsen in his report stated that God had blessed the church in many ways. On behalf of Mrs. Larsen and himself he thanked the brethren for their prayers and help, also expressing sympathy to the farming section of the community in their struggles during the drought.

Bro. Larsen, in his obituary report, made sympathetic reference to the death of Sister Swann (Redcliffe), Sister Primus, Bro. August Hinrichsen (Rosevale), and Sister Chalk (Rosewood). All stood in silence, and prayers were offered for the bereaved ones.

Bro. A. O. S. Baker (Boonah) led the afternoon devotional, after which church and Bible school reports were received from Rosevale, Mt. Walker, Rosewood, Marburg and Fernvale, all being very encouraging.

Bro. F. Collins, president of Queensland conference, congratulated the circuit on the fine co-operative spirit shown by the reports, and addressed the delegates on "The Act of Incorporation."

Bro. L. Larsen led the discussion on future work. It was agreed to endeavor to arrange a combined rally of Ipswich, West Moreton, Boonah, Ma Ma Creek and district churches to be held in Ipswich on a suitable date.

Bro. A. Hinrichsen, the president, was re-elected. Bro. J. Boettcher, after 17 years' faithful service, declined nomination; Bro. T. Jenner was elected to fill the position. Election of secretary was postponed for three months. Decided that the services of treasurer and secretary be placed on record.

The public meeting was in the chapel at night. Bro. F. Collins opened with prayer. Bro. A. Hinrichsen (president) expressed gratification at the large gathering. Bro. F. Collins conveyed greetings from Queensland executive, and expressed admiration of the spirit of the



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conference. Sister F. Collins, president of Queensland sisters' conference, conveyed greeting. Bro. Elliott (Toowoomba) extended greetings from the church at Toowoomba. Mr. N. E. Watt (Congregational) conveyed greetings from Rosewood-Lowood ministers' fraternal. Bro. W. Ladbroke, B.A., Dip. Ed. (Toowoomba) delivered a spiritual and inspiring address. Vocal items were rendered by Rosevale choir, under conductorship of Bro. J. Christensen, and there were items from Rosewood and Mt. Walker, a solo by Sister Elliott (Toowoomba). The organists were Sister H. Zornig (Rosewood) and Sister E. Lobegeller (Rosevale). At the instance of the president and Bro. L. Larsen a comprehensive vote of thanks was accorded to all those who had assisted. Prayers for and in thanksgiving for rain were offered by the preachers present, after which the Doxology was sung. Since conference God has abundantly blessed the whole State with a splendid beneficial rain, ensuring a brighter outlook.—F.J.L.

CHRISTIAN ETHICS IN ACTION.

THE formation of a young men's fellowship in connection with St. John's Church of England, in Melbourne, for the study of the relation of the Christian faith to politics and economic questions ought to interest everyone who genuinely desires the coming of the kingdom of God. The discussion by earnest, intelligent Christians of such subjects as "The Christian and Unemployment," "The Christian and the Slaves" and "The Christian and International Affairs" gives promise of some real advance in the application of Christian principles to business and political life. That it is a youth movement, and charged with the youth spirit, adds to its significance. The manifesto on which the fellowship has been inaugurated states (we quote the daily press), "We believe that the immediate and practical step to take is to stimulate and provide for the study of economic and political questions in the light of basic Christian principles." The Student Christian Movement has been doing this for years in connection with other devotional studies, and with very fine results.—"Spectator."

INDIANS LEARNING TO GIVE.

IN a district in the north the Christians in one year gave six thousand pounds of flour, which probably meant that each meal someone had a little less to eat. Has the family a patch of chillies, or of Indian corn in the corner of the compound? The first-fruits are given to God, and appear in the collection on Sunday. Chickens, ducks, and lambs are reared for the harvest thanksgiving festival. These village Christians subscribe at a rate which, relative to their income, means more self-denial than church subscriptions in Britain or America. When one of the elders at the harvest thanksgiving gives a sheep or a calf, which is not uncommon, it means as much as if his opposite number in the West gave his motor-car, which is uncommon. And they get some excitement out of it. I was in a church yesterday (in Orrisa), a poor village church, when at the harvest festival an accumulated debt of fifteen rupees (30/-) was cleared; and when the people knew the debt was gone a mighty shout went up and made the bamboos of their little church creak—Jesusku Jai, Victory to Jesus."

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THOUGHT FOR THE WEEK.

LIFE was not given to us that we might become religious, but religion was given that we might live.

—Edward Park.

horror of disaster and defeat? At worst, all that lasted for only a few hours. But to the end of unending eternity Christ is alive, Christ rules, and reigns, and triumphs."

"And, if we would help people to be valiant in their Christian living, it is that we should be ringing out over the world that Christ has won, that evil is toppling, that the end is sure, that nothing can for long resist our mighty and victorious Lord."

IF we listen, the strong assurance of the Master himself will come to us, lifting our hearts high with strength and resolution. "Lo! I am with thee all the days—whether of joy or sorrow, success or failure—even unto the end of the world."

"Our faith is in the Christ who walks
With men to-day in street and mart.
The constant friend who thinks and talks
With those who seek him with the heart."

Australian Christian

Published Weekly by
Austral Printing & Publishing Co. Ltd.

52b, 530 Elizabeth St., Melbourne,

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Phone, F2524.

Editor: A. R. MAIN, M.A.

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